

26  
TRANSLATIONS  
OF THE  
**HOLY**  
VOLUME  
2  
**BIBLE**

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OLD TESTAMENT  
JOB THROUGH  
MALACHI





# Twenty-Six Translations of The Bible

Volume II  
Old Testament

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Job — Malachi

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## AN EXPLANATION OF ABBREVIATIONS USED IN THE OLD TESTAMENT

The complete text of the King James Version appears in boldface type. Other versions are identified at the end of each quotation. The abbreviations used here may be identified by the following code:

- AAT — The Bible: An American Translation (J. M. Powis Smith and Edgar J. Goodspeed)
- ABPS — The Holy Bible Containing the Old and New Testaments: An Improved Edition (American Baptist Publication Society)
- Amp — The Amplified Bible
- ASV — The American Standard Version
- Bas — The Bible in Basic English
- Ber — The Modern Language Bible: The New Berkeley Version in Modern English
- DeW — Praise-Songs of Israel: A Rendering of the Book of Psalms (John DeWitt)
- Har — The Psalms for Today: A New Translation from the Hebrew into Current English (R. K. Harrison)
- Jerus — The Jerusalem Bible
- JPS — The Holy Scriptures According to the Masoretic Text: A New Translation (The Jewish Publication Society)
- Knox — The Holy Bible: A Translation From the Latin Vulgate in the Light of the Hebrew and Greek Originals (Monsignor Ronald Knox)
- Lam — The Holy Bible From Ancient Eastern Manuscripts (George M. Lamsa)
- Mof — A New Translation of the Bible (James Moffatt)
- NAB — The New American Bible
- NEB — The New English Bible
- PBV — The Psalms in the Book of Common Prayer of the Anglican Church
- Phi — Four Prophets: Amos, Hosea, First Isaiah, Micah (J. B. Phillips)
- Rhm — The Emphasized Bible: A New Translation (J. B. Rotherham)
- RSV — The Revised Standard Version
- RV — The Holy Bible: Revised Version
- Sept — The Septuagint (Charles Thomson)
- Sprl — A Translation of the Old Testament Scriptures From the Original Hebrew (Helen Spurrell)
- Tay — The Living Bible: Paraphrased (Kenneth Taylor)
- Tor — The Torah: The Five Books of Moses
- YLT — Young's Literal Translation of the Holy Bible (Robert Young)

# THE BOOK OF JOB

## CHAPTER 1

**1. There was a man in the land of Uz, whose name was Job; and that man was perfect and upright,**

... and that man was blameless and upright — Rhm

... and that man was wholehearted and upright — JPS

... a man of integrity and upright — Ber

... a man of truth and integrity — Sept

... a sound and honest man — Jerus  
**and one that feared God, and eschewed evil.**

and one who revered God and avoided evil — Rhm

and one that feared God and turned away from evil — ASV

and one who feared God and shunned evil — ABPS

just, pious, and who abstained from everything that was evil — Sept

who feared God and set his face against wrongdoing — NEB

**2. And there were born unto him seven sons and three daughters.**

**3. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household;**

... and very many servants — ABPS

... and a body of servants exceeding large — Rhm

**so that this man was the greatest of all the men of the east.**

And this man was great, above all the sons of the East — ABPS

And this man was wealthy above all the sons of the east — Sprl

in all the East none was Job's rival — Knox

This man was indeed a man of mark among all the people of the East — Jerus

He was also a man of illustrious birth, among the people of the east — Sept

He was, in fact, the richest cattleman in that entire area — Tay

**4. And his sons went and feasted in their houses, every one his day;**

Now his sons went and held a feast, at

the house of each, on his day — ABPS

Now his sons were wont to go and make a banquet, at the house of each one upon his day — Rhm

His sons used to go and feast in the house of each on his day [birthday] — Amp

His sons regularly went to one another's houses, and everyone on his day gave a feast — Bas

His sons were accustomed to hold a feast in the house of each in turn — Ber

His sons used to go and feast together, each acting in turn as host for the day — Mof

**and sent and called for their three sisters to eat and to drink with them.**

and they would send and invite their three sisters to eat and drink with them — RSV

**5. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them,**

And when they had let the feast days go round, Job sent and purified them — ABPS

And at the end of their days of feasting, Job sent and made them clean — Bas

Each time when the days of their feasting were completed Job would summon and dedicate them — Ber

Then, when a round of feasts was finished, Job sent for his children and sanctified them — NEB

And even when their week of feasting was over, Job would send for them, and have them rid of all defilement — Knox

And when each feast had run its course, Job would send for them and sanctify them — NAB

**and rose up early in the morning, and offered burnt offerings according to the number of them all:**

and he would rise early in the morning and offer burnt offerings according to the number of them all — RSV

**for Job said, It may be that my sons**

**have sinned, and cursed God in their hearts.**

for Job said, It may be that my sons have sinned, and have forsaken God in their hearts — ABPS

... It may be that my sons have done wrong and said evil of God ... — Bas

... Perhaps my sons have sinned and renounced God ... — Ber

... Perhaps my children have sinned, And cursed God in their thoughts — AAT

... Who knows but they may have slighted God in their secret thoughts? — Knox

... Perhaps my children have in their mind conceived evil before God — Sept

... Peradventure my sons have transgressed and blessed strange gods in their hearts — Sprl

**Thus did Job continually.**

This Job did habitually — NAB

This Job did every time — Ber

**6. Now there was a day when the sons of God came to present themselves before the LORD,**

One day, when the heavenly powers stood waiting upon the Lord's presence — Knox

Now one day when the heavenly beings had come to stand in the presence of the LORD — AAT

One day the angels came to present themselves before the Eternal — Mof

The day came when the members of the court of heaven took their places in the presence of the LORD — NEB  
**and Satan came also among them.**

and among them was the Adversary — Mof

so the accuser also entered in their midst — Rhm

**7. And the LORD said unto Satan, whence comest thou? Then Satan answered the LORD, and said,**

"Where have you been?" said the Eternal to the Adversary; and the Adversary answered — Mof

**From going to and fro in the earth, and from walking up and down in it.**

From going to and fro in the earth, and wandering about therein—Rhm

From wandering this way and that on

the earth, and walking about on it — Bas

From roaming the earth and patrolling it — NAB

"Roaming here and there, roving about the earth" — Mof

Having gone round the earth, and roved the whole of it under heaven. I am come here — Sept

**8. And the LORD said unto Satan, And Yahweh said unto the accuser — Rhm**

**Hast thou considered my servant Job, that there is none like him in the earth,**

Hast thou observed my servant Job ... — ABPS

Have you noticed ... — AAT

Did you notice ... — Jerus

**a perfect and an upright man, one that feareth God, and escheweth evil?**

a man of integrity and upright, a man who reveres God and turns away from evil — Ber

a man unblameable, true, pious, abstaining from everything evil—Sept

**9. Then Satan answered the LORD and said, Doth Job fear God for nought?**

... Is it for nothing that Job reveres God — Ber

... Doth Job worship the LORD for nothing — Sept

"Why shouldn't he when you pay him so well?" Satan scoffed — Tay

Job fears his God, the Enemy answered, and loses nothing by it. — Knox

**10. Hast not thou made a hedge about him, and about his house, and about all that he hath on every side?**

Hast not thou hedged him about, and his house, and all that he has, on every side — ABPS

Have you not put a wall round about him ... — Bas

Have you not hedged him safely in, his house and all he has — Mof

Have you not surrounded him and his family and all that he has with your protection — NAB

Thou hast rested thy hand of protection upon him and upon his house and upon his children and upon everything that he has everywhere — Lam

Sheltered his life by thy protection,

sheltered his home, his property — Knox

**Thou hast blessed the work of his hands, and his substance is increased in the land.**

The work of his hands thou hast blessed, and his substance is spread abroad in the earth — ABPS

Thou hast blessed the labor of his hands, and his holdings have increased in the land — Ber

You have blessed all he undertakes, and his flocks throng the countryside — Jerus

you have prospered him in his business, and his flocks are teeming on the land — Mof

thy blessing on all he undertakes; worldly goods that still go on increasing; he loses nothing — Knox

**11. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.**

One little touch of thy hand, assailing all that wealth of his! Then see how he will turn and blaspheme thee — Knox

But, put forth now thy hand and touch all that he has, — if he will not renounce thee, to thy face! — ABPS

However, put forth Thy hand, and lay it on everything he has, and he will deny Thee to Thy face — Ber

But put forth thine hand and touch all that he hath, he will indeed openly renounce thee — Sept

But stretch out your hand and lay a finger on his possessions: I warrant you, he will curse you to your face — Jerus

**12. And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand.**

... Take note! All that he has is in your power; only do not lay hands on his person — Ber

... There! I have all that he has within your power; but lay no hand upon the man himself — Mof

**So Satan went forth from the presence of the LORD.**

**13. And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house:**

Now it was the day, that his sons and daughters were eating, and drinking

wine, in the house of their brother, the first-born — ABPS

And it fell on a day when his sons and his daughters were eating and drinking wine in the eldest brother's house — ASV

**14. And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:**

**15. And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.**

And the men of Sheba ... — Bas

And robbers raided them ... — Lam when the Sabeans attacked and captured them ... — Ber

when the Arabs made a foray ... — Mof

when the Sabeans swooped down ... — Rhm

and the plunderers came ... — Sept

**16. While he was yet speaking, there came also another, and said,**

While he was still speaking, another messenger arrived and said — NEB

**The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them;**

"Lightning fell from the sky and burned up sheep and goats and shepherds to a cinder — Mof

A fire of God fell out of the heavens, and burned up the sheep and the young men and consumed them — Rhm

God's fire flashed from heaven. It struck the sheep and the shepherds and burnt them up — NEB

**and I only am escaped to tell thee.**

**17. While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword;**

The Chaldeans formed three bands, made a raid on the camels and captured them, slaying the servants with the edge of the sword — Ber

The Chaldeans formed three parties for a raid upon the camels ... — Mof

The Chaldeans sent out three corps; and they rushed forth upon the camels ... — Sprl

The horsemen, having formed three bands against us, surrounded the camels and have carried them off, and slain thy servants with the sword — Sept

and I only am escaped alone to tell thee.

18. While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house:

19. And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead;

When a great wind came rushing from the waste land against the four sides of the house, and it came down on the young men, and they are dead — Bas

when suddenly a mighty wind came from across the desert . . . — Ber  
when suddenly from the wilderness a gale sprang up, and it battered all four corners of the house which fell in on the young people. They are dead — Jerus

when a whirlwind swept across the desert . . . — Mof

a great blast of wind came up suddenly from the wilderness . . . — Sept  
and I only am escaped alone to tell thee.

20. Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground and worshipped,

Then Eyob [Job] rose, tore his tunic, shaved his head, and dropped upon the ground in humble worship — Mof

And Job riseth, and rendeth his robe, and shaveth his head, and falleth to

the earth, and doth obeisance — YLT

21. And said, Naked came I out of my mother's womb, and naked shall I return thither:

and said, With nothing I came out of my mother's body, and with nothing I will go back there — Bas

Naked I came, said he, when I left my mother's womb, and whence I came, naked I must go — Knox

the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

the Lord gave and the Lord has taken away: let the Lord's name be praised — Bas

Yahweh gave, Yahweh has taken back. Blessed be the name of Yahweh! — Jerus

22. In all this Job sinned not, nor charged God foolishly.

In all this Job sinned not, nor uttered folly against God — ABPS

. . . nor charged God with foolishness — RV

. . . nor challenged with human folly God's wisdom — Knox

. . . nor did he give offence to God — Mof

In all these things which befel him, Job transgressed not against the Lord, nor imputed indiscretion to his God — Sept

Notwithstanding all this, Job did not sin; nor did he charge anything unseemly against God — AAT

In all this Job did not sin or charge God with wrong — RSV

In all this Job did no sin, and did not say that God's acts were foolish — Bas

## CHAPTER 2

1. Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

2. And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

3. And the LORD said unto Satan, Hast

thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?\*

and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause,

and he still keeps his righteousness, though you have been moving me to

\*Compare 2:1-3a with 1:6-8.



send destruction on him without cause — Bas

He still holds fast to his integrity, though you did incite Me against him to consume him without cause — Ber

he still holds to his loyalty: it was idle of you to entice me to undo him — Mof

and still he is holding fast his integrity, although Thou movedst me against him to swallow him up without cause — Rhm

Still he retaineth his innocence; so that thou hast ordered the destruction of his property, without accomplishing thy purpose — Sept

And still he holdest fast his integrity, although thou incited Me against him to destroy him causelessly — Sprl

**4. And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.**

Nay, answered the Enemy, skin must suffer before skin grieves. Nothing a man owns, but he will part with it to keep his skin whole — Knox

But the Adversary answered, "He has saved his own skin! A man will let all he has go, to preserve his life — Mof

**5. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.**

but now stretch forth Thine hand, and afflict his bone and his flesh; will he not curse thee to thy face? — Sprl

**6. And the LORD said unto Satan, Behold, he is in thine hand; but save his life.**

So the Eternal said to the Adversary, "There! he is in your power; only spare his life" — Mof

And Yahweh said unto the accuser, Behold him! in thy hand, only his life preserve thou! — Rhm

**7. So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.**

... and smote Job with cancer from the sole of his foot to his brain — Lam

... with loathsome boils ... — Ber

... with painful ulcers ... — Mof

... with black leprosy ... — Sprl

And the Satan went out from before the Lord, and sent on Job an evil disease covering his skin from his feet to the top of his head — Bas

**8. And he took him a potsherd to scrape himself withal, and he sat down among the ashes.**

And he took a broken bit of pot, and, seated in the dust, was rubbing himself with the sharp edge of it — Bas so that he was fain to sit him down on the dung-hill, and scratch himself with a shard where he itched — Knox

So he took broken pottery with which to scrape himself and sat down in the ashes — Ber

so that he took a shell to scrape away the ichor, and sat down in an unclean place without the city — Sept

**9. Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.**

... Are you still keeping your righteousness? ... — Bas

... Do you now still mean to persist in your blamelessness? ... — Jerus

... Are you still trying to be godly when God has done all this to you? Curse him and die — Tay

Little comfort his own wife gave him; What, she said, still maintaining thy innocence? Better thou shouldst renounce God, and have done with living — Knox

Then said his wife to him, Dost thou still hold fast thy integrity? Bless God, and die! — ABPS

**10. But he said unto her, Thou speakest as one of the foolish women speaketh.**

... You are talking like an impious fool — Knox

... You talk as any wicked fool of a woman might talk — NEB

... Thou speakest as one of the ungodly women speaketh — Sprl

... You talk like some heathen woman — Tay

As one of the base women speaketh, speakest thou? — Rhm

**What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.**

Are we to receive only what is good from God, and are we to receive no misfortune — Ber

If we take happiness from God's hand,  
must we not take sorrow too — Jerus

- 11. Now when Job's three friends heard of this evil that was come upon him,**  
Now three friends of Job heard of all this evil that had come upon him  
— ABPS

When the three friends of Job heard of all this disaster . . . — AAT

. . . all the tragedy that had befallen him — Tay

**they came every one from his own place;**

. . . his own home — Mof

. . . his own country — Sept

. . . his own station — Sprl

**Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite:**

Eliphaz from Teman, Bildad from Shuah, and Zophar from Maan — Mof

Eliphaz the king of the Thaimanites, Baldad the sovereign of the Sauchians, and Sophar the king of the Minaians — Sept

**for they had made an appointment together to come to mourn with him and to comfort him.**

So they came together to a meeting-place, in order that they might go and make clear to Job their grief for him, and give him comfort — Bas

They met by appointment and came to sympathize with him and to comfort him — Ber

they arranged to go and condole with him, to comfort him — Mof

for they had by appointment met together to come to shew sympathy with him and to comfort him — Rhm

- 12. And when they lifted up their eyes afar off,**

But when they caught sight of him from a distance — Ber

**and knew him not,**

and did not recognize him — Ber

and saw him disfigured beyond recognition — Amp

it did not seem that the man they saw was Job because of the change in him — Bas

**they lifted up their voice, and wept;** they began to weep aloud — NAB

**and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.**

. . . and they cast dust over their heads toward the heavens — AAT

they tore their cloaks and threw dust upon their heads — NAB

- 13. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him:**

And for seven days and seven nights they sat there on the ground with him, and no word was spoken — Knox

**for they saw that his grief was very great.**

. . . that his suffering was very great — Ber

. . . that exceeding great was the stinging pain — Rhm

. . . that the stroke was grievous and very great — Sept

. . . how terrible was his anguish — Mof

. . . how greatly the affliction raged — Sprl

here, they saw plainly, was overmastering grief — Knox

## CHAPTER 3

- 1. After this opened Job his mouth, and cursed his day.**

In the end it was Job who broke the silence and cursed the day of his birth — Jerus

- 2. And Job spake, and said,**

- 3. Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived.**

And this was his plaint: Blotted out for ever be the day of my birth; that night, too, which gave word that a

human life had been conceived in the womb! — Knox

Eyob began:

"Perish the day I was born.

the night that said,

'It is a boy!' — Mof

- 4. Let that day be darkness:**

Plunged be that day in darkness — Knox

Utter darkness may it be — Mof

That day — let it be dark — Bas

**let not God regard it from above, neither let the light shine upon it.**

Let not God from above seek for it,  
Neither let the light shine upon it  
— ASV

let not God take note of it from on  
high, and let not the light be shining  
on it — Bas

may God above not inquire after it,  
and may no light shine upon it — Ber  
may God on high forget it, and grant  
it never shine of sun — Knox

May God on high ignore it,  
till not a ray illumines it! — Mof

May God on high not search for it;  
May light not shine upon it — AAT

**5. Let darkness and the shadow of death stain it;**

Let darkness and the shadow of death  
claim it for their own — ASV

Let darkness and death-shade reclaim  
it — ABPS

Let darkness and death-shade buy it  
back — Rhm

Let gloom and deep darkness claim it  
— RSV

may blackness sully it, and murk and  
gloom — NEB

**let a cloud dwell upon it;**

may black clouds settle upon it — Ber  
may dense clouds rest on it — Mof

deep gloom lie heavy on it — Knox  
**let the blackness of the day terrify it.**

Let darkenings of the day affright it  
— ABPS

Let all that maketh black the day  
terrify it — ASV

may the eclipse of the sun terrify it  
— Ber

may all eclipses scare it — Mof  
the blackness of night affright it! —

NAB

**6. As for that night, let darkness seize upon it;**

... let thick darkness set it on edge  
— Sprl

... may a pitchy darkness sweep it  
away — Sept

That night — may blackness seize it  
— AAT

**let it not be joined unto the days of  
the year, let it not come into the  
number of the months.**

Let it not rejoice among the days of  
the year;

Let it not come ... — ASV

Be it severed from the days of the year,  
kept out of the months' count — Mof

May it be blotted off the calendar,

never again to be counted among  
the days of the month of that year  
— Tay

**7. Lo, let that night be solitary,**

... barren — ASV

As for that night, let it have no fruit  
— Bas

But as for that night, may it be sorrow  
— Sept

Lo! that night — let it be gloomy —  
YLT

a night doomed to exile — Knox  
**let no joyful voice come therein.**

And no sound of joy enter therein  
— ABPS

let no joyful outcry greet it! — NAB

Let no joyous shouting enter therein  
— Rhm

and may there never come upon it  
gladness or mirth! — Sept

bereft of any joyous cry! — Mof

**8. Let them curse it that curse the day,  
who are ready to raise up their  
mourning.**

... Who are ready to rouse up levi-  
athan — ASV

Let them that curse days, curse it;  
They that are skilled to rouse up  
leviathan — ABPS

Let day-cursers denounce it,  
Those skilled in rousing the dragon  
of the sky — Rhm

But let him curse it who curseth the  
day—him who is to attack the great  
sea-monster — Sept

Let those execrate it who execrate the  
day

When they arouse leviathan! — Sprl  
Cursed be it by those whose magic  
binds even the monster of the deep,  
who are ready to tame Leviathan  
himself with spells — NEB

**9. Let the stars of the twilight thereof be dark;**

Let its morning stars be dark — Bas  
May the stars of its twilight be dark-  
ened — NAB

blacken its starlight — Knox  
**let it look for light, but have none;**

Let it wait for light, and there be none  
— ABPS

let the morning wait in vain for the  
light — Ber

let it wait for the morning light, and  
see it never — Knox

may it look for daylight, but have none  
— NAB

may it long for light, but never reach  
it — Sept

may it wait for a dawn that never  
comes — NEB

**neither let it see the dawning of the  
day:**

Neither let it see the eyelashes of the  
dawn — Rhm

Neither let it behold the eyelids of the  
morning — ABPS

nor gaze on the eyes of the dawn —  
NAB

nor see the rising of the morning star  
— Sept

**10. Because it shut not up the doors of my  
mother's womb, nor hid sorrow from  
my eyes.**

the night that should have closed the  
doors of the womb against me, shut  
these eyes forever to sights of woe  
— Knox

Because it did not keep the doors of  
my mother's body shut, so that  
trouble might be veiled from my  
eyes — Bas

because it shut not up the door of my  
mother's womb for that would have  
removed sorrow from mine eyes —  
Sept

Because it did not shut the doors of my  
mother's womb,  
And so conceal trouble from my  
eyes — AAT

**11. Why did I not from the womb? why  
did I not give up the ghost when I  
came out of the belly?**

Why did I not die new-born,  
not perish as I left the womb? —  
Jerus

Wherefore did I not die from the  
womb —

Come forth from the womb, and  
expire? — ABPS

Why was I not still-born,  
why did I not die when I came out  
of the womb? — NEB

Had but the womb been the tomb of  
me, had I died at birth — Knox

Why did I not perish at birth,  
come forth from the womb and  
expire? — NAB

**12. Why did the knees prevent me? or  
why the breasts that I should suck?**

Wherefore did the knees receive me?  
or why did I suck at the breasts?  
— NAB

Why were knees ready for me,

And why breasts, that I might suck?

— ABPS

Why were there knees to welcome me?  
why were there breasts to suck? —  
Mof

Why were there two knees to receive  
me,

two breasts for me to suck? — Jerus

Why did the midwife let me live? Why  
did she nurse me at her breasts?

— Tay

had no lap ever cherished me, no  
breast suckled me — Knox

**13. For now should I have lain still and  
been quiet, I should have slept: then  
had I been at rest.**

For then I might have gone to my rest  
in quiet, and in sleep have been in  
peace — Bas

all would be rest now, all would be  
silence. Deeply I would take my  
repose — Knox

Had there not been, I should now be  
lying in peace,

wrapped in a restful slumber — Jerus

**14. With kings and counsellors of the  
earth,**

With kings and the wise ones of the  
earth — Bas

with the old kings and senators — Knox  
with despots of the earth — Sept

**which build desolate places for them-  
selves;**

who put up great houses for them-  
selves — Bas

who rebuilt ruins for themselves — Ber  
who built where now there are ruins  
— NAB

who build themselves vast vaults —  
Jerus

that once restored cities for their whim  
— Knox

who had built pyramids for themselves  
— Mof

who gloried in their swords — Sept  
Who built sepulchral mansions for  
themselves — Sprl

**15. Or with princes that had gold, who  
filled their houses with silver:**

or with princes who have gold and to  
spare

and houses crammed with silver —  
Jerus

the chieftans that had such wealth of  
gold, houses full of silver — Knox

**16. Or as an hidden untimely birth I had**

- not been; as infants which never saw light.  
 with babe still-born and babe unborn,  
 hidden away in the sunless grave — Knox  
 why was I not buried like an abortion,  
 like still-born babes that never see daylight? — Mof  
 Or put away like a still-born child that  
 never came to be,  
 like unborn babes that never see the light — Jerus
- 17. There the wicked cease from troubling;  
 and there the weary be at rest.**  
 There, the wicked cease from tumult,  
 And there, the wicked are at rest  
 — ABPS  
 There the passions of the evil are over,  
 and those whose strength has come  
 to an end have rest — Bas  
 Down there, bad men bustle no more,  
 there the weary rest — Jerus  
 There villains cease to rage,  
 and their victims are at peace — Mof  
 There the lawless cease from raging,  
 and there the toil-worn are at rest  
 — Rhm
- 18. There the prisoners rest together; they  
 hear not the voice of the oppressor.**  
 The prisoners all are at ease;  
 They hear not the taskmaster's voice  
 — ABPS  
 untroubled the thrall sleeps, his tyrant's  
 bidding cannot reach him now — Knox  
 — captives lying quiet together,  
 deaf to the slave-driver's shout — Mof
- 19. The small and great are there; and the  
 servant is free from his master.**  
 The small and the great are there,  
 and the slave is free from his master  
 — RSV  
 Small and great are there the same,  
 and the servant is free from his master — NAB
- 20. Wherefore is light given to him that is  
 in misery, and life unto the bitter in  
 soul;**  
 Wherefore gives He light to the  
 wretched,  
 And life to the sorrowful in heart  
 — ABPS  
 Why should they see the light that  
 groan to see it; why should they live,  
 that must live in bitterness of soul?  
 — Knox
- Why does God give sufferers light,  
 and life to men in bitter despair  
 — Mof  
 Wherefore is light given to the  
 miserable,  
 And life to the galled in soul — Sprl  
 Why give light to a man of grief?  
 Why give life to those bitter of  
 heart — Jerus  
 Why is light given to the toilers,  
 and life to the bitter in spirit — NAB
- 21. Which long for death, but it cometh  
 not; and dig for it more than for hid  
 treasures;**  
 Why should they be like treasure-  
 seekers, longing for the death that  
 still cheats them — Knox  
 who long for death, and long in vain,  
 who dig for it more than buried  
 treasure — Mof  
 who long for a death that never comes,  
 and hunt for it more than for a  
 buried treasure — Jerus
- 22. Which rejoice exceedingly, and are  
 glad, when they can find the grave?**  
 Who are joyful, even to exulting,  
 Are glad, when they find the grave  
 — ABPS  
 Who exult exceedingly, yea, leap for  
 joy,  
 When they can find the grave — Sprl  
 They would be glad to see the grave-  
 mound  
 and shout with joy if they reached  
 the tomb — Jerus  
 what a blessed relief when at last they  
 die! — Tay
- 23. Why is light given to a man whose way  
 is hid, and whom God hath hedged in?**  
 Why should a man be born to wander  
 blindly,  
 hedged in by God on every side?  
 — NEB  
 Why does God give light to a man at  
 his wits' end,  
 a man he has hemmed in — Mof  
 To the man whose pathway is broken  
 up,  
 And whom God has overwhelmed  
 — Sprl  
 Such men as I, that must tread blind-  
 fold in a maze of God's making!  
 — Knox  
 Why is a man allowed to be born if  
 God is only going to give him a  
 hopeless life of uselessness and frus-  
 tration — Tay

- 24. For my sighing cometh before I eat,**  
 For with my food, comes my sighing  
 — ABPS  
 My only food is sighs — Jerus  
 I cannot eat for sighing — Tay  
 For sighing comes more readily to me  
 than food — NAB  
**and my roarings are poured out like  
 the waters.**  
 And my moans are poured forth as  
 water — ABPS  
 and cries of sorrow come from me like  
 water — Bas  
 and my groanings are poured out like  
 water — RSV  
 and my groans well forth like water  
 — NAB  
 grief floods over me unrestrained —  
 Knox
- 25. For the thing which I greatly feared is  
 come upon me, and that which I was  
 afraid of is come unto me.**  
 . . . hath overtaken me — JPS  
 For what I feared has come upon me,  
 and what I dreaded has struck me  
 — Ber  
 Must I have nothing left to daunt me?  
 Must each calamity be felt as soon  
 as feared? — Knox

Whatever I fear comes true.  
 whatever I dread befalls me — Jerus

- 26. I was not in safety, neither had I rest,  
 neither was I quiet; yet trouble came.**  
 I am not at ease, nor am I quiet. I get  
 no rest, but trouble arises — Ber  
 I have no peace nor ease;  
 I have no rest, for trouble comes!  
 — NAB  
 I have no ease, nor quiet;  
 I have no rest, yet trouble comes  
 — ABPS  
 For me there is no calm, no peace;  
 my torments banish rest — Jerus  
 And still I kept my own counsel, still  
 patient and silent I, till my angry  
 mood overcame me at last — Knox  
 I get no peace, I get no rest,  
 I get no ease, only attacks of agony  
 — Mof  
 I was not careless nor was I secure nor  
 had I settled down. —  
 When there came — consternation!  
 — Rhm  
 There is no peace of mind nor quiet  
 for me; .  
 I chafe in torment and have no rest  
 — NEB

## CHAPTER 4

- 1. Then Eliphaz the Temanite answered  
 and said,**  
 Eliphaz of Teman spoke next. He said:  
 — Jerus
- 2. If we assay to commune with thee, wilt  
 thou be grieved?**  
 Should one venture a word to thee,  
 wilt thou be offended — ABPS  
 Would you resent it, if we dare to  
 speak — Mof  
 If someone attempts a word with  
 you, will you mind — NAB  
 Speak we, it may be thou wilt take our  
 words amiss — Knox  
 If one attempt a word unto thee wilt  
 thou be impatient — Rhm  
 If one ventures to speak with you, will  
 you lose patience — NEB  
**but who can withhold himself from  
 speaking?**  
 But who can forbear speaking — ABPS  
 yet speech will out — Knox  
 And to keep in words who is able?  
 — YLT  
 Yet who can keep silent — Jerus

- For who could hold his tongue any  
 longer — NEB
- 3. Behold, thou hast instructed many, and  
 thou hast strengthened the weak hands.**  
 Lo, thou hast admonished many;  
 And hast strengthened the feeble  
 hands — ABPS  
 You have yourself set many right,  
 and put strength into feeble souls  
 — Mof  
 Many another, once, you schooled,  
 giving strength to feeble hands —  
 Jerus  
 Think how once you encouraged those  
 who faltered — NEB
- 4. Thy words have upholden him that  
 was falling,**  
 Thy words have confirmed the falter-  
 ing — ABPS  
 Your words have often upheld the  
 stumbling — Ber  
 [Thou knewest how to give courage  
 to the waverer — Knox  
 your words have kept men on their  
 feet — Mof

and thou hast strengthened the feeble knees.

support to flagging knees — Knox  
the weak-kneed you have nerved — Mof

**5. But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.**

Now the blow has fallen on thyself,  
and thy strength is gone; the nearer  
neighbourhood of misfortune un-  
mans thee — Knox

But now that it comes upon you, you  
lose heart;  
It touches you and you are dismayed  
— AAT

And now your turn has come, and you  
lose patience too;  
and now it touches you, and you are  
overwhelmed — Jerus

But now that adversity comes upon  
you, you lose patience;  
it touches you, and you are un-  
manned — NEB

**6. Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?**

Is not thy fear of God thy confidence,  
And the integrity of thy ways thy  
hope — ASV

Is not your reverence for God your  
confidence . . . — Ber

No more we hear now of that fear of  
God, that life perfectly lived, which  
once gave thee confidence, gave thee  
strength to endure! — Knox

Is your religion no comfort to you?  
Does your blameless life give you  
no hope — NEB

**7. Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off?**

Remember now, who that was guiltless  
has perished?

And where were the righteous cut  
off — ABPS

Can you recall a guiltless man that  
perished,  
or have you ever seen good men  
brought to nothing — Jerus

Think now, what guiltless man has  
ever perished?

When have the just ever been swept  
away — Mof

Have you ever seen destruction come  
to an upright man? or when were  
the god-fearing ever cut off — Bas

And, sure enough, ruin never fell yet  
on the innocent; never yet was an  
upright soul lost to memory — Knox

**8. Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.**

I speak of what I know: those who  
plough iniquity  
and sow the seeds of grief reap a  
harvest of the same kind — Jerus

Men, as I see it, reap the evil that they  
plough,  
the trouble that they sow — Mof

As I have seen — ploughers of iniquity,  
And sowers of misery, reap it! —  
YLT

**9. By the blast of God they perish, and by the breath of his nostrils are they consumed.**

By the breath of God they perish;  
And by the blast of his anger are  
they consumed — ABPS

one breath, one blast of the divine  
anger withers them quite, and they  
are gone — Knox

Through the breath of God they perish,  
And through his angered spirit they  
are destroyed — AAT

**10. The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.**

Roar lion, growl lioness, the fangs of  
the lion-cubs will yet be scattered  
— Knox

roaring lions, hoarse with fury,  
they have their fierce fangs shattered  
— Mof

Though the lion roars, though the king  
of beasts cries out,  
yet the teeth of the young lions are  
broken — NAB

The roar of the lion, the whimpering  
of his cubs, fall silent;  
the teeth of the young lions are  
broken — NEB

Though they are fierce as young lions,  
they shall all be broken and de-  
stroyed — Tay

**11. The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.**

The old lion comes to his end for need  
of food, and the young of the she-  
lion go wandering in all directions  
— Bas

The lion perishes for lack of prey,

- And the cubs of the lioness are scattered — AAT  
 Like aged, helpless lions they shall starve, and all their children shall be scattered — Tay
- 12. Now a thing was secretly brought to me,**  
 Now a word was stealthily brought to me — ABPS  
 Now, I have had a secret revelation — Jerus  
 Once a word came stealing to me — Mof  
**and mine ear received a little thereof.**  
 And my ear caught the whisper thereof — ABPS  
 it was but the breath of a whisper overheard — Knox  
 so that my ear caught just a whisper from it — AAT
- 13. In thoughts and visions of the night, when deep sleep falleth on men,**  
 It was the hour when night-visions breed disquiet, as men lie chained by sleep; — Knox  
 When men fall into trances in the night,  
 rapt I lay in my visions — Mof  
 Amid thoughts from visions of the night,  
 when deep sleep falls on men — RSV
- 14. Fear came upon me, and trembling, which made all my bones to shake.**  
 a shiver of horror ran through me, and my bones quaked with fear — Jerus  
 fear took hold of me, a fit of trembling that thrilled my whole frame — Knox  
 A palpitation and a tremor seized upon me,  
 And the multitude of my bones shook together — Sprl  
 terror and trembling seized me, till all my limbs shuddered — Mof  
 I was seized with a horror and trembling, which gave a violent jog to my bones — Sept  
 Fear fell upon me, and trembling, And filled all my bones with dread — AAT
- 15. Then a spirit passed before my face;**  
 a spirit glided past my face — Ber  
 And a breath swept over my face — AAT  
 A wind brushed my face — NEB
- the hair of my flesh stood up:**  
 till my hair was bristling — Mof  
 The hair of my flesh stood on end — AAT
- 16. It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice saying,**  
 It stood still, but I could not distinguish its appearance. There stood a form before my eyes; there was silence, then I heard a voice — Ber  
 there it stood, no face I knew, yet I could see the form of it, and catch its voice, light as a rustling breeze — Knox  
 It paused, but its likeness I could not discern;  
 a figure was before my eyes, and I heard a still voice — NAB  
 It stood; but I could not discern its appearance;  
 a form was before my eyes:  
 I heard a gentle voice — AAT  
 there it stood!  
 I could not make it out,  
 this form before my eyes, but in the hush I heard it murmuring — Mof  
 It stood still but I could not distinguish its appearance,  
 I looked but there was no form before mine eyes —  
 A whispering voice I heard — Rhm
- 17. Shall mortal man be more just than God? shall a man be more pure than his maker?**  
 Can man have right on his side, the voice asked. when he is matched with God? Can a mortal creature shew blameless in its Creator's presence — Knox  
 Can a mortal be righteous before God.  
 Or a man be pure before his Maker — AAT
- 18. Behold, he put no trust in his servants; and his angels he charged with folly:**  
 Nay, in his own retinue God finds loyalty wanting; angels may err — Knox  
 Even in his servants he puts no trust, and his angels he charges with error — RSV  
 Even on his heavenly servants he cannot rely,  
 his very angels he convicts of error — Mof  
 If God cannot trust his own messen-



gers (for even angels make mistakes)

— Tay

**19. How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?**

how much more those who dwell in houses of clay,

whose foundation is in the dust,

who are crushed before the moth

— RSV

and what of those in houses made of clay,

with dust for their foundations,

frail as a moth — Mof

How much more those who live in houses of clay, whose foundation is

in the dust and who are crushed as easily as moths! — Ber

How much more those living in houses of earth, whose bases are in the dust!

They are crushed more quickly than an insect — Bas

**20. They are destroyed from morning to evening:**

Betwixt morning and evening they are destroyed — ASV

one day is enough to grind them to powder — Jerus

**they perish for ever without any regarding it.**

They perish for ever without any regarding it — ASV

... without anyone noticing it — AAT

They vanish for ever, and no one remembers them — Jerus

**21. Doth not their excellency which is in them go away?**

Is not their tent-cord plucked up within them? — ASV

Their tent-peg is snatched from them — Jerus

Is not their tent cord plucked up within them [so that the tent falls]? — Amp

**they die, even without wisdom.**

and they die for lack of wisdom — Jerus

and the rest of them shall die without wisdom — Lam

they die, and die in ignorance of him — Mof

They die disrobed of wisdom! — Rhm

Do they not die, and that without acquiring wisdom? — Amp

## CHAPTER 5

**1. Call now, if there be any that will answer thee;**

Call now; is there anyone who will answer you? — Ber

Make your appeal then. Will you find an answer? — Jerus

Call together a meeting, I entreat, if there be one who will reply for thee

— Sprl

**and to which of the saints wilt thou turn?**

To which of the holy ones will you turn — RSV

Wilt thou turn to one of his angels for redress — Knox

**2. For wrath killeth the foolish man,**

For grief slays the foolish — ABPS

Vexation slays the fool — Ber

Resentment kills the senseless — Jerus

Impatience is a great murderer of fools — Knox

For provocation slayeth the perverse — YLT

The fool is destroyed by his own angry passions — NEB

**and envy slayeth the silly one.**

and jealousy kills the simple — Ber

and envy killeth the wanderer — Sept

'tis death for a fool to flame out against God — Mof

And passion kills the simpleton — AAT

And indignation slays the simple one — NAB

**3. I have seen the foolish taking root:**

I have seen a fool spreading his roots — NAB

Never have I seen a fool secure in his possessions — Knox

I have seen the wicked prosper — Lam

**but suddenly I cursed his habitation.**

but his household suddenly decayed — NAB

until a swift curse fell on his House — Jerus

but I prophesied disaster, there and then, for his fair prospects — Knox

but his habitation is suddenly destroyed — Lam

but their sustenance was quickly consumed — Sept

And I mark his habitation straightway — YLT

**4. His children are far from safety, and they are crushed in the gate, neither**

**is there any to deliver them.**

Now his children have no safe place,  
and they are crushed before the  
judges, for no one takes up their  
cause — Bas

his children are left in peril,  
defrauded — none to defend them  
— Mof

And still would I see his children bereft  
of hope, ground down by false judgment,  
and none to bring redress —  
Knox

**5. Whose harvest the hungry eateth up,  
and taketh it even out of the thorns,  
and the robber swalloweth up their  
substance.**

his harvest is a prey for hungry neighbours,  
himself for the armed robber,  
his wealth drunk up by thirsty  
mouths — Knox

Whose gathered fruits the starving  
shall eat; Even amongst the prickly  
thorns they will seize them:  
And the thirsty swallow their  
subsistence — Sprl

His harvest the hungry eat, and take it  
even [when it grows] among the  
thorns; the snare opens for [his]  
wealth — Amp

Whose harvest the hungry devour,  
And take it, even from the thorns;  
And the snare is gaping for their  
substance — ABPS

His harvest the hungry eat,  
and he takes it even out of thorns;  
and the thirsty pant after his wealth  
— RSV

What they have reaped the hungry  
shall eat up;  
[or God shall take it away by blight;]  
and the thirsty shall swallow their  
substance — NAB

**6. Although affliction cometh not forth  
of the dust, neither doth trouble spring  
out of the ground;**

Grief does not grow out of the earth,  
nor sorrow spring from the ground  
— Jerus

For sorrow cometh not forth out of  
the dust, —

Nor out of the ground sprouteth  
trouble — Rhm

Surely, calamity does not spring from  
the dust, nor does trouble sprout out  
of the ground — Ber

Never was ill without a cause; never

did mischief spring up self-sown —

Knox

Mischief does not grow out of the soil  
nor trouble spring from the earth  
— NEB

**7. Yet man is born unto trouble, as the  
sparks fly upward.**

man brings trouble on himself,  
as surely as the sparks fly up — Mof  
Mankind heads for sin and misery as  
predictably as flames shoot upward  
from a fire — Tay

**8. I would seek unto God, and unto God  
would I commit my cause:**

If I were as you are, I should appeal  
to God,  
and lay my case before him — Jerus  
Wherefore I would address myself to  
God,  
Even my cause unto God the Atoner  
— Sprl

**9. Which doeth great things and un-  
searchable; marvellous things without  
number:**

His magnificent counsels none may  
fathom, none reckon up his mar-  
vellous deeds — Knox

His works are great, past all reckoning,  
marvels, beyond all counting — Jerus

**10. Who giveth rain upon the earth, and  
sendeth waters upon the fields:**

His to grant the parched earth rain,  
watering the countryside — Knox

**11. To set up on high those that be low;  
that those which mourn may be  
exalted to safety.**

He sets the humble on high,

And the mourning are raised to prosper-  
ity — ABPS

He lifts the lowly up high and He  
raises the sufferers to positions of  
safety — Ber

Who setteth on high them who are low,  
and raiseth up them who have been  
ruined — Sept

**12. He disappointeth the devices of the  
crafty, so that their hands cannot per-  
form their enterprise.**

He frustrates the plans of the cunning,  
so that their hands achieve no suc-  
cess — NAB

he wrecks the plans of the artful,  
and brings to naught their intrigues  
— Jerus

he foils the plots of wily men,  
till they win no success — Mof

- Who doth frustrate the schemes of the crafty,  
That their hands cannot achieve abiding success — Rhm
- 13. He taketh the wise in their own craftiness:**  
He takes the wise in their subtlety — Lam  
He snares the wise in their own craftiness — Ber  
He traps the crafty in the snare of their own shrewdness — Jerus  
**and the counsel of the froward is carried headlong.**  
and the plottings of the wily are frustrated — Ber  
and the schemes of the wily are brought to a quick end — RSV  
and knavish plots are scattered to the winds — Knox  
baffling the schemes of shifty men — Mof  
turns subtle counsellors to idiots — Jerus  
So that the counsel of schemers is confused — AAT
- 14. They meet with darkness in the daytime,**  
They handle things in the daytime as though they were in darkness — Lam  
In daylight they come against darkness — Jerus  
By day they encounter darkness — Rhm  
In the daylight they run into darkness — NEB  
**and grope in the noonday as in the night.**  
and grope their way as if noon were night — Jerus  
they see no better in the daytime than at night — Tay  
And as though it were night they grope at high noon — Rhm
- 15. But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.**  
But He saves the fatherless from the sword of their mouth, and the needy from the clutch of the mighty — Ber  
So from their slander and their violence, he rescues the poor and the unfriended — Knox  
He rescues the bankrupt from their jaws,  
and the poor man from the hands of the violent — Jerus
- 16. So the poor hath hope, and iniquity stoppeth her mouth.**  
So the lowly gain hope, and injustice shuts her mouth — Ber  
Thus to the poor hath come hope, and perversity hath shut her mouth — Rhm  
Thus the unfortunate have hope, and iniquity closes her mouth — NAB  
Thus the wretched can hope again and wickedness must shut its mouth — Jerus  
now, misery, take heart, let malice stand dumb with confusion! — Knox
- 17. Behold, happy is the man whom God correcteth:**  
... reproves — RSV  
... rebukes — NEB  
Blessed indeed, is the man whom God disciplines — Ber  
Truly, that man is happy who has training from the hand of God — Bas  
**therefore despise not thou the chastening of the Almighty:**  
so do not let your heart be shut to the teaching of the Ruler of all — Bas  
Then do not refuse this lesson from Shaddai — Jerus  
Spurn not the discipline of the Almighty — Mof
- 18. For he maketh sore, and bindeth up: he woundeth, and his hands make whole.**  
Wounds he, it is but to heal; the same hand, which smote, shall medicine thee — Knox  
he binds up where he wounds, he hurts and heals — Mof  
For he wounds, but he binds up; he smites, but his hands heal — RSV  
For he who wounds is he who soothes the sore, and the hand that hurts is the hand that heals — Jerus
- 19. He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.**  
So in six perils thou shalt go unharmed, and yet find one deliverance more — Knox  
He will deliver you again and again — Tay
- 20. In famine he shall redeem thee from**

- death: and in war from the power of the sword.**  
 hunger shall not starve thee, sword wound thee — Knox  
 In famine he will ransom thee from death,  
 And in battle from the power of the sword — Rhm  
 In famine he will deliver you from death,  
 and in war from the threat of the sword — NAB
- 21. Thou shalt be hid from the scourge of the tongue:**  
 you will be safe from slander — Tay  
 When the tongue scourgeth thou art hid — YLT  
 You shall be safe from the lash of the tongue — Jerus  
 You will be shielded from the lash of slander — NEB  
**neither shalt thou be afraid of destruction when it cometh.**  
 and shall not fear approaching ruin — NAB  
 and when violence comes you need not fear — NEB
- 22. At destruction and famine thou shalt laugh:**  
 rapine and death thou shalt defy — Knox  
 You will laugh at violence and starvation — NEB  
**neither shalt thou be afraid of the beasts of the earth.**  
 and you shall not fear the wild beasts — Lam
- 23. For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.**  
 friendly soil for thee are the desert rocks, and the wild things are in league with thee — Knox  
 the very animals shall be your allies, and the wild beasts your friends — Mof
- 24. And thou shalt know that thy tabernacle shall be in peace;**  
 . . . that thy tent is in peace — JPS  
 . . . that thy family is at peace — Sept  
 Thou shalt be confident of peace in thy tabernacle — Sprl  
 You shall find your tent secure—Jerus  
**and thou shalt visit thy habitation, and shalt not sin,**  
 and shalt visit thy pastures, and miss nothing — ABPS  
 and thou shalt visit thy fold, and shalt miss nothing — RV  
 you shall miss nothing when you count your flock — Mof  
 And superintend thy household, and thou shalt not labour in vain — Sprl
- 25. Thou shalt know also that thy seed shall be great, and thine offspring as the grass of the earth.**  
 You shall know also that your descendants shall be many, and your offspring like the grass of the earth — Lam  
 you shall find yourself with many children,  
 offspring in number like the blades of grass — Mof  
 You shall see your descendants multiply,  
 your offspring grow like the grass in the field — Jerus
- 26. Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season.**  
 Thou shalt come to thy grave in ripe age,  
 Like as a shock of corn cometh in its season — JPS  
 when go to the grave thou must, it shall be with strength undiminished, like ripe corn at harvest-home — Knox  
 You shall come to your grave gently, like a shock of grain in its season — Lam  
 You shall approach the grave in full vigor,  
 as a shock of grain comes in at its season — NAB  
 Thou shalt come yet robust to the grave,  
 As a stack of sheaves mounteth up in its season — Rhm  
 In ripe age you shall go to the grave, like a wheat sheaf stacked in due season — Jerus  
 You shall live a long, good life; like standing grain, you'll not be harvested until it's time! — Tay
- 27. Lo this, we have searched it, so it is; hear it, and know thou it for thy good.**  
 All this we have observed: it is true.  
 Heed it, and do so to your profit — Jerus  
 Here are thoughts tested and found

true; well for thee if thou wilt heed  
 them, and ponder them in thy heart  
 — Knox  
 This is the truth we have found to be  
 true;

this we have heard: now, lay it to  
 heart — Mof  
 I have found from experience that all  
 this is true. For your own good,  
 listen to my counsel — Tay

## CHAPTER 6

**1. But Job answered and said,  
 2. O that my grief were thoroughly  
 weighed,**

... Oh, that my grief could be fully  
 weighed — ABPS

... O that my vexation were weighed  
 — RSV

... O that some person would weigh  
 my passion — Sept

... O that the grounds for my resent-  
 ment might be weighed — NEB

... Ah, could my anguish but be  
 measured — NAB

**and my calamity laid in the balances  
 together!**

And my calamity be laid in the bal-  
 ances with it — ABPS

and all my ills put on the scales —  
 Jerus

and poise in the balance against it my  
 calamities — Sept

and my misfortunes set with them on  
 the scales — NEB

**3. For now it would be heavier than the  
 sand of the sea:**

The sand of the shore of ocean could  
 not match the burden of them —  
 Knox

**therefore my words are swallowed up.**  
 For this cause, my words have been  
 rash — ABPS

Because of this I speak without re-  
 straint — NAB

That makes my words so wild — Mof  
 what wonder if my words are wild?  
 — NEB

Therefore my words have been rash  
 — YLT

**4. For the arrows of the Almighty are  
 within me,**

The arrows of the Almighty find their  
 mark in me — NEB

Deep the Lord's arrows rankle in me  
 — Knox

**the poison whereof drinketh up my  
 spirit:**

Whose poison my spirit drinks up —  
 ABPS

draining my life — Knox

their poison stings my soul — Mof  
 my spirit absorbs their poison — Jerus  
**the terrors of God do set themselves in  
 array against me.**

The terrors of God beset me — AAT  
 God's onslaughts wear me away —  
 NEB

**5. Doth the wild ass bray when he hath  
 grass? or loweth the ox over his  
 fodder?**

What! will a wild ass bray without  
 cause? Will it do so, except when in  
 search of food? Or will an ox low  
 having fodder in his stall — Sept

Brays the wild ass, be sure he lacks  
 pasture; lows the ox, he stands be-  
 fore an empty crib — Knox

When wild donkeys bray, it is because  
 their grass is gone; oxen do not low  
 when they have food; — Tay

**6. Can that which is unsavoury be eaten  
 without salt?**

Can that which is tasteless be eaten  
 without salt — ABPS

Can one eat insipid food and saltless  
 — Mof

a man complains when there is no salt  
 in his food — Tay

**or is there any taste in the white of an  
 egg?**

... in the juice of mallows — JPS

... in the slime of the purslane — RSV  
 or is there any relish in vain words —  
 Sept

And is there any relish in the drivel of  
 dreams — Sprl

**7. The things that my soul refused to  
 touch are as my sorrowful meat.**

The very dishes which I cannot  
 stomach,

these are my diet in my sickness —  
 Jerus

my appetite is gone when I look at it;  
 I gag at the thought of eating it —  
 Tay

I refuse to touch them:

they are loathsome food to me —  
 NAB

My appetite refuses to touch them!

- They are like uncleanness in my food — AAT
- 8. Oh that I might have my request; and that God would grant me the thing that I long for!**  
Oh may my prayer find fulfilment,  
may God grant me my hope! — Jerus
- 9. Even that it would please God to destroy me;**  
May it please God to crush me — Jerus  
**that he would let loose his hand, and cut me off!**  
to give his hand free play and do away with me! — Jerus  
to let his hand snap off my thread of life! — Mof  
to die beneath His hand, and be freed from His painful grip — Tay
- 10. Then should I yet have comfort;**  
This thought, at least, would give me comfort — Jerus  
That would be some comfort to me — Mof  
For that would bring me relief — NEB  
**yea, I would harden myself in sorrow: let him not spare;**  
Yea, I would exult in pain, though He spare not — JPS  
Yea I would exult in pain that spares not — ABPS  
Yes, I would leap for joy in unsparing pain — Ber  
(a thrill of joy in unrelenting pain) — Jerus  
**For I have not concealed the words of the Holy One.**  
that I had not denied the Holy One's decrees — Jerus  
I have not been false to the words of the Holy One — Bas
- 11. What is my strength, that I should hope?**  
What strength have I left to hold out — Ber  
Have I the strength to wait? — NEB  
**and what is mine end, that I should prolong my life?**  
and what will result if I remain patient — Ber  
What use is life to me when doomed to certain death — Jerus
- 12. Is my strength the strength of stones? or is my flesh of brass?**  
Have I the strength of a rock, or is my body of bronze — Ber
- 13. Is not my help in me?**  
Is there any help at all in me — Rhm  
Oh, how shall I find help within myself — NEB  
Have I no helper — NAB  
Am I not completely helpless — Ber  
No, there is no help, none — Mof  
Verily, there is no help in me — AAT  
**and is wisdom driven quite from me?**  
and has advice deserted me? — NAB  
Is not abiding success driven from me? — Rhm  
and is not recovery driven from me? — Ber  
has not all help deserted me? — Jerus  
human aid keeps its distance from me now — Knox  
And effective aid is removed far from me — AAT
- 14. To him that is afflicted pity should be shewed from his friend; but he forsaketh the fear of the Almighty.**  
To him that is ready to faint kindness is due from his friend,  
Even to him that forsaketh the fear of the Almighty — JPS  
Friends should be kind to a despairing man,  
or he will give up faith in the Almighty — Mof  
The despairing from his friend should have lovingkindness,  
Or the reverence of the Almighty he may forsake — Rhm  
Devotion is due from his friends to one who despairs and loses faith in the Almighty — NEB
- 15. My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away;**  
My friends have been false like a stream, like streams in the valleys which come to an end — Bas  
My brothers are as unreliable as a brook, as the bed of torrents that rush on — Ber  
My brothers have been fickle as a torrent,  
as the course of a seasonal stream — Jerus  
See how the men that are my brothers have failed me, fickle as the mountain brooks that run headlong down their ravines — Knox  
but my friends disappoint me like a stream,

like mountain brooks that overflow  
their banks — Mof

Mine own brothers have proved treach-  
erous like a torrent,

Like a channel of torrents which  
disappear — Rhm

My brethren are undependable as a  
brook,

as watercourses that run dry in the  
wadies — NAB

**16. Which are blackish by reason of the  
ice, and wherein the snow is hid:**

turbid with dirty ice and with snow  
melting in them — Ber

Ice is the food of their dark waters,  
they swell with the thawing of the  
snow — Jerus

Swollen and dark with ice,  
with melting snow — Mof

Though they may be black with ice,  
and with snow heaped upon them

— NAB

**17. What time they wax warm, they van-  
ish: when it is hot, they are consumed  
out of their place.**

Under the burning of the sun they are  
cut off, and come to nothing because  
of the heat — Bas

but in the hot season they dry up,  
with summer's heat they vanish —

Jerus

Yet once they flow, they cease to be:  
in the heat they disappear from their  
place — NAB

but vanishing when they are scorched,  
and disappearing in the summer's  
glow — Mof

When they diminish, they disappear,  
and when it is hot, they dry up from  
their place — Ber

By the time they begin to thaw they  
are dried up,

As soon as it is warm they have  
vanished out of their place — Rhm

**18. The paths of their way are turned  
aside; they go to nothing, and perish.**

From them caravans divert their route;  
they enter wastes and are lost — Ber

Caravans leave the trail to find them,  
go deep into the desert, and are lost

— Jerus

caravans turn to them, then turn away,  
take to the desert and then perish

— Mof

**19. The troops of Tema looked, the com-  
panies of Sheba waited for them.**

The caravans of Tema look for them;

those of Sheba wait in hope — Ber  
The caravans of Tema look to them,  
and on them Sheba's convoys build  
their hopes — Jerus

caravans from Tema look to them for  
water,

traders from Arabia are in hopes  
— Mof

**20. They were confounded because they  
had hoped;**

They are disappointed because they  
had hoped so confidently — Ber

Their trust proves vain — Jerus  
but their hopes are disappointed — Mof

But they are disappointed, for all their  
confidence — NEB

**they came thither, and were ashamed.**  
they came nearer and found themselves

deceived — Ber

they reach them only to be thwarted  
— Jerus

they reach them only to be balked —  
NEB

**21. For now ye are nothing, ye see my  
casting down, and are afraid.**

It is thus that you have now become  
for me;

you see a terrifying thing and are  
afraid — NAB

Such have you now become to me; you  
notice my dismay, and you, too, are  
afraid — Ber

So, at this time, do you behave to me:  
one sight of me, and then you flee  
in fright — Jerus

Ay, you have come, but finding me so  
sorely smitten, you dread my com-  
pany — Knox

And so my hopes in you are dashed —  
you turn away from me in terror  
and refuse to help — Tay

**22. Did I say, Bring unto me? or, Give  
a reward for me of your substance?**

Have I said, Give for me;  
And of your wealth make a present  
for me,

And deliver me from an enemy's  
hand,

And from the hand of the violent  
set me free? — ABPS

**23. Or, Deliver me from the enemy's  
hand? or, Redeem me from the hand  
of the mighty?**

Have I said, Give for me;  
And of your wealth make a present  
for me,

And deliver me from an enemy's  
hand,

And from the hand of the violent  
set me free? — ABPS

Have I ever said, 'Make me a gift,' and,  
'From your abundance offer a bribe  
for me,' and, 'Save me from the

hand of the oppressor,' and, 'Ransom me from brigands'? — Ber

I never bade you diminish your own wealth by bringing gifts for me, never begged your aid to rid me of some enemy that was too strong for me — Knox

Have I said to you, 'Give me this or that, bribe someone for me at your own cost, snatch me from the clutches of an enemy, or ransom me from a tyrant's hand'? — Jerus

**24. Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.**

Put me right, and I will say no more; shew me where I have been at fault — Jerus

Come, be my instructors; I will hear you out in silence; tell me what is the fault I have committed, all unknowing? — Knox

All I want is a reasonable answer — then will I keep quiet. Tell me, what have I done wrong? — Tay

**25. How forcible are right words! but what doth your arguing reprove?**

Fair comment can be borne without resentment, but what is the basis of your strictures — Jerus

How pleasant are the sayings that are right!

But what can a decision from you decide — Rhm

How strong are just arguments; But where is the demonstration in your reproof — Sprl

How agreeable are honest words; yet how unconvincing is your argument! — NAB

It is wonderful to speak the truth, but your criticisms are not based on fact — Tay

**26. Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind?**

Do you intend to censure a man's word, when the utterances of a desperate man are as wind — Ber

Do you think mere words deserve censure, desperate speech that the wind blows away — Jerus

Do you consider your words as proof, but the sayings of a desperate man as wind — NAB

Are you going to condemn me just because I impulsively cried out in desperation — Tay

**27. Yea, ye overwhelm the fatherless, and ye dig a pit for your friend.**

Truly, you are such as would give the child of a dead man to his creditors and would make a profit out of your friend — Bas

You would cast lots over an orphan and strike a bargain over a friend — Ber

Yea, ye would cast lots upon the fatherless, And make merchandise of your friend — ASV

Soon you will be casting lots for an orphan, and selling your friend at bargain prices! — Jerus

That would be like injuring a helpless orphan or selling a friend — Tay

**28. Now therefore be content, look upon me; for it is evident unto you if I lie.**

But now, please, look at me: surely I would not lie to your face — Ber

Come, I beg you, look at me: as man to man, I will not lie — Jerus

Come, now, give me your attention: surely I will not lie to your face — NAB

Browbeat me, then, at your pleasure; try if close scrutiny can prove me false — Knox

**29. Return, I pray you, let it not be iniquity;**

Turn, I pray you, let no wrong be done — RSV

Let your minds be changed, and do not have an evil opinion of me — Bas

Repent, I pray you, and do not become like ungodly men — Lam

Reply, I pray you, let there be no perversity — Rhm

Think again, let me have no more injustice — NEB

Stop assuming my guilt — Tay  
**yea, return again, my righteousness is in it.**

Turn now, my vindication is at stake — RSV

yes, be changed, for my righteousness is still in me — Bas

relent, my case is not yet tried — Jerus



think again, for my integrity is in question — NEB  
**30. Is there iniquity in my tongue?**  
 Is there insincerity on my tongue — NAB  
 Is falsehood to be found on my lips — Jerus  
 Do I ever give voice to injustice — NEB  
 You will not fasten guilt on any word of mine — Knox  
**cannot my taste discern perverse things?**

or cannot my taste discern falsehood — NAB  
 cannot my taste discern mischievous things — RV  
 cannot my palate tell the taste of misfortune — Jerus  
 is not the cause of my trouble clear to me — Bas  
 Does my sense not warn me when my words are wild — NEB  
 Don't I know the difference between right and wrong — Tay

## CHAPTER 7

### **1. Is there not an appointed time to man upon earth? are not his days also like the days of an hireling?**

Does not man have to struggle hard on earth, and are not his days like those of a hired man? — Ber  
 Is not man's life on earth a drudgery? Are not his days those of a hireling — NAB  
 Is not man's life on earth nothing more than pressed service, his time no better than hired drudgery — Jerus

### **2. As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work:**

Like the slave, sighing for the shade, or the workman with no thought but his wages — Jerus  
 Like a slave who sighs for the shadow, and like a day laborer who longs for his wages — Ber  
 He is a slave who longs for the shade, a hireling who waits for his wages — NAB

### **3. So am I made to possess months of vanity, and wearisome nights are appointed to me.**

so I am allotted months of misery, and nights of trouble are apportioned to me — Ber  
 months of delusion I have assigned to me, nothing for my own but nights of grief — Jerus

I am allotted months of emptiness, and nights of misery are apportioned to me — RSV

So months of futility are my portion, troubled nights are my lot — NEB

### **4. When I lie down, I say, When shall I arise, and the night be gone?**

Lying in bed I wonder, 'When will it be day?'

Risen I think, 'How slowly evening comes!' — Jerus

Lie I down to sleep, I weary to be up with the day — Knox

When I lie down I say, 'When shall I arise?'

But the night is long — RSV  
**and I am full of tossings to and fro unto the dawning of the day.**

and I am turning from side to side till morning light — Bas

And I am wearied with tossings until the breeze of twilight — Rhm

Restlessly I fret till twilight falls — Jerus

I do nothing but toss till morning twilight — NEB

### **5. My flesh is clothed with worms and clods of dust;**

Vermin cover my flesh, and loathsome scabs — Jerus

**my skin is broken, and become loathsome.**

my skin is cracked and oozes pus — Jerus

my skin is stiff, and peels off — Sprl  
 my skin cracks and festers — NAB

### **6. My days are swifter than a weaver's shuttle, and are spent without hope.**

Frail as the weaver's thread my years vanish away, spent without hope — Knox

My life flies by — day after hopeless day — Tay

### **7. O remember that my life is wind: mine eye shall no more see good.**

Remember that my life is a breath: my eye shall not again see good — ABPS

... a puff, a breath, a sob ... — Amp

Bethink thee, Lord, it is but a breath,  
this life of mine, and I shall look on  
this fair world but once —Knox

- 8. The eye of him that hath seen me shall  
see me no more: thine eyes are upon  
me, and I am not.**

Those who see me shall never again  
see me;

I shall be gone, under thy very gaze  
— Mof

The eye that once saw me will look on  
me no more,  
your eyes will turn my way and I  
shall not be here — Jerus

You see me now, but not for long.  
Soon you'll look upon me dead —  
Tay

- 9. As the cloud is consumed and van-  
isheth away:**

... dissolves and disappears — Ber

... fades and disappears — Mof

**so he that goeth down to the grave  
shall come up no more.**

so he who descends to Sheol . . . —Lam  
so he that descendeth to hades . . . —  
Rhm

- 10. He shall return no more to his house,  
never again the home-coming—Knox  
never shall he come home again—Mof  
neither shall his place know him any  
more.**

never shall tidings of him reach the  
haunts he knew — Knox

- 11. Therefore I will not refrain my mouth;  
I will speak in the anguish of my spirit;  
I will complain in the bitterness of my  
soul.**

And should I utter no word? Nay, the  
crushed spirit will find a voice, the  
embittered heart will not keep its  
own counsel — Knox

Ah, let me express my anguish. Let me  
be free to speak out of the bitterness  
of my soul — Tay

Also I — I withhold not my mouth —  
I speak in the distress of my spirit,  
I talk in the bitterness of my soul  
— YLT

Well, I will restrain myself no longer:  
I will speak out, so bitter is my soul  
— Mof

- 12. Am I a sea, or a whale, that thou  
settest a watch over me?**

Am I a raging sea, a ravaging monster,  
that thou guardest me so close? —  
Knox

Am I a crocodile of the waters,

That Thou settest a watch upon me?

— Sprl

A sea-monster am I, or a dragon . . .

— YLT

O God, am I some monster, that You  
never let me alone — Tay

- 13. When I say, My bed shall comfort me,  
my couch shall ease my complaint;**

If I say, 'My bed will comfort me,  
my couch will soothe my pain' —  
Jerus

Even when I try to forget my misery  
in sleep — Tay

- 14. Then thou scarest me with dreams,  
and terrifiest me through visions:**

what dreams thou sendest to daunt  
me, what sights of terror to unman  
me! — Knox

... you terrify me with nightmares —  
Tay

- 15. So that my soul chooseth strangling,  
and death rather than my life.**

Strangling I would welcome rather,  
and death itself, than these my suf-  
ferings — Jerus

The rope for me! Death only will con-  
tent this frame — Knox

I would rather die of strangulation  
than go on like this — Tay

I would rather be choked outright:  
I would prefer death to all my suf-  
ferings — NEB

- 16. I loathe it: I would not live alway:  
let me alone; for my days are vanity.**

I am tired of it; I would not live  
always. Leave me alone, for my days  
are fleeting — Ber

I am in despair, I would not go on  
living;

leave me alone, for my life is but a  
vapour — NEB

To despair I yield myself, I will live on  
no more; loose thy hold of me: this  
life of mine is but the shadow of a  
life — Knox

I waste away, my life is not unending:  
leave me then, for my days are but a  
breath — Jerus

I waste away: I cannot live forever:  
let me alone, for my days are but a  
breath — NAB

- 17. What is man, that thou shouldest  
magnify him?**

What is man, that you should make so  
much of him — Jerus

What is a mortal

- That thou shouldst nurture him — Rhm  
**and that thou shouldst set thine heart upon him?**  
 and be so concerned about him — Ber
- 18. And that thou shouldst visit him every morning,**  
 That thou shouldst inspect him morning by morning — Rhm  
 Must you be his inquisitor every morning — Tay  
 punishing him every morning — Mof  
**and try him every moment?**  
 Moment by moment shouldst test him — Rhm  
 and test him every moment of the day — Tay
- 19. How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?**  
 How long will it be before you look away from me,  
 and let me alone long enough to swallow my spittle — NAB  
 Nay, gaze on me no more; leave me, though it were but for a breathing space, to myself — Knox  
 Why won't You let me alone — even long enough to spit — Tay
- 20. I have sinned; what shall I do unto thee, O thou preserver of men?**  
 If I sin, what do I to thee, thou observer of men — ABPS

- Suppose I have sinned, what have I done to you, you tireless watcher of mankind — Jerus  
 . . . O thou Spy upon mankind — Mof  
 . . . O keeper of men — Bas  
 If I have sinned, what harm have I done Thee, O Thou watcher of men — Ber  
**why hast thou set me as a mark against thee,**  
 Why hast Thou made me Thy target — Ber  
 Wherefore hast thou set me as thine object of attack — Rhm  
 why hast thou set me up as thy mark to shoot at? — Sept  
 Why do you choose me as your target? — Jerus  
**so that I am a burden to myself?**  
 Or have I become unto thee a burden — Rhm  
 Why have I become a burden to thee — RSV  
 Am I indeed a burden to thee — Sept
- 21. And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be.**  
 Would it cost thee much to forgive sin of mine, pass over fault of mine, when I, so soon, shall be lying in the dust, missing at my post, as thou makest thy rounds at dawn? — Knox

## CHAPTER 8

- 1. Then answered Bildad the Shuhite, and said,**  
 Bildad of Shuah spoke next. He said: — Jerus
- 2. How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind?**  
 Is there no end to these words of yours, to your long-winded blustering — Jerus  
 What, still at thy old complaining; blustering still, like a high wind, on and on — Knox  
 How long will you go on like this, Job, blowing words around like wind — Tay  
 How long will you say such things, the long-winded ramblings of an old man — NEB
- 3. Doth God pervert judgment?**

- Will God pervert right — ABPS  
 Does God give a wrong decision — Bas  
 Can sentence undeserved come from God — Knox  
 Can God deflect the course of night — Jerus  
 Is God partial in judgment — Sprl  
 Does God twist justice — Tay  
**or doth the Almighty pervert justice?**  
 or Shaddai falsify justice — Jerus
- 4. If thy children have sinned against him, and he have cast them away for their transgression;**  
 If your sons sinned against him, they have paid for their sins — Jerus  
 What if these children of thine committed some fault, and he allowed justice to take its course? — Knox  
 If thy children have turned aside from Him,

And he hath removed them in the  
very act of their transgression—Sprl  
If your children have sinned against  
him  
and he has left them in the grip of  
their guilt — NAB

**5. If thou wouldest seek unto God be-  
times, and make thy supplication to  
the Almighty;**

For thyself, thou hast but to keep  
early tryst with God, and make thy  
plea to his omnipotence — Knox

If you would seek God  
and make supplication to the Al-  
mighty — RSV

**6. If thou wert pure and upright;**

Then, if thou comest before him inno-  
cent and upright — Knox

if you are pure and upright — RSV  
**surely now he would awake for thee,**  
then he will certainly be moved to take  
up your cause — Bas

he will give thee audience betimes —  
Knox

surely then he will rouse himself for  
you — RSV

then indeed will he watch over you  
— NEB

**and make the habitation of thy right-  
eousness prosperous.**

And make thy righteous dwelling  
secure — ABPS

by building up your house again — Bas  
and reward you with a rightful habi-  
tation — RSV

and bless you with a happy home —  
Tay

**7. Though thy beginning was small, yet  
thy latter end should greatly increase.**

Then, though thy beginning be small,  
Thy end shall be exceeding great —

ABPS  
Your former state will seem to you as  
nothing beside your new prosperity  
— Jerus

A poor thing thy old prosperity will  
seem, matched with the abundance  
he gives thee now — Knox

**8. For inquire, I pray thee, of the former  
age, and prepare thyself to the search  
of their fathers:**

Question the generation that is passed,  
meditate on the experience of its  
fathers — Jerus

Question men of bygone ages,  
attend to what our fathers found —  
Mof

For inquire, I pray, of the former  
generation,

And note what their fathers have  
searched out — ABPS

Read the history books, and see — Tay

**9. (For we are but of yesterday, and  
know nothing, because our days upon  
earth are a shadow:)**

How blind are we, creatures of a day,  
whose time on earth passes like a  
shadow! — Knox

(for what know we, mere men of  
yesterday? —

our days on earth are but a flitting  
shadow) — Mof

**10. Shall not they teach thee, and tell thee,  
and utter words out of their heart?**

will they not tell you what they know,  
and teach you in their wisdom this  
— Mof

Will not they speak to you and teach  
you

and pour out the wisdom of their  
hearts? — NEB

**11. Can the rush grow up without mire?**

Does papyrus flourish except in  
marshes — Jerus

Can the paper-reed grow up without a  
marsh — Rhm

Can papyrus grow up without ooze —  
Sprl

Doth a rush rise without mire — YLT  
**can the flag grow without water?**

... reed grass ... — NAB

... rushes ... — Jerus

... reeds ... — RSV

... the bulrush ... — Sprl

**12. Whilst it is yet in his greenness, and  
not cut down, it withereth before any  
other herb.**

Pluck them even at their freshest:  
fastest of all plants they wither —  
Jerus

No, all uncut, all fresh and green,  
it withers before any plant — Mof

While it is in its budding — uncropt,  
Even before any herb it withereth

— YLT

**13. So are the paths of all that forget God;  
and the hypocrite's hope shall perish:**

So frail their happiness, who leave God  
unremembered; so fade the hopes of  
false hearts — Knox

So end all who care not for God,  
so perishes the hope of an ungodly  
man — Mof

So shall be the latter end of all who  
forget God,  
And the hope of the impious shall  
perish — Rhm

- 14. Whose hope shall be cut off,**  
His trust is only a thread — Jerus  
Whose confidence is gossamer — JPS  
Whose trust shall be contemptible —  
Rhm

For his confidence breaks — AAT  
His confidence breaks in sunder — RSV  
Everything he counts on will collapse  
— Tay

**and whose trust shall be a spider's web.**  
and his trust is a spider's web — RSV  
his assurance a spider's web — Jerus  
and whose house is a spider's web —  
Lam

And a spider's web his confidence —  
Rhm

- 15. He shall lean upon his house, but it  
shall not stand; he shall hold it fast,  
but it shall not endure.**

The wicked shall put his trust in his  
house . . . — Lam

Vain his reliance on the house he has  
built; vainly he seeks to underpin it  
— Knox

If he counts on his home for security,  
it won't last — Tay

He leans against his house but it does  
not stand;  
he clutches at it but it does not hold  
firm — NEB

He shall rely upon his family, but it  
shall not last;  
he shall cling to it, but it shall not  
endure — NAB

- 16. He is green before the sun, and his  
branch shooteth forth in his garden.**

Like some lush plant in the sunlight,  
he sprouteth his early shoots over  
the garden: — Jerus

Here is a plant that seems well-watered  
enough, spreads abroad its early  
shoots — Knox

He is full of sap before sunrise,  
and beyond his garden his shoots go  
forth — NAB

He is a green plant, growing in the  
sun,  
with shoots all over the garden —  
Mof

At dawn he seems so strong and virile,  
like a green plant: his branches  
spread across the garden — Tay

- 17. His roots are wrapped about the heap,  
and seeth the place of stones.**

Over a stone-heap are its roots  
entwined;

It sees the habitation of stones —  
ABPS

His roots twine about the stoneheap;  
he lives among the rocks — RSV  
wrapped about stones are the roots of  
it, and stones all its dwelling-place  
— Knox

with roots twined round the spring,  
thriving inside the greenhouse—Mof  
His roots are in the stream, down  
among the stones — Tay

but its roots become entangled in a  
stony patch

and run against a bed of rock — NEB

- 18. If he destroy him from his place, then  
it shall deny him, saying, I have not  
seen thee.**

Snatch him from his bed,  
and it denies it ever saw him — Jerus  
But when he disappears, he isn't even  
missed! — Tay

Then someone uproots it from its place,  
which disowns it and says, 'I have  
never known you' — NEB

- 19. Behold, this is the joy of his way, and  
out of the earth shall others grow.**

That is how its life withers away,  
and other plants spring up from the  
earth — NEB

There he lies rotting beside the road,  
and out of the soil another sprouts  
— NAB

So brief its pride; they are waiting even  
now underground, the shoots that  
will fill its place — Knox

So ends a godless man,  
and others rise up in his stead — Mof  
That is all he can look forward to!  
And others spring up from the earth  
to replace him! — Tay

- 20. Behold, God will not cast away a  
perfect man, neither will he help the  
evil doers:**

Behold, God will not cast away the  
upright;  
neither will he take the hand of the  
wicked — NAB

Trust me, God will not cast off the  
innocent, will not lend his aid to the  
malice of their enemies — Knox

Lo, God doth not reject the perfect,  
nor taketh hold on the hand of evil  
doers — YLT

**21. Till he fill thy mouth with laughing,  
and thy lips with rejoicing.**

Ere long, he will teach those lips to  
smile, that mouth to sing praise —  
Knox

While he filleth with laughter thy  
mouth,

And thy lips with shouting — YLT

At length he shall fill with laughter thy  
mouth,

And thy lips with a shout of triumph  
— Rhm

**22. They that hate thee shall be clothed  
with shame;**

brief shall be the triumph of thy foes  
— Knox

Those hating thee shall put on shame  
— YLT

your enemies shall be wrapped in confusion — NEB

**and the dwelling place of the wicked  
shall come to naught.**

and the tent of the wicked shall be no  
more — ASV

brief the security of the wrongdoer —  
Knox

But the tent of the lawless shall not be!  
— Rhm

And the tent of the wicked is not — YLT

## CHAPTER 9

**1. Then Job answered and said,**

Job spoke next. He said: — Jerus

**2. I know it is so of a truth: but how  
should man be just with God?**

Indeed I know it is as you say:

how can man be in the right against  
God — Jerus

No need to teach me that; how should  
a man win his suit matched against  
God — Knox

"Sure, I know all that. You're not tell-  
ing me anything new. But how can  
a man be truly good in the eyes of  
God — Tay

**3. If he will contend with him, he cannot  
answer him one of a thousand.**

If any were so rash as to challenge him  
for reasons,

one in a thousand would be more  
than they could answer — Jerus

Who would go to law, where one plea  
on this side is arrayed against a  
thousand on that? — Knox

Even if God chose to argue,  
you could not answer one of his  
thousand questions — Mof

. . . one out of a thousand questions  
— Bas

If a man chooses to argue with him,  
God will not answer one question in  
a thousand — NEB

**4. He is wise in heart, and mighty in  
strength:**

His all-knowing mind, his all-conquer-  
ing arms — Knox

Wise in heart and strong in power  
— YLT

**who hath hardened himself against  
him, and hath prospered?**

who has hardened himself against him,  
and succeeded — RSV

Who hath hardened toward Him and  
is at peace — YLT

who then can successfully defy him —  
Jerus

what man ever throve yet that defied  
them — Knox

**5. Which removeth the mountains, and  
they know not: which overturneth  
them in his anger.**

He that removes mountains, ere they  
are aware;

Who overturns them in his anger —  
ABPS

Who removeth mountains unawares,  
Who overturneth them in his anger  
— Rhm

He moves the mountains, though they  
do not know it:

he throws them down when he is  
angry — Jerus

God, the unseen power that can thrust  
mountains this way and that, up

root them in his anger — Knox

**6. Which shaketh the earth out of her  
place, and the pillars thereof tremble.**

He shakes the earth out of its founda-  
tions, and its inhabitants tremble —  
Lam

Who shaketh the earth out of its place,  
and all the pillars thereof shudder  
— Rhm

can move earth from its place, and set  
all its pillars quaking — Knox

**7. Which commandeth the sun, and it  
riseth not; and sealeth up the stars.**

The sun, at his command, forbears to  
rise,

and seals up the stars.

and on the stars he sets a seal —  
Jerus

can prevent, with a word, the sun's  
rising, or imprison, under his royal  
seal, the very stars — Knox

The sun won't rise, the stars won't  
shine, if he commands it so! — Tay

**8. Which alone spreadeth out the heavens,  
and treadeth upon the waves of the  
sea.**

He and no other stretched out the  
skies,  
and trampled the Sea's tall waves —  
Jerus

He it was, and no other, that spread  
out heaven to be his coverage, made  
ocean a floor under his feet — Knox  
Who spreadeth out the heavens by  
himself alone!

And marches along on the heights  
of the sea — Rhm

**9. Which maketh Arcturus, Orion, and  
Pleiades, and the chambers of the  
south.**

. . . and the vast starry spaces of the  
south — Amp

Who made the Bear, the Giant, and  
the Cluster,

And the chambers of the south —  
Rhm

. . . the Bear, Orion, and the Pleiades,  
and the constellations of the south-  
ern Zodiac — Tay

He made the Bear and Orion,  
the Pleiades and the constellations  
of the south — NAB

**10. Which doeth great things past finding  
out: yea, and wonders without number.  
great wonders he does beyond all our  
understanding and all our reckon-  
ing — Knox**

Doing great things till there is no  
searching,

And wonderful, till there is no num-  
bering — YLT

He does incredible miracles, too many  
to count — Tay

**11. Lo, he goeth by me, and I see him not:  
he passeth on also, but I perceive him  
not.**

Hidden from my sight, hidden from  
my thought, he comes and goes —  
Knox

He passes me — I cannot see him;  
he sweeps on — I behold him not  
— Mof

Should he come near me, I see him  
not;

should he pass by, I am not aware  
of him — NAB

He passes by me, and I do not see him;  
he moves on his way undiscerned by  
me — NEB

**12. Behold, he taketh away, who can  
hinder him? who will say unto him,  
What doest thou?**

Were he to snatch a prize, who could  
prevent him,  
or dare to say, 'What are you do-  
ing?' — Jerus

he pounces — who can stop him?

Who dare ask him what he means  
— Mof

Lo, He snatches away, who bringeth  
it back?

Who saith unto Him, 'What dost  
Thou?' — YLT

Should he seize me forcibly, who can  
say him nay?

Who can say to him, "What are  
you doing?" — NAB

**13. If God will not withdraw his anger,  
the proud helpers do stoop under him.**

There is no braving the anger of such  
a God, when even the Titanic  
powers obey him — Knox

God never goes back on his anger,  
Rahab's minions still lie at his feet  
— Jerus

He is God and he does not relent;  
the helpers of Rahab bow beneath  
him — NAB

God will not withdraw His anger; the  
[proud] helpers of Rahab [arrogant  
monster of the sea] bow under Him  
— Amp

And God does not abate His anger.  
The pride of man collapses before  
him — Tay

**14. How much less shall I answer him,  
and choose out my words to reason  
with him**

How dare I plead my cause, then,  
or choose arguments against him  
— Jerus

and what am I that I should use  
phrases of studied eloquence for  
my pleading — Knox

How then could I answer him,  
what words could I pick to dispute  
with him — Mof

And who am I that I should try to

- argue with Almighty God, or even reason with him — Tay
- 15. Whom, though I were righteous, yet would I not answer, but I would make supplication to my judge.**  
 Suppose I am in the right, what use is my defence?  
 For he whom I must sue is judge as well — Jerus  
 Though I am innocent, I cannot answer him;  
 I might appeal for mercy to my accuser — RSV  
 Even though I were right, I could not answer him,  
 but should rather beg for what was due me — NAB
- 16. If I had called, and he had answered me; yet would I not believe that he had hearkened unto my voice.**  
 If he deigned to answer my citation,  
 could I be sure that he would listen to my voice? — Jerus  
 And even if my prayers were answered  
 I could scarce believe that he had heard my cry — Tay  
 If I summoned him and he answered me,  
 I would not believe that he was listening to my voice — RSV  
 If I summoned him to court and he responded,  
 I do not believe that he would listen to my plea — NEB
- 17. For he breaketh me with a tempest, and multiplieth my wounds without cause.**  
 his storms would overwhelm me, faster than ever the unmerited blows would fall — Knox  
 For he storms and strikes at me with many a wanton blow — Mof  
 For he bears hard upon me for a trifle  
 and rains blows on me without cause — NEB  
 Because with a tempest He bruiseeth me,  
 And hath multiplied my wounds for nought — YLT
- 18. He will not suffer me to take my breath,**  
 he will not let me get my breath — RSV  
 He permitteth me not to refresh my spirit — YLT  
 never a breathing-space — Knox
- He will not let me breathe — Tay  
**but fileth me with bitterness.**  
 But fills me with bitter plagues — ABPS  
 never a draught but of gall — Knox  
 but fills me with bitter sorrows — Tay  
 but fills me with bitter thoughts — NEB
- 19. If I speak of strength, lo, he is strong; and if of judgment, who shall set me a time to plead?**  
 Shall I try force? Look how strong he is!  
 Or go to court? But who will summon him — Jerus  
 Nought avails might, when a giant threatens me; nought avails right, when none dares to support my quarrel — Knox  
 It is a trial of strength? Well there he stands!  
 Is it a lawsuit? Who then can arraign him — Mof  
 If it be a question of strength, he is mighty;  
 And if of judgment, who will call him to account — NAB
- 20. If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse.**  
 Would I plead in defence, he turns my own words against me: be I never so upright, he will prove me a hypocrite — Knox  
 Should I acquit myself, my own mouth will condemn me — Sprl  
 Though I am innocent, my own mouth would condemn me:  
 though I am blameless, he would prove me perverse — RSV
- 21. Though I were perfect, yet would I not know my soul: I would despise my life.**  
 But am I innocent after all? Not even I know that,  
 and, as for my life, I find it hateful — Jerus  
 Perfect am I? I know nothing!  
 My soul would disavow its own being! — Sprl  
 And innocent I am, but of that I take regard no longer: I am aware of life itself — Knox  
 Though I am innocent, I myself cannot know it;  
 I despise myself — NAB
- 22. This is one thing, therefore I said it,**



**He destroyeth the perfect and the wicked.**

It is all the same to me: so I say, He puts an end to the sinner and to him who has done me no wrong together — Bas

Still unchanged is the burden of my complaint: innocent and guilty, he sweeps all away — Knox

It is all one, and this I dare to say: innocent and guilty, he destroys all alike — Jerus

Innocent or evil, it is all the same to him. For he destroys both kinds — Tay

**23. If the scourge slay suddenly, he will laugh at the trial of the innocent.**

When a sudden deadly scourge descends, he laughs at the plight of the innocent — Jerus

When he is scourging us with sudden death,

he mocks at the despair of innocent men — Mof

When disaster brings sudden death, he mocks at the calamity of the innocent — RSV

... at the foolishness of the innocent — Lam

**24. The earth is given into the hand of the wicked: he covereth the faces of the judges thereof;**

Earth hath been given

Into the hand of the wicked one.

The face of its judges he covereth — YLT

When a country falls into a tyrant's hands,

it is he who blindfolds the judges — Jerus

**if not, where, and who is he?**

If not — where, who is he — YLT

Or if not he, who else? — Jerus

If it be not He, then who is it? — JPS

He is answerable for it, who else? — Knox

**25. Now my days are swifter than a post: they flee away, they see no good.**

My days have been swifter than a runner,

They have fled, they have not seen good — YLT

My days run hurrying by,

seeing no happiness in their flight — Jerus

Swift as a royal courier my days pass,

and joyless each one — Knox

My days go quicker than a courier, they fly without one happy ray — Mof

**26. They are passed away as the swift ships: as the eagle that hasteth to the prey.**

skimming along like a reed canoe, or the flight of an eagle after its prey — Jerus

They have passed away with boats of paper-reed,

Like a vulture [which] rusheth upon food — Rhm

They go by like skiffs of reed, like an eagle swooping on the prey — RSV

**27. If I say, I will forget my complaint, I will leave off my heaviness, and comfort myself:**

If I resolve to stifle my moans, change my countenance, and wear a smiling face — Jerus

Though I say, 'I forget my talking, I forsake my corner, and I brighten up!' — YLT

If I say, I will forget my complaint, I will put off my sad countenance, and be of good cheer — ASV

**28. I am afraid of all my sorrows, still would I have pains to daunt me — Knox**

I shrink back into all my sorrows — Sprl

I become afraid of all my suffering — RSV

Then he would pour even greater sorrows upon me — Tay

**I know that thou wilt not hold me innocent.**

for I know that . . . — RSV

for such, I know, is not your treatment of the innocent — Jerus

I have known that thou dost not acquit me — YLT

I know that thou wilt not pronounce me innocent — Rhm

**29. If I be wicked, why then labour I in vain?**

And if I am guilty, why should I put myself to useless trouble — Jerus

If I must be accounted guilty, why then should I strive in vain — NAB

I am wicked: But wherefore strive I in vain — Sprl

- I — I am become wicked; why is this?  
 In vain I labour — YLT  
 I shall be held guilty, —  
 Wherefore then in vain should I toil — Rhm  
 . . . So what's the use of trying — Tay
- 30. If I wash myself with snow water, and make my hands never so clean;**  
 If I wash me in snow water,  
 And cleanse my hands in the well — Sprl  
 If I should wash myself in snow, and clean my hands with lye — AAT  
 . . . and purify with soap my hands — YLT
- 31. Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.**  
 thy condemnation must roll me in the mire again, till the very clothes I wear shun the touch of me — Knox  
 Then thou wouldst plunge me into the cesspool  
 And my clothes would abhor me — AAT  
 Then in corruption Thou dost dip me . . . YLT
- 32. For he is not a man, as I am, that I should answer him; and we should come together in judgment.**  
 He is not a man as I am, that I can answer him  
 or that we can confront one another in court — NEB  
 Yes, I am a man, and he is not, and so no argument,  
 no suit between the two of us is possible — Jerus
- 33. Neither is there any daysman betwixt us,**  
 There is no arbiter between us — ABPS

- There is not between us a mediator — Rhm  
 There is no one to give a decision between us — Bas  
 Oh for some umpire over both of us — Mof  
 Would that there were an arbiter between us — NAB  
**that might lay his hand upon us both.**  
 to claim jurisdiction over both—Knox  
 that he might silence us both — Lam  
 who could lay his hand upon us both — NAB
- 34. Let him take his rod away from me, and let not his fear terrify me:**  
 Let him take his rod away from me, and let not dread of him terrify me — RSV  
 Let him lay by his rod, let his terrors cease to daunt me — Knox  
 Oh, let Him stop beating me, so that I need no longer live in terror of his punishment — Tay
- 35. Then would I speak, and not fear him; but it is not so with me.**  
 Then I would say what is in my mind without fear of him: for there is no cause of fear in myself — Bas  
 Then I will speak out bravely to his face; it is fear that holds me dumb — Knox  
 Then I would not be afraid to speak — for inwardly I have no guilty fears — Mof  
 Then I could speak without fear to him, and tell him boldly that I am not guilty — Tay  
 Nevertheless, I shall speak, not fearing him:  
 I do not see myself like that at all — Jerus

## CHAPTER 10

- 1. My soul is weary of my life;**  
 Since I have lost all taste for life — Jerus  
 Oh, I am weary of life — Knox  
 I am sick of life, sick of it — Mof  
 My soul is disgusted with my life — Sept  
**I will leave my complaint upon myself;**  
 I will give free course to my complaining — ABPS  
 I will let my sad thoughts go free in words — Bas

- I will speak out, come what may — Knox  
 I will give rein to my complaint of him — Mof  
 I leave off talking to myself — YLT  
**I will speak in the bitterness of my soul.**  
 my soul will make a bitter outcry — Bas  
 I shall let my embittered soul speak out — Jerus  
 my soul is too embittered for silence — Knox

**2. I will say unto God, Do not condemn me; shew me wherefore thou contendest with me.**

... Do not treat me as guilty, without  
formulating Thy charge against me  
— Ber

... Do not put me in the wrong!  
Let me know why you oppose me  
— NAB

... Don't just condemn me — tell me  
why you are doing it — Tay

I will protest against God's sentence,  
demand to know why his judgment  
is so cruel — Knox

**3. Is it good unto thee that thou shouldest oppress,**

Is it right for you to injure me — Jerus  
Is it well done in thee to play the  
tyrant — Knox

Is it a pleasure for you to oppress —  
NAB

Does it befit thee to be hard on men  
— Mof

Does it really seem right to you to  
oppress — Tay

**that thou shouldest despise the work  
of thine hands,**

to spurn me, the creature of thy own  
hands — Knox

cheapening the work of your own  
hands — Jerus

and despise me, a man you have made  
— Tay

**and shine upon the counsel of the  
wicked?**

and favor the designs of the wicked —  
RSV

looking kindly on the design of evil-  
doers — Bas

and abetting the schemes of the wicked  
— Jerus

to smile on the ill designs of the god-  
less — Knox

**4. Hast thou eyes of flesh? or seest thou  
as man seeth?**

Are those eyes of thine human after  
all — Knox

Have you got human eyes,  
do you see as mankind sees — Jerus

As a mortal dost thou look down? Or  
as a man looketh dost thou behold?  
— Sprl

**5. Are thy days as the days of man? are  
thy years as man's days,**

Is your life mortal like man's,  
do your years pass as men's days  
pass — Jerus

Is your life so short — Tay

**6. That thou inquirest after mine in-  
iquity, and searchest after my sin?**

You, who inquire into my faults  
and investigate my sins — Jerus  
that thou must search for faults in me,  
labour to convict me of wrong done  
— Knox

that thou huntest out my guilt  
and searchest thus for sin in me —  
Mof

that thou hast sought out mine in-  
iquity, and diligently traced my  
sins — Sprl

that you must hound me for sins —  
Tay

**7. Thou knowest that I am not wicked;  
and there is none that can deliver out  
of thine hand.**

when thou knowest full well that I am  
innocent, knowest that I am in thy  
power beyond hope of rescue? —  
Knox

Even though you know that I am not  
wicked,  
and that none can deliver me out of  
your hand? — NAB

all the while knowing I am innocent,  
knowing there is no perfidy in me?  
— Mof

you know full well I've not com-  
mitted? Is it because you know no  
one can save me from your hand —  
Tay

**8. Thine hands have made me and  
fashioned me together round about;**

Thy hands have fashioned me, and  
made me,

In every part — ABPS

It was thy hand that made me, no part  
of me but is thy fashioning — Knox  
Thine own hands shaped me and made  
me,

All in unison round about — Rhm  
Thine hands have fashioned me and  
moulded me

Compactly on every side — Sprl  
**yet thou dost destroy me.**

and yet thou dost destroy me! — ABPS  
and you turn around and destroy me?

Amp

will you then turn and destroy me? —  
NAB

**9. Remember, I beseech thee, that thou  
has made me as the clay;**

Remember now, that thou hast formed  
me, as with clay — ABPS

Remember, I beseech thee, how thou  
didst manipulate me as the clay —  
Sprl

Oh, please remember that I'm made of  
dust — Tay

**and wilt thou bring me into dust again?**  
will you change me back again to dust  
so soon — Tay  
and must all be ground to dust again  
— Knox

**10. Hast thou not poured me out as milk,  
and curdled me like cheese?**

Milk of thy milking, cheese of thy  
pressing — Knox

You have already poured me from  
bottle to bottle like milk, and  
curdled me like cheese — Tay

**11. Thou hast clothed me with skin and  
flesh, and hast fenced me with bones  
and sinews.**

Thou has clothed me with skin and  
flesh,

And knit me together with bones  
and sinews — ASV

**12. Thou hast granted me life and favour,**

... and lovingkindness — ASV

... and compassion — Ber

... and peace — Lam

... and love — Mof

... and steadfast love — RSV

... and grace — Sept

And then you endowed me with life  
— Jerus

**and thy visitation hath preserved my  
spirit.**

And thy providence has preserved my  
spirit — ABPS

And thy solicitude has ... — AAT

and your care has kept my spirit safe  
— Bas

And thy watchful care preserved my  
breath — Rhm

watched each breath of mine with  
tender care — Jerus

**13. And these things hast thou hid in thine  
heart:**

Yet, after all, you were dissembling  
— Jerus

Only in thy heart the memory of this  
is stored — Knox

And all the while this was thy dark  
design! — Mof

Yet this was the secret purpose of thy  
heart — NEB

**I know that this is with thee.**

I know that this was in thy mind —  
ABPS

biding your time, I know — Jerus  
but I know thou hast not forgotten —

Knox

plotting this, well I know it, against  
me! — Mof

I know that this was thy purpose —  
RSV

**14. If I sin, then thou markest me, and  
thou wilt not acquit me from mine  
iniquity.**

If I sin, thou observest me,

And wilt not absolve me from my  
guilt — ABPS

If I indeed have sinned inadvertently,  
thou hast me in custody, and hast  
not acquitted me of transgression  
— Sept

to mark if I should sin

and to let no fault of mine go un-  
censured — Jerus

**15. If I be wicked, woe unto me; and if I  
be righteous, yet will I not lift up my  
head.**

If I am wicked, woe to me!

If I am righteous, I cannot lift up  
my head — RSV

... still I cannot lift up my head —  
Lam

Just the slightest wickedness, and I am  
done for. And if I'm good, that  
doesn't count — Tay

**I am full of confusion; therefore see  
thou mine affliction;**

for I am filled with disgrace

and look upon my affliction — RSV

Being filled with ignominy

And looking upon mine affliction —  
ASV

I have enough of reproach; I have  
seen my affliction — Lam

So filled with shame, that I am of  
downcast countenance — Sprl

I am filled with frustration — Tay

**16. For it increaseth. Thou huntest me as  
a fierce lion:**

And if I make a stand, like a lion you  
hunt me down — Jerus

And if I exalt myself ... — Lam

And if I lift myself up ... — RSV

If I start to get up from the ground,  
you leap upon me like a lion —

Tay

If I am proud as a lion, thou dost hunt  
me down — NEB

**and again thou shewest thyself mar-  
vellous upon me.**

And show again thy wondrous power  
upon me — ABPS

Then again thou dost shew thyself  
marvellous against me — Rhm  
and then thou dost turn and show  
thyself gigantic over me — Lam  
and again work wonders against me  
— RSV

repeatedly you show your wondrous  
power against me — NAB  
adding to the tale of your triumphs  
— Jerus

**17. Thou renewest thy witness against me,  
and increasest thine indignation upon  
me;**

You attack, and attack me again,  
with stroke upon stroke of your fury  
— Jerus

so keen to put me in the wrong,  
so eager in thy rising wrath! — Mof  
Renewing the examination against me,  
thou hast exercised against me great  
wrath — Sept

**changes and war are against me.**

letting loose new armies on me — Bas  
in waves your troops come against me  
— NAB

relentlessly your fresh troops assail me  
— Jerus

Host succeeding host against me — JPS

**18. Wherefore then hast thou brought me  
forth out of the womb?**

Why then did you even let me be born  
— Tay

**Oh that I had given up the ghost, and  
no eye had seen me!**

Would that I had perished and no eye  
had seen me! — JPS

Why could I not have died there in the  
dark? — Mof

Why didn't you let me die at birth?  
— Tay

**19. I should have been as though I had not  
been; I should have been carried from  
the womb to the grave.**

Then I would have been as though I  
had never existed; borne from the  
womb directly to the tomb! — Ber  
a being without being, carried from  
womb to tomb — Knox

Then I should have been spared this  
miserable existence. I would have

gone directly from the womb to the  
grave — Tay

**20. Are not my days few? cease then, and  
let me alone, that I may take comfort  
a little,**

Are not the days of my life small in  
number? Let your eyes be turned  
away from me, so that I may have  
a little pleasure — Bas

Brief, brief is my span of days; for a  
little leave me to myself, to find  
some comfort in my misery — Knox

Are not my days few? — then forbear,  
And set me aside that I may brighten  
up for a little — Rhm

**21. Before I go whence I shall not return,  
even to the land of darkness and the  
shadow of death;**

**22. A land of darkness, as darkness it-  
self; and of the shadow of death,  
without any order, and where the light  
is as darkness.**

Soon I must go to a land whence there  
is no returning, a land of darkness,  
death's shadow over it, a land of  
gloomy night, where death's shadow  
lies over all, and no peace haunts it,  
only everlasting dread — Knox

before I go whence I shall not return,  
to the land of gloom and deep  
darkness,  
the land of gloom and chaos,  
where light is as darkness — RSV

before I leave for the land of darkness  
and the shadow of death, never to  
return — A land as dark as mid-  
night, a land of the shadow of death  
where only confusion reigns, and  
where the brightest light is dark as  
midnight — Tay

Before I go, never to return,  
To a land of darkness and blackness,  
A land of shadow, like gloom,  
Of blackness without order,  
And when it shines, it is like gloom  
— AAT

before I go to the place of no return,  
the land of murk and deep shadow,  
where dimness and disorder hold  
sway,  
and light itself is like the dead of  
night — Jerus

## CHAPTER 11

**1. Then answered Zophar the Naamathite, and said,**

Zophar of Naamath spoke next. He said: — Jerus

**2. Should not the multitude of words be answered?**

Are all these words to go unanswered — Bas

Should a deluge of words remain unanswered — Ber

Ready to speak should be ready to listen — Knox

A multitude of words answereth nothing. — Sprl

Shouldn't someone stem this torrent of words? — Tay

**and should a man full of talk be justified?**

... be accounted right — ABPS

... be pronounced free from guilt or blame — Amp

Must a glib talker be right — Ber

Is wordiness in man a proof of right — Jerus

glibness will not make an innocent man of thee. — Knox

Else the talkative man would be justified. — Sprl

Is a man proved right by all this talk — Tay

**3. Should thy lies make men hold their peace?**

Shall thy boastings put men to silence — ABPS

Are your words of pride to make men keep quiet — Bas

Behold, at your words, only the dead can hold their peace; — Lam

Should I remain silent while you boast — Tay

**and when thou mockest, shall no man make thee ashamed?**

will you jeer with no one to refute you — Jerus

shall none make answer to thy raillery — Knox

are you to talk nonsense and no one rebuke you — NEB

**4. For thou hast said, My doctrine is pure and I am clean in thine eyes.**

For you have said, 'My teaching is pure,

And I am clean in thy sight' — AAT

... My way is clean ... — Bas

Still thou wilt have it that all thy

dealings are upright, that thy heart, as God sees it, is pure — Knox

You claim that your opinions are sound;

you say to God, 'I am spotless in thy sight' — NEB

You claim you are pure in the eyes of God! — Tay

**5. But oh that God would speak, and open his lips against thee;**

But if God had a mind to speak,

to open his lips and give you answer — Jerus

Oh, that God would speak and tell you what he thinks! — Tay

**6. And that he would shew thee the secrets of wisdom,**

were he to show you the secrets of wisdom — Jerus

Oh, that he would make you truly see yourself — Tay

**that they are double to that which is!** which put all cleverness to shame — Jerus

What mazes there are in transgression! — Sprl

For insight is a wonderful thing — AAT

**Know therefore that God exacteth of thee less than thine iniquity deserveth.**

You would then see that God holds against you less than your iniquities deserve — Ber

Listen! God is doubtless punishing you far less than you deserve! — Tay

**7. Canst thou by searching find out God? canst thou find out the Almighty unto perfection?**

Can you claim to grasp the mystery of God,

to understand the perfection of Shaddai — Jerus

Canst thou find out the deep things of God?

Canst thou attain unto the purpose of the Almighty — JPS

Canst thou trace the footsteps of the Lord?

Or hast thou reached the extent of what the Almighty hath done — Sept

Can you find out the limits of God? Or can you attain unto the boundary of the Almighty — AAT

Can you penetrate the designs of God?

Dare you vie with the perfection of  
the Almighty — NAB

- 8. It is as high as heaven; what canst thou  
do? deeper than hell; what canst thou  
know?**

... Deeper than Sheol ... — RSV

... Deeper than the nether-world ...  
— JPS

High as heaven is that wisdom, and thy  
reach so small; deep as hell itself,  
and thy thought so shallow! — Knox  
The heaven is high, what then canst  
thou do

And there are things deeper than the  
mansion of the dead; what dost thou  
know — Sept

He is as faultless as heaven is high —  
but who are you? His mind is  
fathomless — what can you know  
in comparison — Tay

- 9. The measure thereof is longer than the  
earth, and broader than the sea.**

Far as earth it stretches, wide as ocean  
— Knox

Its scope is vaster than the earth,  
and wider than the sea — Mof

- 10. If he cut off, and shut up, or gather  
together, then who can hinder him?**

When He rushes in and arrests a per-  
son, calling the wicked to judgment,  
who can hinder him — Ber

If he seize and imprison  
or call to judgment, who then can  
say him nay — NAB

If He rushes in, makes an arrest, and  
calls the court to order, who is  
going to stop him — Tay

- 11. For he knoweth vain men:**

... hollow, wicked and useless men —  
Amp

For in his eyes men are as nothing —  
Bas

For he detects the worthlessness in  
man — Jerus

He knows the false hearts of men  
— Knox

**he seeth wickedness also;**

he sees evil — Bas

and he seeth iniquity — YLT

**will he not then consider it?**

and takes note of it — Bas

and wouldst thou have him overlook  
it? — Knox

- 12. For vain man would be wise, though  
man be born like a wild ass's colt.**

And so a hollow-minded man will get  
wisdom, when a young ass of the

field gets teaching — Bas

And so the idiot grows wise,  
thus a young wild donkey grows  
tame — Jerus

But an empty man will get under-  
standing,

When a wild ass's colt is born a man  
— JPS

Mere man is as likely to be wise as a  
wild donkey's colt is likely to be  
born a man! — Tay

Can a fool grow wise?

can a wild ass's foal be born a man?  
— NEB

Poor fools, that would have a mind of  
their own, and think they were born  
free as the wild ass! — Knox

- 13. If thou prepare thine heart, and stretch  
out thine hands toward him;**

But if you put your heart right ...  
— Bas

Come, you must set your heart right  
... — Jerus

- 14. If iniquity be in thine hand, put it far  
away,**

Renounce the iniquity which stains  
your hands — Jerus

**and let not wickedness dwell in thy  
tabernacles.**

And let not wrong abide in thy dwell-  
ings — ABPS

... perverseness dwell in thy tents  
— YLT

let no injustice live within your tents  
— Jerus

let no iniquity make its home with you  
— NEB

- 15. For then shalt thou lift up thy face  
without spot;**

... with no mark of sin — Bas

... free from blemish — Rhm

Then you may face the world in in-  
nocence — Jerus

Then thou mayst lift up thy head again,  
free from reproach — Knox

**yea, thou shalt be steadfast, and shalt  
not fear:**

you may stand firm and unafraid —  
NAB

unwavering and free from fear — Jerus  
waver no more, tremble no more —

Knox

a man of iron, knowing no fear — NEB

- 16. Because thou shalt forget thy misery,  
and remember it as waters that pass  
away:**

you shall forget about your misery,  
remembering it no more than floods  
gone by — Mof

Then you will forget your trouble;  
you will remember it only as flood-  
waters that have passed — NEB

**17. And thine age shall be clearer than the  
noonday; thou shalt shine forth, thou  
shalt be as the morning.**

And brighter than noonday, shall life  
arise;

The darkness shall become as the  
morning — ABPS

Your life, more radiant than the  
noonday,  
will make a dawn of darkness —  
Jerus

Radiance of noon shall dispel twilight,  
dawn shall rise where darkness  
seemed to envelop thee — Knox

**18. And thou shalt be secure, because there  
is hope;**

And thou shalt be confident that there  
is hope — Rhm

Full of hope, you will live secure —  
Jerus

fresh confidence shall be thine, fresh  
hope — Knox

And you will have courage because you  
will have hope — Tay

**yea, thou shalt dig about thee,  
hidden away in safety — Knox**

Yea, thou shalt dig wells — Sept

**and thou shalt take thy rest in safety.**  
thou shalt sleep secure — Knox

you will lie down in confidence — NEB

**19. Also thou shalt lie down, and none  
shall make thee afraid;**

and that rest of thine, none shall dis-  
turb — Knox

You will sleep and no one will alarm  
you — Ber

For thou shalt rest at ease, and none  
shall be at war with thee — Sept

and you shall take your rest with none  
to disturb — Jerus

**yea, many shall make suit unto thee.**  
and many a man will seek your favour  
— Jerus

**20. But the eyes of the wicked shall fail.**

But the wicked will look around with  
weary eyes — Jerus

but the wicked looking on shall be con-  
sumed with envy — NAB

But evil men shall strain their eyes in  
vain — Mof

Blindness will fall on the wicked — NEB  
**and they shall not escape,**

and no rescue shall ever reach them  
— Knox

But safety shall forsake them — Sept  
Even flight is denied unto them — Sprl

the ways of escape are closed to them  
— NEB

**and their hope shall be as the giving  
up of the ghost.**

their only hope remaining is to breathe  
their last — Ber

And their hope vanisheth like a puff of  
breath — Sprl

## CHAPTER 12

**1. And Job answered and said,**

Job spoke next. He said: — Jerus

**2. No doubt but ye are the people, and  
wisdom shall die with you.**

Strange, that you alone should have  
the gift of reason, that when you die,  
wisdom must die too! — Knox

No doubt you are the men who know!

Wisdom will die with you! — Mof

Yes, I realize you know everything!

All wisdom will die with you! — Tay

**3. But I have understanding as well as  
you; I am not inferior to you:**

I can reflect as deeply as ever you can,  
I am no way inferior to you — Jerus

Well, I too have my thoughts; I am yet  
a match for you — Knox

Well, I know a few things myself —  
you are no better than I am — Tay

**yea, who knoweth not such things as  
these?**

And who, for that matter, has not ob-  
served as much? — Jerus

this knowledge you bring me is knowl-  
edge common to all — Knox

**4. I am as one mocked of his neighbor,  
who calleth upon God, and he an-  
swereth him: the just upright man is  
laughed to scorn.**

I am as one that is a laughingstock to  
his neighbor

I called upon God and he answered:  
The just, the perfect man, is a

laughingstock — ASV

A man becomes a laughingstock to his  
friends

if he cries to God and expects an  
answer.



- The blameless innocent incurs only mockery — Jerus
- I am a laughingstock to my friends:  
I, who called upon God and he answered me,  
a just and blameless man, am a laughingstock — RSV
- I, the man who begged God for help,  
and God answered him, have become a laughingstock to my neighbors. Yes, I, a righteous man, am now the man they scoff at — Tay
- I have become the sport of my neighbors: "The one whom God answers when he calls upon him, the just, the perfect man," is a laughingstock — NAB
- 5. He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease.**  
In the thought of him who is in comfort there is no respect for one who is in trouble; such is the fate of those whose feet are slipping — Bas  
For ruin there is contempt in the thought of the man at ease.  
Ready for such as are of faltering feet! — Rhm  
In the thought of one who is at ease there is contempt for misfortune; it is ready for those whose feet slip — RSV  
A torch — despised in the thoughts of the secure is prepared for those sliding with the feet — YLT  
Those who prosper and live in ease have contempt for those in misfortune, which await those whose feet are ready to slip — Ber
- 6. The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly.**  
The tents of robbers are at peace,  
and those who provoke God are secure,  
who bring their god in their hand — RSV  
And yet, the tents of the brigands are left in peace,  
and those who challenge God live in safety,  
and make a god of their two fists! — Jerus  
Meanwhile, see how well the robbers store their houses, braving God's
- anger, and yet in all things he lets them have their way — Knox  
For robbers prosper. Go ahead and provoke God — it makes no difference! He will supply your every need anyway! — Tay
- 7. But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:**  
If you would learn more, ask the cattle, seek information from the birds of the air — Jerus  
Dost thou doubt it? The very beasts will tell thee, the birds in the air will be thy counsellors — Knox
- 8. Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee.**  
The creeping things of earth will give you lessons  
and the fishes of the sea will tell you all — Jerus  
the secret is known in every cranny of the earth; the fish in the sea will make it known to thee — Knox
- 9. Who knoweth not in all these that the hand of the Lord hath wrought this?**  
Who among all these does not know that the hand of the LORD has done this — RSV  
none doubts, I tell thee, that all this is the Lord's doing — Knox
- 10. In whose hand is the soul of every living thing, and the breath of all mankind.**  
all living things that breathe, all the spirits of all mankind, lie in the hollow of his hand — Knox  
in whose control lies every living soul, and the whole life of man — Mof  
In his hand is the life of every living thing  
and the breath of all mankind — RSV
- 11. Doth not the ear try words? and the mouth taste his meat?**  
The ear is judge of speeches, is it not, just as the palate can tell one food from another — Jerus
- 12. With the ancient is wisdom; and in length of days understanding.**  
Wisdom is found in the old,  
and discretion comes with great age — Jerus  
Wisdom, you argue, lies with aged men,  
a long life means intelligence? — Mof

**13. With him is wisdom and strength, he hath counsel and understanding.**

Nay, wisdom and authority belong to God;

strength and knowledge are his own — Mof

But true wisdom and power are God's.

He alone knows what we should do;

He understands — Tay

**14. Behold, he breaketh down, and it cannot be built again:**

The ruins he makes, none can rebuild — Knox

He breaks down: there is no rebuilding — Mof

And how great is His might! What he destroys can't be rebuilt — Tay

**he shutteth up a man, and there can be no opening.**

He shuts up a man, and he shall not be free — ABPS

whom he imprisons, none can release — Jerus

his imprisonment none can escape — Knox

imprisons: there is no release — Mof

When he closes in on a man, there is no escape — Tay

**15. Behold, he withholdeth the waters, and they dry up:**

Is there a drought? He has checked the waters — Jerus

If he holds up waters, there is drought — NEB

He withholds the rain, and the earth becomes a desert — Tay

**also he sendeth them out, and they overturn the earth.**

And he sends them forth, and they lay waste the earth — ABPS

Do these play havoc with the earth?

He has let them loose — Jerus

if he releases them they ruin the land — Lam

He sends the storms, and floods the ground — Tay

**16. With him is strength and wisdom:**

Yes, he is strong, he is wise — Knox

Powers and providence belong to him — Mof

Strength and success belong to him — NEB

**the deceived and the deceiver are his.**

The erring and he that causes to err are his — ABPS

reads the knave's heart as easily as the fool's — Knox

The wanderer and the delinquent are

His — Sprl

**17. He leadeth counsellors away spoiled,**

He leads counselors away barefoot — Ber

He makes counsellors behave like idiots — NEB

He robs the country's counsellors of their wits — Jerus

**He can thwart the counsellor — Knox and maketh the judges fools.**

turns judges into fools — Jerus

bemuse the judge — Knox

and drives judges mad — NEB

**18. He looseth the bond of kings, and girdeth their loins with a girdle.**

He looses fetters ordered by kings, and has the waistcloth [of a slave] girded

about their own loins — Amp

he dismantles royalty,

and drives off kings in chains — Mof

**19. He leadeth princes away spoiled, and overthroweth the mighty.**

He makes priests walk barefoot, and overthrows the powers that are established — Jerus

He leads priests away stripped,

and overthrows the mighty — rsv

he makes priests behave like idiots and overthrows men long in office

— NEB

**20. He removeth away the speech of the trusty, and taketh away the understanding of the aged.**

He strikes the cleverest speakers dumb, and robs old men of their discretion

— Jerus

He silences the trusted adviser, and takes discretion from the aged

— NAB

**21. He poureth contempt upon princes, and weakeneth the strength of the mighty.**

... and he unnerves the powerful — Mof

... and looses the belt of the strong — rsv

... and abates the arrogance of nobles

— NEB

**22. He discovereth deep things out of darkness,**

He robs the depths of their darkness — Jerus

He uncovers mysteries deep in obscurity — NEB

dark policies he brings to light — Mof

and bringeth out to light the shadow of death.

and brings to light black gloom — Ber  
and into thick darkness he brings light  
— NEB

and shady mysteries he exposes — Mof

**23. He increaseth the nations, and destroyeth them:**

He gives the nations growth, and he destroys them — ABPS

he will extend a nation to undo it  
— Mof

He makes nations great, and he destroys them — RSV

he enlargeth the nations, and straighteneth them again.

or makes a people grow and then destroys it — Jerus

he enlarges nations, and leads them away — RSV

he will enlarge a nation, then enslave it — Mof

he spreads peoples abroad and he abandons them — NAB

**24. He taketh away the heart of the chief of the people of the earth,**

The leaders of the people of the land he deprives of understanding — ABPS  
he will distract its leading men — Mof  
He strips a country's leaders of their judgment — Jerus

and causeth them to wander in a wilderness where there is no way.

and makes them wander in a jungle  
— Ber

and set them in a pathless waste astray  
— Mof

and leaves them to wander in a trackless waste — Jerus

**25. They grope in the dark without light, where in the dark they grope without a light — Mof**

They feel darkness, and not light — YLT  
and he maketh them to stagger like a drunken man.

wandering aimless like a drunken wight  
— Mof

And they stumble like a drunken man  
— Sprl

## CHAPTER 13

**1. Lo, mine eye hath seen all this, mine ear hath heard and understood it.**

I have seen all this with my own eyes,  
heard with my own ears, and understood — Jerus

Eyes nor ears nor wits are wanting to me — Knox

**2. What ye know, the same do I know also: I am not inferior unto you.**

I know all this as well as you, but I am still a match for you — Knox

What you know, I know too,  
I am no more fool than you — Mof

**3. Surely I would speak to the Almighty, and I desire to reason with God.**

But my words are intended for Shaddai;

I mean to remonstrate with God  
— Jerus

Yet I for the Mighty One do speak,  
And to argue for God I delight  
— YLT

**4. But ye are forgers of lies,**

... plasterers of lies — JPS

But as for you, you are only charlatans  
— Jerus

You whitewash everything with lies  
— Mof

For in truth you do besmear with falsehood — Rhm

But ye are foolish, stringers-up of falsehoods! — Sprl

You are glossing over falsehoods — NAB

**ye are all physicians of no value.**

you are all quack doctors — Ber  
you patch up futile arguments, all of you — Mof

Physicians of nought — YLT  
and offering vain remedies, every one of you! — NAB

**5. O that ye would altogether hold your peace!**

O that ye would keep perfectly silent  
— YLT

If only you would keep quiet — Bas  
I wish someone would teach you to be quiet — Jerus

**and it should be your wisdom.**

and let silence be your wisdom — NEB  
it would be a sign of wisdom — Bas  
it would serve you for wisdom — Lam  
then you might pass for wise men — Mof

**6. Hear now my reasoning, and hearken to the pleadings of my lips.**

Kindly listen to my accusation . . . —

Jerus

Listen now to the charge I bring . . . —  
Mof

Hear, I pray you, my argument,  
And to the pleadings of my lips  
attend — YLT

Hear now the rebuke I shall utter  
and listen to the reproof from my  
lips — NAB

**7. Will ye speak wickedly for God?**

Will you speak unfairly on behalf of  
God — Ber

Will you plead God's defence with  
prevarication — Jerus

Do you think God stands in need of  
your shifts — Knox

Is it for God that you speak falsehood  
— NAB

**and talk deceitfully for him?**

his case in terms that ring false — Jerus

Will you tell lies on his behalf — Mof

And do you in his presence utter deceit  
in a solemn manner — Sept

Is it for him that you utter deceit — NAB

**8. Will ye accept his person?**

Will you choose His side — Ber

Will you be partial in his favour —  
Jerus

Are you God's hired partisans — Knox

Will you be sycophants of the Al-  
mighty — Mof

Is it for him that you show partiality  
— NAB

**will ye contend for God?**

posing as special pleaders for God  
— Ber

and act as his advocates — Jerus

Do you play advocate on the part of  
God — NAB

resolve to acquit him — Knox

**9. Is it good that he should search you out?**

Will it be well when He examines you  
— Ber

Why then, beware of his own infallible  
scrutiny — Knox

Ah, it would be well if He strictly  
searched you — Sprl

Be careful that he doesn't find out  
what you are doing! — Tay

**or as one man mocketh another, do  
ye so mock him?**

Or, as a man is deceived, can ye de-  
ceive him — ABPS

think you he will be blinded, as men

are blinded, by your sophistries —  
Knox

When ye trifle with Him, as trifling  
with a mortal man! — Sprl

Will you quibble with him as you  
quibble with a man — NEB

Or do you think you can fool God as  
well as men — Tay

**10. He will surely reprove you,**

Harsh rebuke you will receive from  
him — Jerus

Nay, he himself will be the first to  
blame you — Knox

No, he will punish you — Mof

**if ye do secretly accept persons.**

if you secretly practice partiality — Ber

if you use lies to help him out — Tay

for wrongful attachment to his cause  
— Knox

**11. Shall not his excellency make you  
afraid? and his dread fall upon you?**

Shall not his majesty make you afraid,

And the dread of him fall upon you  
— ABPS

Shall not his majesty overwhelm you?

And the dread of him fall upon you  
— Rhm

your turn, then, to fear every move-  
ment of his, to cower before his  
terrors! — Knox

will not his awful majesty confound  
you; and the terror of him fall upon  
you — Sept

**12. Your remembrances are like unto  
ashes,**

Your memorable sayings are proverbs  
of ashes — ASV

Your old maxims are proverbs of ashes  
— Jerus

Your wise memories will vanish into  
dust — Knox

Your maxims crumble like mere ashes  
— Mof

Dusty are your stored-up parables —  
Sprl

These tremendous statements you have  
made have about as much value as  
ashes — Tay

Your pompous talk is dust and ashes  
— NEB

**your bodies to bodies of clay.**

Your defences are defences of clay —  
ASV

your retorts, retorts of clay — Jerus

your pride will prove to be a thing of  
clay — Knox

- your arguments collapse like mounds  
of clay — Mof  
Like miry heaps your swelling words  
— Sprl  
Your defense of God is as fragile as a  
clay vase! — Tay
- 13. Hold your peace, let me alone,**  
Silence! — Jerus  
Oh, be ye silent before me — Sprl  
**that I may speak, and let come on me  
what will.**  
Now I will do the talking,  
whatever may befall me — Jerus  
I must have speech,  
whatever happens! — Mof
- 14. Wherefore do I take my flesh in my  
teeth,**  
Do not ask why I set my teeth so  
firmly — Knox  
I will run any risks — Mof  
I will put my neck in the noose — NEB  
**and put my life in mine hand?**  
hazard my very life! — Mof
- 15. Though he slay me, yet will I trust in  
him; but I will maintain mine own  
ways before him.**  
Let him kill me if he will; I have no  
other hope  
than to justify my conduct in his  
eyes — Jerus  
He may kill me — what else can I  
expect? I will maintain my innocence  
to his face — Mof  
Slay me though he might, I will wait  
for him;  
I will maintain my conduct before  
him — NAB
- 16. He also shall be my salvation: for an  
hypocrite shall not come before him.**  
and spare me he will; let the guilty  
shun his presence, not I — Knox  
This at least will be in my favor, that  
I am not godless, to be rejected  
instantly from his presence — Tay  
And this shall be my salvation,  
that no impious man can come into  
his presence — NAB  
But this will be my deliverance,  
That an impious man would not  
come before him — AAT  
This at least assures my success,  
that no godless man may appear  
before him — NEB
- 17. Hear diligently my speech, and my  
declaration with your ears.**  
Listen attentively to what I say, and  
let my plea enter your ears — Ber
- Nay, hear me out; let me open my  
mind in full — Knox  
**Hearken, O hearken ye unto my  
speech;**  
Yea, my declarations with your ears  
— Sprl
- 18. Behold now, I have ordered my cause;  
I know that I shall be justified.**  
As I have prepared my defense, I am  
sure that I shall be vindicated — Ber  
You shall see, I will proceed by due  
form of law,  
persuaded, as I am, that I am guilt-  
less — Jerus  
This is my case: I know that I am  
righteous — Tay
- 19. Who is he that will plead with me? for  
now, if I hold my tongue, I shall give  
up the ghost.**  
Who comes against me with an accu-  
sation?  
Let him come! I am ready to be  
silenced and to die — Jerus  
Only let me meet my accuser! Why  
must I die unheard? — Knox  
Who can argue with me over this? If  
you could prove me wrong I would  
stop defending myself and die — Tay
- 20. Only do not two things unto me: then  
will I not hide myself from thee.**  
Spare me two things . . . — Ber  
But grant me these two favours . . . —  
Jerus  
But two rights I claim, if I am to face  
thee openly — Knox
- 21. Withdraw thine hand far from me: and  
let not thy dread make me afraid.**  
Take your hand away, which lies so  
heavy on me,  
no longer make me cower from your  
terror — Jerus  
lift off thy heavy hand,  
scare me not with thy terrors — Mof  
Don't abandon me. And don't terrify  
me with your awesome presence —  
Tay
- 22. Then call thou, and I will answer: or  
let me speak, and answer thou me.**  
Then arraign me, and I will reply;  
or rather, I will speak and you shall  
answer me — Jerus  
then I will answer thy summons —  
or, answer thou my summons — Mof
- 23. How many are mine iniquities and  
sins? make me to know my transgres-  
sion and my sin.**  
Tell me, what are all these transgres-

- sions, these faults thou findest in me?  
— Knox  
What are my faults and my sins?  
My misdeeds and my sins make  
known to me! — NAB
- 24. Wherefore hidest thou thy face, and  
holdest me for thine enemy?**  
Why is it that thou turnest thy back  
on me, and wilt treat me as an  
enemy — Knox  
Why do you hide your face  
and look on me as your enemy —  
Jerus
- 25. Wilt thou break a leaf driven to and  
fro?**  
Will you intimidate a wind-blown leaf  
— Jerus  
Wilt thou tread upon a fallen leaf —  
Lam  
Wilt thou harry a poor fluttering leaf  
— Mof  
A driven leaf wilt thou put in fear —  
ABPS  
**and wilt thou pursue the dry stubble?**  
And pursue the dry chaff — ABPS  
or chase the dried-up chaff — Jerus  
... the dry grass in the air — Lam  
... a withered straw — Mof
- 26. For thou writest bitter things against  
me, and makest me to possess the  
iniquities of my youth.**  
you list bitter accusations against me,  
taxing me with the faults of my  
youth — Jerus  
A bitter sentence thou hast passed on  
me, that I must pay for errors of my  
youth! — Mof
- For thou writest bitter things against  
me,  
And makest me inherit the sins of  
my youth — ABPS
- 27. Thou putteth my feet also in the stocks,**  
Thou fastenest logs to my feet — Mof  
and put my feet in a clog — Sept  
**and lookest narrowly unto all my  
paths;**  
setting bounds to my footsteps — Ber  
thou watchest every step I take — Mof  
**thou settest a print upon the heels of  
my feet.**  
measuring my footprints — Jerus  
Thou drawest a line about the soles of  
my feet — AAT
- 28. And he, as a rotten thing, consumeth,**  
Though a man comes to nothing like a  
bit of dead wood — Bas  
Though he wears out like a leather  
bottle — NAB  
I am like the severed root of a tree  
which soon decays — Ber  
While my life is crumbling like rotten  
wood — Jerus  
when I am no better than rotting car-  
rion — Knox  
Yet a man is like a worn-out waterskin  
— Lam  
Man wastes away like a rotten thing  
— RSV  
I am like a fallen, rotten tree — Tay  
**as a garment that is moth eaten.**  
than a garment fretted away by the  
moth! — Knox  
like a moth-eaten coat — Tay

## CHAPTER 14

- 1. Man that is born of a woman is of few  
days, and full of trouble.**  
As for man, the son of woman, his  
days are short . . . — Bas  
Man, born of a woman!  
His days cut short, and filled with  
disquietude — Sprl  
Man, born of woman,  
has a short life yet has his fill of  
sorrow — Jerus  
So frail man's life, woman-born, so  
full of trouble — Knox
- 2. He cometh forth like a flower, and is  
cut down:**  
He unfolds like a flower and fades  
— Ber
- He blossoms, and he withers, like a  
flower — Jerus  
brief as a flower that blooms and  
wITHERS — Knox  
**he fleeth also as a shadow, and con-  
tinueth not.**  
he goes in flight like a shade, and is  
never seen again — Bas  
he is fleeting like a shadow and does  
not remain — Ber  
He glideth away indeed like a shadow  
and can make no stay — Sept  
as the shadow of a passing cloud, he  
quickly disappears — Tay  
fugitive as a shadow, changing all the  
while — Knox

**3. And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?**

Is it on such a one as this that your eyes are fixed, with the purpose of judging him — Bas

And is this what you deign to turn your gaze on, him that you would bring before you to be judged — Jerus

and is he worth that watchfulness of thine, must thou needs call him to account — Knox

And thou wilt fasten upon such!

Thou wilt bring him to justice — Mof  
Must you be so harsh with frail men, and demand an accounting from them — Tay

**4. Who can bring a clean thing out of an unclean? not one.**

Oh, that there were one pure among the impure! But there is none — Ber  
How can you demand purity in one born impure? — Tay

**5. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass;**

Since man's days are already determined and the number of his months is wholly in Your control, and he cannot pass the bounds of his allotted time — Amp

Since man's days are measured out, since his tale of months depends on you,

since you assign him bounds he cannot pass — Jerus

Whether the course of his life on earth be one day; or months be numbered out for him, he cometh to the term thou hast set, but cannot pass it — Sept

**6. Turn from him that he may rest, till he shall accomplish, as an hireling, his day.**

then look away from him, and let him rest, so that, like a hired man, he may enjoy his day — Ber

take thine eye off him, let him have some peace, until his labouring day be done — Mof

look away from him, and desist, that he may enjoy, like a hireling, his day — rsv

**7. For there is hope of a tree, if it be**

**cut down, that it will sprout again, and that the tender branch thereof will not cease.**

There is always hope for a tree:

when felled it can start its life again, its shoots continue to sprout — Jerus

**8. Though the root thereof wax old in the earth, and the stock thereof die in the ground;**

Though its roots age in the earth, and its stump dies in the ground — Ber

**9. Yet through the scent of water it will bud,**

but let it scent the water, and it buds — Jerus

but at the breath of water it revives — Knox

Through the vapour of water it will sprout — Sprl

Yet at the first whiff of water it may flourish again — NAB

**and bring forth boughs like a plant.**

And put forth boughs like a sapling — ABPS

and the leaves come as they came when it first was planted — Knox

**10. But man dieth, and wasteth away:**

But man dieth and lieth low — JPS

But (the brave, strong) man must die and lie prostrate — Amp

But man? He dies, and lifeless he remains — Jerus

But a man dies, and he disappears — NEB

**yea, man giveth up the ghost, and where is he?**

yes, man breathes his last, and where is he — Amp

Yea the son of earth doth cease to breathe and where is he — Rhm

**11. As the waters fail from the sea, and the flood decayeth and drieth up:**

Like the water of a vanished lake, like a dry, drained river — Mof

As waters evaporate from the lake, and the river drains and dries up — Amp

Where is the sea, when its waters dry up, the river when its bed is empty? — Knox

**12. So man lieth down and riseth not:**

man, once in his resting place, will never rise again — Jerus

so man falls asleep, never to rise again — Knox

**till the heavens be no more, they shall not awake, nor be raised out of their sleep.**

Till the heavens be no more, they shall  
not awake,  
Nor be roused out of their sleep  
— ASV

the heavens will wear away before  
he wakes,  
before he rises from his sleep —  
Jerus

never to waken, though the skies wear  
out,  
never to stir out of his slumber —  
Mof

- 13. O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!**

If only you would hide me in Sheol,  
and shelter me there until your  
anger is past,  
fixing a certain day for calling me to  
mind — Jerus

Ah, if the grave were only a place of  
shelter, where thou wouldest hide me  
away until thy anger was spent, with  
a time appointed when thou wouldest  
bethink thyself of me again! — Knox  
Oh, that you would hide me with the  
dead, and forget me there until your  
anger ends; but mark your calendar  
to think of me again! — Tay

- 14. If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.**

for once a man is dead can he come  
back to life?

day after day of my service I would  
wait

for my relief to come — Jerus

Ah, if the dead might live again! Then  
I could wait willingly enough, all  
the time of my campaigning, till I  
were relieved at my post — Knox

If a man die, shall he live again?

All the days of my warfare would  
I wait,

Till my release should come — ASV

If only man might die and live again,  
I could endure my weary post until  
relief arrived — Mof

- 15. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.**

Then you would call, and I should  
answer,  
you would want to see the work of  
your hands once more — Jerus

thou wouldest summon me at last, and  
I would answer thy summons, thy  
creature, safe in thy loving hands!  
— Knox

Thou wouldest call, and I would answer  
thee; Thou wouldest yearn after Thy  
handiwork — Ber

- 16. For now thou numberest my steps: dost thou not watch over my sin?**

But now that Thou art watching my  
every step and art recording my  
every sin, — Ber

Now you count every step I take,  
but then you would cease to spy on  
my sins; — Jerus

So jealous a record thou keepest of  
every step I take, and hast thou  
never a blind eye for my faults? —  
Knox

thou wouldest not keep account of all  
I do,

thou wouldest not watch for nothing  
but my faults; — Mof

- 17. My transgression is sealed up in a bag, My transgression is sealed up in a package — ABPS**

I would that my transgressions were  
sealed up in a sack — Ber

Instead, must you seal up every wrong-  
doing of mine, as in a casket—Knox  
You bundle them all together as  
evidence against me — Tay

you would seal up my crime in a bag  
— Jerus

**and thou sewest up mine iniquity.**

and you glue up my iniquity [to pre-  
serve it in full for the day of reckon-  
ing] — Amp

And thou dost plaster over my guilt  
— AAT

and whiten my fault over — Jerus  
embalm the memory of my transgres-  
sions? — Knox

Thou dost keep my iniquity under seal  
— NEB

- 18. And surely the mountain falling cometh to nought,**

But as a mountain, if it falls, crumbles  
to nothing — Amp

But no! Soon or late the mountain falls  
— Jerus

Nay there is no help for it; mountain-  
side or cliff that begins to crumble  
scales away — Knox

But alas! even mountains crumble —  
Mof



**and the rock is removed out of his place.**

and vanishes at last — Knox  
rocks are swept aside — Mof

**19. The waters wear the stones:**

the waters wear away the stones —  
RSV

stones are worn out by water — Mof  
as waters wear smooth great stones —  
Ber

**thou wastest away the things which  
grow out of the dust of the earth;**

its floods sweep away the dust of the  
earth — ABPS

The overflowings thereof wash away  
the dust of the earth — ASV

and as floods wash away the soil of the  
earth — Amp

the cloudburst erodes the soil — Jerus  
**and thou destroyest the hope of man.**

so You, O Lord, destroy the hope of  
man — Amp

just so do you destroy man's hope —  
Jerus

and Thou hast made no less inevitable  
man's doom — Knox

So every hope of man is worn away  
— Tay

**20. Thou prevailest for ever against him,  
and he passeth:**

Thou overpowerest him, and he de-  
parts forever — Ber

You crush him once for all, and he is  
gone — Jerus

Thou art too strong for him, so he has  
to go — Mof

Always you are against him, and then  
he passes off the scene — Tay

Thou assailest him continually, and  
he goes hence — ABPS

**thou changest his countenance, and  
sendest him away.**

You change his appearance [in death],  
and send him away [from the pres-  
ence of the living] — Amp

with changed appearance you send  
him away — NAB

thou alterest his face in death, and he  
departs — Mof

You make him old and wrinkled, then  
send him away — Tay

**21. His sons come to honour, and he  
knoweth it not; and they are brought  
low, but he perceiveth it not of them.**

His sons achieve honor, but he is un-  
aware of it; or they are humbled,  
but he does not notice — Ber

**22. But his flesh upon him shall have pain,  
and his soul within him shall mourn.**

But his body [lamenting its decay in  
the grave] shall grieve over him,  
and his soul shall mourn [over the  
body of clay which it once enlivened]  
— Amp

He feels only the pain of his own body,  
and he mourns only for himself —  
RSV

His flesh upon him becomes black,  
and his life blood dries up within  
him — NEB

## CHAPTER 15

**1. Then answered Eliphaz the Temanite,  
and said,**

Eliphaz the Temanite spoke next. He  
said: — Jerus

**2. Should a wise man utter vain knowl-  
edge,**

Should a wise man utter such windy  
knowledge? — Amp

Should a wise man answer with bom-  
bast — Ber

Does a wise man answer with airy  
reasonings — Jerus

This is not a wise man's way, to  
answer with windy sophistries —  
Knox

Would any man of sense argue so  
wildly — Mof

You are supposed to be a wise man,

yet you give us all this foolish talk  
— Tay

**and fill his belly with the east wind?**

and fill his chest with a hot, dry wind  
— Ber

and answer with a bellyful of wind —  
NEB

as if thou hadst the sirocco in thy  
blood — Knox

or will he give birth to the east wind  
— Bas

or make himself a windbag — Mof

You are nothing but a windbag. —  
Tay

**3. Should he reason with unprofitable  
talk? or with speeches wherewith he  
can do no good?**

- arguing with pointless talk in speeches  
that do no good — Ber
- Does he defend himself with empty  
talk  
and ineffectual wordiness — Jerus
- Would he talk on, to no profit,  
with words that serve no purpose —  
Mof
- 4. Yea, thou castest off fear, and re-  
strainest prayer before God.**  
Yea, thou doest away with fear,  
And hinderest devotion before God  
— ASV
- You destroy reverence, and you hinder  
prayer before God — Ber
- Yea, you are also discarding reverence,  
and talk too much in the presence  
of God — Lam
- You undermine religion,  
with your threatening of God —  
Mof
- Surely thou wouldst make void godly  
fear,  
And suppress devotion before God  
— Sprl
- You in fact do away with piety,  
and you lessen devotion toward God  
— NAB
- 5. For thy mouth uttereth thine iniquity,  
and thou chooseth the tongue of the  
crafty.**  
For thine iniquity teacheth thy mouth,  
And thou chooseth the tongue of  
the crafty — ASV
- For your guilt prompts your mouth  
what to say, and you choose the  
language of the shrewd — Ber
- Thy tongue takes its instructions from  
a sinful heart; this is rebel speech  
— Knox
- your iniquity dictates what you say,  
and deceit is the language of your  
choice — NEB
- Your sins are telling your mouth what  
to say! Your words are based on  
clever deception, not truth — Tay
- 6. Thine own mouth condemneth thee,  
and not I: yea, thine own lips testify  
against thee.**  
Not I, but your mouth convicts you,  
and your own lips witness against  
you — Ber
- Your own mouth condemns you, not I:  
your own lips refute you — NAB
- But why should I condemn you? Your  
own mouth does! — Tay
- 7. Art thou the first man that was born?  
or wast thou made before the hills?**  
Are you the first-born of the human  
race,  
brought into the world before the  
hills — Jerus
- Tell me, was thine some primeval  
birth; wast thou made before the  
hills — Knox
- 8. Hast thou heard the secret of God?  
and dost thou restrain wisdom to  
thyself?**  
Hast thou listened in the council of  
God;  
And reservest thou wisdom to thy-  
self — ABPS
- Did you listen in on the council of  
God? Do you have a monopoly on  
wisdom — Ber
- Are you a member of God's inner  
council?  
Have you made divine wisdom all  
your own — Mof
- Are you privy to the counsels of God,  
And do you restrict wisdom to your-  
self — NAB
- 9. What knowest thou, that we know not?  
what understandest thou, which is not  
in us?**  
What do you understand which is not  
equally clear to us — Amp
- What insight have you that we lack --  
Ber
- 10. With us are both the gray-headed and  
very aged men, much elder than thy  
father.**  
A gray-haired man, and an ancient,  
are of our numbers;  
these have seen more summers than  
your father — Jerus
- On our side are aged men much older  
than your father! — Tay
- 11. Are the consolations of God small  
with thee? is there any secret thing  
with thee?**  
Are the consolations of God too little  
for thee?  
And the word that gently deals with  
thee — ABPS
- ... too trivial for you? Is there any  
secret thing which you have not  
given up — Amp
- Do you scorn the comfort that God  
gives,  
and the moderation we have used  
in speaking — Jerus
- It should be of no great matter for  
God to comfort thee, if thy untimely

speech did not forbid it — Knox  
 The divine comfort that we bring, you  
 slight,  
 these words of ours which deal with  
 you so gently? — Mof

**12. Why doth thine heart carry thee away?**

Why is your heart uncontrolled — Bas  
 Why let your passions carry you away  
 — Ber

What makes you so bold at heart —  
 NEB

what mean these transports — Knox  
**and what do thy eyes wink at,**

And why twinkle thine eyes? — ABPS  
 And why do thine eyes flash — ASV  
 and why allow your eyes to flash —  
 Ber

How evil you look — Jerus  
 why does that eye roll so wildly? —  
 Knox

**13. That thou turnest thy spirit against  
 God, and lettest such words go out of  
 thy mouth?**

when you thus loose your anger on  
 God  
 and utter speeches such as these! —  
 Jerus

What pride is this that would cross  
 God himself, moving thee to rash  
 utterance — Knox

And you turn against God and say all  
 these evil things against him — Tay

**14. What is man, that he could be clean?  
 and he which is born of a woman, that  
 he should be righteous?**

What is mortal man, that he could be  
 pure; or one born of a woman, that  
 he could be righteous — Ber

It is not in man to live a life all  
 blameless; never a son of woman  
 yet found acquittal — Knox

**15. Behold, he putteth no trust in his  
 saints; yea, the heavens are not clean  
 in his sight.**

Fickle natures God finds among his  
 very angels; the purity of heaven it-  
 self does not suffice him — Knox

If in his holy ones God places no  
 confidence,

and if the heavens are not clean in  
 his sight — NAB

Why, God doesn't even trust His  
 angels! Even the heavens can't be  
 absolutely pure compared with him!  
 — Tay

**16. How much more abominable and**

**filthy is man, which drinketh iniquity  
 like water?**

How much less one that is abominable  
 and corrupt,

A man that drinketh iniquity like  
 water! — ASV

How much less someone like you, who  
 is corrupt and sinful, drinking in  
 sin as a sponge soaks up water! —  
 Tay

How much less so is the abominable,  
 the corrupt:

man, who drinks in iniquity like  
 water! — NAB

**17. I will shew thee, hear me; and that  
 which I have seen I will declare;**

Listen to me, I have a lesson for you:  
 I will tell you of my own experience  
 — Jerus

Listen, and I will answer you from my  
 own experience — Tay

**18. Which wise men have told from their  
 fathers, and have not hid it:**

what wise men have told, and their  
 fathers have not hidden — rsv  
 and of the teaching of the sages,  
 those faithful guardians of the tra-  
 ditions of their fathers — Jerus

a truth that wise men handed down,  
 imparted to them by their fathers —  
 Mof

confirmed by the experience of wise  
 men who have been told this same  
 thing from their fathers — Tay

**19. Unto whom alone the earth was given,  
 to whom alone the land was given —**

NAB  
 that dwelt ever in their own land —  
 Knox

who had the land all to themselves —  
 Mof

**and no stranger passed among them.**

and no stranger intruded among them  
 — Ber

and with never a foreigner to mix with  
 them — Jerus

and held no commerce with strangers  
 — Knox

untainted by a foreigner — Mof

**20. The wicked man travaileth with pain  
 all his days,**

. . . is tormented with anxiety . . . —  
 Ber

. . . writhes in pain . . . — rsv

All the days of the wicked man he is  
 in pain — ABPS

**and the number of years is hidden to the oppressor.**

Even the number of years that are laid up for the oppressor — ASV  
through all the years that are laid up for the ruthless — RSV  
and the number of years stored up for the cruel is small — BAS  
the years allotted to the tyrant are numbered — JERUS

**21. A dreadful sound is in his ears:**

Sounds of fear are in his ears — ABPS  
A sound of terrors is in his ears — ASV  
The danger signal ever echoes . . . — JERUS

terror whispers in his ear — KNOX  
**in prosperity the destroyer shall come upon him.**

in the midst of peace the marauder swoops on him — JERUS  
danger there is none, but he sees plots everywhere — KNOX  
some plunderer will break his peace, he fears — MOF

**22. He believeth not that he shall return out of darkness,**

He has no hope of coming safe out of the dark — BAS  
He cannot hope to escape from dark death — NEB

He dares not go out into the darkness, lest he be murdered — TAY  
**and he is waited for of the sword.**

And he is destined for the sword — ABPS

and his fate will be the sword — BAS  
but knows that he is destined for the sword, — JERUS

**23. He wandereth abroad for bread, saying, Where is it? he knoweth that the day of darkness is ready at his hand.**

He wanders about for food. Where is it? He feels that the day of darkness is upon him — BER

marked down as meat for the vulture. He knows that his ruin is at hand — JERUS

he is flung out as food for vultures; such a man knows that his destruction is certain — NEB

A wanderer, food for vultures, he knows that his destruction is imminent — NAB

**24. Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.**

trouble and worry threaten him; they

overwhelm him as a king ready for assault — BER

He lives in fear, distress, and anguish. His enemies conquer him as a king defeats his foes — TAY

The hour of darkness makes him terrified; distress and anguish close in on him, as though some king were mounting an attack — JERUS

**25. For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.**

And all because he chose God for his enemy, matched himself against omnipotence — KNOX

For he challenged God, he matched himself against the Almighty — MOF

he clenches his fist against God, defying the Almighty — TAY

Because he has stretched out his hand against God, and behaveth himself proudly against the Almighty — RV  
He raised his hand against God,

he ventured to defy Shaddai—JERUS

**26. He runneth upon him, even on his neck, upon the thick bosses of his bucklers:**

He runneth against him with a stiff neck, with the thick bosses of his bucklers — RV

Running stubbornly against Him with a thickly ornamented shield — AMP  
Blindly he bore down on him

from behind his massive shield—JERUS

running stubbornly against him with a thick-bossed shield — RSV

**27. Because he covereth his face with his fatness, and maketh collars of fat on his flanks.**

. . . And gathered fat upon his loins — ABPS

Because he has blinded himself with his crassness,

padding his loins with fat — NAB

— so swollen in prosperity, so bloated in his wealth — MOF

Although his face be anointed with oil,

And his loins rubbed with ointment — SEPT

This wicked man is fat and rich — TAY

**28. And he dwelleth in desolate cities, And he inhabiteth cities cut off — YLT**

He has made his resting place in the

towns which have been pulled down

— Bas

Now he is like some plant that grows

amid deserted streets — Knox

let him therefore lodge in deserted cities — Sept

and has lived in conquered cities, after killing off its citizens — Tay

**and in houses which no man inhabiteth, which are ready to become heaps.**

in houses which no man should inhabit,

which were destined to become heaps of ruins — RSV

in houses where no man had a right to be, whose fate was to become masses of broken walls — Bas

upon houses uninhabited that lie in ruins -- Knox

**29. He shall not be rich, neither shall his substance continue,**

He shall not be rich, nor shall his wealth endure — ABPS

He does not get wealth for himself, and is unable to keep what he has got — Bas

no root shall he strike into the earth of true wealth or abiding prosperity — Knox

But what he won he cannot keep — Mof

**neither shall he prolong the perfection thereof upon the earth.**

Nor shall their possession spread abroad in the earth — ABPS

nor will he strike root in the earth — RSV

Neither shall their produce bend to the earth — RV

the heads of his grain are not bent down to the earth — Bas

the harvest of his gain he cannot reap — Mof

**30. He shall not depart out of darkness;**

never leave the shadows — Knox

he will not escape from darkness — RSV

He turneth not aside from darkness — YLT

**the flame shall dry up his branches,**

A flame will wither up his tender buds — Jerus

but he is withered up by the heat — Knox

His tender branch doth a flame dry up — YLT

**and by the breath of his mouth shall he go away.**

And by the breath of God's mouth shall he go away — ASV

the wind will carry off his blossom — Jerus

or carried away by the blast — Knox and his blossom will be swept away by the wind — RSV

And he turneth aside at the breath of his mouth — YLT

**31. Let not him that is deceived trust in vanity:**

Let him not trust in vanity, deceiving himself — ASV

Let him not trust in emptiness, deceiving himself — RSV

**for vanity shall be his recompence.**

For evil shall be his reward — ABPS

for the money he trusts in will be his only reward — Tay

for all his dealings will come to nothing — NEB

**32. It shall be accomplished before his time,**

It shall be accomplished and paid in full while he still lives — Amp

His boughs will wither before their time — Jerus

his boughs fade all too soon — Mof

fall he must before his time — Knox

Before he dies, all this futility will become evident to him — Tay

**and his branch shall not be green.**

withered every branch — Knox

before their fronds are green — Mof

**33. He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.**

He shall be like a vine that sheds its grapes unripened,

and like an olive tree casting off its bloom — NAB

despoiled the vine with clusters yet unripe, shed the olive's flower — Knox

**34. For the congregation of hypocrites shall be desolate,**

For the household of the impure is desolate — ABPS

For the company of the godless shall be barren — ASV

For the band of the evil-doers gives no fruit — Bas

For the godless are a barren tribe — Mof

**and fire shall consume the tabernacles  
of bribery.**

and the tents of those who give wrong  
decisions for reward are burned  
with fire — Bas

the house of the bribe-taker shall burn  
about his ears — Knox

**35. They conceive mischief, and bring  
forth vanity,**

They conceive malice and bring forth  
emptiness — NAB

Conceive mischief, and you breed dis-  
aster — Jerus  
big with mischief, they bear mischief  
— Mof

**and their belly prepareth deceit.**

And their womb matures falsehood —

ABPS  
and their inmost soul hatches deceit —  
Amp

and carry in yourself deceitfulness —  
Jerus

they give birth to failure — NAB

## CHAPTER 16

**1. Then Job answered and said,**

Job spoke next. He said: — Jerus

**2. I have heard many such things: miser-  
able comforters are ye all.**

I have heard this sort of thing many  
times.

Wearisome comforters are you all!  
— NAB

. . . What sorry comforters you are!  
— Jerus

Old tales, and cold comfort; you are  
all alike — Knox

**3. Shall vain words have an end?**

Will your futile words of wind have  
no end — Amp

Words are but wind; there is no end  
to them — Knox

Won't you ever stop your flow of  
foolish words — Tay

**or what emboldeneth thee that thou  
answerest?**

What incites you to answer — Ber

Or what so strongly exciteth thee that  
thou must respond — Rhm

Or what sickness have you that you  
speak on — NAB

What a plague your need to have the  
last word is! — Jerus

**4. I also could speak as ye do: if your  
soul were in my soul's stead,**

I also could speak as you do,

if you were in my place — RSV

It would not be hard for me to say  
such things if your souls were in my  
soul's place — Bas

Believe me, I could do as well, were  
you in my case — Knox

But perhaps I'd sermonize the same as  
you — if you were I and I were you  
— Tay

**I could heap up words against you,**

I could join words together against  
you — ASV

I could compose words against you —  
Ber

I too could overwhelm you with ser-  
mons — Jerus

talk the language of consolation —  
Knox

I would spout off my criticisms against  
you — Tay

**and shake mine head at you.**

and wag my head at you — NEB

and mock you all the while — Knox  
and toss my head in scorn — Mof

**5. But I would strengthen you with my  
mouth,**

I could strengthen you with talk —  
NAB

I might encourage you with my mouth  
— Ber

But no, I would speak words of en-  
couragement — NEB

But no! I would speak in such a way  
that it would help you — Tay

**and the moving of my lips should  
assure your grief.**

And the comfort of my lips should up-  
hold! — ABPS

and bring you comfort with my lips —  
Ber

and shake my head with silent lips —  
NAB

my lips should tremble with a show of  
pity — Knox

I would try to take away your grief —  
Tay

**6. Though I speak, my grief is not  
assuaged:**

If I say what is in my mind, my pain  
becomes no less — Bas

But, while I am speaking, my suffering  
remains — Jerus

But here is grief words cannot assuage  
 — Knox  
**and though I forbear, what am I eased?**  
 and if I keep quiet, how much of it goes from me — Bas  
 if I leave off, it will not depart from me — NAB  
 nor silence banish — Knox  
**7. But now he hath made me weary:**  
 And now ill-will drives me to distraction — Jerus  
 Here is God wearing me out, dazing me! — Mof  
 Surely now God has worn me out — RSV  
 For God has ground me down — Tay  
**thou hast made desolate all my company.**  
 He has disbanded my whole family — Ber  
 and taken away my family — Tay  
**8. And thou hast filled me with wrinkles,**  
 And Thou hast shrivelled me up — JPS  
 O God, you have turned me to skin and bones — Tay  
**which is a witness against me:**  
 it [my gauntness] is an open evidence against me! — Mof  
 it has become a witness! — AAT  
 as a proof, they say, of my sins — Tay  
**and my leanness rising up in me beareth witness to my face.**  
 And my leanness riseth up against me, it testifieth to my face — JPS  
 And so my wasting away hath risen up against me,  
 In my face it answereth — Rhm  
**9. He teareth me in his wrath, who hateth me:**  
 He has torn me and broken me in his wrath — Lam  
 God hates me and angrily tears at my flesh — Tay  
**he gnasheth upon me with his teeth;**  
 he shows his teeth at me — Mof  
**mine enemy sharpeneth his eyes upon me.**  
 My enemies look sharply at me — Ber  
 my enemy looks daggers at me — AAT  
**10. They have gaped upon me with their mouth;**  
 their mouths are agape to bite me — NAB  
 Their mouths are open wide against me — Bas

Mouths that deride me — Knox  
 These 'comforters' have gaping jaws to swallow me — Tay  
**they have smitten me upon the cheek reproachfully;**  
 ... insolently — Amp  
 Their insults strike like slaps in the face — Jerus  
 hands that smite me on the cheek in reproof — Knox  
**they have gathered themselves together against me.**  
 all of them come together in a mass against me — Bas  
 Together against me they have closed their ranks — Rhm  
 They are all in league against me — NEB

**11. God hath delivered me to the ungodly, and turned me over into the hands of the wicked.**

God delivers me up to the unrighteous, And casts me into the hands of the wicked — ABPS

God gives me over to the power of sinners, sending me violently into the hands of evil-doers — Bas

to what ill neighbourhood God has condemned me, what tyrants hold me in their grip! — Knox

God doth abandon me to him that is perverse,

And into the hands of the lawless he throweth me headlong — Rhm

**12. I was at ease, but he hath broken me asunder:**

I was at rest, — and he shattered me — ABPS

I was at peace, but he dislodged me — NAB

When I was happy, he, he crushed me — Mof

I was living quietly until he broke me apart — Tay

I was living at ease, but [Satan] crushed me and broke me apart — Amp

**he hath also taken me by my neck,**  
 He grabbed me by the neck — Ber

Yea he seized me by my neck — Rhm

**and shaken me to pieces,**  
 and dashed me in pieces — Rhm

and broke me down — Ber

and he breaketh me in pieces — YLT  
**and set me up for his mark.**  
 He set me up for His target — Ber  
 then hung me up as his target — Tay

**13. His archers compass me round about,  
he cleaveth my reins asunder, and doth  
not spare; he poureth out my gall upon  
the ground.**

[Satan's] arrows whiz around me; he  
slashes open my vitals, and does not  
spare; he pours out my gall on the  
ground — Amp

They surrounded me with javelins,  
darting them into my veins — with-  
out mercy they poured my gall on  
the ground — Sept

His arrows are round about me, he  
shoots at my kidneys and does not  
spare; he pours out my gall on the  
ground — Lam

his arrows rain upon me,  
piercing my vitals without pity.  
till my entrails ooze out on the  
earth — Mof

His archers surround me, letting fly  
their arrows, so that the ground is  
wet from my wounds — Tay

**14. He breaketh me with breach upon  
breach,**

He pierces me through with thrust  
upon thrust — Jerus

I am broken with wound after wound  
— Bas

Breach upon breach he makes upon  
my walls — Mof

They shot me, one deadly wound on  
another — Sept

**he runneth upon me like a giant.**

He runs upon me like a warrior —  
ABPS

he storms me with a warrior's rush —  
Mof

**15. I have sewed sackcloth upon my skin,  
I have made haircloth the clothing of  
my skin — Bas**

No wonder I go clad in sackcloth —  
Knox

**and defiled my horn in the dust.**

and rubbed my brow in the dust —  
Jerus

and buried my forelock . . . — NEB

and bowed my glory to the dust —  
Mof

and have laid my strength in the dust  
— RSV

And I have rolled my turban in the  
dust — Sprl

disfigured with ashes — Knox

**16. My face is foul with weeping,**

. . . inflamed . . . — ABPS

. . . red . . . — ASV

. . . flushed . . . — NEB

. . . swollen . . . — Knox

. . . disfigured . . . — Sprl

**and on my eyelids is the shadow of  
death;**

and a veil of shadow hangs on my  
eyelids — Jerus

and black shadows are on my eyelids  
— AAT

**17. Not for any injustice in mine hands:  
though my hands are guilty of no  
violence — Ber**

Although there is no violence in my  
hands — JPS

Such is the reward of a guiltless life  
— Knox

**also my prayer is pure.**

and my prayer is undefiled — Jerus  
of prayer offered without stain

Knox

**18. O earth, cover not thou my blood, and  
let my cry have no place.**

I charge thee, earth, to leave my blood  
unburied, never to muffle the echoes  
of my protest — Knox

O earth, do not conceal my blood. Let  
it protest on my behalf — Tay

O earth, cover not my blood and let  
my cry for justice find no rest! —  
NEB

**19. Also now, behold, my witness is in  
heaven,**

there is one in high heaven that knows  
the truth and must bear witness —  
Knox

Yet even now the Witness to my in-  
nocence is there in heaven — Tay

**and my record is on high.**

And he that voucheth for me is on  
high — RV

and the supporter of my cause is on  
high — Bas

and my spokesman . . . — NAB

my Advocate . . . — Ber

and he who hath perfect knowledge  
of me is on high — Sept

**20. My friends scorn me; but mine eye  
poureth out tears unto God.**

My friends deride me,

but my tears turn to God in prayer  
— Mof

While my friends are my scorers, my  
eyes turn weeping to God — Ber

Friends, prate on: these tears of mine  
issue their challenge to God! —  
Knox

My friends it is who wrong me;



before God my eyes drop tears —  
NAB

**21. O that one might plead for a man with God,**

O that there were one who might plead  
for a man with God and that he  
would maintain his right with Him  
— Amp

If only there were one to arbitrate be-  
tween man and God — NEB

Let this plead for me as I stand be-  
fore God — Jerus

Ah, could but a mortal bring God to  
justice — Knox

**as a man pleadeth for his neighbour!**

as a man will plead for his fellows —  
Jerus

as between a man and his neighbour!  
— NEB

as man impleads man — Knox

**22. When a few years are come, then I shall go the way whence I shall not return.**

For in a short time I will take the  
journey from which I will not come  
back — Bas

Come but a few years more,  
and I go, never to return — Mof

For all so soon I must go down that  
road from which I shall never re-  
turn — Tay

## CHAPTER 17

**1. My breath is corrupt,**

My breath grows weak — Jerus

My spirit is broken — Amp

My mind is distraught — NEB

My life is ruined — Ber

Broken my will to live — Knox

**my days are extinct,**

... are spent — Amp

... are extinguished — Ber

... are snuffed out — AAT

... are numbered — NEB

**the graves are ready for me,**

the last resting-place is ready for me  
— Bas

the grave is yawning for me! — Ber  
and the gravediggers are gathering for  
me — Jerus

**2. Are there not mockers with me?**

Of a truth, mockeries beset me —  
ABPS

Truly, those who make sport of me  
are round about me — Bas

I am the butt of mockers — Jerus

Illusions are indeed my lot — Mof

Wherever I turn, men taunt me — NEB

**and doth not mine eye continue in  
their provocation?**

and my eye dwells on their obstinacy,  
insults and resistance — Amp

and my eyes become dark because of  
their bitter laughing — Bas

my eye gazes on their contention —  
Ber

Alas! mine eye penetrateth their prov-  
ocations! — Sprl

And on their insults mine eye doth  
rest — Rhm

and my day is darkened by their sneers  
— NEB

**3. Lay down now, put me in a surety with thee;**

Give a pledge, I pray thee;

Be thou my surety with thee —  
ABPS

You yourself must take my own guar-  
antee — Jerus

Give me a pledge that thou thyself  
will act — Mof

Grant me one to offer you a pledge  
on my behalf — NAB

Give me a pledge with Yourself  
[acknowledge my innocence before  
my death] — Amp

**who is he that will strike hands with  
me?**

who is there that will give security for  
me — Amp

for who else can pledge himself for  
me — NEB

since no one cares to clap his hand  
on mine. — Jerus

who else would undertake thy cause  
against thee — Mof

**4. For thou hast hid their heart from understanding;**

But their heart [Lord] You have closed  
to understanding — Amp

But their heart Thou hast closed to  
reason — Ber

You have kept their hearts from wis-  
dom — Bas

thou hast robbed their hearts of all  
discernment — Knox

You darken their minds to knowledge  
— NAB

therefore shalt thou not exalt them.  
therefore You will not let them  
triumph — Amp  
for this cause you will not give them  
honour — Bas  
and they shall have no cause for  
boasting — Knox  
therefore they do not understand —  
NAB

**5. He that speaketh flattery to his friends, even the eyes of his children shall fail.**

Whoso betrays friends for a prey,  
Even the eyes of his children shall  
fail — ABPS

He who informs against his friends  
to get a share of their property,  
the eyes of his children will fail —  
RSV

Like a man who invites his friends to  
share his property  
while the eyes of his own sons  
languish, — Jerus

He who denounces his friends for a  
price, the eyes of his children shall  
see famine — Ber

**6. He hath made me also a byword of the people;**

... a word of shame ... — Bas

... a proverb ... — Ber

... a mockery ... — Tay

**and aforetime I was as a tabret.**

And they spit in my face — ASV

And I am become an open abhorring  
— RV

I have become a mark for their sport  
— Bas

And one before whom men spit am I  
become — AAT

and I am become a subject of laughter  
for them — Sept

a portent for all to see — NEB

**7. Mine eye also is dim by reason of sorrow,**

My eye is bedimmed with grief —  
ABPS

... dim because of anger — Lam

**and all my members are as a shadow,**  
and all my body is wasted to a shade  
— Bas

and I am but a shadow of my former  
self — Tay

**8. Upright men shall be astonished at this, and the innocent shall stir up himself against the hypocrite.**

The upright are surprised at this, and  
he who has done no wrong is

troubled because of the evil-doers  
— Bas

Fair-minded men are appalled at this  
and the innocent are indignant at  
the wicked — Ber

At this, honest men are shocked,  
and the guiltless man rails against  
the godless — Jerus

Fair-minded men are astonished when  
they see me. Yet, finally, the in-  
nocent shall come out on top, above  
the godless — Tay

**9. The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.**

just men grow more settled in their  
ways,

those whose hands are clean add  
strength to strength — Jerus

Nevertheless the upright shall not  
falter;

a stainless soul grows even stronger  
— Mof

In spite of all, the righteous man  
maintains his course;

and he whose hands are clean grows  
strong again — NEB

**10. But as for you all, do ye return, and come now:**

But come back, now, all of you, come  
— Bas

Come, then, all of you: set on me once  
more! — Jerus

Nay, sirs, return to the charge as often  
as you will — Knox

As for you — all of you please go  
away — Tay

**for I cannot find one wise man among you.**

I shall not find a single sage among  
you — Jerus

**11. My days are past, my purposes are broken off, even the thoughts of my heart.**

My days are passing: my purposes,  
my heart's desires are foiled — Ber

My days have passed, far otherwise  
than I had planned,

and every fibre of my heart is  
broken — Jerus

My days die away like an echo: my  
heart-strings are snapped — NEB

My good days are in the past. My  
hopes have disappeared. My heart's  
desires are broken — Tay

My days are passed away, my plans

are at an end, the cherished purposes of my heart — NAB

**12. They change the night into day: the light is short because of darkness.**

Night, they say, makes room for day, and light is near at hand to chase the darkness — Jerus

night is a day to me,

and light is darkness — Mof

They say that night is day and day is night; how they pervert the truth! — Tay

They make night into day;

'The light,' they say, 'is near to the darkness' — RSV

Such men change the night into day; where there is darkness they talk of approaching light — NAB

**13. If I wait, the grave is mine house: I have made my bed in the darkness.**

Lo, I wait my abode in the underworld,

In the darkness have I spread my couch — ABPS

All I look forward to is dwelling in Sheol,

and making my bed in the dark — Jerus

**14. I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister.**

I tell the tomb, 'You are my father,' and call the worm my mother and my sister — Jerus

only from corruption I claim a father's welcome, mother's and sister's greeting the worms shall offer me — Knox

If I must call corruption "my father", and the maggot "my mother" and "my sister" — NAB

**15. And where is now my hope?**

What hope is this — Knox

Where then have I any ground of hope — Sept

Where then is my hope — NAB

**as for my hope, who shall see it?**

And, if I have hope, who will see [its fulfillment] — Amp

And my desires! who shall behold them — Sprl

and my prosperity, who shall see — NAB

Wait patiently or impatiently, who cares — Knox

**16. They shall go down to the bars of the pit, when our rest together is in the dust.**

Will they descend with me into Sheol?

Shall we go down together into the dust? — Ber

Unto the cells of the vault they shall be led down:

Together shall we then rest in the dust — Sprl

It will go down to the bars of the underworld,

So soon as there is rest in the dust — ABPS

## CHAPTER 18

**1. Then answered Bildad the Shuhite, and said,**

Bildad of Shuah spoke next. He said: — Jerus

**2. How long will it be ere you make an end of words?**

How long will ye hunt for words — ASV

How long will ye lay snares for words — RV

Will you never learn to check such words — Jerus

Ah, you word-mongers, you have never had enough! — Knox

Will you keep quiet? — Mof

Who are you trying to fool? — Tay

**mark, and afterwards we will speak.** Understand, and afterward let us speak — ABPS

Reflect, and then we can have discussion — NAB

Do some clear thinking, and then we will reply — Amp

First grasp our meaning, and we might argue to some purpose — Knox

silence! and let us speak — Mof

Speak some sense if you want us to answer! — Tay

**3. Wherefore are we counted as beasts, and reputed vile in your sight?**

Wherefore are we counted as beasts.

And are become unclean in your sight — ASV

Why do you regard us as beasts, look on us as dumb animals — Jerus

What do you mean by treating us as cattle?

- Are we nothing but brute beasts to you — NEB  
 but no, to men like thee we are worthless as dumb beasts — Knox
- 4. He teareth himself in his anger:**  
 Thou that tearest thyself in thine anger — ASV  
 Tear yourself to pieces if you will — Jerus  
 See with what fury he rends his own bosom! — Knox  
 You are tearing yourself in your rage — Ber  
 Just because you tear your clothes in anger — Tay  
**shall the earth be forsaken for thee?**  
 Shall the earth be depopulated for your sake — Ber  
 shall the earth be neglected on your account — NAB  
 but the world, for all your rage, will not turn to desert — Jerus  
 is the world to go to wrack and ruin — Mof  
 is this going to start an earthquake — Tay  
**and shall the rock be removed out of his place?**  
 the rocks will not shift from their places. — Jerus
- 5. Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.**  
 The wicked man's light must certainly be put out,  
 his brilliant flame cease to shine — Jerus  
 Truly, the light of the wicked is extinguished;  
 no flame brightens his hearth — NAB  
 Verily, the light of the wicked shall burn out;  
 And the flame of his fire shall not be bright — Sprl
- 6. The light shall be dark in his tabernacle, and his candle shall be put out with him.**  
 The light darkens in his tent,  
 And the lamp above him goes out — ABPS  
 In his tent the light is dimmed,  
 the lamp that shone on him is snuffed — Jerus  
 The light shall be dark in his tent,  
 And his lamp above him shall be put out — ASV
- The light in his tent darkens, and the wick above it is extinguished — Ber  
 The light is darkened in his tent;  
 in spite of him, his lamp goes out — NAB
- 7. The steps of his strength shall be straitened,**  
 The pompous march of his designs shall be straitened — Sprl  
 His strong steps shall become straitened — ABPS  
 His manly steps are shortened — Ber  
 His vigorous stride grows cramped — Jerus  
 In his iniquity his steps totter — NEB  
**and his own counsel shall cast him down.**  
 and his disobedience trips him up — NEB  
 his own design downs him — Ber  
 his own cunning brings him down — Jerus
- 8. For he is cast into a net by his own feet,**  
 He gets into the net by his own feet — Ber  
 he entangles himself in a net — Mof  
**and he walketh upon a snare.**  
 and he walks upon a lattice-covered pit — Amp  
 and he walks on a pitfall — RSV  
 and sprawls within its meshes — Mof
- 9. The gin shall take him by the heel.**  
 A trap catches him by the heel — Ber  
 A spring grips him by the heel — Jerus  
**and the robber shall prevail against him.**  
 And a snare shall lay hold on him — ASV  
 the noose grips him tight — NEB  
 a trap snaps shut, and he is caught — Jerus
- 10. The snare is laid for him in the ground.**  
 A rope is hidden for him . . . — RSV  
 A noose is hid for him . . . — ASV  
 Hidden is its cord in the earth — ABPS  
**and a trap for him in the way.**  
 And its noose upon the pathway — ABPS
- 11. Terrors shall make him afraid on every side,**  
 Terrors attack him . . . — Jerus  
 fears attend him everywhere — Knox  
 Terrors surround and startle him — Mof

On every side, terrors affright him —

ABPS

**and shall drive him to his feet.**

And pursue him, at his footsteps —

ABPS

And shall chase him at his heels —

ASV

hounding him at his heels — Ber

and follow behind him step for step

— Jerus

**12. His strength shall be hunger-bitten,**

His strength is made feeble for need of food — Bas

Calamity is hungry for him — Ber

Hunger becomes his companion —

Jerus

His trouble shall be ravenous — JPS

Ruin is ravenous for him — Mof

**and destruction shall be ready at his side.**

And calamity shall be ready for his halting — RV

and ruin stands ready for his stum-

bling — Ber

by his side Disaster stands — Jerus

disaster only waits for him to stumble — Mof

**13. It shall devour the strength of his skin:**

The members of his body shall be devoured — ASV

By disease his skin is eaten up — Ber

Disease devours his flesh — Jerus

**even the firstborn of death shall devour his strength.**

Death's eldest child devours his limbs — NEB

and his body is food for the worst of diseases — Bas

deadly disease eats away his limbs — Mof

**14. His confidence shall be rooted out of his tabernacle,**

He shall be rooted out of his tent wherein he trusteth — ASV

He is pulled out of the tent where he was safe — Bas

He is torn from the shelter of his tent — Jerus

Gone the security of his home—Knox

**and it shall bring him to the king of terrors.**

and dragged before the King of Terrors — Jerus

now its master lies under the heels of tyrant death — Knox

**15. It shall dwell in his tabernacle, because it is none of his:**

There shall dwell in his tent that which is none of his — ASV

**brimstone shall be scattered upon his habitation.**

sulphur . . . — Amp

while people scatter brimstone on his holding — Jerus

**16. His roots shall be dried up beneath, and above shall his branch be cut off.**

Under the earth his roots are dry, and over it his branch is cut off —

Bas

He shall die from the roots up, and all his branches will be lopped off —

Tay

**17. His remembrance shall perish from the earth, and he shall have no name in the street.**

His memory is gone from the earth, and in the open country there is no knowledge of his name — Bas

His memory fades from the land, his name is forgotten in his homeland — Jerus

Gone the fame of him, gone the name of him, from street and countryside, — Knox

**18. He shall be driven from light into darkness, and chased out of the world.**

Driven from light into darkness,

he is an exile from the earth —

Jerus

eclipsed in utter darkness, lost to the world — Knox

**19. He shall neither have son nor nephew among his people,**

. . . son nor grandson . . . — Amp

. . . offspring nor descendant . . . — Ber

**nor any remaining in his dwellings.**

and in his living-place is no one of his name — Bas

nor any survivor in his old home — Ber

**20. They that come after him shall be astonished at his day, as they that went before were affrighted.**

At his fate those of the west are shocked, and those of the east are overcome with fear — Bas

At his fate men of sunset years are appalled, and they of sunrise years are filled with horror — Ber

His tragic end appalls the West, and fills the East with terror—Jerus  
in the west men hear of his doom and are appalled;

in the east they shudder with horror

— NEB

**21. Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God.**

A fate like his awaits every sinful house,

the home of every man who knows

not God — Jerus

Here (they will say) was a home of wrong-doing; he who lived here, lived a stranger to God — Knox

Surely such are the dwellings of the impious and such is the place of him who does not acknowledge God — Ber

## CHAPTER 19

**1. Then Job answered and said,**

Job spoke next. He said: — Jerus

**2. How long will ye vex my soul,**

How long will ye make my soul sorrowful — Sprl

... make my life bitter — Bas

... exhaust me — NEB

... harrow my soul — Mof

Will you never stop tormenting me — Jerus

What, will you torment me still — Knox

**and break me in pieces with words?**

and pulverize me with words — NEB

and crush me with words — Ber

and shattering me with speeches — Jerus

Every word of yours a fresh weight to crush me — Knox

You are indeed destroying me with words. — Sept

**3. These ten times have ye reproached me:**

These ten times you have derided me — Ber

Ten times now you have made sport of me — Bas

Ten times, no less, you have insulted me — Jerus

Time and again you have taunted me — Mof

**ye are not ashamed that ye make yourselves strange to me.**

ye blush not.

Ye make yourselves strange to me — YLT

Ye are not ashamed that ye deal hardly with me — ASV

feeling no shame about wronging me — Ber

and ill-treating me without a trace of shame — Jerus

Without shame, ye stun me — ABPS

Shameless, ye wrong me — Rhm

**4. And be it indeed that I have erred, mine error remaineth with myself.**

... would remain with me [I would be conscious of it] — Amp

... the effect of my error is only on myself — Bas

... it concerns none but myself — Knox

Supposing I have sinned.

does my sin concern you? — Mof

**5. If indeed ye will magnify yourselves against me, and plead against me my reproach:**

If you would assume a superior attitude toward me and reproach me for my misery — Ber

not for you to claim authority over me, bring home to me my disgrace! — Knox

If indeed you magnify yourselves against me,

and make my humiliation an argument against me — RSV

**6. Know now that God hath overthrown me,**

Know now, that God turned me upside down — YLT

Know then that God has dealt unfairly with me — NAB

God, you must know, is my oppressor — Jerus

Understand, it is God who has undone me — Mof

The fact of the matter is that God has overthrown me — Tay

**and hath compassed me with his net,** and his is the net that closes round me — Jerus

and with his net enclosed me — Rhm

and caught me in His net — Tay

and raised his bulwark against me — Sept

caught me in his toils! — Knox

**7. Behold, I cry out of wrong, but I am not heard:**

Note this: I cry out because of violence. ... — Ber

Behold, I cry out, Violence! . . . —

Amp

I cry out 'Murder!' — there is no reply — Mof

Behold, I exclaim against the wrong, but He answereth not — Sprl

I scream for help and no one hears me — Tay

**I cry aloud, but there is no judgment.**

I call aloud, and there is no justice —

ABPS

I shriek for help, but I receive no justice — Ber

I shriek, but get no justice — Tay

I cry for help but there is no redress — NAB

**8. He hath fenced up my way that I cannot pass,**

. . . walled up . . . — ASV

. . . blocked up my road . . . — Mof

My path He has fenced in so that I cannot advance — Ber

. . . so that there is no escape — Knox

**and he hath set darkness in my paths.**

And over my goings hath He fixed darkness — Sprl

and darkened my path — Mof

and covered my way with darkness —

Jerus

my direction lost, and I benighted —

Knox

**9. He hath stripped me of my glory, He has robbed me of my honor —**

Ber He has stolen my honour away —

Jerus

By him discredited — Knox

**and taken the crown from my head.**

And upset the diadem from off my head — Sprl

discrowned — Knox

and degraded me — Mof

**10. He hath destroyed me on every side, and I am gone:**

He hath broken me down . . . — ASV

He broke me on every side and I fled — Sept

On every side he breaks through my defences, and I succumb — Jerus

by him left defenceless on every side, I go my ways — Knox

**and mine hope hath he removed like a tree.**

My hope he uproots like the tree —

ABPS

And my hope hath he plucked up like a tree — ASV

As a man a shrub, so he uproots my hope — Jerus

**11. He hath also kindled his wrath against me,**

His anger flares against me — Jerus

he has flamed in wrath at me — Mof

**and he counteth me unto him as one of his enemies.**

and considers me His enemy — Ber

treating me as a foe — Mof

**12. His troops come together, and raise up their way against me,**

His troops come together, and cast up their way and siegeworks against me — Amp

Unitedly all His troops come on and build their road against me — Ber

against whom he musters all his forces, to ride over me — Knox

Together enter his troops

And have cast up against me their mound — Rhm

With one consent his troops fell upon me . . . — Sept

His troops advance as one man; they build up their road and attack me — NAB

**and encamp round about my tabernacle.**

And have encamped all around my tent — Rhm

laid siege to my tent — Jerus

to beleaguer my dwelling place —

Knox

**13. He hath put my brethren far from me,**

My brothers stand aloof from me —

Jerus

Sundered am I from my brethren —

Knox

My clansmen have abandoned me —

Mof

**and mine acquaintance are verily estranged from me.**

And they that know me are wholly estranged from me — ABPS

a stranger to all that knew me — Knox

they acknowledged strangers rather than me — Sept

**14. My kinsfolk have failed,**

My kinsmen stand aloof — ABPS

My relatives stay away — Ber

My relatives have disappeared — AAT

forsaken by my kindred — Knox

**and my familiar friends have forgotten me.**

And mine intimate acquaintances have forgotten me — Rhm

- and the guests in my house have forgotten me — Jerus  
 and my guests ignore me — Mof  
 and those who knew my name forgot me — Sept
- 15. They that dwell in mine house, and my maids, count me for a stranger:**  
 Guests that dwell in my house, ay, and the very serving-women, stare at me — Knox  
 As for my domesticks and maid servants, in their view I was a stranger — Sept  
 The serving maids look on me as a stranger — Jerus  
**I am an alien in their sight.**  
 and seem to them as one from another country — Bas  
 I am like a foreigner to them — Tay
- 16. I called my servant, and he gave me no answer; I intreated him with my mouth.**  
 I summon my servant, and he does not answer; humbly I must entreat him — Ber  
 I call my servant, but he doesn't come: I even beg him! — Tay  
 My servant does not answer when I call him,  
 I am reduced to entreating him — Jerus
- 17. My breath is strange to my wife,**  
 I am repulsive to my wife — RSV  
 My breath is obnoxious . . . — Ber  
 To my wife my breath is unbearable — Jerus  
**though I intreated for the children's sake of mine own body.**  
 Although I affectionately implored because of the offspring of my own loins — Sprl  
 loathesome to the sons of my own mother — RSV  
 and my body loathsome to my brothers — Ber
- 18. Yea, young children despised me;**  
 Even urchins despise me — JPS  
 Even young children have no respect for me — Bas  
 Even the young slaves spurn me — Sprl  
**I arose, and they spake against me.**  
 ever ready with a gibe when I appear — Jerus  
 When I stand to speak, they mock — Tay
- 19. All my inward friends abhorred me:**
- All my familiar friends abhor me — ABPS  
 All my intimate friends avoid me — Ber  
 All my dearest friends recoil from me in horror — Jerus  
 All the men of mine intimate circle abhor me — Rhm  
 no counsellor so trusted but he is weary of me — Knox  
**and they whom I loved are turned against me.**  
 and they whom I loved rose up against me — Sept  
 no friend so loved but he abandons me now — Knox
- 20. My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.**  
 Beneath my skin, my flesh begins to rot,  
 and my bones stick out like teeth — Jerus  
 And I so wasted! Skin clinging to bone, save where the lips cover my teeth — Knox  
 My bones stand out through my skin and my flesh,  
 And on the gum am I denuded of teeth — Sprl  
 I am skin and bones and have escaped death by the skin of my teeth — Tay  
 My skin is clinging to my bones, my teeth are falling out — Mof
- 21. Have pity upon me, have pity upon me, O ye my friends;**  
 Pity me! Pity me! ye my friends — Rhm  
 Friends, friends, do you at least have pity — Knox  
**for the hand of God hath touched me.**  
 for the hand of God has struck me — Jerus  
 For the hand of God hath stricken against me — YLT
- 22. Why do ye persecute me as God,**  
 Why do you hound me down like God — Jerus  
 Why do you hound me as though you were divine — NAB  
 Would you take part in God's hue and cry against me — Knox  
**and are not satisfied with my flesh?**  
 and you are not satisfied with the hurt of my flesh — Lam



- slander me to your heart's content — Knox  
will you never have enough of my flesh — Jerus  
and insatiably prey upon me — NAB
- 23. Oh that my words were now written!**  
Oh then that my words could be written,  
Oh that in a record they could be inscribed — Rhm  
**oh that they were printed in a book!**  
Ah, would that these words of mine were written down,  
inscribed on some monument — Jerus  
Oh that my defence were written,  
oh that my case could be presented in writing — Mof
- 24. That they were graven with an iron pen and lead in the rock for ever!**  
That with an iron pen and [molten] lead they were graven in the rock for ever! — Amp  
That with a stylus of iron and [with] lead  
For all time — in the rock they could be graven! — Rhm  
Oh, that with an iron pen they were engraved on a rock, and sealed with lead forever — Ber  
O that my words were written and recorded in a book forever! That they were engraved with a graver of iron on lead, or on rocks — Sept
- 25. For I know that my redeemer liveth,**  
This I know: that my Avenger lives — Jerus  
This at least I know, that one lives on who will vindicate me — Knox  
But as for me, I know that my Vindicator lives — AAT  
But in my heart I know that my vindicator lives — NEB  
**and that he shall stand at the latter day upon the earth:**  
and that he shall stand up at the last upon the earth — RV  
and at the end he will reveal himself on earth — Lam  
and he, the Last, will take his stand on earth — Jerus  
And as the next-of-kin he will stand upon my dust — AAT  
and that he will rise at last to speak in Court — NEB  
rising up from the dust when the last day comes — Knox
- 26. And though after my skin worms destroy this body, yet in my flesh shall I see God:**  
And after this my skin is destroyed,  
And without my flesh, I shall see God — ABPS  
Once more my skin shall clothe me, and in my flesh I shall have sight of God — Knox  
This body may break up, but even then my life shall have a sight of God — Mof  
and after my skin has been thus destroyed,  
then from my flesh I shall see God — RSV  
and after my skin has thus been destroyed, then, out of my flesh I shall see God — Ber
- 27. Whom I shall see for myself, and mine eyes shall behold, and not another;**  
Whom I, even I, shall see, on my side,  
And mine eyes shall behold, and not as a stranger — ASV  
Then he will be on my side! Yes, I shall see him, not as a stranger, but as a friend! — Tay  
**though my reins be consumed within me.**  
My heart is broken with desire — Bas  
Deep in my heart is this hope reposed — Knox  
Exhausted are my deepest desires in my bosom! — Rhm  
My heart faints within me! — RSV  
My emotions are spent within me! — AAT
- 28. But ye should say, Why persecute we him, seeing the root of the matter is found in me?**  
If you say, How cruel we will be to him! because the root of sin is clearly in him — Bas  
If you say, 'How we will pursue him!' and, 'The root of the matter is found in him' — RSV  
You that would raise the hue and cry, finding matter of complaint against me — Knox
- 29. Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment.**  
should rather take flight yourselves, the sword at your heels; the sword that avenges wrong, proof to you that justice shall be done — Knox

beware of your false charges!  
 Such slanders call for God's own sword,  
 to teach you impious men what the Almighty is — Mof  
 Tremble for yourselves before the sword;  
 for such things are crimes deserving the sword,

That you may know that there is judgment — AAT

Be ye afraid — on your part — of the sword  
 Because wrath [bringeth] the punishments of the sword,  
 To the end that ye may know the Almighty — Rhm

## CHAPTER 20

**1. Then answered Zophar the Naamathite, and said,**  
 Zophar of Naamath spoke next. He said: — Jerus

**2. Therefore do my thoughts cause me to answer, and for this I make haste.**  
 For this cause my thoughts are troubling me and driving me on — Bas  
 Therefore, my thoughts answer me:  
 And because of the agitation within me — AAT  
 Now this does rouse my soul,  
 my heart is stirred — Mof  
 Whither will my agitated thoughts drive me,  
 And my perturbations transport me?  
 — Sprl  
 My thoughts urge me to reply; I am stirred up — Ber

**3. I have heard the check of my reproach.**  
 I have heard the reproof which putteth me to shame — ASV  
 I have heard your presumptuous warning to censure you no more — Ber  
 I hear the censure which insults me — RSV  
 You have tried to make me feel ashamed of myself for calling you a sinner — Tay  
**and the spirit of my understanding causeth me to answer.**  
 and from my understanding a spirit gives me a reply — NAB  
 but my spirit whispers to me how to answer them — Jerus  
 but my spirit won't let me stop — Tay

**4. Knowest thou not this of old, since man was placed upon earth,**  
 Do you not know, that since time began  
 and man was set on the earth — Jerus  
 Surely you know that this has been so since time began,  
 since man was first set on the earth — NEB

**5. That the triumphing of the wicked is short,**  
 [that] the sinner never sings for long — Mof

That the joy-shout of the lawless is short — Rhm  
 that the exulting of the wicked is short — RSV

But the mirth of the wicked is sudden ruin — Sept

**and the joy of the hypocrite but for a moment?**

And the joy of the impure for a moment — ABPS  
 and the sinner's gladness has never lasted long — Jerus  
 and godless men have short-lived joy — Mof

and the joy of transgressors, destruction — Sept

And the rejoicing of the impious for a moment — Rhm

**6. Though his excellency mount up to the heavens, and his head reach unto the clouds;**

Though his [proud] height . . . — Amp  
 Towering to the sky he may have been, with head touching the clouds — Jerus

though his gifts mount up to heaven, and his sacrifices reach the clouds — Sept

Though the godless be proud as the heavens and walk with his nose in the air — Tay

**7. Yet he shall perish for ever like his own dung; they which have seen him shall say, Where is he?**

Like the waste from his body he comes to an end for ever: those who have seen him say, Where is he — Bas  
 he is for the dunghill at last: none knows what has become of him — Knox

he shall be swept away like his own dung,

til those who knew him ask, 'Where is he?' — Mof

Yet he shall perish forever, cast away like his own dung. Those who knew him will wonder where he is gone — Tay

- 8. He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.** Vanished and gone like a dream, the phantom of yesternight — Knox

He disappears like a dream — no trace of him —  
he vanishes like a vision of the night — Mof

Like a dream which is gone, he cannot be found. He is vanished, like a spectre of the night — Sept

- 9. The eye also which saw him shall see him no more; neither shall his place any more behold him.**

unmarked by human eyes, lost to the scenes he knew! — Knox

The eye had a glimpse of him, but it shall not again;

Neither shall his abode behold him more — Sprl

- 10. His children shall seek to please the poor, and his hands shall restore their goods.**

His children will curry the favor of the poor, and his own hands will give back his wealth — Ber

His sons must recoup his victims, and his children pay back his riches — Jerus

His children shall seek charity — beggars!

And his branches shall be implicated in his iniquity — Sprl

Crushing poverty shall be his children's lot; his acts shall yield their own harvest of shame — Knox

His children shall beg from the poor, their hard labor shall repay his debts — Tay

- 11. His bones are full of the sin of his youth, which shall lie down with him in the dust.**

While his bones still enjoy youthful vigor, they lie down with him in the dust — Ber

With the vigor of youth his bones were filled,

now it lies in the dust with him — Jerus

all the lusty vigour of his frame

doomed, like himself, to silence and the dust — Knox

when manly vigour fills his frame, he and his manly vigour go to dust — Mof

- 12. Though wickedness be sweet in his mouth, though he hide it under his tongue;**

Sweet in the mouth is the taste of evil-doing; how the tongue cherishes it! — Knox

Though sin is a sweet morsel in his mouth, though he rolls it under his tongue — Mof

He enjoyed the taste of wickedness, letting it melt in his mouth — Tay

- 13. Though he spare it, and forsake it not; but keep it still within his mouth:**

Although he tenderly guard it, and will not forsake it;

But retaineth it under his palate — Sprl

Though he is loath to let it go, but keeps it still within his mouth — Amp

How he treasures it, loath to lose the secret pleasure of his palate! — Knox

Sipping it slowly, lest it disappear — Tay

- 14. Yet his meat in his bowels is turned, Yet his food turns [to poison] in his stomach — Amp**

**it is the gall of asps within him.**

working inside him like the poison of a viper — Jerus

The bitterness of asps is in his heart — YLT

- 15. He hath swallowed down riches, and he shall vomit them up again:**

He must bring up all the wealth which he has swallowed — Jerus

Riches collected unrighteously shall be vomited up — Sept

**God shall cast them out of his belly.** God makes him disgorge it — Jerus

- 16. He shall suck the poison of asps: the viper's tongue shall slay him.**

poisonous as the asp's head or the viper's tongue were those juices he sucked — Knox

May he suck the venom of dragons! and may the tongue of the viper slay him! — Sept

He shall suck the poison of asps; the tongue of an adder shall slay him — Lam

**17. He shall not see the rivers, the floods, the brooks of honey and butter.**

... the flowing streams of honey and curd — JPS

He shall not feed on milk from the meadows, on honey or on butter from the pastures — Mof

Never shall he gaze upon rich meadows, upon valleys of honey and curds — AAT

**18. That which he laboured for shall he restore, and shall not swallow it down:**

Endlessly he shall pay for the wrong he did — Knox

He will give back the fruit of his toil, and will not swallow it down — RSV

He hath wearied himself for emptiness and vanity — for riches, of which he shall not have a taste — Sept

He gives back the product of toil and cannot consume it — AAT

**according to his substance shall the restitution be, and he shall not rejoice therein.**

plagued in the measure of his own false dealings — Knox

Like wealth to be restored in which he cannot exalt — Rhm

from the profit of his trading he will get no enjoyment — RSV

He does not rejoice in proportion to the wealth he gains by trade — AAT

**19. Because he hath oppressed and hath forsaken the poor; because he hath violently taken away an house which he builded not;**

Because he oppressed, abandoned the weak,

The house he has plundered he shall not build up — ABPS

Since he once destroyed the huts of poor men,

and stole other men's houses when he should have built his own — Jerus

Because he oppressed and forsook the poor;

Plundered the house, instead of building it up — Sprl

As he was hard upon the poor, and seized on houses that he never built — Mof

**20. Surely he shall not feel quietness in his belly, he shall not save of that which he desired.**

Because he knew no rest in his bosom. Of all his delights he shall save nothing — ABPS

Surely he hath known no peace in his inmost mind, —

With his dearest thing he shall not get away — Rhm

Because his greed knew no rest, he shall not save anything in which he delights — RSV

Because he knew no quietness within him, he shall not save aught of that wherein he delighteth — RV

Though he has known no quiet in his greed,

his treasures shall not save him — NAB

**21. There shall none of his meat be left; therefore shall no man look for his goods.**

He has won enough for his desire; for this cause his well-being will quickly come to an end — Bas

As nothing is left after he has eaten, his prosperity will not last — Ber

he, that never had a crust to spare, will be stripped now of all his goods — Knox

There was nothing left after he had eaten;

therefore his prosperity will not endure — RSV

**22. In the fulness of his sufficiency he shall be in straits:**

When his abundance is gone he shall be in straits — Rhm

Even when his wealth is great, he is full of care — Bas

with every need satisfied his troubles begin — NEB

Once so full fed, now he goes in need — Knox

**every hand of the wicked shall come upon him.**

The hand of every one that is in misery shall come upon him — ASV

All the power of distress shall come upon him — Rhm

And the force of misery ... — RSV

All the weight of trouble ... — AAT

Every hand shall bring trouble — Sprl

**23. When he is about to fill his belly,**

When he is about to gorge himself — Ber

It cometh to pass, at the filling of his belly — YLT

**God shall cast the fury of his wrath upon him,**

God shall cast the fierceness of his wrath ... — RV

He sendeth forth against him the fierceness of his anger — YLT  
and shall rain it upon him while he is eating.

raining down all its weapons — Knox  
and rain it upon him as his food — RSV

**24. He shall flee from the iron weapon, and the bow of steel shall strike him through.**

No use to run away from the iron armoury,

for the bow of bronze will shoot him through — Jerus

shuns he the steel, to the bow of bronze he falls a prey — Knox

He will be chased and struck down — Tay

Should he escape the iron weapon, the bow of bronze shall pierce him through — NAB

**25. It is drawn, and cometh out of the body;**

He plucks it out; it comes forth from his body — ABPS

out at his back the point comes — NEB  
**yea, the glittering sword cometh out of his gall: terrors are upon him.**

Yea, the glittering point . . . — ASV

Yea, the flashing arrow-head . . . — Rhm

and its shining point comes out of his side — Bas

the gleaming tip from his gall-bladder — NEB

**26. All darkness shall be hid in his secret places:**

Utter darkness settles on his treasures — Ber

He hides away where thick darkness broods over him — Knox

Every misfortune is laid up for his treasures — Rhm

Darkness unrelieved awaits him — NEB  
**a fire not blown shall consume him;**

a fire that needs no fanning will consume him — NEB

A fire unlit by man devours him — Jerus

straightway a fire no human hand has

kindled threatens to devour him — Knox

**it shall go ill with him that is left in his tabernacle.**

woe betide any that would take refuge in that dwelling — Knox

It shall destroy what remaineth in his tent — Rhm

**27. The heaven shall reveal his iniquity;**

The heavens make clear his sin — Bas

The heavens will disclose his guilt — AAT

**and the earth shall rise up against him.**  
and the earth gives witness against him — Bas

**28. The increase of his house shall depart, and his goods shall flow away in the day of his wrath.**

All that was accumulated in his house is moved out in the day of his wrath — Ber

his well-stored house is swept to ruin, accursed in the day of wrath divine — Mof

The possessions of his house will be carried away,

dragged off in the day of God's wrath — RSV

The increase of his house will go into exile,

Like things melting away on the day of his wrath — AAT

The flood shall sweep away his house with the waters that run off in the day of God's anger — NAB

**29. This is the portion of a wicked man from God, and the heritage appointed unto him by God.**

Such is the lot God sends to the wicked, such their divinely appointed doom — Knox

This is what God bestows upon a sinner,

this is what God awards a godless man — Mof

This is what awaits the wicked man, for God prepares it for him — Tay

This is the wicked man's lot from God and the legacy allotted him of God — Ber

## CHAPTER 21

**1. But Job answered and said,**

Job spoke next. He said: — Jerus

**2. Hear diligently my speech,**

Hear ye attentively my speech — ABPS

Listen closely to what I say — Ber

Listen carefully to my words — RSV

Listen, only listen to my words — Jerus

Hearkening hearken ye unto my words — Sprl

**and let this be your consolations.**  
 this is the consolation you can offer me  
 — Jerus  
 And let this draw forth your sympathy  
 — Sprl

**3. Suffer me that I may speak;**  
 Suffer me when I speak — Sprl  
 Let me have my say — Jerus  
 Bear with me, and I speak — YLT  
**and after that I have spoken, mock on.**  
 And after I have spoken, you may jeer  
 — AAT  
 And after my speaking — ye may  
 deride — YLT

**4. As for me, is my complaint to man?**  
 As for me, is my outcry against man  
 — Bas  
 What! is my pleading with man — Sept  
 Ah me! Wherefore make I my complaint to man — Sprl  
 I am complaining about God, not man.  
 — Tay

**and if it were so, why should not my spirit be troubled?**  
 Or wherefore should I not be impatient  
 — ABPS

I have better reason than that to be  
 indignant — Knox  
 Or, why shall I not be inflamed with  
 indignation — Sept  
 no wonder my spirit is troubled — Tay

**5. Mark me, and be astonished, and lay your hand upon your mouth.**  
 Hear what I have to say, and you will  
 be dumbfounded,  
 will place your hands over your  
 mouths — Jerus  
 See here! let this astound you,  
 awe you into silence — Mof  
 Look at me, and be appalled,  
 and lay your hand upon your mouth  
 — RSV

Mark my complaint well, and you shall  
 be astonished, hold your breath in  
 amazement — Knox

**6. Even when I remember I am afraid, and trembling taketh hold on my flesh.**  
 Even I am frightened when I see myself.  
 Horror takes hold upon me  
 and I shudder — Tay  
 I myself am appalled at the very  
 thought,  
 and my flesh begins to shudder —  
 Jerus  
 as I too tremble with dismay at the  
 thought of it — Knox

For at the bare recollection I shudder:  
 and tortures rack my flesh — Sept  
**When I think of it I am dismayed,**  
 and shuddering seizes my flesh —  
 RSV

**When I stop to think, I am filled with horror,**  
 and my whole body is convulsed —  
 NEB

**7. Wherefore do the wicked live, become old, yea, are mighty in power?**  
 Why do the wicked live on, become  
 old and even increase in strength  
 — Ber

Why do the wicked still live on, their  
 power increasing with their age —  
 Jerus

Why do the wicked live and grow old,  
 abounding in wealth — Sept

**8. Their seed is established in their sight with them,**

Their children are ever with them —  
 Bas

They see their posterity ensured —  
 Jerus

They live to see their children settled  
 — NEB

**and their offspring before their eyes.**  
 kinsmen and grandsons thronging all  
 around — Knox

**9. Their houses are safe from fear,**  
 The peace of their houses has nothing  
 to fear — Jerus  
 their families are secure and safe —  
 NEB

**neither is the rod of God upon them.**  
 the rod that God wields is not for  
 them — Jerus

God's scourge passes them by — Knox

**10. Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.**

Their bulls breed unfailingly;  
 their cows calve and do not miscarry  
 — Ber

No mishap with their bulls at breeding-  
 time,  
 nor miscarriage with their cows at  
 calving — Jerus

**11. They send forth their little ones like a flock, and their children dance.**

... skip about — Amp

... hop around — Ber

blithe as lambs the little children go  
 out to play — Knox

- 12. They take the timbrel and harp,**  
 . . . the tambourines and the lyre — Amp  
 They take up the psaltery and kithara  
 — Sept  
 They shout, with tabret and harp — ADPS  
 everywhere is tambour and harp-  
 playing — Knox  
**and rejoice at the sound of the organ.**  
 And rejoice, to the sound of the pipe  
 — ABPS  
 . . . of the flute — Ber  
 And merrily trip to the sound of the  
 bag-pipe — Sprl
- 13. They spend their days in wealth, and  
 in a moment go down to the grave.**  
 They end their lives in happiness  
 and go down in peace to Sheol — Jerus  
 and having spent their lives in festi-  
 vity, they are composed to rest in  
 the peaceful grave — Sept  
 They live out their days in prosperity,  
 and tranquilly go down to the nether  
 world — NAB
- 14. Therefore they say unto God, Depart  
 from us; for we desire not the knowl-  
 edge of thy ways.**  
 Yet these were the ones who said to  
 God, 'Go away!  
 We do not choose to learn your  
 ways — Jerus  
 And these are the men who bade God  
 keep his distance from them, re-  
 fused to learn his will — Knox  
 All this despite the fact that they  
 ordered God away and wanted no  
 part of him and his ways — Tay
- 15. What is the Almighty, that we should  
 serve him? and what profit should we  
 have, if we pray unto him?**  
 What is the point of our serving  
 Shaddai?  
 What profit should we get from  
 praying to him? — Jerus  
 what right had he, the Omnipotent,  
 to their obedience, what advantage  
 would they gain by offering prayer  
 to him — Knox  
 'Who is Almighty God?' they scoff;  
 'Why should we obey him? What  
 good will it do us?' — Tay
- 16. Lo, their good is not in their hand:  
 the counsel of the wicked is far from  
 me.**

But notice, [you say] the prosperity of  
 the wicked is not in their power; the  
 mystery [of God's dealings] with the  
 ungodly is far from my compre-  
 hension — Amp

Note this: Men are not the architects  
 of their own fortune; the planning  
 of the wicked is far from me — Ber  
 Is it not true, they held their fortune  
 in their own two hands,  
 and in their counsels, left no room  
 for God? — Jerus

Are they not masters of their fortunes?  
 Does God concern himself with  
 what they scheme? — Mof

Look, everything the wicked touch has  
 turned to gold!

But I refuse even to deal with people  
 like that — Tay

**17. How oft is the candle of the wicked  
 put out!**

How often is it that the wicked are  
 left without an heir — Lam

How oft is it that the lamp of the  
 wicked is put out? — rv

Do we often see a wicked man's light  
 put out? — Jerus

Tell me, how often in very deed are  
 the hopes of the wicked extin-  
 guished? — Knox

Yet the wicked get away with it every  
 time — Tay

**and how oft cometh their destruction  
 upon them!**

that their calamity cometh upon them?  
 — rv

They never have trouble — Tay  
**God distributeth sorrows in his anger.**  
 that God distributeth sorrows in his  
 anger? — rv

Does God's vengeance often deal out  
 misfortune to them? — Knox

God skips them when he distributes  
 his sorrows and anger — Tay

**18. They are as stubble before the wind,  
 and as chaff that the storm carrieth  
 away.**

How often they are like the straw be-  
 fore the wind, like chaff which the  
 whirlwind sweeps away! — Ber

How often do we see him harrassed  
 like a straw before the wind,  
 or swept off like chaff before a gale?  
 — Jerus

sweeping them away like chaff before  
 the wind, ashes beneath the storm?  
 — Knox

- Are they driven before the wind like straw?  
Are they carried away by the storm?  
Not at all! — Tay  
Let them be like straw before the wind,  
and like chaff which the storm  
snatches away! — NAB
- 19. God layeth up his iniquity for his children:**  
But 'God,' you say, 'stores up their iniquity for their children' — Ber  
'God,' you say, 'punishes the children for it?' — Mof  
**he rewardeth him, and he shall know it.**  
Let Him recompense it to the man himself that he may know and feel it — Amp  
Better he made themselves feel punishment! — Mof  
But I say that God should punish the man who sins, not his children! Let him feel the penalty himself — Tay
- 20. His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.**  
Let his own eyes see his destruction, and let him drink of the wrath of the Almighty — Amp  
Let their own eyes see their calamity, and let them drink of the indignation of the Almighty! — Ber  
The evil man should witness his own ruin,  
and drink the Almighty's anger for himself — Mof
- 21. For what pleasure hath he in his house after him,**  
For of what interest is his family to a man who is dead — Ber  
When he is gone, how can the fortunes of his House affect him — Jerus  
Little he cares what befalls his posterity after he is gone — Knox  
**when the number of his months is cut off in the midst?**  
When the number of his months is cut in twain — Rhm  
though halved be the time of its continuance — Knox  
once his own span of life is snapped? — Mof
- 22. Shall any teach God knowledge? seeing he judgeth those that are high.**  
But who can give lessons in wisdom to God,  
to him who is judge of those on high? — Jerus  
The God that passes judgment on his angels needs none to instruct him — Knox  
But who can rebuke God, the supreme Judge? — Tay
- 23. One dieth in his full strength, being wholly at ease and quiet.**  
One dies in his full prosperity;  
He is wholly at ease, and secure — ABPS  
And again: one man dies in the fullness of his strength, in all possible happiness and ease — Jerus  
... sound of body, being wholly confident and at ease — Lam  
This man dieth in the very perfection of his prosperity, Wholly tranquil and secure — Rhm  
... wholly at ease and content — NAB  
One man, I tell you, dies crowned with success,  
lapped in security and comfort — NEB
- 24. His breasts are full of milk, and his bones are moistened with marrow.**  
His pails are full of milk,  
And the marrow of his bones is moistened — ASV  
His buckets are full of milk, and there is no loss of strength in his bones — Bas  
His sides are full of fat,  
And the marrow of his bones is moistened — ABPS  
his sides filled out with fat, and the marrow of his bones still fresh — Ber  
His veins are filled with nourishment,  
And the marrow of his bones is fresh — Rhm  
his body full of fat,  
and the marrow of his bones moist — RSV  
his loins full of vigour  
and the marrow juicy in his bones — NEB
- 25. And another dieth in the bitterness of his soul,**  
Another dies with bitterness in his heart — Jerus  
... in a mood of bitterness — AAT  
... with a bitter soul — YLT  
... broken-hearted — Mof  
**and never eateth with pleasure.**



- And hath never tasted good fortune  
— Rhm  
never having tasted happiness — Jerus  
and never gets the good of life — Mof
- 26. They shall lie down alike in the dust, and the worms shall cover them.**  
But they are both composed alike underground, and putrefaction hath covered them — Sept  
Both are alike buried in the same dust, both eaten by the same worms — Tay
- 27. Behold, I know your thoughts, and the devices which ye wrongfully imagine against me.**  
I know, indeed, your deliberations and your schemes to do me wrong — Ber  
I know 'vell what is in your mind, the spiteful thoughts you entertain against me — Jerus  
I know well what you are thinking and the arguments you are marshalling against me — NEB  
I know what you are going to say — Tay
- 28. For ye say, Where is the house of the prince?**  
'What has become of the great lord's house,' you say — Jerus  
What becomes of the tyrant's palace — Knox  
**and where are the dwelling places of the wicked?**  
And where are the fixed habitations of the wicked? — Sprl  
'where is the tent where the wicked lived?' — Jerus
- 29. Have ye not asked them that go by the way? and do ye not know their tokens,**  
Have you not asked those that travel this way, and do you not accept their testimony and evidences — Amp  
Have you not put the question to the travellers, and do you not take note of their experience — Bas  
Have you never asked those that have travelled, or have you misunderstood the tale they told — Jerus  
Well, talk to travellers, learn what they have to tell: — Mof  
But I reply, Ask anyone who has been around and he can tell you the truth. — Tay
- 30. That the wicked is reserved to the day of destruction?**  
'The wicked man is spared for the day of disaster — Jerus  
that the evil man is spared in the day of calamity — Ber  
of how an evil man is spared calamity — Mof  
That the evil man is usually spared in the day of calamity — Tay  
**they shall be brought forth to the day of wrath.**  
and that in the day of wrath he is allowed to escape? — Ber  
he is being slowly drawn on to his doom — Knox  
how he goes scatheless from the wrath of God — Mof  
and allowed to escape — Tay
- 31. Who shall declare his way to his face?**  
Who rebukes a man to his face — Ber  
But who is there then to accuse him to his face for his deeds — Jerus  
Fools, how can anyone bring home his guilt to him now — Knox  
Who ever tells him what he is — Mof  
No one rebukes him openly. — Tay  
**and who shall repay him what he hath done?**  
and who repays him for his behavior — Ber  
Who ever punishes him for his misdeeds — Mof  
No one repays him for what he has done. — Tay
- 32. Yet shall he be brought to the grave, and shall remain in the tomb.**
- 33. The clods of the valley shall be sweet unto him, and every man shall draw after him, as there are innumerable before him.**  
When he is borne to the grave, a watch is kept over his tomb. Softly the clods of the valley cover him, and all men follow him, while countless numbers are ahead of him — Ber  
Yet he to the graves is borne, And over the tomb one keepeth watch;  
Pleasant to him are the mounds of the torrent-bed, —  
And after him doth every man march.  
As before him there were without number — Rhm  
He is being slowly drawn on to his

tomb, where he shall wait on in the ranks of the dead; made welcome in the dark valley, whither all men shall follow, as numberless that went before him — Knox

When he is borne to the grave,  
watch is kept over his tomb.

The clods of the valley are sweet to him;

all men follow after him,  
and those who go before him are innumerable — RSV

When he is carried to the grave,  
all the world escorts him, before and behind;

the dust of the earth is sweet to him,  
and thousands keep watch at his tomb — NEB

**34. How then comfort ye me in vain, see-**

**ing in your answers there remaineth falsehood?**

How then can you comfort me with empty and futile words, since in your replies there lurks falsehood — Amp

Vain is all your consolation, while the answer you give me matches so ill with truth. — Knox

How then will you comfort me with empty nothings?

There is nothing left of your answers but falsehood. — RSV

How can you comfort me when your whole premise is so wrong — Tay

Why then do you give me comfort with words in which there is no profit, when you see that there is nothing in your answers but deceit — Bas

## CHAPTER 22

**1. Then Eliphaz the Temanite answered and said,**

Eliphaz of Teman spoke next. He said:  
— Jerus

**2. Can a man be profitable unto God, as he that is wise may be profitable unto himself?**

Can a man be of any use to God,  
when even the wise man's wisdom is of use only to himself — Jerus

A man cannot hope to implead God,  
even a man of perfect wisdom — Knox

Can even a great man obtain profit for God,

As the wise may obtain profit for himself — Sprl

**3. Is it any pleasure to the Almighty, that thou art righteous?**

Just though thou be, how is God the better for knowing thou art just — Knox

Has the Almighty any interest in your goodness — Mof

Is it an asset to the Almighty if you are righteous — NEB

**or is it gain to him, that thou makest thy ways perfect?**

Can stainless life of thine advantage him — Knox

Does he gain by your blameless life — Mof

or any profit that thou shouldst keep a straight course — Sept

**4. Will he reprove thee for fear of thee?**

**will he enter with thee into judgment?**

Would he punish you for your piety, and hale you off to judgment — Jerus

Why should he punish you for your religion,  
and pass sentence on you — Mof

Is it for your fear of him that he re-proves you,

and enters into judgment with you — RSV

Is it for thy reverence that he will accuse thee?

will enter with thee into judgment — Rhm

**5. Is not thy wickedness great? and thine iniquities infinite?**

... There is no end to your iniquities. — Amp

No, rather for your manifold wickednesses,  
for your unending iniquities! — Jerus

Not at all! It is because of your wickedness! Your sins are endless! — Tay

No: it is because you are a very wicked man,  
and your depravity passes all bounds — NEB

**6. For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing.**

You have exacted needless pledges from your brothers,

- and men go naked now through  
your despoiling — Jerus
- You have fleeced your fellows selfishly,  
and stripped your debtors to the  
skin — Mof
- For instance, you must have refused to  
loan money to needy friends unless  
they gave you all their clothing as a  
pledge — yes, you must have strip-  
ped them to the bone — Tay
- 7. Thou hast not given water to the  
weary to drink,**  
you have grudged water to the thirsty  
man — Jerus
- You must have refused water . . . —  
Tay
- and thou hast witholden bread from  
the hungry.**  
and refused bread to the hungry —  
Jerus
- but hast robbed the hungry of their  
morsel — Sept
- 8. But as for the mighty man, he had the  
earth; and the honourable man dwelt  
in it.**  
But [you, Job] the man with power  
possessed the land, and the favored  
and accepted man dwelt in it —  
Amp
- The man with power possessed the  
land,  
and the favored man dwelt in it —  
RSV
- But no doubt you gave men of impor-  
tance anything they wanted, and let  
the wealthy live wherever they  
chose — Tay
- As to the man of arm — he hath the  
earth,  
And the accepted of face — he  
dwelleth in it — YLT
- Is the earth, then, the preserve of the  
strong  
and a domain for the favoured few?  
— NEB
- 9. Thou hast sent widows away empty,**  
you have sent widows away empty-  
handed — Mof
- . . . without helping them — Tay
- and the arms of the fatherless have  
been broken.**  
And the arms of the fatherless are  
bruised — YLT
- you have been oppressing orphans —  
Mof
- and done injustice to orphans — Sept
- and the resources of orphans you have  
destroyed — NAB
- 10. Therefore snares are round about thee,**  
That is why you are now surrounded  
by traps — Tay
- No wonder that there are pitfalls in  
your path — NEB
- and sudden fear troubleth thee;**  
and sudden panic confounds you —  
Ber
- and dread startleth thee suddenly —  
Rhm
- 11. Or darkness, that thou canst not see;**  
therefore has your light turned to  
darkness — Mof
- and abundance of waters cover thee.**  
and the flood of waters covers thee —  
ABPS
- 12. Is not God in the height of heaven?**  
. . . high in heaven — Mof
- and behold the height of the stars,**  
**how high they are!**  
Observe the farthest stars . . . — Ber
- Does he not look down on the top-  
most star? — Mof
- And see the summit of the stars, that  
they are high — YLT
- 13. And thou sayest, How doth God  
know? can he judge through the dark  
cloud?**  
Because he is far above, you said,  
'What does God know?  
Can he peer through the shadowed  
darkness?' — Jerus
- And yet you say, 'God never notices!  
Can he rule through the darkness  
dense? — Mof
- But you reply, 'That is why He can't  
see what I am doing! How can He  
judge through the thick darkness?  
— Tay
- 14. Thick clouds are a covering to him,**  
**that he seeth not;**  
The clouds to him are an impenetrable  
veil — Jerus
- he cannot see us for the clouds that  
veil him' — Mof
- Thick clouds enwrap him so that he  
does not see — RSV
- and he walketh in the circuit of  
heaven.**  
And he walks upon the vault of heaven  
— ABPS
- and he prowls on the rim of the  
heavens — Jerus
- 15. Hast thou marked the old way which  
wicked men have trodden?**

- Will you keep the old way by which  
evil men went — Bas  
Is that the line you choose,  
the line that evil men took long  
ago — Mof
- 16. Which were cut down out of time,**  
Who have been cut down unexpectedly  
— YLT  
who were untimely snatched away —  
Ber  
They came to an untimely end — Mof  
**whose foundation was overflowed with  
a flood:**  
... was poured out like a river —  
AAT  
their foothold washed out by a deluge  
— Ber  
with rivers swamping their founda-  
tions — Jerus  
a flood engulfed the solid ground  
beneath them — Knox  
The flood poured forth over their  
habitations — Sprl
- 17. Which said unto God, Depart from  
us: and what can the Almighty do for  
them?**  
... 'Leave us alone' ... — Ber  
... 'Go away!' ... — Jerus
- 18. Yet he filled their houses with good  
things:**  
to him who fills them with prosperity!  
— Mof  
He, who had indeed filled their houses  
with good things — Sept  
**but the counsel of the wicked is far  
from me.**  
Not for nothing do I shun their  
counsels! — Knox  
Far be such impious thoughts from  
me! — Mof  
though the counsel of the wicked is  
far from him — Sept  
(God forbid that I should say a thing  
like that) — Tay
- 19. The righteous see it, and are glad:  
and the innocent laugh them to scorn.**  
Here is a sight to make the just tri-  
umphant, and make innocent folk  
laugh aloud in scorn — Knox  
The righteous see their fate and exult,  
the innocent make game of them  
— NEB
- 20. Whereas our substance is not cut  
down, but the remnant of them the  
fire consumeth.**  
'See how their greatness is brought to  
nothing!
- See how their wealth has perished  
in the flames!' — Jerus  
to see how their proud hopes vanished,  
and all that was left of them per-  
ished in the flames — Knox  
saying, 'Surely our adversaries are cut  
off,  
and what they left the fire has con-  
sumed' — RSV  
for their riches are swept away,  
and the profusion of their wealth is  
destroyed by fire — NEB
- 21. Acquaint now thyself with him, and  
be at peace:**  
Agree with God ... — RSV  
Well then! Make peace with him, be  
reconciled — Jerus  
Shew thyself to be one with him — I  
pray thee — and prosper — Rhm  
Come to terms with God and you will  
prosper — NEB  
**thereby good shall come unto thee.**  
Thereby shall there come on thee  
blessing — Rhm  
Thereby thine increase is good — YLT  
and all your happiness will be re-  
stored to you — Jerus  
that is the way to mend your fortune  
— NEB
- 22. Receive, I pray thee, the law from his  
mouth,**  
Receive, I pray thee, from his mouth,  
the terms of deliverance — Sept  
Welcome the teaching from his lips —  
Jerus  
Let his lips be thy oracle — Knox  
**and lay up his words in thine heart.**  
and keep his words close to your heart  
— Jerus  
his words written on thy heart—Knox
- 23. If thou return to the Almighty, thou  
shalt be built up,**  
If thou wilt return and humble thy-  
self before the Lord, thou shalt be  
placed on a mount — Sept  
If you return to the Almighty, you will  
be restored — NAB  
Turn back to the Almighty for thy  
healing — Knox  
**thou shalt put away iniquity far from  
thy tabernacles.**  
and put right all the wrong in your  
home — Tay  
and rid thy dwelling place of guilt —  
Knox  
If you put injustice far from your  
tent — AAT

**24. Then shalt thou lay up gold as dust,  
and the gold of Ophir as the stones of  
the brooks.**

if you reckon gold as dust,  
and Ophir as pebbles of the torrent  
— Jerus

Firm rock thou shalt have for shifting  
dust, and for firm rock streams of  
gold — Knox

And lay gold in the dust,  
and gold of Ophir among the stones  
of the brooks — AAT

If you give up your lust for money,  
and throw your gold away — Tay

**25. Yea, the Almighty shall be thy defence,  
and thou shalt have plenty of silver.**

And the Almighty shall be thy treasure,  
and precious silver unto thee — RV  
For the Almighty will be thy precious  
ores,

And silver, sought with toil, for  
thee — ABPS

and make the Almighty your gold  
nuggets and your silver ore — Ber  
then you will find Shaddai worth bars  
of gold

or silver piled in heaps — Jerus

The Almighty will be your gold,  
And your shining silver — AAT

**26. For then shalt thou have thy delight in  
the Almighty, and shalt lift up thy face  
unto God.**

In those omnipotent arms thou shalt  
rest content, thy face upturned  
toward God himself — Knox

Then Shaddai will be all your delight,  
and you will lift your face to God  
— Jerus

then the Almighty shall be a joy to  
you,  
and you can raise your eyes to God  
— Mof

Then indeed thou shalt have con-  
fidence before the Lord; and mayst  
look up to heaven with cheerfulness  
— Sept

**27. Thou shalt make thy prayer unto him,  
and he shall hear thee, and thou shalt  
pay thy vows.**

thy prayer heard as soon as offered,  
thy vows paid as soon as due —  
Knox

**28. Thou shalt also decree a thing, and it  
shall be established unto thee:**

For thou wilt purpose a thing, and it  
shall stand — ABPS

Whatever you undertake will go well  
— Jerus

all thy desire thou shalt have — Knox  
**and the light shall shine upon thy  
ways.**

and all thy paths will be sunshine —  
Knox

and you shall live in sunshine — Mof  
and the light of heaven will shine upon  
the road ahead of you — Tay

**29. When men are cast down, then thou  
shalt say,**

When they cast thee down . . . — JPS  
When men cast themselves down then  
thou shalt say — Rhm

**There is lifting up;**

Up! — Rhm

'Lift up.' — YLT

**and he shall save the humble person.**  
the downcast eye shall win deliverance  
— Knox

and he helps the lowly — Mof

And him that is of downcast eyes  
shall he save — Rhm

And the bowed down of eyes he saveth  
— YLT

**30. He shall deliver the island of the  
innocent:**

He will deliver even him that is not  
innocent — ASV

He delivers the innocent man — RSV  
He makes safe the man who is free  
from sin — Bas

If a man is innocent he will bring him  
freedom — Jerus

**and it is delivered by the pureness of  
thine hands.**

and if your hands are clean, salvation  
shall be yours — Bas

and freedom for you if your hands are  
kept unstained — Jerus

in a pair of clean hands shall be safety  
ever — Knox

## CHAPTER 23

**1. Then Job answered and said,**

Job spoke next. He said: — Jerus

**2. Even today is my complaint bitter:**

. . . defiant — AAT

Today again my complaint becomes  
rebellious — Ber

My thoughts today are resentful —  
NEB

Why has not the Almighty sessions of  
set justice?

Why do his followers never see him  
intervening — Mof

But why have set times escaped the  
notice of the Lord; and the wicked  
transgressed all bounds — Sept

Why doesn't God open the court and  
listen to my case? Why must the  
godly wait for him in vain — Tay  
The day of reckoning is no secret to  
the Almighty,

though those who know him have  
no hint of its date — NEB

**2. Some remove the landmarks; they  
violently take away flocks, and feed  
thereof.**

Here are men that alter their neigh-  
bour's landmark, drive stolen cattle  
to pasture — Knox

The wicked move boundary-marks  
away,  
they carry off flock and shepherd  
— Jerus

**3. They drive away the ass of the father-  
less, they take the widow's ox for a  
pledge.**

. . . the orphan's donkey . . . for  
security — Jerus

**4. They turn the needy out of the way:**

They crowd the poor and needy off  
the roads — Amp

Beggars, now, avoid the roads — Jerus  
shoulder the poor aside — Knox  
evicting poor folk — Mof

They thrust the poor off the road —  
RSV

They have turned the weak out of the  
right way — Sept

**the poor of the earth hide themselves  
together.**

the destitute huddle together, hiding  
from them — NEB

All the oppressed of the land are  
made to hide themselves — ABPS  
and conspire to oppress the friendless  
— Knox

till these humble souls must hide and  
huddle away — Mof

**5. Behold, as wild asses in the desert, go  
they forth to their work;**

Like wild donkeys in the desert, they  
go out — Jerus

leave others to make their living as  
best they may, like the wild ass in  
the desert — Knox

**rising betimes for a prey:**

seeking diligently for food — ASV  
waking betimes to scrape food —

Knox

**the wilderness yieldeth food for them  
and for their children.**

driven by the hunger of their children  
— Jerus

for hungry mouths at home — Knox

**6. They reap every one his corn in the  
field:**

They cut their provender in the field  
— ASV

They must do the harvesting in the  
scoundrel's field — Jerus

They cut hay in a field which is not  
theirs — Lam

They have to steal corn from the fields  
by night — Mof

They reap a field not their own — Sprl  
**and they gather the vintage of the  
wicked.**

and they take away the late fruit from  
the vines of those who have wealth  
— Bas

and they gather grapes from the vine-  
yard of the wicked — Lam

and rob the vineyards of the rich —  
Mof

And wickedly gather the vintage —  
Sprl

**7. They cause the naked to lodge without  
clothing, that they have no covering  
in the cold.**

Naked they pass the night, without  
clothing.

And with no shelter in the cold —  
ABPS

They lie all night naked without  
clothing, and have no covering in  
the cold — RV

**8. They are wet with the showers of the  
mountains,**

They are wet with the mountain storm  
— ABPS

drenched by downpour from the hills  
— Mof

**and embrace the rock for want of a  
shelter.**

and get into the cracks of the rock for  
cover — Bas

shelterless, they hug the rocks — Jerus

**9. They pluck the fatherless from the  
breast, and take a pledge of the poor.**

Fatherless children are robbed of their  
lands,

and poor men have their cloaks  
seized as security — Jerus

They snatch the orphan from the breast.

And they take the infant of the poor as security — AAT

They tear the fatherless from the breast,

And take the garment of the poor in pledge — Sprl

**10. They cause him to go naked without clothing, and they take away the sheaf from the hungry;**

Naked they go about, without clothing;

And hungry they bear the sheaves — ABPS

So that they go about naked without clothing, and being an-hungered they carry the sheaves — RV

They have by injustice caused some to be naked; and robbed the hungry of their morsel — Sept

**11. Which make oil within their walls, and tread their winepresses, and suffer thirst.**

They are forced to press out the olive oil without tasting it, and to tread out the grapejuice as they suffer from thirst — Tay

they press the oil in the shade where two walls meet, they tread the winepress but themselves go thirsty — NEB

**12. Men groan from out of the city,**

For anguish do the dying groan — ABPS  
From the town come sounds of pain — Bas

From the towns come the groans of the dying — Jerus

A cry goes up from the city streets — Knox

The groan of victims rises from the town — Mof

**and the soul of the wounded crieth out:**  
and the gasp of wounded men crying for help — Jerus

where wounded men lie groaning — Knox

**yet God layeth not folly to them.**

And God heeds not the prayer — ABPS  
yet God pays no attention to their prayer — RSV

Yet God regardeth not the folly — ASV

**13. They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.**

Others evade the daylight, caring not for the ways of God, refusing to pursue his paths — Mof

They are enemies of the light;

They do not know its ways;

Nor do they dwell in its paths — AAT

**14. The murderer rising with the light**

At the dawn, the murderer rises up — ABPS

The murderer must be stirring before daylight — Knox

The murderer rises in the dark — RSV  
**killeth the poor and needy,**

to catch his helpless prey — Knox

He cutteth off the afflicted and distressed — Sprl

that he may kill the poor and needy — RSV

**and in the night is as a thief.**

or prowl, as the thieves prowl, at night — Knox

**15. The eye also of the adulterer waiteth for the twilight,**

For darkness, too, must the adulterer wait — Knox

**saying, No eye shall see me: and disguiseth his face.**

'No one will see me,' he mutters as he masks his face — Jerus

**16. In the dark they dig through houses,**

... he makes holes in the walls of houses — Bas

under cover of darkness he will break into the house — Knox

**which they had marked for themselves in the daytime:**

to keep the tryst made yesterday — Knox

by day they shut themselves up — RSV  
**they know not the light.**

these folk who have no love for the light — Jerus

no daylight for him — Knox

**17. For the morning is to them even as the shadow of death:**

For the middle of the night is as morning to them — Bas

For all of them, morning is their darkest hour — Jerus

To him the first flush of dawn is death's shadow — Knox

For deep darkness is morning to all of them — RSV

**if one know them, they are in the terrors of the shadow of death.**

they are not troubled by the fear of the dark — Bas

deep gloom is the sunshine he walks by — Knox

for they are friends with the terrors of  
deep darkness — RSV

**18. He is swift as the waters;**

Swiftly they pass away on the face of  
the waters — ASV

They go quickly on the face of the  
waters — Bas

Headlong he flees from the daylight  
— Jerus

Such men are scum on the surface of  
the water — NEB

You say, 'They are swiftly carried  
away upon the face of the waters  
— RSV

But how quickly they disappear from  
the face of the earth — Tay

**their portion is cursed in the earth:**  
their fields have a bad name through-  
out the land — NEB

Speedily vanished their share in the  
land — Rhm

Everything they own is cursed — Tay  
**he beholdeth not the way of the vine-  
yards.**

not for him the vineyard's sunny slope  
— Knox

grape treaders turn no more to their  
vineyards — Ber

and no labourers will go near their  
vineyards — NEB

**19. Drought and heat consume the snow  
waters: so doth the grave those which  
have sinned.**

Swift as snow melts under the noon-  
day heat, let his guilty soul pass to  
the grave — Knox

Death consumes sinners like drought  
and heat consume snow — Tay

**20. The womb shall forget him;**

The womb that shaped him forgets  
him — Jerus

unpitied — Knox

Maternal love shall forget him — Rhm

Even the sinner's own mother shall  
forget him — Tay

The squares of the town forget them  
— RSV

The streets of his native place forget  
him — Mof

**the worm shall feed sweetly on him;**

The worm shall feed daintily upon  
him — Sprl

with worms for his boon-companions  
— Knox

the worm shall find him sweet — Rhm  
**he shall be no more remembered;**  
forgotten — Knox

their name is no longer remembered  
— RSV

**and wickedness shall be broken as a  
tree.**

Thus wickedness is blasted as a tree is  
struck — Jerus

overthrown like an unfruited tree! —  
Knox

**21. He evil entreateth the barren that  
beareth not:**

He devoureth the barren that beareth  
not — ASV

The childless woman was his prey —  
Knox

They feed on the barren childless  
woman — RSV

Because he did not treat the barren  
with tenderness — Sept

**and doeth not good to the widow.**

in vain the widow looked to him for  
mercy — Knox

and had no compassion for a poor  
weak woman — Sept

**22. He draweth also the mighty with his  
power: he riseth up, and no man is  
sure of life.**

And he removes the strong by his  
might;

He rises up, and no one is sure of  
life — ABPS

Yet God preserveth the mighty by his  
power:

He riseth up that hath no assurance  
of life — ASV

Yet [God] prolongs the life of the  
[wicked] mighty by His power; they  
rise up when they had despaired of  
life — Amp

Yet God lets them remain alive and  
strong;

they rise, though they despaired of  
life — Mof

Yet sometimes it seems as though God  
preserves the rich by his power, and  
restores them to life when anyone  
else would die — Tay

But he who lays mighty hold on  
tyrants

rises up to take away that life which  
seemed so secure — Jerus

now, surely, God has pulled the tyrant  
down; firm he has stood, but now he  
despairs of life itself — Knox

The wealth of a man of power is sus-  
tained by his own strength; he does  
not depend on divine guidance —  
Lam



**23. Though it be given him to be in safety,  
whereon he resteth;**

He grants to them safety, and they are  
at rest — ABPS

God giveth them to be in security, and  
they rest thereon — ASV

Time for repentance God gave him . . .  
— Knox

He lets them rest in safety — Mof

God gives them confidence and  
strength — Tay

He let him build his hopes on false  
security — Jerus

He lulls them into security with con-  
fidence — NEB

**yet his eyes are upon their ways.**

but kept his eyes on every step he  
took — Jerus

he watches over them! — Mof

and helps them in many ways — Tay  
but his eyes are fixed on their ways  
— NEB

**24. They are exalted for a little while, but  
are gone and brought low;**

The man had his time of glory, now  
he vanishes — Jerus

Have patience! they will soon be gone,  
brought low — Mof

But though they are very great now,

yet in a moment they shall be gone  
like all others — Tay

High they were for a little, and they  
are not — YLT

**they are taken out of the way as all  
other,**

and bundled off like all the rest — Mof

drooping like a mallow plucked from  
its bed — Jerus

they wither and fade like the mallow  
— RSV

**and cut off as the tops of the ears of  
corn.**

and withering like an ear of corn —  
Jerus

lopped like the ears of corn — Mof  
they are cut off like the heads of grain  
— RSV

they wither and are shaken out like the  
heads of grain — Lam

**25. And if it be not so now, who will make  
me a liar,**

And if it be not so, who then will  
prove me false — ABPS

Can anyone claim otherwise? — Tay  
**and make my speech nothing worth?**

And make my words of no effect? —  
ABPS

or show that my words have no sub-  
stance — Jerus

## CHAPTER 25

**1. Then answered Bildad the Shuhite,  
and said,**

Bildad of Shuah spoke next. He said:  
— Jerus

**2. Dominion and fear are with him, he  
maketh peace in his high places.**

Dominion and fear are with God;  
he makes peace in his high heaven  
— RSV

What sovereignty, what awe, is his  
who keeps the peace in his heights!  
— Jerus

Ay, but what power, ay, but what  
terror he wields, who reigns peace-  
fully, there in high heaven! — Knox

He wields a dread authority,  
he keeps the peace within high  
heaven — Mof

God is powerful and dreadful. He en-  
forces peace in heaven — Tay

What! Is there any apology or fear with  
him who made the universe and is  
supreme? — Sept

**3. Is there any number of his armies? and  
upon whom doth not his light arise?**

Can anyone number his armies, or  
boast of having escaped his am-  
bushes — Jerus

He, the lord of countless armies, he,  
whose light dazzles every eye! —  
Knox

Who can number his hosts of angels?  
And his light shines down on all the  
earth — Tay

His squadrons are without number;  
at whom will they not spring from  
ambush — NEB

**4. How then can man be justified with  
God?**

Can any man ever think of himself as  
innocent, when confronted with God  
— Jerus

. . . win his suit, prove his innocence,  
when he is matched with God —  
Knox

How can a mere man stand before God  
and claim to be righteous — Tay

or how can he be clean that is born  
of a woman?

Born of woman, how could he ever be  
clean — Jerus

Who in all the earth can boast that he  
is clean — Tay

**5. Behold even to the moon, and it shineth  
not; yea, the stars are not pure in his  
sight.**

The very moon lacks brightness,  
and the stars are unclean as he sees  
them — Jerus

Dim shews the moon, tarnished the  
stars, under his eye — Knox

To him the very moon is not unsullied,  
the very stars are stained! — Mof

**6. How much less man, that is a worm?  
and the son of man, which is a worm?**

... a grub ... — YLT

What then of man, maggot that he is,  
the son of man, a worm — Jerus  
and what is man but waste and worm  
in his presence — Knox

## CHAPTER 26

**1. But Job answered and said,**

**2. How hast thou helped him that is  
without power? how savest thou the  
arm that hath no strength?**

What help you give to the powerless,  
what strength to the feeble arm!  
— NAB

To one so weak, what a help you are,  
for the arm that is powerless, what  
a rescuer! — Jerus

Bravely spoken, for a cause that so  
much needed it! That arm of thine  
ever upheld the weak. — Knox

What a help you are to poor God!  
What a support to his failing powers!  
— Mof

What wonderful helpers you all are!  
And how you have encouraged me  
in my great need! — Tay

**3. How hast thou counselled him that  
hath no wisdom? and how hast thou  
plentifully declared the thing as it is?**

What excellent advice you give the  
unlearned,  
never at a loss for a helpful sug-  
gestion! — Jerus

How thou hast counseled the unwise;  
And understanding thou hast taught  
abundantly! — ABPS

How you have enlightened my stu-  
pidity! What wise things you have  
said! — Tay

**4. To whom hast thou uttered words? and  
whose spirit came from thee?**

With whose assistance have you uttered  
these words? And whose spirit [in-  
spired what] came forth from you  
— Amp

But who are they aimed at, these  
speeches of yours,  
and what spirit is this that comes  
out of you — Jerus

A fine lesson thou hast read him, the  
God who gave thee breath! — Knox  
Who helped you to such eloquence?  
Who was it that inspired you — Mof

**5. Dead things are formed from under  
the waters, and the inhabitants thereof.**

The Shades tremble beneath the earth:  
the waters and their denizens are  
afraid — Jerus

The shades beneath writhe in terror.  
the waters and their inhabitants —  
NAB

Sure enough, there is none but trembles  
before him: even the old heroes and  
those who share their dwelling-place  
under the lower depths — Knox

Before him the primeval giants  
writhe,  
under the ocean in their prison —  
Mof

**6. Hell is naked before him, and destruc-  
tion hath no covering.**

Sheol is naked before God,  
And Abaddon hath no covering —  
ASV

The underworld is uncovered before  
him, and Destruction has no veil  
— Bas

bare to his eyes lies the place of  
shadows, oblivion lies revealed —  
Knox

The dead stand naked, trembling  
before God in the place where they  
go — Tay

**7. He stretcheth out the north over the  
empty place,**

He stretched out the north over empty  
space — ABPS

By his hand the north is stretched out  
in space — Bas

It was he who spread the North above  
the void — Jerus

He it was spread out the northern skies  
over emptiness — Knox

God spreads the canopy of the sky  
over chaos — NEB

**and hangeth the earth upon nothing,**  
and poised the earth on nothingness  
— Jerus

and suspends earth in the void — NEB  
He hanged the earth upon nothing —  
ABPS

**8. He bindeth up the waters in his thick  
clouds; and the cloud is not rent under  
them.**

He fastens up the waters in his  
clouds —

and the mists do not tear apart under  
their weight — Jerus

cloud-bound he holds the rain, that  
else would spill on earth all at once  
— Knox

He wraps the rain in his thick clouds,  
and the clouds are not split by the  
weight — Tay

**9. He holdeth back the face of his throne,  
and spreadeth his cloud upon it.**

He covers the face of the moon at the  
full,

his mist he spreads over it — Jerus

He holds back the appearance of the  
full moon

by spreading his clouds before it  
— NAB

He shrouds his throne with his clouds  
— Tay

**10. He hath compassed the waters with  
bounds, until the day and night come  
to an end.**

By him a circle is marked out on the  
face of the waters, to the limits of  
the light and the dark — Bas

He has traced a ring on the surface of  
the waters,  
at the boundary between light and  
dark — Jerus

While day and night last, the waters  
keep the bounds he has decreed for  
them — Knox

The dome of heaven he arched over  
the deep,  
bounding the darkness from the light  
— Mof

He has fixed the horizon on the surface  
of the waters  
at the farthest limit of light and  
darkness — NEB

**11. The pillars of heaven tremble and are  
astonished at his reproof.**

then swayed the pillars of the sky,  
appalled at the thunder of his re-  
buke — Mof

The pillars of heaven flutter and are  
struck with consternation at his re-  
buke — Sept

The pillars of the heavens tottered,  
And were dazed at his rebuke —  
AAT

the very pillars of heaven tremble  
awe-struck at his will — Knox

The pillars of heaven quake  
and are agast at his rebuke — NEB

**12. He divideth the sea with his power,**

By his power he quells the sea — ABPS

By his power he stilled the sea — RSV

By his power the sea grows calm — Tay  
**and by his understanding he smiteth  
through the proud.**

And by his wisdom he smites down  
pride — ABPS

And by his skill hath he shattered the  
Crocodile — Rhm

And by his skill he smote through  
Rahab — AAT

and by his might he crushes Rahab  
— NAB

He is skilled at crushing its pride!  
— Tay

**13. By his spirit he hath garnished the  
heavens;**

By his spirit hath he arched the  
heavens — Rhm

By his spirit are the heavens adorned  
— ABPS

By his wind the heavens become bright  
— Bas

His breath made the heavens luminous  
— Jerus

by his breath the skies were cleared  
— Mof

With his angry breath he scatters the  
waters — NAB

**his hand hath formed the crooked  
serpent.**

His hand pierced the fleeing Serpent  
— ABPS

his hand transfixes the Fleeing Serpent  
— Jerus

and his hand maimed the swift cloud-  
monster — Mof

and his hand breaks the twisting sea-  
serpent — NEB

**14. I.o, these are parts of his ways:**

Lo, these are the borders of His way  
— YLT  
Lo, these are but the outskirts of his  
ways — ASV  
All this but skirts the ways he treads  
— Jerus  
Here is but a small part of his doings  
— Knox  
And all this is the mere fringe of his  
force — Mof  
Lo, these are but the outlines of his  
ways — NAB

**but how little a portion is heard of him?**

And how small a whisper do we hear  
of him! — ASV  
a whispered echo is all we hear of him  
— Jerus

**but the thunder of his power who can understand?**

But the thunder of his acts of power  
is outside all knowledge. — Bas  
who dares to contemplate the thunder  
of his full magnificence — Knox

## CHAPTER 27

### 1. Moreover Job continued his parable, and said,

And Job again took up his discourse,  
and said: — RSV  
. . . continued his solemn discourse.  
He said: — Jerus  
. . . resumed his grave argument, and  
he said: — Sprl

### 2. As God liveth, who hath taken away my judgment; and the Almighty, who hath vexed my soul;

I swear by the living God who denies  
me justice,  
by Shaddai who has turned my life  
sour — Jerus

### 3. All the while my breath is in me, and the spirit of God is in my nostrils;

So long as my breath is in me,  
And the spirit of God is in my  
nostrils — ABPS  
so long as there is any life left in me  
and God's breath is in my nostrils  
— NEB

That as long as I live, while I have  
breath from God — Tay

### 4. My lips shall not speak wickedness, nor my tongue utter deceit.

my lips shall never speak untruth,  
nor any lie be found on my tongue  
— Jerus

I swear I speak the truth,  
no lie upon my lips — Mof

### 5. God forbid that I should justify you: till I die I will not remove mine integrity from me.

Far from ever admitting you to be in  
the right:  
I will maintain my innocence to my  
dying day — Jerus

Gain your point with me you shall not;  
I will die sooner than abandon my  
plea of innocence — Knox

when I maintain (by God!) that you  
are wrong,  
when I assert that I am innocent!  
— Mof

I will never, never agree that you are  
right; 'till I die I will vow my  
innocence — Tay

Pollution to me — if I justify you.  
Till I expire I turn not aside mine  
integrity from me — YLT

### 6. My righteousness I hold fast, and will not let it go:

My justice I maintain and I will not  
relinquish it — NAB

I take my stand on my integrity, I will  
not stir — Jerus

And for asserting my righteousness I  
make no apology — Sept

I am not a sinner — I repeat it again  
and again — Tay

**my heart shall not reproach me so long as I live.**

My heart reproaches none of my days  
— ABPS

not one act in all my life bids con-  
science reproach me — Knox

My conscience is clear for as long as  
I live — Tay

### 7. Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.

May my enemy meet a criminal's end,  
and my opponent suffer with the  
guilty — Jerus

Count him a knave that is my enemy,  
every detractor of mine a friend of  
wrong! — Knox

Those who declare otherwise are my wicked enemies. They are evil men — Tay

**8. For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?**

For what hope, after all, has the godless when he prays

and raises his soul to God — Jerus

What is the sinner's hope worth after all his greedy getting, when God takes the life away from him — Knox

For though he has accumulated riches, what is the hope of the godless at the time when God takes away his life — Lam

For what hope has a godless man when God demands his soul — Mof

For what shall be the hope of the impious though he graspeth with greed,

When God shall draw forth his soul — Rhm

**9. Will God hear his cry when trouble cometh upon him?**

In that hour of need, his cry for reprieve will go unheard — Knox

Will God attend unto his supplication When anguish cometh upon him — Sprl

**10. Will he delight himself in the Almighty? will he always call upon God?**

he cannot go on for ever basking in the Almighty's favour, calling God to his aid — Knox

No, unless he delight himself in the Almighty

And pray unto God at all times — Sprl

Will he trust himself to the Almighty and call upon God at all times — NEB

**11. I will teach you by the hand of God: that which is with the Almighty will I not conceal.**

I will teach you concerning God's hand;

What is with the Almighty I will not conceal — ABPS

Now be God's hand laid bare, now let me acknowledge openly the counsels of omnipotence! — Knox

I can show you how God's power works,

I will disclose the dealings of the Almighty — Mof

I will teach you what is in God's power,

I will not conceal the purpose of the Almighty — NEB

I will teach you about God . . . — Tay

**12. Behold, all ye yourselves have seen it; And if you all had understood them for yourselves — Jerus**

Not one of you but knows the truth of it already — Knox

But really, I don't need to, for you yourselves know as much about him as I do — Tay

**why then are ye thus altogether vain?**

And why then speak ye what is utterly vain? — ABPS

you would not have wasted your breath on empty words — Jerus

Yet you are saying all these useless things to me — Tay

**13. This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty.**

Here is the fate that God has in store for the wicked,

and the inheritance with which Shaddai endows the man of violence — Jerus

What spoil after all does God grant to the wicked? From his almighty hand, what abiding possession does the man of violence receive — Knox

Here is what God awards an evil man, what the Almighty bestows upon a tyrant — Mof

**14. If his children be multiplied, it is for the sword; and his offspring shall not be satisfied with bread.**

A sword awaits his sons, however many they may be,

and their children after these will go unfed — Jerus

If his children grow up, some fall by the sword,

some starve — Mof

**15. Those that remain of him shall be buried in death:**

Plague will bury those he leaves behind him — Jerus

Those who survive him the pestilence buries — RSV

His remains shall be buried unembalmed — Sprl

**and his widows shall not weep.**

and their widows will have no chance to mourn them — Jerus

and there will be no widows to weep — AAT

And no mourning women shall make  
lamentation — Sprl

with no one to mourn them, not even  
their wives — Tay

**16. Though he heap up silver as the dust,  
and prepare raiment as the clay;**

**17. He may prepare it, but the just shall  
put it on, and the innocent shall divide  
the silver.**

He may collect silver like dust,  
and gather fine clothes like clay.  
Let him gather! Some good man will  
wear them,  
while his silver is shared among the  
innocent — Jerus

What avails it, to heap up silver like  
the sand, buy fine clothes, too, and  
think such treasures cheap as dirt,  
if more upright men than he, more  
innocent than he, must have the  
wearing of those clothes, share out  
that silver at last? — Knox

The evil man may accumulate money  
like dust, with closets jammed full  
of clothing — yes, he may order  
them made by his tailor, but the  
innocent shall wear that clothing,  
and shall divide his silver among  
them — Tay

**18. He buildeth his house as a moth,**

His house has no more strength than  
a spider's thread — Bas

He has built himself a spider's web  
— Jerus

For the wicked has built his house upon  
a spider's web — Lam

The house he builds is flimsy as a  
bird's nest — NEB

**and as a booth that the keeper maketh.**  
And as a booth, which the watchman  
makes — ABPS

made himself a watchman's shack —  
Jerus

Or as a shed constructed by a watch-  
man — Sprl

**19. The rich man shall lie down, but he  
shall not be gathered: he openeth his  
eyes, and he is not.**

He goes to bed a rich man but never  
again:

he wakes to find not a penny left  
— Jerus

He goes to bed rich, but will do so  
no more;

he opens his eyes, and his wealth is  
gone — RSV

He lies down a rich man, one last time;

he opens his eyes and nothing re-  
mains to him — NAB

**20. Terrors take hold on him as waters,**  
Terrors overtake him like waters — ASV

Fears overtake him like rushing waters  
— Bas

Terrors attack him in broad daylight  
— Jerus

Disaster overtakes him like a flood  
— NEB

**a tempest stealeth him away in the  
night.**

A storm snatches him away in the  
night — AAT

and at night a whirlwind sweeps him  
off — Jerus

driven in darkness by the storm —  
Knox

**21. The east wind carrieth him away, and  
he departeth:**

The east wind lifts him up and he is  
gone — RSV

The sirocco picks him up and he goes  
— AAT

The storm wind seizes him and he  
disappears — NAB

**and as a storm hurleth him out of his  
place.**

And it whirls him away from his place  
— AAT

It sweeps him into eternity — Tay

**22. For God shall cast upon him, and not  
spare:**

God sends his arrows against him  
without mercy — Bas

He is routed before the pitiless on-  
slaught — Knox

For God shall cast him out without  
pity — Lam

God pelts him without pity — Mof

**he would fain flee out of his hand.**  
He longs to flee from God — Tay

**23. Men shall clap their hands at him, and  
shall hiss him out of his place.**

His downfall is greeted with applause,  
and hissing meets him on every side  
— Jerus

hands clapped in triumph, tongues hiss-  
ing in derision as he goes — Knox

God openly derides him,  
and hisses scorn at him from heaven  
— Mof

Men clench their fists at him,  
and hiss him from his place — AAT

Everyone shall cheer at his death, and  
boo him into eternity — Tay

## CHAPTER 28

**1. Surely there is a vein for the silver,**  
 Surely there is a mine for silver — ASV  
 Silver has its mines — Jerus  
**and a place for gold where they fine it.**  
 And a place for the gold, which they  
 refine — ABPS  
 and a place where gold is washed out  
 — Bas

and gold a place for refining — Jerus

**2. Iron is taken out of the earth, and brass  
 is molten out of the stone.**

Iron is taken out of the dust,  
 And stone is fused into copper —  
 ABPS

Iron is extracted from the earth,  
 the smelted rocks yield copper —  
 Jerus

**3. He setteth an end to darkness, and  
 searcheth out all perfection: the stones  
 of darkness, and the shadow of death.**

Man puts an end to the dark, searching  
 out to the farthest limit the stones  
 of the deep places of the dark —  
 Bas

See how man has done away with dark-  
 ness, has pierced into the very heart  
 of things, into caves underground,  
 black as death's shadow! — Knox

Men put an end to darkness,  
 and search out to the farthest bound  
 the ore in gloom and deep darkness  
 — RSV

The miner delveth into darkness,  
 And searcheth to the utmost limit  
 The stones of darkness, and of  
 death-shade — Sprl

**4. The flood breaketh out from the in-  
 habitant: even the waters forgotten of  
 the foot: they are dried up, they are  
 gone away from men.**

He makes a deep mine far away from  
 those living in the light of day: when  
 they go about on the earth, they  
 have no knowledge of those who  
 are under them, who are hanging  
 far from men, twisting from side to  
 side on a cord — Bas

He breaketh open a shaft away from  
 where men sojourn; they are for-  
 gotten of the foot that passeth by;  
 they hang afar from men, they  
 swing to and fro — RV

Mines the lamp-folk dig  
 in places where there is no foothold,

and hang suspended far from man-  
 kind — Jerus

They open shafts in a valley away from  
 where men live;  
 they are forgotten by travelers,  
 they hang afar from men, they swing  
 to and fro — RSV

**5. As for the earth, out of it cometh  
 bread: and under it is turned up as it  
 were fire.**

The earth from which bread comes  
 is ravaged underground by fire —  
 Jerus

That earth, from whose surface our  
 bread comes to us, must be probed  
 by fire beneath — Knox

The earth — bread comes forth from  
 it,

But underneath it is turned into  
 what looks like fire — AAT

While corn is springing from the earth  
 above,

what lies beneath is raked over like  
 a fire — NEB

**6. The stones of it are the place of  
 sapphires: and it hath dust of gold.**

Down there, the rocks are set with  
 sapphires,

full of spangles of gold — Jerus

till the rocks yield sapphires, and the  
 clods gold — Knox

Its stones are the source of sapphires.  
 And it has dust of gold — AAT

and out of its rocks come lapis lazuli,  
 dusted with flecks of gold — NEB

**7. There is a path which no fowl knoweth,  
 and which the vulture's eye hath not  
 seen:**

That path no bird of prey knoweth,  
 neither hath the falcon's eye seen it  
 — RV

Here are passages no bird discovers in  
 its flight, no vulture's eye has seen  
 — Knox

**8. The lion's whelps have not trodden it,  
 a path not trodden by lordly beasts,**

where no lion ever walked — Jerus

The beasts of prey have not trodden  
 it,

Nor has the lion passed over it —  
 AAT

**9. He putteth forth his hand upon the  
 rock;**

Man puts out his hand on the hard  
 rock — Bas

Man attacks its flinty sides — Jerus  
 Boldly man matches himself against  
 the flint — Knox

The miner puts forth his hand upon  
 the hard rock to break it — Lam  
**he overturneth the mountains by the  
 roots.**

uproots the mountain — Knox  
 he overturns the mountains from their  
 foundations — Lam

He turns the mountains upside down  
 — AAT

and lays bare the roots of the moun-  
 tains — NEB

**10. He cutteth out rivers among the rocks;**

In the rocks he cleaves out rivers —  
 ABPS

driving tunnels through the rocks —  
 Jerus

cuts channels through the rock — Knox  
 They drill tunnels in the rocks — Tay  
**and his eye seeth every precious thing,**  
 and gems of every kind meet his eye  
 — NEB

on the watch for anything precious —  
 Jerus

where things of price have dazzled his  
 eye — Knox

and lay bare precious stones — Tay

**11. He bindeth the floods from over-  
 flowing;**

He bindeth the streams that they trickle  
 not — ASV

He keeps back the streams from flow-  
 ing — Bas

They dam up streams of water — Tay  
**and the thing that is hid bringeth he  
 forth to light.**

and brings to daylight secrets that are  
 hidden — Jerus

and pan the gold — Tay

**12. But where shall wisdom be found and  
 where is the place of understanding?**

But tell me, where does wisdom come  
 from?

Where is understanding to be found  
 — Jerus

**13. Man knoweth not the price thereof;**

Man knows nothing to equal it — NAB  
 The road to it is still unknown to man  
 — Jerus

Man knows not the way of it — AAT  
**neither is it found in the land of the  
 living.**

nor hath it indeed been found out by  
 men — Sept

in fact, it is not to be found among the  
 living — Tay

**14. The depth saith, It is not in me: and  
 the sea saith, It is not with me.**

'It is not in me' says the Abyss;  
 'Nor here' replies the Sea — Jerus  
 'It's not here,' the oceans say; and the  
 seas reply, 'Nor is it here' — Tay

**15. It cannot be gotten for gold, neither  
 shall silver be weighed for the price  
 thereof.**

Pure gold cannot be given for it,  
 Nor can silver be weighed out as its  
 price — AAT

**16. It cannot be valued with the gold of  
 Ophir, with the precious onyx, or the  
 sapphire.**

It cannot be bought with gold of Ophir.  
 With precious onyx and sapphires  
 — AAT

She is not to be compared with the  
 ingot of Ophir,

With the precious [onyx], or the  
 sapphire — Sprl

**17. The gold and the crystal cannot equal  
 it:**

No gold, no glass can match it in value  
 — Jerus

**and the exchange of it shall not be for  
 jewels of fine gold.**

Nor is its exchange a vessel of fine gold  
 — YLT

nor for a fine gold vase can it be  
 bartered — Jerus

Nor can articles of fine gold be ex-  
 changed for it — AAT

**18. No mention shall be made of coral, or  
 of pearls: for the price of wisdom is  
 above rubies.**

Nor is there need to mention coral,  
 nor crystal:

beside wisdom pearls are not worth  
 the fishing — Jerus

As to corals and pearls they shall not  
 be thought of,

For the attraction of wisdom is  
 beyond opals — Sprl

**19. The topaz of Ethiopia shall not equal  
 it, neither shall it be valued with pure  
 gold.**

Topaz from Cush is worthless in com-  
 parison,

and gold, even refined, is valueless  
 — Jerus

**20. Whence then cometh wisdom? and  
 where is the place of understanding?**



- ... where is discernment to be found  
— Knox
- 21. Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.**  
It is outside the knowledge of every living thing,  
hidden from the birds of the sky  
— Jerus  
For it is hid from the eyes of all mankind. Even the sharp-eyed birds in the sky cannot discover it — Tay  
No creature on earth can see it,  
and it is hidden from the birds of the air — NEB
- 22. Destruction and death say, We have heard the fame thereof with our ears.**  
Perdition and Death can only say,  
‘We have heard reports of it’ — Jerus  
Abaddon and Death say,  
“Only by rumor have we heard of it”  
— NAB
- 23. God understandeth the way thereof, and he knoweth the place thereof.**  
God alone has traced its path  
and found out where it lives — Jerus  
God surely knows where it is to be found — Tay
- 24. For he looketh to the ends of the earth, and seeth under the whole heaven;**
- 25. To make the weight for the winds; and he weigheth the waters by measure.**  
(For he sees to the ends of the earth,  
and observes all that lies under heaven.)
- When he willed to give weight to the wind  
and measured out the waters with a gauge — Jerus
- 26. When he made a decree for the rain,**  
when he made the laws and rules for the rain — Jerus  
when he laid down a limit for the rain  
— NEB  
**and a way for the lightning of the thunder:**  
And a track for the thunder's flash  
— ABPS  
and mapped a route for thunderclaps to follow — Jerus
- 27. Then did he see it, and declare it; he prepared it, yea, and searched it out.**  
Then did he see it and declare it;  
He established it and investigated it — AAT  
then he had it in sight, and cast its worth,  
assessed it, fathomed it — Jerus  
even then he saw wisdom and took stock of it,  
he considered it and fathomed its depths — NEB
- 28. And unto man he said, Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding.**  
And he said to men,  
‘Wisdom? It is fear of the Lord.  
Understanding? — avoidance of evil  
— Jerus  
And to man he said, Behold, the reverence of God, that is wisdom;  
and to depart ... — Lam

## CHAPTER 29

- 1. Moreover Job continued his parable, and said,**  
And Job continued his solemn discourse. He said: — Jerus
- 2. Oh that I were as in months past, as in the days when God preserved me;**  
Oh that I were as in the months of old,  
As in the days when God watched over me — ASV  
... when God was my guardian — Jerus  
Oh, for the years gone by when God took care of me — Tay
- 3. When his candle shined upon my head, and when by his light I walked through darkness;**
- when his lamp shone over my head,  
and his light was my guide in the darkness — Jerus  
When he lighted the way before me  
and I walked safely through the darkness — Tay
- 4. As I was in the days of my youth, when the secret of God was upon my tabernacle;**  
As I was in my autumn days,  
When the favor of God was over my dwelling — ABPS  
As I was in the ripeness of my days,  
When the friendship of God was upon my tent — ASV  
As I was in my flowering years, when

my tent was covered by the hand  
of God — Bas

Days of ripe manhood, when God was  
my home's familiar guest — Knox  
As I was in the days of my prime,  
When the intimacy of God was over  
my tent — Rhm

**5. When the Almighty was yet with me,  
when my children were about me;**  
he, the Almighty, at my side! I had  
my children still about me — Knox

**6. When I washed my steps with butter,  
and the rock poured me out rivers  
of oil;**

When my steps [through rich pastur-  
age] were washed with butter . . .  
— Amp

the milk frothed in pools at my feet,  
no rock so hard but my olives bathed  
it in oil — Knox

when my ways abounded in butter, and  
my mountain flowed with milk —  
Sept

**7. When I went out to the gate through  
the city, when I prepared my seat in  
the street!**

When I went out to the gate of the  
city, when I prepared my seat in the  
street — the broad place [for the  
council at the city's gate] — Amp

Those were the days when I went out  
to the city gate and took my place  
among the honored elders — Tay

**8. The young men saw me, and hid  
themselves:**

as soon as I appeared, the young men  
stepped aside — Jerus

young men saw me and kept out of  
sight — NEB

**and the aged arose, and stood up.**

rose the aged to do me honour — Knox  
and even the aged arose and stood up  
in respect at my coming — Tay

**9. The princes refrained talking, and laid  
their hand on their mouth.**

Men of note interrupted their speeches,  
and put their fingers on their lips  
— Jerus

men in authority broke off their talk  
and put their hand to their lips—NEB

**10. The nobles held their peace, and their  
tongue cleaved to the roof of their  
mouth.**

the voices of rulers were silenced,  
and their tongues stayed still in their  
mouths — Jerus

The highest officials in the city stood in  
quietness — Tay

**11. When the ear heard me, then it blessed  
me; and when the eye saw me, it gave  
witness to me:**

My praises echoed in every ear  
and never an eye but smiled on me  
— Jerus

None heard the fame of me then,  
but called me a happy man; none  
watched my doings then, but spoke  
in my praise — Knox

All rejoiced in what I said. All who  
saw me spoke well of me — Tay

Whoever heard of me spoke in my  
favour,  
and those who saw me bore witness  
to my merit — NEB

**12. Because I delivered the poor that cried,  
and the fatherless, and him that had  
none to help him.**

because I freed the poor man when he  
called

and the orphan who had no one to  
help him — Jerus

**13. The blessing of him that was ready to  
perish came upon me: and I caused  
the widow's heart to sing for joy.**

When men were dying. I it was who  
had their blessing;

if widows' hearts rejoiced, that was  
my doing — Jerus

The man threatened with ruin blessed  
me,

and I made the widow's heart sing  
for joy — NEB

**14. I put on righteousness, and it clothed  
me: my judgment was as a robe and  
a diadem.**

I put on righteousness as a garment  
and it clothed me:

justice, like a cloak or a turban,  
wrapped me round — NEB

I put on righteousness; and it clothed  
itself with me;

As a mantle and a turban was my  
rectitude — ABPS

I wore my honesty like a garment:  
justice was my robe and my turban  
— NAB

**15. I was eyes to the blind, and feet was I  
to the lame.**

in me, the blind found sight, the lame  
strength — Knox

**16. I was a father to the poor: and the**

**cause which I knew not I searched out.**

Who but I was father of the poor?

The stranger's case had a hearing  
from me — Jerus

I was as a father to the poor, and saw  
to it that even strangers received a  
fair trial — Tay

**17. And I brake the jaws of the wicked,**

And I broke the fangs of the wicked

— ABPS

... the talons ... — AAT

Also the grinders of the unjust I shiv-  
ered to pieces — Sprl

And I shivered the fangs of the per-  
verse — Rhm

I knocked out the fangs of the godless  
oppressors — Tay

**and plucked the spoil out of his teeth.**  
And out of his teeth I tore the prey

— Rhm

And from his teeth I dashed the prey  
— ABPS

and made them drop their victims —  
Tay

**18. Then I said, I shall die in my nest, and  
I shall multiply my days as the sand.**

... I will come to my end with my  
children round me, my days will be  
as the sand in number — Bas

... I shall die with my nestlings,

And make my days as many as the  
sand — AAT

I thought, Surely I shall die quietly  
in my nest after a long, good life  
— Tay

I thought, I shall die with my powers  
unimpaired

and my days uncounted as the grains  
of sand — NEB

**19. My root was spread out by the waters,  
and the dew lay all night upon my  
branch.**

My roots thrust out to the water,  
my leaves freshened by the falling  
dew at night — Jerus

For everything I did prospered: the  
dew lay all night upon my fields  
and watered them — Tay

**20. My glory was fresh in me,**

My reputation will never fade — Jerus  
Fresh honors were constantly given  
me — Tay

**and my bow was renewed in my hand.**  
and my bow will be readily bent in my  
hand — Bas

**21. Unto me men gave ear, and waited,  
and kept silence at my counsel.**

... And kept silence for my counsel —  
ASV

They waited anxiously to hear me,  
and listened in silence to what I had  
to say — Jerus

Everyone listened to me and valued  
my advice, and were silent until I  
spoke — Tay

**22. After my words they spake not again;  
and my speech dropped upon them.**

When I paused, there was no rejoinder,  
and my words dropped on them,  
one by one — Jerus

And after I spoke, they spoke no more,  
for my counsel satisfied them —  
Tay

When I had spoken, no one spoke  
again;

my words fell gently on them — NEB

Once I spoke, they said no more,  
but received my pronouncement  
drop by drop — NAB

**23. And they waited for me as for the  
rain; and they opened their mouth  
wide as for the latter rain.**

Yea, they craved after me, as for a  
shower;

And they opened wide their mouth,  
as if for the latter rain — Sprl

They longed for me to speak as those  
in drought-time long for rain. They  
waited eagerly with open mouths —  
Tay

They waited for me, as men wait for  
rain,  
open-mouthed, as if to catch the  
year's last showers — Jerus

**24. If I laughed on them, they believed  
it not;**

If I smiled at them, it was too good to  
be true — Jerus

I smiled on them when they had no  
confidence — ASV

When I smiled on them, they took  
heart — NEB

When I smiled on them they were  
reassured — NAB

Were they faint-hearted, they found  
me smiling still — Knox

If I ridiculed them, they did not take  
offense — Lam

**and the light of my countenance they  
cast not down.**

they watched my face for the least  
sign of favour — Jerus

and the encouragement of my glance

never failed them — Knox  
 when my face lit up, they lost their  
 gloomy looks — NEB

**25. I chose out their way, and sat chief,  
 and dwelt as a king in the army, as  
 one that comforteth the mourners.**

I took my place as a chief, guiding  
 them on their way and I was as a  
 king among his army — Bas

In a lordly style, I told them which  
 course to take,  
 and like a king amid his armies,  
 I led them where I chose — Jerus  
 Deigned I to be their leader, the first  
 place was mine; yet ever when I  
 sat like a king, with his retinue  
 about him, I would comfort the  
 mourner's tears — Knox

## CHAPTER 30

**1. But now they that are younger than I  
 have me in derision, whose fathers I  
 would have disdained to have set with  
 the dogs of my flock.**

And now I am a laughing-stock  
 of my juniors, the young people,  
 whose fathers I did not consider fit  
 to put with the dogs that looked  
 after my flock — Jerus

And now? Now I am a laughing-stock,  
 even to younger men, a flock of  
 such base breed as theirs sheep-dog  
 of mine never tended! — Knox

**2. Yea, whereto might the strength of  
 their hands profit me, in whom old age  
 was perished?**

The strength of their hands would  
 have been useless to me,  
 enfeebled as they were — Jerus

So profitless their puny strength,  
 I would have let them die before ever  
 they came to maturity — Knox

The strength of their hands, too —  
 of what use is it to me?

Among them manly vigor has per-  
 ished — AAT

What could I gain from the strength  
 of their hands,  
 men whose vigor is gone — rsv

**3. For want and famine they were soli-  
 tary; fleeing into the wilderness in  
 former time desolate and waste.**

They are gaunt with want and famine;  
 They gnaw the dry ground, in the  
 gloom of wasteness and desolation  
 — ASV

Through want and hard hunger  
 they gnaw the dry and desolate  
 ground — rsv

**4. Who cut up mallows by the bushes,  
 and juniper roots for their meat.**

Who pluck the salt-plant by the  
 bushes,  
 And broom-roots are their food —  
 ABPS

Plucking off the heliums from amongst  
 the bushes,  
 With the root of the genista for their  
 food — Splr

they pick mallow and the leaves of  
 bushes,  
 and to warm themselves the roots  
 of the broom — rsv

They plucked saltwort and shrubs:  
 the roots of the broom plant were  
 their food — NAB

**5. They were driven forth from among  
 men, (they cried after them as after a  
 thief;)**

Outlawed from the society of men,  
 who, as against thieves, raised hue  
 and cry against them — Jerus

**6. To dwell in the cliffs of the valleys,  
 in caves of the earth, and in the rocks.  
 To dwell in gloomy gorges.**

In holes of the earth and rocks —  
 ABPS

In the gullies of the torrents they must  
 dwell,  
 in holes of the earth and of the  
 rocks — rsv

**7. Among the bushes they brayed; under  
 the nettles they were gathered together.**

You could hear them wailing from the  
 bushes,  
 as they huddled together in the  
 thistles — Jerus

They sound like animals among the  
 bushes, huddling together for shelter  
 beneath the nettles — Tay

They bray among the bushes;  
 Stretch themselves beneath the  
 brambles — ABPS

**8. They were children of fools, yea,  
 children of base men: they were viler  
 than the earth.**

Their children are as worthless a  
 brood as they are,  
 nameless people, outcasts of society  
 -- Jerus

- A senseless and nameless breed, earth  
is well rid of them — Knox  
Irresponsible, nameless men,  
they were driven out of the land —  
NAB  
Sons of the foolish, yea, sons of  
infamy!  
They are beaten out of the land —  
ABPS  
A race of fools and despicable  
wretches, whose name and honour  
are extinguished from the earth —  
Sept
- 9. And now am I their song, yea, I am  
their byword.**  
... a word of shame to them — Bas  
And these are the ones that now sing  
ballads about me,  
and make me the talk of the town!  
— Jerus  
And now I have become the subject  
of their ribald song! I am a joke  
among them! — Tay
- 10. They abhor me, they flee far from me,**  
I am disgusting to them, they keep  
away from me — Bas  
They despise me and won't come near  
me — Tay  
**and spare not to spit in my face.**  
do not scruple to ... — Jerus  
and don't mind spitting in my face —  
Tay
- 11. Because he hath loosed my cord, and  
afflicted me,**  
For he hath loosed his cord, and af-  
flicted me — ASV  
... made loose the cord of my bow ...  
— Bas  
... unbent my bow ... — Jerus  
For, He having loosed my bowstring  
and having humbled me — Ber  
**they have also let loose the bridle be-  
fore me.**  
And they have cast off the bridle be-  
fore me — ASV  
they have cast off all restraint before  
me — Ber  
They have cast off restraint in my  
presence — AAT
- 12. Upon my right hand rise the youth;**  
... rise the rabble — ASV  
On the right they rise up in swarms —  
AAT  
**they push away my feet,**  
they have tripped me up — Lam  
they drive me forth — RSV
- and they raise up against me the ways  
of their destruction.**  
and they take threatening strides to-  
wards me — Jerus  
They strew hindrances before me in  
the highways in their insolence —  
Sprl
- 13. They mar my path,**  
They break up my path — ABPS  
They tear up my pathway — Sprl  
They block my road — Tay  
**they set forward my calamity,**  
... promote ... — RSV  
they rejoice for what has befallen me  
— Lam  
They help on my ruin — AAT  
and do everything they can to hasten  
my calamity — Tay  
**they have no helper.**  
There is no helper against them! —  
ABPS  
and no one restrains them — RSV  
knowing full well that I have no one  
to help me — Tay
- 14. They came upon me as a wide break-  
ing in of waters:**  
As through a wide breach they come  
— ASV  
As through a wide broken place in the  
wall they come on — Bas  
They move in, as though through a  
wide breach — Jerus  
As a mighty breaker advance they —  
Sprl  
They come at me from all directions  
— Tay  
**in the desolation they rolled them-  
selves upon me.**  
I am overturned by the shock of their  
attack — Bas  
in the midst of the ruin they roll them-  
selves upon me — RV  
and I am crushed beneath the rubble  
— Jerus  
They rush upon me when I am down  
— Tay
- 15. Terrors are turned upon me:**  
Terrors turn to meet me — Jerus  
Terror upon terror overwhelms me —  
NEB  
I live in terror now — Tay  
**they pursue my soul as the wind:**  
They chase away, like the wind, my  
princely state — ABPS  
They chase mine honor as the wind —  
ASV

it sweeps away my resolution like the  
wind — NEB  
**and my welfare passeth away as a  
cloud.**

And my prosperity has passed like the  
cloud — ABPS  
and my prosperity has vanished as a  
cloud before a strong wind — Tay  
and my hope of victory vanishes like  
a cloud — NEB

**16. And now my soul is poured out upon  
me;**

And now my soul is weary — Lam  
And now the life in me trickles away  
— Jerus

my heart is dead within me — Knox  
My heart is broken — Tay  
So now my soul is in turmoil within  
me — NEB

**the days of affliction have taken hold  
upon me.**

days of grief have gripped me — Jerus  
a prey to long despairs — Knox  
and misery has me daily in its grip —  
NEB

The days of my trouble lay hold of me  
— AAT

Depression haunts my days — Tay

**17. My bones are pierced in me in the  
night season:**

At night-time sickness saps my bones  
— Jerus

By night pain pierces my very bones  
— NEB

My weary nights are filled with pain  
as though something were relent-  
lessly gnawing at my bones — Tay  
**and my sinews take no rest.**

And the pains that gnaw me take no  
rest — ASV

and there is ceaseless throbbing in my  
veins — NEB

I am gnawed by wounds that never  
sleep — Jerus

sleepless the cares which consume me  
— Knox

**18. By the great force of my disease is my  
garment changed: it bindeth me about  
as the collar of my coat.**

With great force he takes a grip of my  
clothing, pulling me by the neck of  
my coat — Bas

With immense power it has caught me  
by the clothes,  
clutching at the collar of my coat —  
Jerus

their poison seems to eat away the

very garments I wear, clings fast  
about me like the collar of my coat  
— Knox

All night long I toss and turn, and my  
garments bind about me — Tay  
my garments are all bespattered with  
my phlegm,  
which chokes me like the collar of  
a shirt — NEB

**19. He hath cast me into the mire,**

It has thrown me into the mud —  
Jerus

No better I than mud in the streets —  
Knox

**and I am become like dust and ashes.**  
where I am no better than dust and  
ashes — Jerus

little thought of as dust or ashes —  
Knox

**20. I cry unto thee, and thou dost not  
hear me:**

I cry to thee, and thou answerest me  
not — ABPS

unheard I cry to thee — Knox

**I stand up, and thou regardest me not.**  
I stand before you, but you take no

notice — Jerus  
unregarded I stand in thy presence —  
Knox

**21. Thou art become cruel to me:**

You have grown cruel in your dealings  
with me — Jerus

**with thy strong hand thou opposest  
thyself against me.**

With thy strong hand thou liest in wait  
for me — ABPS

your hand lies on me, heavy and  
hostile — Jerus

**22. Thou liftest me up to the wind;**

You carry me up to ride the wind —  
Jerus

Didst thou exalt me — Knox

You throw me into the whirlwind —  
Tay

**thou caust me to ride upon it,**

and let me be borne away — ABPS  
lift me so high in air — Knox

**and dissolvest my substance.**

And thou dissolvest me in the storm  
— ASV

only to hurl me down in ruin? — Knox  
and dissolve me in the storm — Tay

**23. For I know that thou wilt bring me  
to death, and to the house appointed  
for all living.**

I know it is to death that you are  
taking me,

the common meeting place of all  
that lives — Jerus

For I know that thou wilt turn me  
over to Death,

And to the house of assembly for  
all living — AAT

**24. Howbeit he will not stretch out his  
hand to the grave, though they cry in  
his destruction.**

Howbeit doth not one stretch out the  
hand in his fall?

Or in his calamity therefore cry for  
help? — ASV

Yet does not one in a heap of ruins  
stretch out his hand,

and in his disaster cry for help? —

I expected my fall to be broken, just as  
one who falls stretches out his hand  
or cries for help in his calamity —  
Tay

but surely thou dost not exert thy  
power only to destroy, surely thou  
hast mercy on the fallen? — Knox

Yet should not a hand be held out  
to help a wretched man in his  
calamity? — NAB

**25. Did not I weep for him that was in  
trouble? was not my soul grieved for  
the poor?**

Verily, I have wept for him whose lot  
is hard,

And my soul has sorrowed for the  
needy. — ABPS

I myself know what it is to pity the  
afflicted, to shed tears over human  
need! — Knox

**26. When I looked for good, then evil  
came unto me:**

I hoped for happiness, but sorrow  
came — Jerus

But no, hope I for better things, I hope  
in vain — Knox

I therefore looked for good to come.  
Evil came instead — Tay

**and when I waited for light, there came  
darkness.**

even deeper the darkness shews to eyes  
straining for the light — Knox

I looked for light, but there was dark-  
ness — Jerus

**27. My bowels hoiled, and rested not:**

My bowels are in ferment and know  
no peace — NEB

My stomach seethes, is never still —  
Jerus

My heart is troubled and resteth not  
— ASV

My feelings are strongly moved and  
give me no rest — Bas

**the days of affliction prevented me.**  
The days of trouble have overtaken me

— ABPS

for every day brings further suffering  
— Jerus

**28. I went mourning without the sun:**

I go blackened, but not with sunheat  
— ABPS

I go about in dark clothing, uncom-  
forted — Bas

I go about dejected and friendless —  
NEB

**I stood up, and I cried in the con-  
gregation.**

I stand up in the assembly and cry for  
help — ASV

and if I rise in the council, I rise to  
weep — Jerus

**29. I am a brother to dragons, and a com-  
panion to owls.**

I am become a brother to Jackals,  
And a companion to the Ostrich-  
brood — ABPS

as if I had jackals for my brothers,  
ostriches for my company — Knox

A brother became I to the brutes that  
howl,

And a companion to the birds that  
screech — Rhm

The wolf is now my brother,  
the owls of the desert have become  
my companions — NEB

**30. My skin is black upon me,**

My skin blackens and falls from me  
— ABPS

And all the while, fever to discolour  
this flesh — Knox

**and my bones are burned with heat.**  
... with fever — Jerus

to shrivel this frame! — Knox

**31. My harp also is turned to mourning,**

My harp is tuned to funeral wails —  
Jerus

Thus is attuned to mourning — my  
lyre — Rhm

**and my organ into the voice of them  
that weep.**

And my pipe to sounds of the weeping  
ABPS

And my flute to the noise of them that  
weep — Rhm

## CHAPTER 31

**1. I made a covenant with mine eyes;**

I made a pact with my eyes — Jerus  
 I made a vow with my eyes — Lam  
 I have come to terms with my eyes —  
 NEB

I imposed a rule on my eyes — AAT  
 And this was a man who bound his  
 eyes over by covenant — Knox  
**why then should I think upon a maid?**  
 How then could I gaze upon a virgin  
 — Rhm

never should even his fancy dwell upon  
 the thought of a maid. — Knox  
 that I would never lust after a virgin.  
 — Lam

never to take notice of a girl. — NEB

**2. For what portion of God is there from above? and what inheritance of the Almighty from on high?****3. Is not destruction to the wicked? and a strange punishment to the workers of iniquity?**

For what portion should I have from  
 God above [if I were lewd], and  
 what heritage from the Almighty  
 on high?

Does not calamity [justly] befall the  
 unrighteous, and disaster the work-  
 ers of iniquity — Amp

For what could I expect from God as  
 recompense; or what heritage from  
 the Almighty on high? Should not  
 calamity befall the wrongdoer and  
 disaster the workers of iniquity —  
 Ber

What would the Almighty send on me  
 for that? What but the suffering that  
 falls to sinners, the ruin that rewards  
 the vicious — Mof

Now, what shares does God deal out  
 on high, what lots does Shaddai  
 assign from heaven, if not disaster  
 for the wicked,  
 and calamities for the iniquitous  
 — Jerus

**4. Doth not he see my ways,**

Does not He observe my path — Ber  
 But surely he sees how I behave —  
 Jerus

He sees everything I do — Tay  
**and count all my steps?**

does he not count all my steps — Jerus  
 trace my footsteps one by one — Knox  
 and every step I take. — Tay

**5. If I have walked with vanity, or if my foot hath hastened to deceit;**

Have I been a fellow traveller with  
 falsehood  
 or hastened my steps towards deceit?  
 — Jerus

**6. Let me be weighed in an even balance, that God may know mine integrity.**

He will weigh me in scales of justice,  
 Yea, God will know my innocence  
 — ABPS

If he weighs me on honest scales,  
 being God, he cannot fail to see my  
 innocence — Jerus

he can weigh my offence with true  
 scales; let God himself bear witness  
 to my innocence! — Knox

**7. If my step hath turned out of the way,**

If my feet have wandered from the  
 rightful path — Jerus

Or if I have stepped off God's pathway  
 — Tay

**and mine heart walked after mine eyes,**  
 or my thoughts have followed my eyes  
 — Ber

or if my eyes have led my heart astray  
 — Jerus

or if my heart has lusted for what my  
 eyes have seen — Tay

**and if any blot hath cleaved to mine hands;**

and if any spot has stained my hands  
 with guilt — Amp

or if with my hand I have touched  
 bribes — Sept

**8. Then let me sow, and let another eat;**

Then let another man enjoy the harvest  
 I have sowed — Knox

**yea, let my offspring be rooted out.**

Yea, let the produce of my field be  
 rooted out — ASV

and let my young shoots all be rooted  
 out — Jerus

then let my race be doomed to ex-  
 tinction — Knox

**9. If mine heart have been deceived by a woman,**

If my heart has been enticed towards  
 a woman — ABPS

If I ever lost my heart to any woman  
 — Jerus

**or if I have laid wait at my neighbour's door;**



- ... under my neighbour's window —  
Knox  
Or if I have longed for another man's  
wife — Tay
- 10. Then let my wife grind unto another,**  
may my own wife be a slave to stran-  
gers — Mof  
Then may I die, and may my wife be  
in another man's home — Tay  
**and let others bow down upon her.**  
And let others lie with her — ABPS  
and someone else become her husband  
— Tay
- 11. For this is an heinous crime;**  
That were sin in me — Knox  
Adultery would be an infamous offense  
— Mof  
For that would be a premeditated  
crime — Sprl  
For lust is a shameful sin — Tay  
**yea, it is an iniquity to be punished**  
**by the judges.**  
and foul wrong done — Knox  
a crime that calls for punishment —  
Mof  
a crime that should be punished — Tay
- 12. For it is a fire that consumeth to**  
**destruction,**  
it is a fire that burns life to a cinder  
— Mof  
that fire, once lighted, will rage till all  
is consumed — Knox  
For passion is a fire that consumes to  
destruction — Lam  
**and would root out all mine increase.**  
never a crop shall escape it — Knox  
it would burn up whatever I possess  
— Mof  
and it would burn to the root all mine  
increase — RSV
- 13. If I did despise the cause of my man-**  
**servant or of my maidservant,**  
Did I refuse justice to ... — Knox  
If I have rejected the cause ... — RSV  
If I have ever rejected the plea of my  
slave  
or of my slave girl — NEB  
**when they contended with me;**  
when they went to law with me — Bas  
when they had a claim against me —  
Ber  
when they brought a complaint against  
me — RSV
- 14. What then shall I do when God riseth**  
**up?**
- What then shall I do when God rises  
up [to judge] — Amp  
what shall I do if God appears — NEB  
How could I face God — Tay  
**and when he visiteth, what shall I**  
**answer him?**  
And when He remembereth ... — JPS  
When he makes inquiry ... — RSV  
What shall I say, when he holds his  
assize — Jerus  
What could I say when he questioned  
me about it — Tay
- 15. Did not he that made me in the womb**  
**make him? and did not one fashion**  
**us in the womb?**  
They, no less than I, were created in  
the womb  
by the one same God who shaped  
us all within our mothers — Jerus  
Did not my Maker make my servant  
too,  
and form us both alike within the  
womb — Mof  
For God made me, and made my  
servant too. He created us both  
— Tay
- 16. If I have withheld the poor from their**  
**desire,**  
... withheld aught that the poor de-  
sired — JPS  
... denied the poor what he petitioned  
— Ber  
Have I been insensible to poor men's  
needs — Jerus  
Did I deny some poor man the alms  
he craved — Knox  
I never grudged a poor man anything  
— Mof  
**or have caused the eyes of the widow**  
**to fail;**  
... to weep — Sprl  
... to look in vain (for relief) — Amp  
or let a widow's eyes grow dim? —  
Jerus  
keep the widow waiting for her pittance  
— Knox  
I never let a widow pine in want —  
Mof
- 17. Or have eaten my morsel myself alone,**  
If I kept my food for myself — Bas  
sit over my meal alone — Knox  
I never ate my bite of food alone —  
Mof  
**and the fatherless hath not eaten**  
**thereof;**

not giving a share to the orphan? —  
 Jerus  
 and never an orphan-boy to share it?  
 — Knox

- 18. (For from my youth he was brought up with me, as with a father, and I have guided her from my mother's womb;)**

I, whom God has fostered father-like,  
 from childhood,  
 and guided since I left my mother's  
 womb — Jerus

For, like a father, God has brought  
 me up,  
 caring for me since ever I was born  
 — Mof

(Rather from my youth have I nurtured him like a father)  
 And guided her from my mother's  
 womb — Sprl

(But we have always cared for orphans  
 in our home, treating them as our  
 own children) — Tay

- 19. If I have seen any perish for want of clothing, or any poor without covering;**

- 20. If his loins have not blessed me, and if he were not warmed with the fleece of my sheep;**

Have I ever seen a wretch in need of  
 clothing,  
 or a beggar going naked,  
 without his having cause to bless me  
 from his heart,  
 as he felt the warmth of the fleece  
 from my lambs? — Jerus

- 21. If I have lifted up my hand against the fatherless, when I saw my help in the gate:**

Have I raised my hand against the  
 guiltless,  
 presuming on my credit at the gate  
 — Jerus

If I shook my fist at the orphan,  
 Because I saw my help in the gate  
 — AAT

If my hand has been lifted up against  
 him who had done no wrong, when  
 I saw that I was supported by the  
 judges — Bas

Or if I have taken advantage of an  
 orphan because I thought I could  
 get away with it — Tay

if I have raised my hand against the  
 innocent,

knowing that men would side with  
 me in court — NEB

- 22. Then let mine arm fall from my shoulder blade, and mine arm be broken from the bone.**

May my arm be pulled from my body,  
 and be broken from its base — Bas

Then may my shoulder drop from its  
 socket,  
 my arm snap from the collar-bone!  
 — Mof

- 23. For destruction from God was a terror to me,**

For to me, destruction from God is a  
 terror — ABPS

For the fear of God kept me back —  
 Bas

No, I feared suffering at the hands of  
 God — Mof

For the fear of the Lord restrained me  
 — Sept

**and by reason of his highness I could not endure.**

And before his majesty I am powerless  
 — ABPS

how could I hold my ground before  
 his majesty? — Jerus

I could not do it, in my dread of him  
 — Mof

and the burden of that I could not  
 endure — Sept

- 24. If I have made good my hope, or have said to the fine gold, Thou art my confidence;**

Have I put all my trust in gold,  
 from finest gold sought my security?  
 — Jerus

If I have put my trust in money — Tay

- 25. If I rejoiced because my wealth was great, and because mine hand had gotten much;**

Have I ever gloated over my great  
 wealth,

or the riches that my hands have  
 won? — Jerus

doted I upon my great riches, upon all  
 my toil had earned? — Knox

If my happiness depends on wealth  
 — Tay

- 26. If I beheld the sun when it shined, or the moon walking in brightness;**

- 27. And my heart hath been secretly enticed, or my mouth hath kissed my hand:**

Or has the sight of the sun in its glory,

or the glow of the moon as it walked the sky,  
stolen my heart, so that my hand

blew them a secret kiss? — Jerus

Or if I have looked at the sun shining in the skies, or the moon walking down her silver pathway,

And my heart has been secretly enticed, and I have worshipped them by kissing my hand to them — Tay

if I looked on the shining sun or on the moon that moved in splendour,

and let my heart go out to them, wafting a kiss to them — Mof

**28. This also were an iniquity to be punished by the judge: for I should have denied the God that is above.**

This too were a crime to be judged:  
For I should have been false to God on high — ABPS

This, too, must be punished by the judges. For if I had done such things, it would mean that I denied the God of heaven — Tay

This too would be a crime for condemnation,  
for I should have denied God above — NAD

**29. If I rejoiced at the destruction of him that hated me,**

If I have felt happy at the calamity of him who hated me — Ber

Did I triumph over a fallen foe — Knox

**or lifted up myself when evil found him:**

or exulted when misfortune hit him — Ber

And triumphed when evil befell him — ABPS

rejoice at his ruin — Knox

and my heart hath said, Aha! — Sept

**30. Neither have I suffered my mouth to sin by wishing a curse to his soul.**

I who allowed my tongue to do no wrong,

by cursing them or vowing them to death? — Jerus

(Rather, never have I permitted my mouth to transgress by desiring a curse upon his soul); — Sprl

(But actually I have never cursed anyone nor asked for revenge) — Tay

(Yea, I suffered not my mouth to sin,

To ask, with cursing for his life);

— ABPS

**31. If the men of my tabernacle said not, Oh, that we had of his flesh! we cannot be satisfied.**

The people of my tent, did they not say,

'Is there a man he has not filled with meat?' — Jerus

My friends said, Oh this man would give us even of his own flesh! but we are not satisfied — Lam

If the men of my tent have not said, Where is one, that with his meat has not been filled! — ABPS

Have the men of my household never said,

'Let none of us speak ill of him!'

— NEB

**32. The stranger did not lodge in the street:**

No stranger ever had to sleep outside — Jerus

(Actually I have never turned away even a stranger — Tay

**but I opened my doors to the traveller.** My doors I opened to the roadside

— JPS

but have opened my doors to all) — Tay

**33. If I covered my transgressions as Adam, by hiding mine iniquity in my bosom:**

If I have covered up my sins like some men, or if I have hid my guilt in secret places — Lam

if I have concealed my transgressions from men, by hiding my iniquity in my bosom — RSV

Have I ever concealed my misdeeds as men do, keeping my guilt to myself — NEB

Had I, out of human weakness, hidden my sins and buried my guilt in my bosom — NAB

**34. Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door?**

Then let me dread the great assembly, And let the contempt of the tribes confound me,

And let me hold my peace, and not go forth at the door. — ABPS

Have I ever stood so in fear of common gossip,

or so dreaded my family's contempt,

that I have been reduced to silence,  
not venturing out of doors — Jerus  
Was I daunted by fear of the throng,  
of my neighbours' contemptuous  
looks? Did I hold my tongue and  
keep within doors — Jerus

if ever I kept quiet within doors,  
afraid of what the crowd would say,  
dreading public opinion — Mof

Because I feared the noisy multitude  
and the scorn of the tribes terrified  
me —

then I should have remained silent,  
and not come out of doors! — NAB

**35. Oh that one would hear me! behold,  
my desire is, that the Almighty would  
answer me, and that mine adversary  
had written a book.**

Oh that I had one to hear me!

(Lo; here is my signature, let the  
Almighty answer me)

And that I had the indictment which  
mine adversary hath written! — ASV

Oh, for a hearing! O, for an answer  
from the Almighty, and that my ad-  
versary would write out His indict-  
ment [and put his vague accusations  
in a tangible form] in a book! —  
Amp

Oh, that there were someone who  
would listen to me and try to see my  
side of this argument. Look, I will  
sign my signature to my defense;  
now let the Almighty show me that  
I am wrong; let him approve the  
indictments made against me by my  
enemies — Tay

If only God would give ear to me,  
and the Ruler of all would give me  
an answer! or if what he has against  
me had been put in writing! — Bas

Who can get me a hearing from God?  
I have had my say from A to Z:

Now let Shaddai answer me.

When my adversary has drafted his  
writ against me — Jerus

**36. Surely I would take it upon my shoul-**

**der, and bind it as a crown to me.**

I shall wear it on my shoulder.

and bind it round my head like a  
royal turban — Jerus

Surely I would [proudly] bear it on my  
shoulder, and wind the scroll about  
my head as a diadem — Amp

I would treasure it like a crown — Tay

**37. I would declare unto him the number  
of my steps; as a prince would I go  
near unto him.**

I will give him an account of every  
step in my life,

and go as boldly as a prince to meet  
him — Jerus

Then I would tell him exactly what I  
have done and why, presenting my  
defence as one he listens to — Tay

**38. If my land cry against me, or that the  
furrows likewise thereof complain;**

If my land calls down vengeance on  
my head and every furrow runs with  
tears — Jerus

Can these lands of mine bear testi-  
mony against me. Can their furrows  
tell a sad tale — Knox

If my land cries out against me,

And all its furrows weep — ABPS

**39. If I have eaten the fruits thereof with-  
out money, or have caused the owners  
thereof to lose their life:**

If without payment I have eaten fruit  
grown on it

or given those who toiled there  
cause to groan — Jerus

of harvests enjoyed, and no price paid  
for them. of labourers cruelly  
treated? — Knox

**40. Let thistles grow instead of wheat, and  
cockle instead of barley.**

Let thorns come forth. in place of  
wheat,

And weeds, in place of barley —  
ABPS

let nettles . . . and bramble bushes . . .  
— Sept

**The words of Job are ended.**

Job's speeches are finished — NEB

## CHAPTER 32

**1. So these three men ceased to answer  
Job, because he was righteous in his  
own eyes.**

. . . because he seemed to himself to  
be right — Bas

. . . because he was convinced of his  
innocence — Jerus

. . . because he kept insisting on his in-  
nocence — Tay

**2. Then was kindled the wrath of Elihu**

**the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled:**

And Elihu . . . was angry, burning with wrath against Job — Bas

But another man was infuriated — Elihu son of Barachel the Buzite, of the clan of Ram. He fumed with rage against Job — Jerus

**because he justified himself rather than God.**

because he accounted himself more just than God — ABPS

for thinking that he was right and God was wrong — Jerus

because Job refused to admit that he had sinned and to acknowledge that God had just cause for punishing him — Tay

**3. Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.**

. . . and yet they had pronounced Job wrong — Ber

. . . and had not made Job's sin clear — Bas

**4. Now Elihu had waited till Job had spoken, because they were elder than he.**

Now Elihu had waited to speak to Job because they were older than he — RSV

**5. When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled.**

. . . that the three men had not another word to say in answer, his anger burst out — Jerus

. . . his anger flared up — Ber

. . . he could contain himself no longer — Knox

**6. And Elihu the son of Barachel the Buzite answered and said, I am young and ye are very old; wherefore I was afraid, and durst not shew you mine opinion.**

. . . therefore I hesitated and dared not shew you my views — Ber

. . . so I was shy, afraid, to tell you what I know — Jerus

. . . so I held back and did not dare to tell you what I think — Tay

**7. I said, Days should speak, and multitude of years should teach wisdom.**

. . . 'Let age speak, and added years announce wisdom' — Ber

I felt the word lay with a long life, and years entitled men to instruct wisely — Mof

For those who are older are said to be wiser — Tay

**8. But there is a spirit in man; and the inspiration of the Almighty giveth them understanding.**

But there is [a vital force] a spirit [of intelligence] in man, and the breath of the Almighty gives men understanding — Amp

But I see now that man speaks by inspiration; only the breath of the most High can grant discernment — Knox

But now I know that it is a breath in man, the spirit of Shaddai, that gives discernment — Jerus

Yet God inspires a man, 'tis the Almighty that breathes knowledge into him — Mof

However, it is a spirit in man, And the breath of the Almighty, that makes him intelligent — AAT

But the spirit of God himself is in man, and the breath of the Almighty gives him understanding — NEB

**9. Great men are not always wise: neither do the aged understand judgment.**

long life does not make men wise, it is not always the aged that give true award — Knox

They need not be great, that they may be wise;

Neither old, to understand judgment — Sprl

It is not the aged who are wise, nor the elders who understand what is justice — Ber

**10. Therefore I said, Hearken to me; I also will shew my opinion.**

So I ask you for a hearing . . . — Jerus

So listen to me awhile . . . — Tay

**11. Behold, I waited for your words;**

You see, I waited . . . — Amp

**I gave ear to your reasons,**

with ears opened for your reasoned remarks — Ber

I listened to your arguments — Mof

**whilst ye searched out what to say.**  
 while you searched about for reasons  
 — Knox

**12. Yea, I attended unto you,**

I gave you my undivided attention —  
 Ber

Yea, I pondered your testimonies —  
 Sprl

**and, behold, there was none of you  
 that convinced Job, or that answered  
 his words:**

And lo, Job has none that confutes  
 him,

None of you that answers his words  
 — ABPS

But lo! there was, for Job, nothing to  
 convince,

Nor could one of you answer his  
 speeches — Rhm

**13. Lest ye should say, We have found  
 out wisdom: God thrusteth him down,  
 not man.**

So do not dare to say that you have  
 found wisdom,  
 or that your teaching is from God  
 not man — Jerus

Do not flatter yourselves that you have  
 tracked down the truth; God must  
 put him down, not man — Knox

Say not, 'We have found him too  
 clever for us;

It must be God, not man, who puts  
 him down!' — Mof

Lest you say, 'We have met with  
 wisdom;

God may rout him, not man' — AAT

And don't give me that line about  
 'only God can convince the sinner  
 of his sins' — Tay

Do not say, 'We have found wisdom:  
 God only, and not men, can put him  
 down' — Ber

**14. Now he hath not directed his words  
 against me: neither will I answer him  
 with your speeches.**

He has not met me yet;

and I will not meet him with your  
 replies — Mof

I am not going to follow the same  
 line of argument;

my reply to Job will be couched in  
 different terms — Jerus

If Job had been arguing with me, I  
 would not answer with that kind of  
 logic! — Tay

I will not string words together like  
 you  
 or answer him as you have done --  
 NEB

**15. They were amazed, they answered no  
 more, they left off speaking.**

Dismayed they stand, having no fur-  
 ther answer. Their verbosity has  
 gone; they are silent — Ber

What, all abashed, these wise men, no  
 answer ready, the words driven  
 from their lips? — Knox

You sit there baffled, with no further  
 replies — Tay

**16. When I had waited, (for they spoke  
 not, but stood still, and answered no  
 more;)**

And am I to go on waiting while they  
 have nothing to say? — Bas

I have been waiting. Since they are  
 silent,  
 and have abandoned all efforts to  
 reply, — Jerus

I have had enough of waiting for them  
 to speak, and seeing them stand  
 dumb — Knox

But am I to wait because they will not  
 speak,  
 because they stand in silence? —  
 Mof

**17. I said, I will answer also my part. I  
 will also shew mine opinion.**

now I will have my say,

my turn has come to say what I  
 know — Jerus

I will take my turn at pleading, tell  
 out my thoughts — Knox

I, too, have a furrow to plough:

I will express my opinion — NEB

**18. For I am full of matter, the spirit  
 within me constraineth me.**

For I am filled with words,

choked by the rush of them within  
 me — Jerus

For I am full of words, I am unable  
 to keep in my breath any longer --

Bas

For I am full of things to say,

and my mind urges me to speech  
 — Mof

for I am bursting with words,  
 a bellyful of wind gripes me — NEB

**19. Behold, my belly is as wine which  
 hath no vent; it is ready to burst like  
 new bottles.**

- I have a feeling in my heart like new wine seeking a vent,  
and bursting a brand-new wineskin  
— Jerus
- My mind is like wine bottled up,  
ready to burst out, like new bottles  
— Mof
- Lo! my bosom is like wine not opened.  
Like new wine-skins it will burst — Rhm
- I am like a vessel full of new wine, in fermentation, without vent; or like the labouring bellows of a smith — Sept
- My stomach is distended as if with wine,  
bulging like a blacksmith's bellows — NEB
- 20. I will speak, that I may be refreshed:**  
I will speak, and be relieved — ABPS  
Nothing will bring relief but speech — Jerus
- I will speak, that I may freely breathe — Rhm
- I will open my lips and answer.**
- unburden my lips of their answer — Knox
- 21. Let me not, I pray you, accept any man's person,**  
Let me not regard the person of man — ABPS  
I shall not show any partiality towards anyone — Jerus  
**neither let me give flattering titles unto man.**  
nor heap on any fulsome flatteries — Jerus
- 22. For I know not to give flattering titles;**  
For I know not how to flatter — ABPS  
Indeed, I can not flatter — Ber  
I have not skill in flattery — Jerus  
Let me be frank — Tay  
**in so doing my maker would soon take me away.**  
lest my Maker should put an end to me — Ber  
my creator would soon silence me otherwise — Jerus  
lest God should strike me dead — Tay

## CHAPTER 33

- 1. Wherefore, Job, I pray thee, hear my speeches, and hearken to all my words**  
Now, Job, be kind enough to listen to my words,  
and attend to all I have to say — Jerus  
Listen, then, Job, to my remonstrances . . . — Knox
- 2. Behold, now I have opened my mouth, my tongue hath spoken in my mouth.**  
Now as I open my mouth,  
and my tongue shapes words against my palate — Jerus  
flows my speech free, tongue and throat are loosed — Knox  
Look, I am ready to answer;  
the words are on the tip of my tongue — NEB
- 3. My words shall be of the uprightness of my heart:**  
My words declare the uprightness of my heart — RSV  
my heart shall utter sayings full of wisdom — Jerus  
here be plain words — Knox  
Mine utterances come straight from mine own heart — Rhm  
My words shall proceed from a pure heart — Sept  
I will state directly what is in my mind — NAB
- and my lips shall utter knowledge clearly.**  
And that which my lips know they shall speak sincerely — ASV  
and my lips speak the honest truth — Jerus  
uttered in all honesty — Knox
- 4. The Spirit of God hath made me, and the breath of the Almighty hath given me life.**  
A creature I; God's spirit made me, the breath of omnipotence woke me to life — Knox
- 5. If thou canst answer me, set thy words in order before me, stand up.**  
If thou are able, answer me;  
Array thyself against me, take thy stand — ABPS  
If you can, answer me:  
Draw up before me; take your position — AAT  
Answer me if you can,  
marshal your arguments and confront me — NEB
- 6. Behold, I am according to thy wish in**

**God's stead: I also am formed out of clay.**

See, I am the same as you are in the eyes of God; I was cut off from the same bit of wet earth — Bas

See, I am your fellow man, not a god; like you, I was fashioned out of clay — Jerus

Behold, I am just like you with God; From clay I too was nipped off —

AAT

**7. Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.**

here are no terrors to daunt thee, no threats to overbear thee — Knox

No fear of me need scare you;

I will not be hard on you — Mof

Fear of me need not abash you,

nor any pressure from me overawe you — NEB

**8. Surely thou hast spoken in my hearing, and I have heard the voice of thy words, saying,**

How could you say in my hearing — for the sound of your words did not escape me — Jerus

You argued, in my hearing, for I heard your claim — Mof

**9. I am clean without transgression, I am innocent; neither is there iniquity in me.**

Innocent though I be of all wrong, free from the stain of guilt — Knox

**10. Behold, he findeth occasions against me,**

Lo, he devises quarrels against me — ABPS

Yet he is inventing grievances against me — Jerus

Yet he invents pretexts against me — NAB

God has picked a quarrel with me — Knox

**he counteth me for his enemy, and imagining me his enemy — Jerus**

**11. He putteth my feet in the stocks, He puts chains on my feet — Bas he fastens logs to my feet — Mof he marketh all my paths.**

and watches me wherever I go — Knox and watches every move I make — Tay

**12. Behold, in this thou art not just: I will answer thee, that God is greater than man.**

In saying so, I tell you, you are wrong:

God does not fit man's measure — Jerus

All right, here is my reply: In this very thing, you have sinned by speaking of God that way, for God is greater than man — Tay

**13. Why dost thou strive against him? for he giveth not account of any of his matters.**

Why do you put forward your cause against him, saying, He gives no answer to any of my words? — Bas

Why do you rail at him for not replying to you, word for word? — Jerus

Why do you make accusations against him,

That 'he answers none of my arguments'? — AAT

**14. For God speaketh once, yea twice, yet man perceiveth it not.**

For once does God speak.

Yea twice — when one heeds it not — ABPS

God speaks first in one way, then in another, but no one notices — Jerus

God has one mode of speech: yes, and if man heeds it not, another — Mof

Indeed, once God has spoken he does not speak a second time to confirm it — NEB

**15. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;**

He speaks by dreams, and visions that come in the night, when slumber comes on mankind, and men are all asleep in bed — Jerus

In a dream for instance, or in a nightly vision: As when a dread horror falleth upon men, during their slumbers on a bed — Sept

**16. Then he openeth the ears of men, Then he makes his secrets clear to men — Bas**

Then it is he whispers in the ear of man — Jerus

he speaks words of revelation — Knox and sealeth their instruction.

and affirms the warnings directed to them — Ber

to teach them the lesson they need — Knox



and humbles them according to their  
rebelliousness — Lam

and terrifies them with warnings — RSV

**17. That he may withdraw man from his  
purpose, and hide pride from man.**

to turn him away from evil-doing,  
and make an end of his pride —  
Jerus

This is one means by which he will  
turn a man away from his designs,  
purge him of his pride — Knox

to withdraw man from his purpose and  
to make him give up his pride — Ber

To turn a man from reckless conduct,  
to check the pride of mortal man

— NEB

**18. He keepeth back his soul from the pit,  
and his life from perishing by the  
sword.**

to save his soul from the pit  
and his life from the pathway to  
Sheol — Jerus

and so the grave is disappointed, the  
sword misses its prey — Knox

at the edge of the pit he holds him  
back alive

and stops him from crossing the  
river of death — NEB

**19. He is chastened also with pain upon  
his bed, and the multitude of his bones  
with strong pain:**

With suffering, too, he corrects man on  
his sick-bed,

when his bones keep trembling with  
palsy — Jerus

Or, God sends sickness and pain, even  
though no bone is broken — Tay

**20. So that his life abhorreth bread,  
And his spirit abhors bread — ABPS  
his stomach abhors food — Ber  
when his whole self is revolted by food  
— Jerus**

So that a man loses all taste and appe-  
tite for food — Tay

**and his soul dainty meat.**

and his appetite spurns dainties —  
Jerus

and doesn't care for even the daintiest  
dessert — Tay

**21. His flesh is consumed away, that it  
cannot be seen;**

His flesh becomes so wasted that it  
cannot be seen — Ber

when his flesh rots as you watch it  
— Jerus

He becomes thin, mere skin and bones  
— Tay

**and his bones that were not seen stick  
out.**

but his bones, not seen before, pro-  
trude into view — Ber

and his bare bones begin to show —  
Jerus

and his bones corrode to unsightliness  
— JPS

**22. Yea, his soul draweth near unto the  
grave, and his life to the destroyers.**

... to the angels of death — Bas

his life is on the verge of death,

near the destroying angels — Mof

His soul draws near the Pit,

and his life to those who bring death  
— RSV

**23. If there be a messenger with him,**

If now there may be an angel sent to  
him — Bas

If a man have an angel — Lam

If there had been near him a messenger  
— Rhm

But if a messenger from heaven is there  
— Tay

**an interpreter, one among a thousand,**

one of the thousands which there are,  
to be between him and God — Bas

a Mediator, chosen out of thousands  
— Jerus

to whom one would listen once in a  
thousand times — Lam

who could interpret — Rhm  
to intercede for him as a friend — Tay

**to shew unto man his uprightness:**  
and to make clear to man what is right  
for him — Bas

to remind a man where his duty lies  
— Jerus

To vouch for a man's uprightness —  
JPS

the angel would show him the way of  
uprightness — Lam

To declare to the son of earth His  
uprightness — Rhm

to show him what is right — Tay

**24. Then he is gracious unto him, and  
saith,**

and the word of mercy will be spoken  
— Knox

And be gracious to him and say —  
Lam

then God pities him and says — Tay

**Deliver him from going down to the  
pit:**

- Let be, the grave is not for him —  
 Knox  
 Set him free. Do not make him die  
 — Tay  
**I have found a ransom.**  
 I have given the price for his life —  
 Bas  
 I have received an atonement — Sprl  
 for I have found a substitute — Tay
- 25. His flesh shall be fresher than a child's:  
 he shall return to the days of his youth:**  
 his flesh recovers the bloom of its  
 youth,  
 he lives again as he did when he  
 was young — Jerus  
 Then his body will become as healthy  
 as a child's, firm and youthful again  
 — Tay
- 26. He shall pray unto God, and he will  
 be favourable unto him: and he shall  
 see his face with joy: for he will  
 render unto man his righteousness.**  
 So, God's pardon wooed and won, the  
 sick man stands in his presence once  
 more, all thankfulness, restored to  
 favour — Knox  
 he prays to God and wins his favour,  
 he worships in his presence joyfully;  
 he tells men how God saved him  
 — Mof
- He made supplication unto God, who  
 hath accepted him,  
 And he hath beheld his face with a  
 shout of triumph.  
 Thus hath he given back to man his  
 righteousness — Rhm
- He prays to God, and He accepts him;  
 he beholds God's face and is joyful:  
 the man is restored to his normal  
 living — Ber
- 27. He looketh upon men, and if any say,  
 I have sinned,**  
 he tells others how God has saved  
 him; he sings with joy and says, 'I  
 have sinned — Ber  
 He cometh before men and saith: 'I  
 have sinned — JPS
- He turns to the bystanders and makes  
 acknowledgement. A sinner I —  
 Knox  
**and perverted that which was right,  
 and twisted what was straight — Ber  
 and it profited me not;**  
 but He requited me not according to  
 my iniquity — Ber  
 but he has not punished me — Mof  
 and it was not required to me — RSV
- 28. He will deliver his soul from going  
 into the pit, and his life shall see the  
 light.**  
 Now God has reprieved me from  
 death's exile, I am to live still, and  
 see the light — Knox
- 29. Lo, all these things worketh God often-  
 times with man,**
- 30. To bring back his soul from the pit,**  
 All this God does  
 again and yet again for man,  
 rescuing his soul from the pit —  
 Jerus  
**to be enlightened with the light of the  
 living:**  
 and letting the light of life shine bright  
 on him — Jerus  
 rekindling the lamp of life for him  
 — Knox
- 31. Mark well, O Job, hearken unto me:  
 hold thy peace, and I will speak.**  
 . . . I have more to say — Jerus
- 32. If thou hast any thing to say, answer  
 me:**  
 make answer to me, if answer you can  
 — Knox  
**speak, for I desire to justify thee.**  
 for it is my desire that you may be  
 judged free from sin — Bas  
 speak out, for I would gladly recog-  
 nize your innocence — Jerus
- 33. If not, hearken unto me: hold thy  
 peace, and I shall teach thee wisdom.**  
 . . . listen to me in silence while I  
 unfold the truth — Knox

## CHAPTER 34

- 1. Furthermore Elihu answered and said,  
 2. Hear my words, O ye wise men;  
 and give ear unto me, ye that have  
 knowledge.**  
 . . . give ear to me, you who have [so  
 much] knowledge — Amp

. . . lend me your ears, you learned  
 men — Jerus

And Elihu spoke on: A word for the  
 wise; listen, you that are the world's  
 sages — Knox

**3. For the ear trieth words, as the mouth tasteth meat.**

For words are tested by the ear, as food is tasted by the mouth — Bas

The ear is a judge of speeches, just as the palate can tell one food from another — Jerus

for food, the discerning palate, for wisdom, the discerning ear — Knox

We can choose the sounds we want to listen to; we can choose the taste we want in food — Tay

**4. Let us choose to us judgment:**

Let us examine for ourselves the right — ABPS

Let us choose for us that which is right — ASV

Let us make the decision for ourselves as to what is right — Bas

Let us discover together where justice lies — Jerus

and we should choose to follow what is right — Tay

**let us know among ourselves what is good.**

let us determine among us what is good — Ber

and settle among us what is best — Jerus

**5. For Job hath said, I am righteous: and God hath taken away my judgment.**

... and God refuses to grant me justice — Jerus

Here is Job telling us that he is innocent, that God denies him his rights — Knox

For Job has claimed that he is innocent; that God has taken away his right — Ber

**6. Should I lie against my right?**

Concerning my own right shall I tell a falsehood — Rhm

that, in spite of being right, he seems to be a liar; — Ber

in spite of my right I am counted a liar; — RSV

judges him falsely, — Knox

'Though I am right,' he says, 'God makes me out a liar, — Mof

**my wound is incurable without transgression.**

My arrow is fatal, without transgression — ABPS

in my wound the arrow rankles, sinless though I am — NAB

my state is desperate, yet I have done no wrong' — NEB

and plies him with punishment undeserved — Knox

that his wound is incurable, though he is without transgression — Ber

he wounds me fatally, though I am faultless' — Mof

**7. What man is like Job, who drinketh up scorning like water?**

What man is like Job, a man who freely makes sport of God — Bas

... who drinks down blasphemy like water — Ber

Are there many men like Job, who drink scurrility like water — Jerus

Are there many such, many that thirst so greedily for the opportunity to cavil? — Knox

Was there ever a man like Job with his thirst for irreverent talk? — NEB

**8. Which goeth in company with the workers of iniquity, and walketh with wicked men.**

Who is a companion and friend of the workers of iniquity, and walks with wicked men — Lam

who keep company with evil-doers, and march in step with the wicked? — Jerus

What is this but to take part with wrong-doers, range himself among the impious — Knox

He must have spent much time with evil men — Tay

**9. For he hath said, It profiteth a man nothing that he should delight himself with God,**

... that he should be in accord with God — JPS

Did he not say it was useless for man to try to please God? — Jerus

when he complains that there is no pleasing God, however ready a man is to do his will? — Knox

For he says, 'A man gains nothing By being on good terms with God' — AAT

**10. Therefore hearken unto me, ye men of understanding:**

... you men of discernment — Ber

Listen then to me, like intelligent men — Jerus

Now then, you wise, take note — Bas  
**far be it from God, that he should do  
 wickedness; and from the Almighty,  
 that he should commit iniquity.**

Far be it from God that He should  
 work ungodliness, and from the  
 Almighty that He should do wrong  
 — Ber

So far is God removed from wicked-  
 ness,  
 and Shaddai from injustice — Jerus  
 Surely everyone knows that God  
 doesn't sin! — Tay

**11. For the work of a man shall he render  
 unto him,**

For according to the deeds of a man  
 God will proportion his pay — Amp  
 For according to the deeds of a man  
 will He requite him — Ber  
 that he requites a man for what he  
 does — Jerus  
 he treats men only as they deserve —  
 Knox

He makes man answer for his deeds  
 — Mof

**and cause every man to find according  
 to his ways.**

and he sees that he gets the fruit of his  
 ways — Bas  
 and as by his behavior he deserves  
 — Ber

treating each one as his way of life  
 deserves — Jerus  
 giving due reward to each — Knox  
 and fare exactly as he may deserve  
 — Mof

**12. Yea, surely God will not do wickedly,  
 God never does wrong, do not doubt  
 that! — Jerus**

But dost thou think that the Lord will  
 do improper things? — Sept  
 Of a surety then God does not falsify  
 — AAT

There is no truer statement than this:  
 God is never wicked — Tay  
**neither will the Almighty pervert judg-  
 ment.**

... justice — ABPS  
 and the Ruler of all is not a false judge  
 — Bas

And the Almighty does not distort the  
 right — AAT

**13. Who hath given him a charge over the  
 earth?**

Who put the earth into his care — Bas

Who gave him government over the  
 earth — NAB

It is not as if someone else had given  
 him the earth in trust — Jerus  
 he is no viceroy lording it on earth!  
 — Mof

**or who hath disposed the whole world?  
 And who founded the whole habitable  
 world — ABPS**

or made him responsible for the world  
 — Bas

or confided the whole universe to his  
 care. — Jerus

**14. If he set his heart upon man, if he  
 gather unto himself his spirit and his  
 breath;**

If God were to withdraw His spirit  
 and gather to Himself His spirit and  
 His breath — Ber

Were he to recall his breath  
 to draw his breathing back into  
 himself — Jerus

He has but to turn his thought towards  
 men, reclaiming the spirit he once  
 breathed into them — Knox

**15. All flesh shall perish together, and man  
 shall turn again unto dust.**

things of flesh would perish all  
 together,  
 and man would return to dust —  
 Jerus

and all life would fail everywhere:  
 mankind would return to its dust  
 — Knox

the human race would perish in a  
 moment,

man would return to dust — Mof  
 All flesh together would cease to  
 breathe,

And the earth-born unto dust would  
 return — Rhm

**16. If now thou hast understanding, hear  
 this: hearken to the voice of my words.**

If you have any intelligence, listen to  
 this,  
 and lend your ear to what I have  
 to say — Jerus

**17. Shall even he that hateth right govern?**

Can he indeed bear rule that hates  
 right — ABPS

Could an enemy of justice ever govern  
 — Jerus

Could God govern if he hated justice  
 — Tay

What! shall he who hateth right govern  
 — Sprl

**and wilt thou condemn him that is most just?**

And wilt thou condemn Him Who is eminently just — Sprl

Or wilt thou condemn the Just, the Mighty — ABPS

Are you going to condemn the Almighty Judge — Tay

- 18. Is it fit to say to a king, Thou art wicked? and to princes, ye are ungodly?**

Shall one say to a king, O Worthless! O wicked! to princes — ABPS

who can tell kings that they are good for nothing,  
and treat noblemen like criminals — Jerus

Who says to a king, "You are worthless!"

and to nobles "You are wicked!" — NAB

- 19. How much less to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of his hands.**

Who has no respect for rulers, and who gives no more attention to those who have wealth than to the poor, for they are all the work of his hands — Bas

who shows no partiality to princes and makes no distinction between the rich and the poor, all alike being made by his own hands? — Jerus

Nothing cares he for royal dignity, nor takes the oppressor's part against the friendless; are not all alike his creatures? — Knox

- 20. In a moment shall they die, Suddenly they come to an end — Bas  
In a moment they die — RV  
and the people shall be troubled at midnight, and pass away:**

At midnight the people are smitten and pass away — ABPS

even at midnight; the people are shaken and pass away — RV

great though they are, they perish in the dead of night — Jerus

there is a stir among the people at midnight, and they pass by — Knox  
**and the mighty shall be taken away without hand.**

and the strong are taken away without the hand of man — Bas

it costs him no effort to remove a tyrant — Jerus

to see the tyrant carried out, and yet no hand laid on him! — Knox

the mighty disappear mysteriously — Mof

The mighty are removed by an unseen hand — AAT

- 21. For his eyes are upon the ways of man, and he seeth all his goings.**

His eyes, you see, keep watch on all men's ways,

and he observes their every step — Jerus

for God's eye is on human life, he watches every step that man makes — Mof

For God carefully watches the goings on of all mankind; he sees them all — Tay

- 22. There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.**

There is no darkness, nor thick gloom, Where the workers of iniquity may hide themselves — ASV

darkness is none, though it were the shadow of death itself, that can hide the wrong-doer — Knox

there is nowhere so dark, so deep in shadow,

that wrongdoers may hide from him — NEB

There is no dark place and no thick cloud, in which the workers of evil may take cover — Bas

- 23. For he will not lay upon man more than right; that he should enter into judgment with God.**

[God] sets before man no appointed time that he should appear before [Him] in judgment — Amp

For he does not give man a fixed time to come before him to be judged — Bas

He serves no writ on men

summoning them to appear before God's court — Jerus

God has not to fix sessions, in order to bring men to justice — Mof

For he has not appointed a time for any man

to go before God in judgment — RSV

- 24. He shall break in pieces mighty men without number,**  
 He breaketh in pieces mighty men in ways past finding out — ASV  
 He sends the strong to destruction without searching out their cause — Bas  
 he smashes great men's power without enquiry — Jerus  
 . . . without investigation — AAT  
 Without making a federal case of it, God simply shatters the greatest of men — Tay  
**and set others in their stead,**  
 and puts others in their place — Bas
- 25. Therefore he knoweth their works, and he overturneth them in the night, so that they are destroyed.**  
 Knowing well their works, He overthrows them in the night and crushes them — Ber  
 He knows well enough what they are about,  
 and one fine night he throws them down for men to trample on — Jerus  
 Weary of their ill deeds, he bids darkness fall, and there is an end of them — Knox
- 26. He striketh them as wicked men in the open sight of others;**  
 As the wicked does he smite them.  
 In the place where men look on — ABPS  
 he puts his hand on them by force before the eyes of all onlookers — Bas  
 In some place where many triumph at the sight, he beats down the rebels — Knox  
 He shatters the wicked;  
 He smites them in the sight of the public — AAT
- 27. Because they turned back from him, and would not consider any of his ways:**  
 because they turned aside from following Him and showed no regard for any of His ways — Ber  
 that hitherto of set purpose defied him, recked nothing of his commandments — Knox  
 because they swerved from following his lead,  
 reckless of all his rules — Mof
- 28. So that they cause the cry of the poor to come unto him,**

So that the lament of the lowly reached up to Him — Ber  
 till wails reached him from the oppressed — Mof  
**and he heareth the cry of the afflicted,**  
 and the wailing of the humble has assailed his ears — Jerus  
 and cries from the forlorn came to his ears — Mof

- 29. When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only:**  
 When he giveth quietness, who then can condemn?  
 And when he hideth his face, who then can behold him?  
 Alike whether it be done unto a nation, or unto a man — ASV  
 If He remains quiet, who can condemn Him? If he hides His face, who can catch a glimpse of Him? He watches alike over nations and over individuals — Ber  
 If he did nothing, who would dare denounce him?  
 Were he indifferent, who dare blame him?  
 — though he does watch over men and nations — Mof
- 30. That the hypocrite reign not, lest the people be ensnared.**  
 That the godless man reign not, that there be none to ensnare the people — RV  
 that none may reign who would beguile the people — Mof  
 Again he may prevent a vile man from ruling, thus saving a nation from ruin — Tay
- 31. Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more.**
- 32. That which I see not teach thou me; if I have done iniquity, I will do no more.**  
 It is well to confess to God, 'I have felt discipline: now I will offend no more': and to ask God to explain to him what he has done amiss and cannot understand — Ber  
 For hath any said unto God:  
 'I have borne chastisement, though I offend not:  
 That which I see not teach Thou me:

If I have done iniquity, I will do it no more? — JPS

No, tell God: 'Now that I have suffered,

I will offend me no more;  
teach me what I am blind to,  
and, if I sinned, I will not sin again'  
— Mof

**33. Should it be according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I:**

Then He will repay you as you deserve.  
Will you reject it? You yourself must choose, not I — Ber

in such a case, do you think he ought to punish him,  
you who reject his decisions?  
Since it is you who make his choice,  
not I. — Jerus

Leave him to deal with you, as he may please;  
are you to choose the terms, not God? — Mof

Will he then make requital to suit you,  
because you reject it?

For you must choose, and not I  
— RSV

Must God tailor His justice to your demands? Must he change the order of the universe to suit your whims?  
— Tay

**therefore speak what thou knowest.**  
Whatever you know, that declare —  
Ber

let us all share our knowledge! —  
Jerus

Say what you like — Mof

The answer must be obvious even to you! — Tay

**34. Let men of understanding tell me, and let a wise man hearken unto me.**

Men of understanding will say unto me, yea, every wise man that heareth me: — RV

But this is what all sensible folk will say,  
and any wise man among my hearers. — Jerus  
but thinking men will say with me,  
any wise man who hears me will agree. — Mof

**35. Job hath spoken without knowledge, Job does not speak intelligently — Ber**  
This Job has spoken as fools do —  
Knox

**and his words were without wisdom.**  
and there is no sense in what he says  
— NEB

**36. My desire is that Job may be tried unto the end because of his answers for wicked men.**

My desire is, that Job may be tried to the end,

For answers in the manner of evil men — ABPS

May Job be tested to the end, because his answers have been like those of evil men — Bas

Put him unsparingly to the proof since his retorts are the same as those which the wicked make —  
Jerus

let Job be tried still, tried to the uttermost; have no patience with a man so perverse — Knox

**37. For he addeth rebellion unto his sin, that sets a crown on his sins by blasphemy! — Knox**

He is a sinner and a rebel as well —  
NEB

**he clappeth his hands among us,**  
before our eyes he makes sport of God  
— Bas

calling justice into question in our midst — Jerus

He clenches his fists at us — AAT  
**and multiplieth his words against God,**  
and heaping abuse on God — Jerus

## CHAPTER 35

**1. Elihu spake moreover, and said,**  
Elihu continued his speech. He said:  
— Jerus

**2. Thinkest thou this to be right, that thou saidst, My righteousness is more than God's?**

Do you think it is right to claim that you are more righteous than God  
— Ber

Do not presume to maintain that you are in the right,  
to insist on your innocence before God, — Jerus

**3. For thou saidst, What advantage will it be unto Thee? and, What profit shall I have, if I be cleansed from my sin?**  
And to ask, 'What profit is there in being good; in what respect have I

gained advantage above sinners?' —

Ber

even to ask him, 'How does it affect you,

what harm has it done you if I have sinned?' — Jerus

For thou sayest, What will it profit thee;

What shall I gain more than by my sin — ABPS

**4. I will answer thee, and thy companions with thee.**

Well then, this is how I will answer you,

and your friends as well — Jerus

**5. Look unto the heavens, and see;**

Look up at the sky and then consider — NEB

Look up at the skies, look at them well — Jerus

**and behold the clouds which are higher than thou.**

gaze at the clouds high above you! — Ber

and see how high the clouds are above you — Jerus

and mark how the skies tower above thee — Knox

**6. If thou sinnest, what doest thou against him? or if thy transgressions be multiplied, what doest thou unto him?**

If you sin, what do you achieve against him?

If you heap up crimes, what is the injury you do him — Jerus

If you sin, what injury do you do to God?

Even if your offenses are many, how do you hurt him? — NAB

If you have sinned, how does that affect Him? and if your transgressions are repeated, what have you done to Him? — Ber

**7. If thou be righteous, what givest thou him? or what receiveth he of thine hand?**

If you do right, what good do you bring him,

or what does he gain from you? — NEB

be honest as the day, no gift thou makest him, he is none the richer for thy pains. — Knox

**8. Thy wickedness may hurt a man as**

**thou art; and thy righteousness may profit the son of man.**

But your wickedness affects your own self and your righteousness a human being — Ber

Your fellow men are the ones to suffer from your crimes,

humanity is the gainer if you are good — Jerus

Your wickedness can affect only a man like yourself;

and your justice only a fellow human being — NAB

**9. By reason of the multitude of oppressions they make the oppressed to cry:**

At often repeated oppressions men cry out — Ber

When people groan under the weight of oppression — Jerus

Cries and groans there are in plenty when oppression abounds — Knox

The oppressed may shriek beneath their wrongs — Tay

**they cry out by reason of the arm of the mighty.**

they cry-for help because of the violence of the mighty — Amp

or cry out under the tyranny of the mighty — Jerus

and groan beneath the power of the rich — Tay

**10. But none saith, Where is God my maker, who giveth songs in the night;**

no one thinks to ask, 'Where is God, my maker,

who makes glad songs ring out at dead of night — Jerus

yet none of them cry to God, asking 'Where is God my Maker who gives songs in the night — Tay

And none says, Where is God my Maker, who gives counsel in the night — Lam

**11. Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?**

He makes us more intelligent than the earth's animals and grants us greater wisdom than the birds of the air — Ber

**12. There they cry, but none giveth answer, because of the pride of evil men.**

These [men] make outcry and he answereth not,

Because of the arrogance of evil-doers — Rhm



So, when they cry out, he does not answer,

because they are self-willed and proud — NEB

But when anyone does cry out this question to him, he never replies by instant punishment of the tyrants — Tay

**13. Surely God will not hear vanity, neither will the Almighty regard it.**

Surely God will not hear an empty cry,

Neither will the Almighty regard it — ASV

Because God does not hear the empty pride of evildoers, nor does he praise it — Lam

But God will not hear falsehood, Nor will the Almighty look upon it — AAT

How idle to maintain that God is deaf, that Shaddai notices nothing! — Jerus

But it is false to say he doesn't hear those cries; and it is even more false to say that he doesn't see what is going on — Tay

**14. Although thou sayest thou shalt not see him, yet judgment is before him; therefore trust thou in him.**

How much less in your case, when you admit you do not see Him, and, though you wait for Him, your cause is not considered — Ber

You even claim, 'He does not see me: my cause is exposed before him, and yet I wait and wait' — Jerus

Nay, when he seems to take no heed, submit thyself to his judgment and wait his hour — Knox

He does bring about justice at last, if you will only wait — Tay

**15. But now, because it is not so, he hath visited in his anger; yet he knoweth it not in great extremity:**

And now, because God has not visited you in His anger and does not attend to your transgression — Ber

But now, because he hath not visited in his anger, neither doth he greatly regard arrogance — RV

Or even, 'His anger never punishes, he does not seem to know of men's rebellion' — Jerus

thy present sufferings do not betoken his anger, he is not taking vengeance to the full — Knox

But now that you have done otherwise, God's anger punishes, nor does he show concern that a man will die. — NAB

**16. Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.**

And Job's mouth is open wide to give out what is of no profit, increasing words without knowledge — Bas

Job uselessly opens his mouth and indulges in unreasonable verbiage — Ber

See, then, how all Job's utterance misses the mark; glib words with no tincture of knowledge — Knox

Hence when Job opens his mouth, it is for idle talk:

his spate of words comes out of ignorance — Jerus

Job gives vent to windy nonsense and makes a parade of empty words — NEB

## CHAPTER 36

**1. Elihu also proceeded, and said,**

And Elihu continued and said: — rsv

**2. Suffer me a little,**

"Bear with me a little longer — Ber

"Let me go on — Tay

**and I will shew thee that I have yet to speak on God's behalf,**

and I will make it clear to you; for I have still something to say for God — Bas

**3. I will fetch my knowledge from afar,**

I will fetch my knowledge from the past — Sprl

I will range far afield for my arguments — Jerus

From a deep source I will draw my reasons — Knox

from a wide survey of the truth — Mof  
**and will ascribe righteousness to my Maker.**

to prove my Maker just — Jerus

I will now justify my Creator — Mof

**4. For truly my words shall not be false;**

What I say contains no fallacies, I assure you — Jerus

here is no delusive eloquence — Knox

I am telling you the honest truth —

Tay

There are no flaws in my reasoning —

NEB

**he that is perfect in knowledge is with thee.**

one who has all knowledge is talking with you — Bas

you see before you an enlightened man — Jerus

One that is upright in mind is with thee — JPS

the full truth shall be made known to thee — Knox

for I am a man of well-rounded knowledge — Tay

before you stands one whose conclusions are sound — NEB

**5. Behold, God is mighty, and despiseth not any:**

Behold! God is mighty, and yet despises no one, nor regards anything as trivial — Amp

He, the all-powerful, does not grudge men power — Knox

**he is mighty in strength and wisdom.**

... in power of understanding — Ber

... in vigour of mind — Rhm

**6. He preserveth not the life of the wicked:**

it is only to the wicked he denies his aid — Knox

He will not keep alive one who is lawless — Rhm

**but giveth right to the poor.**

but He will give the wronged one his right — Ber

the friendless shall have redress — Knox

**7. He withdraweth not his eyes from the righteous: but with kings are they on the throne; yea, he doth establish them for ever, and they are exalted.**

His eyes are ever on the upright, and he gives to the crushed their right — Bas

Never from the just is his favour withdrawn; a royal throne is theirs for ever, so high he exalts them — Knox

He does not ignore good men but honors them by placing them upon eternal kingly thrones — Tay

**8. And if they be bound in fetters, and be holden in cords of affliction;**

And if they have been prisoned in

chains, and taken in cords of trouble

— Bas

If he should leave them in chains, caught in the toils of sore need — Knox

Next you may see them loaded with fetters,

held fast in captives' chains — NEB

**9. Then he sheweth them their work, and their transgressions that they have exceeded.**

Then he makes clear to them what they have done, even their evil works in which they have taken pride — Bas

it is but to apprise them of their own ill deeds, their own tyrannous deeds — Knox

he lets them see what they have done, so proudly, so rebelliously — Mof

Then sheweth them their work, and their transgressions, that they have behaved themselves proudly — RV

he denounces their conduct to them, showing how insolence and tyranny was their offence — NEB

**10. He openeth also their ear to discipline, and commandeth that they return from iniquity.**

He openeth also their ear to instruction, and commandeth that they return from iniquity — RV

Their ear is open to his teaching, and he gives them orders so that their hearts may be turned from evil — Bas

He also opens their ears for admonition and bids them to renounce iniquity — Ber

he makes them listen to sense then, bidding them turn from sin — Mol  
his warnings sound in their ears and summon them to turn back from evil courses — NEB

He opens their ear to correction and exhorts them to turn back from evil — NAB

**11. If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures.**

If they listen and do as he says, their days end in happiness, and their closing years are full of ease — Jerus

**12. But if they obey not, they shall perish**

**by the sword, and they shall die without knowledge.**

If not, then a thunderbolt destroys them,

and death comes on them unawares — Jerus

if hear they will not, it is the sword's point for them, to their last gasp fools still — Knox

But if not, then they die a violent death, perishing in their folly — Mof

If they won't listen to Him, they shall perish in battle and die because of their lack of good sense — Tay

but if they give no heed, then they perish by the sword, to die in ignorance — Ber

But, if they do not listen, they die, their lesson unlearned — NEB

**13. But the hypocrites in heart heap up wrath:**

But they that are godless in heart lay up anger — ASV

But those who have no fear of God keep wrath stored up in their hearts — Bas

Proud men rage against him — NEB  
But those pretending in heart harvest anger — Ber

But the godless reap his anger — Tay  
**they cry not when he bindeth them.**  
they give no cry for help when they are made prisoners — Bas

from them no cry comes when the chains close round them — Knox

They do not even return to him when he punishes them — Tay

**14. They die in youth, and their life is among the unclean.**

... their life ends in shame — RSV

... their lives end in dissipation — Ber  
they die young after lives of dissipation and depravity — Tay

so they die in their prime, like male prostitutes, worn out — NEB

**15. He delivereth the poor in his affliction,**

It is the friendless he rescues in their need — Knox

God saves the sufferer by suffering — Mof

Those who suffer he rescues through suffering — NEB

**and openeth their ears in oppression.**  
opening their ears by their trouble — Bas

he uses distress to open their eyes — Jerus

And he openeth their ear by tribulation — JPS

and by adversity gets them to listen — Mof

and teaches them by the discipline of affliction — NEB

**16. Even so would he have removed thee out of the strait into a broad place, where there is no straitness:**

Yea, he would have led thee away out of distress into a broad place — RV

... into a broad place where there was no cramping — RSV

Yes, He would still allure you out of distress into a broad place, where there is no restraint — Ber

From the pit's mouth, where the ground seems lost under thy feet, he will bring thee out into full freedom — Knox

**and that which should be set on thy table should be full of fatness.**

and what was set on your table was full of fatness — RSV

thou shalt take thy ease at a table loaded with dainties — Knox

**17. But thou hast fulfilled the judgment of the wicked: judgment and justice take hold on thee.**

But you fully deserve the judgment that befalls the wicked; judgment and justice have caught up with you — Ber

But thou art full of the judgement of the wicked: judgement and justice take hold on thee — RV

**18. Because there is wrath, beware lest he take thee away with his stroke:**

Because there is wrath, beware lest thou be led away by thy sufficiency — RV

For beware, lest anger stir thee up against chastisement — ABPS

For let not wrath entice you into scorning chastisements — Amp

In future beware of being led astray by riches — Jerus

Let not his chastening make you rage at him — Mof

**then a great ransom cannot deliver thee.**

or corrupted by fat bribes — Jerus

let not the cost of discipline deter you  
— Mof  
Then let not a great ransom mislead  
thee — Rhm

**19. Will he esteem thy riches? no, not gold, nor all the forces of strength.**  
Will he value thy riches?

Nay not precious ore,  
Nor all the forces of strength —  
Rhm

Would your wealth have saved you  
without suffering, or would all your  
resources have given you back your  
strength? — Ber

Will thy riches suffice, that thou be  
not in distress, or all the forces of  
thy strength? — RV

What will that wealth of yours, how-  
ever great, avail you,  
or all the resources of your high  
position? — NEB

**20. Desire not the night, when people are cut off in their place.**

Do not pant for the night,  
When peoples disappear from their  
place — Rhm  
Do not desire the nighttime with its  
opportunities for crime — Tay

**21. Take heed, regard not iniquity:**

Take heed, turn not to iniquity —  
ABPS

Take care not to be turned to sin —  
Bas

Do not yield to the rebellious mood —  
Knox

Beware, banish all evil thoughts —  
Mof

**for this hast thou chosen rather than affliction.**

for this you were tested by suffering  
— Ber

thou hast cherished since affliction  
came upon thee — Knox

you prefer sin to suffering! — Mof

**22. Behold, God exalteth by his power:**

Lo, God shows himself great in his  
power — ABPS

Behold, God is sublime in his power  
— NAB

Look, by reason of his power God is  
supreme — Jerus

Look, God is all-powerful — Tay  
God towers in majesty above us —

NEB

**who teacheth like him?**

what teacher can be compared with  
him — Jerus  
who wields such sovereign power as he  
— NEB

**23. Who hath enjoined him his way? or who can say, Thou hast wrought iniquity?**

Who ever gave orders to him, or said  
to him, You have done wrong —  
Bas

Who has prescribed his course for  
him?

Who has said to him, 'Thou hast  
done wrong' — NEB

**24. Remember that thou magnify his work, which men behold.**

Remember that thou magnify his  
work,

Whereof men have sung — ASV

See that you give praise to his work,  
about which men make songs — Bas

Remember to extol his work,  
of which men have sung — ASV

Remember then to sing the praises of  
his work,  
as men have always sung them —  
NEB

**25. Every man may see it; man may behold it afar off.**

All men look on it, but a mortal sees  
it only from afar — Ber

**26. Behold, God is great, and we know him not,**

Truly, God is great, greater than all  
our knowledge — Bas

Lo, God is great beyond our knowl-  
edge — NAB

Truly there is no measuring God's  
greatness — Knox

Consider: God is so great that we can-  
not know him — NEB

**neither can the number of his years be searched out.**

the number of His years is incalculable  
— Ber

no reckoning his length of days —  
Knox

No one can begin to understand  
eternity — Tay

**27. For he maketh small the drops of water:**

For he draws up the water-drops —  
ABPS

For he takes up the drops from the sea  
— Bas

He holds in check the waterdrops —

NAB

He draws up the water vapor — Tay  
**they pour down rain according to the  
 vapour thereof:**

Which distil in rain from his vapor —  
 ASV

he sends them through his mist as  
 rain — Bas

They trickle as rain through his mist  
 — Rhm

he distils his mist in rain — rsv  
 and then distills it into rain — Tay

**28. Which the clouds do drop and distil  
 upon man abundantly.**

which the clouds pour down, dropping  
 in showers on man — Ber

which the skies pour down,  
 and drop upon man abundantly —  
 rsv

**29. Also can any understand the spread-  
 ings of the clouds, or the noise of his  
 tabernacle?**

Yea, can one comprehend the bursting  
 of the cloud,

The crash of his pavilion — ABPS  
 And who has knowledge of how the  
 clouds are stretched out, or of the  
 thunders of his tent — Bas

Can any man read the secret of the  
 sailing clouds,  
 spread like a carpet under his  
 pavilion — NEB

Lo, he spreads the clouds in layers  
 as the carpeting of his tent — NAB

**30. Behold, he spreadeth his light upon it,  
 and covereth the bottom of the sea.**

Lo, around him he spreads his light,  
 and covers over with ocean depths  
 — ABPS

See, he is stretching out his mist, cover-  
 ing the tops of the mountains with  
 it — Bas

Behold, he scatters his lightning about  
 him,

and covers the roots of the sea —  
 RSV

See how he unrolls the mist across the  
 waters,  
 and its streamers cover the sea —  
 NEB

**31. For by them judgeth he the people; he  
 giveth meat in abundance.**

Thus he sustains the nations  
 and gives them food in plenty —  
 NEB

Has he not a whole world to rule, a  
 whole race of mortals to supply  
 with food — Knox

**32. With clouds he covereth the light; and  
 commandeth it not to shine by the  
 cloud that cometh betwixt.**

He covereth his hands with the light-  
 ning,

And giveth it a charge that it strike  
 the mark — ASV

He fills his hands with lightning bolts.  
 He hurls each at its target — Tay

He charges the thunderbolts with flame  
 and launches them straight at the  
 mark — NEB

**33. The noise thereof sheweth concerning  
 it, the cattle also concerning the  
 vapour.**

The noise thereof telleth concerning  
 him, the cattle also concerning the  
 storm that cometh up — RV

His thunder announces His presence:  
 the cattle feel warned of the storm  
 — Ber

His thunder tells of him;

To the herds, even of Him who is on  
 high — ABPS

Its crashing declares concerning him,  
 who is jealous with anger against  
 iniquity — RSV

We feel his presence in the thunder.

May all sinners be warned — Tay

## CHAPTER 37

**1. At this also my heart trembleth,**

At this my own heart quakes — Jerus  
 . . . man's heart trembles — Lam  
 on account of this my heart was  
 troubled — Sept

Does it not make you tremble? — Mof  
**and is moved out of his place.**

And starts up from its place — ABPS

and palpitates in its dwelling-place —  
 Sprl

does it not make your heart leap to  
 your mouth? — Mof

**2. Hear attentively the noise of his voice,  
 and the sound that goeth out of his  
 mouth.**

Listen to the rolling of His voice, the

- thunder that comes out of His mouth — Ber  
 Listen, oh listen, to the blast of his voice  
 and the sound that blaes from his mouth — Jerus  
 Hear! oh hear! the raging of his voice,  
 A growling sound also out of his mouth goeth forth — Rhm
- 3. He directeth it under the whole heaven,**  
 He sendeth it forth under the whole heaven — ASV  
 He lets it loose under the whole heaven — Ber  
 He sends the sound pealing across the sky — Mof  
**and his lightning unto the ends of the earth.**  
 And his light over the margins of the earth — ABPS  
 it strikes to the very ends of the earth — Jerus  
 he sends his flash to the fringes of earth — Mof
- 4. After it a voice roareth; he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.**  
 After it comes the roar of his voice the peal of God's majestic thunder.  
 He does not check his thunderbolts until his voice resounds no more — Jerus  
 Then what a crash resounds, the magnificent peal of his thunder; a voice heard, and none can tell whence it comes! — Knox  
 After it his voice roars: he thunders with his majestic voice and he does not restrain the lightnings when his voice is heard — RSV
- 5. God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend.**  
 No doubt of it, but God reveals wonders,  
 and does great deeds that we cannot understand — Jerus  
 God's voice in the thunder, a marvel worthy of him, whose deeds are so great and unsearchable — Knox  
 His voice is glorious in the thunder.  
 We cannot comprehend the greatness of his power — Tay  
 God thundereth with His voice marvellously;
- He worketh mightily beyond our ken — Sprl
- 6. For he saith to the snow, Be thou on the earth;**  
 He it is that bids the snow fall over the earth — Knox  
 For to the snow he says, 'Fall on the earth' — RSV  
**likewise to the small rain, and to the great rain of his strength.**  
 And to the pouring rain, even the pouring of his mighty rains — ABPS  
 likewise He speaks to the showers, and to the downpour of his mighty rain — Amp  
 likewise to the gentle rain and to the heavy rain — Lam  
 and to the shower and the rain, 'Be strong' — RSV
- 7. He sealeth up the hand of every man; that all men may know his work.**  
 he brings all men's strivings to a standstill  
 so that each must acknowledge his hand at work — Jerus  
 He limits the power of every man, that all men may know his work — Lam  
 Man's work stops at such a time, so that all men everywhere may recognize his power — Tay  
 On the hand of every man he setteth a seal,  
 That all men may take note of his doing — Rhm
- 8. Then the beasts go into dens, and remain in their places.**  
 And beasts go into the lair.  
 And in their dens abide — ABPS  
 the beasts retire into their dens,  
 and lurk inside their lairs — Mof  
 The wild animals hide in the rocks or in the dens — Tay
- 9. Out of the south cometh the whirlwind:**  
 Out of its place comes the stormwind — Bas  
 From its chamber comes the whirlwind — RSV  
 Out of the dark thick clouds issueth the whirlwind — Sprl  
 The hurricane bursts from its prison — NEB  
**and cold out of the north.**  
 and the north winds usher in the cold — Jerus  
 and the rain winds bring bitter cold — NEB

- and cold from the scattering winds  
— RSV  
And from condensed air, ice — Sprl
- 10. By the breath of God frost is given:**  
By the breath of God there is ice —  
ABPS  
God breathes, and the ice is there —  
Jerus  
At God's breath the frost binds fast  
— Knox  
By the strong wind the frost con-  
gealeth — Sprl  
**and the breadth of the waters is  
straitened.**  
and the surface of the waters freezes  
over — Jerus  
and freezes the broad waters hard —  
Mof  
and the broad waters are frozen fast  
— RSV  
and even the widest torrents freeze  
— Tay
- 11. Also by watering he wearieth the thick  
cloud: he scattereth his bright cloud:**  
Yea, with moisture he loads the thick  
cloud,  
He spreads his lightning-cloud  
abroad — ABPS  
He loads the clouds with moisture and  
they send forth His lightning — Tay  
He weighs the clouds down with  
moisture,  
and the storm clouds radiate his  
lightning — Jerus  
With hail, also, the clouds are laden,  
as they scatter their flashes of light  
— NAB
- 12. And it is turned round about by his  
counsels:**  
And it turns with his guidance every  
way — ABPS  
Under His control they circle about  
— Ber  
He himself guides their wheeling  
motion  
directing all their seasonal changes  
— Jerus  
They turn round and round by his  
guidance — RSV  
**that they may do whatsoever he com-  
mandeth them upon the face of the  
world in the earth.**  
That they may do all he commands,  
Over the face of the habitable earth  
— ABPS
- ... on the face of the world of men  
— Bas  
they carry out his orders to the letter  
all over his inhabited world — Jerus
- 13. He causeth it to come, whether for  
correction, or for his land, or for  
mercy.**  
Whether as a scourge, for his land.  
Or as a kindness he allots it — ABPS  
whether sent on the earth for correc-  
tion or as acts of mercy, He directs  
it to its goal — Ber
- 14. Harken unto this, O Job: stand still,  
and consider the wondrous works of  
God.**  
Hear this, O Job:  
stop and consider the wondrous  
works of God — RSV  
Listen to all this Job: no backsliding  
now!  
Meditate on God's wonders — Jerus  
Matter enough, Job, for thy heeding!  
Halt where thou standest, and con-  
sider the marvellous acts of God —  
Knox
- 15. Dost thou know when God disposed  
them, and caused the light of his cloud  
to shine?**  
Dost thou know, when God sets his  
thoughts upon them,  
And the light of his cloud blazes  
forth — ABPS  
Can you tell how God controls them  
or how his clouds make the light-  
ning flash — Jerus  
Do you know how God controls all  
nature, and causes the lightning to  
flash forth from his clouds — Tay
- 16. Dost thou know the balancings of the  
clouds, the wondrous works of him  
which is perfect in knowledge?**  
Do you know how the clouds are  
balanced [and poised in the heavens],  
the wonderful works of Him Who  
is perfect in knowledge — Amp  
Can you tell how he holds the clouds  
in balance:  
a miracle of consummate skill —  
Jerus  
Dost thou understand the balancings of  
the clouds?  
Marvels! the perfections of wisdom!  
— Sprl
- 17. How thy garments are warm, when he  
quieteth the earth by the south wind?**

When your clothes are hot to your  
body  
and the earth lies still under the  
south wind, — Jerus

See if thy garments do not cling warm  
about thee when the south wind  
cheers the earth! — Knox

Do you know why your garments get  
hot when the earth changes its posi-  
tion after the equinox — Lam

Do you have any idea why your  
clothes are hot when the earth is  
stilled, awaiting a hot wind — Ber

**18. Hast thou with him spread out the  
sky, which is strong, and as a molten  
looking glass?**

can you help him to spread the vault  
of heaven,  
or temper that mirror of cast metal  
— Jerus

And was it with help of thine God  
fashioned the heavens, firm as cast  
bronze — Knox

Can you, like him, roll out the sky,  
solid, as any molten mirror — Mof

Can you beat out with him the skies,  
Hard as a molten mirror — AAT

Can you spread out the gigantic mir-  
ror of the skies as he does — Tay  
Dost thou with him spread out the  
skies,

Firm as the molten mirror — ABPS

**19. Teach us what we shall say unto him;**

Tell us [Job] with what words of man  
we may address such a Being —  
Amp

You who think you know so much,  
teach the rest of us how we should  
approach God — Tay

**for we cannot order our speech by  
reason of darkness.**

we cannot state our case because we  
are in the dark — Amp

How can we argue, with our darkened  
minds? — Mof

We cannot do justice because of our  
ignorance — Sprl

For we are too dull to know — Tay

**20. Shall it be told that I speak? if a man  
speak, surely he shall be swallowed up.  
Shall it be told him that I would speak?**

Did a man ever wish that he would  
be swallowed up? — RSV

Can my words carry weight with him?

Do man's commands reach his ears?  
— Jerus

What! man to cavil at his word?

Man to charge him with confusion?

— Mof

Can any man dictate to God when he  
is to speak?

or command him to make proclama-  
tion? — NEB

Will he be told about it when I speak,  
or when a man says he is being  
destroyed? — NAB

**21. And now men see not the bright light  
which is in the clouds: but the wind  
passeth, and cleanseth them.**

For now, they look not on the light.  
When it is shining in the skies,

And the wind has passed over and  
cleared them — ABPS

There are times when the light  
vanishes

behind darkening clouds;

then comes the wind, sweeping them  
away — Jerus

Light fails men's eyes; all of a sudden,  
the air is thick with clouds; then  
a breath of passing wind has driven  
them away! — Knox

We cannot even now gaze upon the  
light of the sun

When it shineth forth in the heavens:

And the wind passing along hath  
cleared the skies — Sprl

**22. Fair weather cometh out of the north:  
with God is terrible majesty.**

Out of the north cometh golden splen-  
dor:

God hath upon him terrible majesty  
— ASV

and brightness spreads from the north.

God is clothed in fearful splendour  
— Jerus

now radiant light streams from the  
northern sky;

and the Splendour of God is awful  
— Mof

**23. Touching the Almighty, we cannot find  
him out: he is excellent in power, and  
in judgment, and in plenty of justice:  
he will not afflict.**

The Almighty we cannot understand.

He excels in power and in fairness.

He who is great in righteousness will  
not pervert justice — Ber

the Almighty is beyond our minds.

Supreme in power and rich in  
justice,



he violates no right — Mof  
 The Almighty! we cannot comprehend  
 Him!  
 Magnificent in might and in judgment!  
 So exceedingly just, none can gainsay — Sprl  
 We cannot imagine the power of the Almighty, and yet he is so just and merciful that he does not destroy us — Tay  
 The Almighty, we cannot find him out, Great in power and rectitude.  
 And in fulness of justice, he will not oppress — ABPS

he, Shaddai, is far beyond our reach.  
 Supreme in power, in equity,  
 excelling in justice, yet no oppressor  
 — Jerus

- 24. Men do therefore fear him: he respecteth not any that are wise of heart.**  
 Therefore men revere Him; but He will not respect anyone who is conceited — Ber  
 — no wonder that men fear him,  
 and thoughtful men hold him in awe — Jerus  
 For this men do him reverence,  
 and thoughtful men revere him — Mof

## CHAPTER 38

- 1. Then the LORD answered Job out of the whirlwind, and said,**  
 Then from the heart of the tempest  
 Yahweh gave Job his answer. He said: — Jerus
- 2. Who is this that darkeneth counsel by words without knowledge?**  
 Who is this obscuring my designs  
 with his empty-headed words — Jerus  
 Here is one that must ever be clouding the truth of things with words ill-considered! — Knox  
 Who darkens my design  
 with a cloud of thoughtless words — Mof  
 Who is this whose ignorant words  
 cloud my design in darkness — NEB  
 Why are you using your ignorance to deny my providence — Tay
- 3. Gird up now thy loins like a man; for I will demand of thee, and answer thou me.**  
 Brace yourself like a fighter;  
 now it is my turn to ask questions  
 and yours to inform me — Jerus  
 Confront me like a man;  
 come, answer these my questions — Mof  
 Now get ready to fight, for I am going to demand some answers from you,  
 and you must reply — Tay
- 4. Where wast thou when I laid the foundations of the earth?**  
 From what vantage-point wast thou watching when I laid the foundations of the earth — Knox  
 declare, if thou hast understanding.

- Tell me, since you are so well-informed! — Jerus  
 Answer me that, if you have wit to know — Mof
- 5. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?**  
 Who determined its measurements?  
 You surely know! Or who stretched the builder's line upon it — Ber  
 Tell me, since thou art so wise, was it thou or I designed earth's plan,  
 measuring it out with the line — Knox  
 Do you know how its dimensions were determined, and who did the surveying — Tay
- 6. Whereupon are the foundations thereof fastened?**  
 Whereon were its foundations sunken — ABPS  
 On what were its bases sunk — rsv  
 What supports its pillars at their bases — Jerus  
 How came its base to stand so firm — Knox  
 What were its pedestals placed on — Mof  
**or who laid the corner stone thereof:**  
 or who put down its angle-stone — Bas  
 Or who laid her key-stone — Sprl  
 Who set its cornerstone in place — NEB
- 7. When the morning stars sang together, and all the sons of God shouted for joy?**

when all the stars of the morning were  
singing with joy,  
and the Sons of God in chorus were  
chanting praise — Jerus  
as the morning stars sang together and  
all the angels shouted for joy —  
Tay

**8. Or who shut up the sea with doors,  
when it brake forth, as if it had issued  
out of the womb?**

Who fixed the boundaries of the sea,  
when it burst forth from the womb  
— Ber

who pent up the sea behind closed  
doors  
when it leaped tumultuous out of the  
womb — Jerus

Who watched over the birth of the sea,  
when it burst in flood from the  
womb — NEB

**9. When I made the cloud the garment  
thereof, and thick darkness a swad-  
dlingband for it,**

when I wrapped it in a robe of mist  
and made black clouds its swaddling  
bands — Jerus

when I swathed it in mists,  
and swaddled it in clouds of dark-  
ness — Mof

when I wrapped it in a blanket of  
cloud  
and cradled it in fog — NEB

**10. And brake up for it my decreed place,**

And appointed it my bound — ABPS  
Ordering a fixed limit for it — Bas  
set it within bounds of my own choos-  
ing — Knox

when I fixed its boundaries — Mof  
When I imposed upon it my decree —  
AAT

**and set bars and doors,**

with locks and doors — Bas  
and made it fast with a bolted gate  
— Jerus

made fast with bolt and bar — Knox  
barred and bolted it — Mof  
and fixed a bar and double doors —  
Rhm

And established its barrier and doors  
— AAT

**11. And said, Hitherto shalt thou come,  
but no further:**

Come thus far, I said, and no further  
— Jerus

**and here shall thy proud waves be  
stayed?**

here your proud waves shall break. —

Jerus

here let thy swelling waves spend their  
force. — Knox

And here appoint I the boundary of  
your tossing wave. — Sprl

And a command is placed

On the pride of thy billows. — YLT

**12. Hast thou commanded the morning  
since thy days; and caused the day-  
spring to know his place;**

Hast thou commanded the morning  
since thy days began,  
And caused the dayspring to know  
its place — ASV

Have you ever in your life given orders  
to the morning

or sent the dawn to its post — Jerus  
Have you ever roused the morning,  
given directions to the dawn — Mof

In all your life have you ever called  
up the dawn  
or shown the morning its place —  
NEB

**13. That it might take hold of the ends  
of the earth, that the wicked might be  
shaken out of it?**

So that [light] may get hold of the  
corners of the earth and shake the  
wickedness [of night] out of it —  
Amp

telling it to grasp the earth by its edges  
and shake the wicked out of it —  
Jerus

to catch earth by the corners  
and shake out the wicked — Mof

Have you taught it to grasp the fringes  
of the earth  
and shake the Dog-star from its  
place — NEB

**14. It is turned as clay to the seal; and  
they stand as a garment.**

It is changed as clay into which a seal  
is pressed, and things stand out like  
a many-colored garment — Amp

The dawn, that stamps its image on the  
clay of earth; stands there, flung  
over it like a garment. — Knox  
earth stands out clear like clay  
stamped by a seal,

in all its colours like a robe — Mof  
It transformeth itself like the clay of  
a seal,

So that things stand forth like one  
arrayed — Rhm

Have you ever robed the dawn in red, — Tay

- 15. And from the wicked their light is withholden, and the high arm shall be broken.**

taking away from ill-doers the darkness that is their light, so that all their power goes for nothing — Knox

The light of sinners shall be withheld, and the arm of the arrogant shall be broken — Lam

while wicked men are robbed of their dark hours,

and their uplifted arms are broken — Mof

and disturbed the haunts of wicked men and stopped the arm raised to strike? — Tay

- 16. Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?**

Have you journeyed all the way to the sources of the sea, or walked where the Abyss is deepest — Jerus

Didst thou ever make thy way into the sea's depths, walk at thy ease through its hidden caverns — Knox

Have you explored the springs from which the seas come, or walked in the sources of their depths — Tay

Have you descended to the springs of the sea

or walked in the unfathomable deep — NEB

Hast thou come to the springs of the sea,

And walked in the recesses of the deep — ABPS

- 17. Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?**

Have the gates of death been shown to you, and have you stood before the doors of deep darkness — Bcr

Have the gates of death been rolled aside for thee,

And the gates of death-shade that thou mightest see — Sprl

Have the gates of death been revealed to you?

Have you ever seen the door-keepers of the palace of darkness — NEB

- 18. Hast thou perceived the breadth of the earth? declare if thou knowest it all.**

Have you an inkling of the extent of the earth?

Tell me about it if you have! — Jerus

Nay, hast thou viewed the whole surface of the earth itself? Tell me, if such knowledge is thine, all its secrets — Knox

Have you comprehended the vast expanse of the world?

Come, tell me all this, if you know — NEB

- 19. Where is the way where light dwelleth? and as for darkness, where is the place thereof,**

Which is the way to the home of the light,

and where does darkness live? — Jerus

What path leads to the home of Light, and where does darkness dwell? — Mof

There is a region where light dwelleth: where is that?

And an abiding-place for darkness: where is that? — Sprl

Where does the light come from, and how do you get there? Or tell me about the darkness. Where does it come from? — Tay

- 20. That thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof?**

That you may conduct it to its home, and may know the paths to its house — Amp

You could then show them the way to their proper places, or put them on the path to where they live! — Jerus

hast thou followed either of these to the end of its journey, tracked it to its lair? — Knox

Do you know its borders and the path to its house? — Lam

Can you conduct them to their fields, and lead them home again — Mof

- 21. Knowest thou it, because thou wast then born? or because the number of thy days is great?**

If you know all this, you must have been born with them, you must be very old by now! — Jerus

Didst thou foresee the time of thy own birth,

couldst thou foretell the years of  
life that lay before thee — Knox

Do you remember when you were  
born, and do you know if you will  
live many days — Lam

You must know, since you were born  
then? Or because you are so ex-  
tremely old! — Amp

Doubtless you know all this; for you  
were born already,  
so long is the span of your life! —  
NEB

**22. Hast thou entered into the treasures  
of the snow? or hast thou seen the  
treasures of the hail,**

... the treasures ... — ASV

... the storehouse ... — NAB

Have you ever visited the place where  
the snow is kept,

or seen where the hail is stored up  
— Jerus

**23. Which I have reserved against the  
time of trouble, against the day of  
battle and war?**

which I keep for times of stress.

for days of battle and war? — Jerus

my armoury against the times of stress,  
when there are wars to be fought,

battles to be won? — Knox

the hail I keep for stormy days,

for battery and assault? — Mof

**24. By what way is the light parted, which  
scattereth the east wind upon the  
earth?**

Which is the way to the place where  
the wind is measured out, and the  
east wind sent out over the earth?

— Bas

From which direction does the light-  
ning fork

when it scatters sparks over the  
earth? — Jerus

Or in what manner is light distributed,  
and whence the wind comes forth  
upon the earth? — Lam

How are the mists marshalled,

that scatter fresh water on earth?  
— Mof

**25. Who hath divided a watercourse for  
the overflowing of waters, or a way for  
the lightning of thunder;**

Who divided channels for the rain,

And a track for the thunder's crash?

— ABPS

Who has dug gullies for the torrents of

rain, or a path for the thunderbolts  
— Ber

Who carves a channel for the down-  
pour,  
and hacks a way for the rolling  
thunder — Jerus

**26. To cause it to rain on the earth, where  
no man is; on the wilderness, where-  
in there is no man;**

that they should fall on some lonely  
desert where the foot of man never  
trod — Knox

**27. To satisfy the desolate and waste  
ground; and to cause the bud of the  
tender herb to spring forth?**

giving drink to the lonely wastes

and making grass spring where  
everything was dry — Jerus

to gladden lonely wastes,

and clothe the dry land with green  
sward — Mof

To satisfy wilds and wastes,

And cause the springing grass to  
grow — ABPS

To enrich the waste and desolate land  
till the desert blooms with verdure

— NAB

**28. Hath the rain a father? or who hath  
begotten the drops of dew?**

What sire gendered the rain, or the  
drops of dew — Knox

Have showers a human sire?

Who was the father of the dew —  
Mof

**29. Out of whose womb came the ice? and  
the hoary frost of heaven, who hath  
gendered it?**

**30. The waters are hid as with a stone,  
and the face of the deep is frozen.**

what mother's womb bore the ice, the  
frost that comes from heaven to  
make water hard as stone, [to] im-  
prison the depths beneath its sur-  
face? — Knox

From whose womb did the ice come  
forth?

And who gave birth to the hoarfrost  
of the skies,

When the waters congeal like a  
stone,

And the surface of the deep is  
frozen solid? — AAT

**31. Canst thou bind the sweet influences  
of Pleiades, or loose the bands of  
Orion?**

- Canst thou bind the cluster of the Pleiades,  
Or loose the bands of Orion — ASV  
Can you fasten the harness of the Pleiades,  
or untie Orion's bands — Jerus  
Is it at thy command the glittering bright Pleiads cluster so close, and Orion's circlet spreads so wide? — Knox
- 32. Canst thou bring forth Mazzaroth in his season?**  
Dost thou lead forth the Signs in their season — ABPS  
Can you lead forth the signs of the Zodiac in their season — Amp  
Can you guide the morning star season by season — Jerus  
**or canst thou guide Arcturus with his sons?**  
And the Bear and her young — ABPS  
Or can you guide [the stars of] the Bear with her young — Amp
- 33. Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?**  
Have you grasped the celestial laws?  
Could you make their writ run on earth — Jerus  
Is it thine to understand the motions of the heavens, and rule earth by their influence — Knox  
Can you control the skies?  
Can you prescribe their sway over the earth — Mof  
Do you know the laws of the heavens? or do you appoint the arrangements of the earth — AAT  
Do you know the laws of the universe and how the heavens influence the earth — Tay
- 34. Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?**  
Can your voice carry as far as the clouds  
and make the pent-up waters do your bidding — Jerus  
Can you send orders to the clouds for water in abundance to be yours — Mof  
Can you shout to the clouds and make it rain — Tay
- 35. Canst thou send lightnings, that they may go, and say unto thee, Here we are?**  
Will lightning flashes come at your command  
and answer, 'Here we are' — Jerus  
Can you send out the lightning on its mission?  
Does it say humbly to you, 'Here am I' — Mof
- 36. Who hath put wisdom in the inward parts? or who hath given understanding to the heart?**  
Who has imparted wisdom in the inner self, or who has given the heart understanding — Ber  
Who gave the ibis wisdom  
and endowed the cock with foreknowledge — Jerus  
What power gives either man's heart prescience, or the cock its sure instinct — Knox  
Who has put wisdom in the clouds, or given understanding to the mists — RSV  
Who gives intuition and instinct — Tay
- 37. Who can number the clouds in wisdom? or who can stay the bottles of heaven,**  
Whose skill details every cloud  
and tilts the flash of heaven — Jerus  
Who has the skill to mass the clouds, or tilt the pitcher of the sky — Mof  
Who is wise enough to number all the clouds? Who can tilt the water jars of heaven — Tay  
Who is wise enough to marshal the rain-clouds  
and empty the cisterns of heaven — NEB
- 38. When the dust groweth into hardness, and the clods cleave fast together?**  
When the earth becomes hard as metal, and is joined together in masses — Bas  
causing the dust to form lumps and the clods to stick together like mud — Ber  
when the dust runs into a mass  
and the clods cleave fast together — RSV
- 39. Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,**

Is it thou or I that finds the lioness  
her prey, to satisfy those hungry  
whelps of hers — Knox

Can you stalk prey like a lioness, to  
satisfy the young lions' appetites —  
Tay

**40. When they couch in their dens, and  
abide in the covert to lie in wait?**

where they lie in rocky caves, their  
lurking-places — Knox

When they crouch in dens,

Or lie in wait in the thicket — AAT  
**41. Who provideth for the raven his food?  
when his young ones cry unto God,  
they wander for lack of meat.**

who makes provision for the raven  
when his squabs cry out to God  
and crane their necks in hunger? —  
Jerus

Which of us feeds the ravens? Is it not  
to God their nestlings cry so shrilly,  
homeless for want of food? — Knox

## CHAPTER 39

**1. Knowest thou the time when the wild  
goats of the rock bring forth? or canst  
thou mark when the hinds do calve?**

Not thine to know when the wild goats  
give birth on their high crags, to  
watch the hinds in their throes —  
Knox

Do you know when the mountain goats  
deliver, or have you watched the  
travail of the does? — Ber

Knowest thou the time when the wild  
goats of the rock bring forth?

Keapest thou an entry of when the  
hinds calve? — Sprl

**2. Canst thou number the months that  
they fulfil? or knowest thou the time  
when they bring forth?**

How many months do they carry their  
young?

At what time do they give birth? —  
Jerus

Can you number the months they ful-  
fil, and do you know the time of  
their gestation? — Ber

**3. They bow themselves, they bring forth  
their young ones, they cast out their  
sorrows.**

They crouch to drop their young,  
and let their burdens fall in the open  
desert — Jerus

And do you know when they kneel and  
bring forth their young ones? —  
Lam

... and carry their burden no longer?  
— Tay

They kneel down, their young they  
bring forth,

Their pains they throw off — Rhm

**4. Their young ones are in good liking,  
they grow up with corn; they go forth,  
and return not unto them.**

Their young mature, grow up in the  
field,

Go forth, and return not to them —  
ABPS

Their young are strong, they grow up  
in the open field;

they run off and do not go back to  
them — Ber

**5. Who hath sent out the wild ass free? or  
hath loosed the bands of the wild ass?**

Who gave the wild donkey his free-  
dom,  
and untied the rope from his proud  
neck — Jerus

Who has left the wild ass to be free,  
and made him to escape the yoke —  
Lam

**6. Whose house I have made the wilder-  
ness, and the barren land his dwellings.**

For he has made the plain his house,  
and the salt land his dwelling place  
— Lam

**7. He scorneth the multitude of the city,  
neither regardeth he the crying of the  
driver.**

He mocks at the clamor of the city:  
The driver's shouts he hears not  
— ABPS

He scorns the noisy town,  
he hears no driver's shout — Mof

For they hate the noise of the city and  
want no drivers shouting at them!

— Tay

He scorns the tumult of the city, and  
hears not the shoutings of the task-  
master — Amp

**8. The range of the mountains is his  
pasture, and he searcheth after every  
green thing.**

He explores the mountains for pasture,  
searching after every green thing —  
Ber

The tops of mountains are his pasture,  
and he treads over every green thing  
— Lam

The mountain ranges are their pasture-  
land; there they search for every  
blade of grass — Tay

**9. Will the unicorn be willing to serve thee, or abide by thy crib?**

Will the wild-ox be willing to serve thee,

Or abide at thy crib — ABPS

Will the wild ox be content to slave for you?

Will he stay in your stable — Mof

**10. Canst thou bind the unicorn with his band in the furrow? or will he harrow the valley after thee?**

[Canst thou] bind him to the plough with thongs and lead him out to break clods in the valley — Knox

Can you rope him to your plough? Will he harrow the furrows for you

— Mof

Can you use a wild ox to plow with? Will he pull the harrow for you

— Tay

**11. Wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him?**

Can you rely on his massive strength and leave him to do your heavy work — Jerus

Will you trust to his tremendous strength,

and let him do your field work — Mof

Do you trust him because his strength is great?

And do you leave your hard-won gains to him — AAT

Because he is so strong, will you trust him? Will you let him decide where to work — Tay

**12. Wilt thou believe him, that he will bring home thy seed, and gather it into thy barn?**

Would you rely on him to bring your grain home and gather it onto your threshing floor — Ber

Can you rely on him to thresh out your grain

and gather in the yield of your threshing floor — NAB

**13. Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich?**

The wings of the ostrich wave proudly:

But are they the pinions and plumage of love — ASV

The wing of the ostrich rejoiceth; but are her pinions and feathers kindly

— RV

The wing of the ostrich beateth joyously;

But are her pinions and feathers the kindly stork's — JPS

The ostrich flaps her wings grandly, but has no true motherly love — Tay

**14. Which leaveth her eggs in the earth, and warmeth them in dust,**

She lays her eggs on top of the earth, to warm them in the dust — Tay

She leaves her eggs upon the earth to warm and hatch out in the dust

— Mof

**15. And forgetteth that the foot may crush them, or that the wild beast may break them.**

Heedless, though foot of man should trample or wild beast devour them

— Knox

She forgets that someone may step on them and crush them, or the wild animals destroy them — Tay

**16. She is hardened against her young ones, as though they were not hers: her labour is in vain without fear;**

she steels herself to pity as if the brood was none of hers; throws away all her hopes in causeless alarm — Knox

She ignores her young as though they weren't her own, and is unconcerned though they die — Tay

She treats her young cruelly, as if they were not hers, quite unconcerned that her labor may have been in vain — Ber

**17. Because God hath deprived her of wisdom, neither hath he imparted to her understanding.**

God, you see, has made her unwise, and given her no share of common sense — Jerus

For God has denied her wisdom and has imparted to her no intelligence — Ber

**18. What time she lifted her herself on high, she scorneth the horse and his rider.**

When she flaps her wings to flee, she mocks the horse and his rider — Ber

Yet, if she bestirs herself to use her height,  
she can make fools of horse and rider too — Jerus

When she rouses herself to flee,  
she laughs at the horse and his rider — rsv

But whenever she jumps up to run,  
she passes the swiftest horse with its rider — Tay

**19. Hast thou given the horse strength?  
hast thou clothed his neck with  
thunder?**

Are you the one who makes the horse so brave  
and covers his neck with flowing hair — Jerus

Ay, and what of the horse? Is it of thy gift his great strength comes, was it thou didst caparison him with terrors — Knox

Do you supply the war-horse with his strength,  
or cover his neck with the tossing mane — Mof

**20. Canst thou make him afraid as a  
grasshopper? the glory of his nostrils  
is terrible.**

Dost thou make him bound like the locust?

His proud snorting is terrible! — ABPS

Thou wilt not scare him away like a locust; fiercely he breathes — Knox  
Do you make him leap forward like a locust,  
snorting bravely, furiously — Mof

Have you made him able to leap forward like a locust? His majestic snorting is something to hear! — Tay  
Do you make him quiver like a locust's wings,  
when his shrill neighing strikes terror? — NEB

**21. He paweth in the valley, and rejoiceth  
in his strength: he goeth on to meet  
the armed men.**

Exultantly he paws the soil of the valley,  
and prances eagerly to meet the clash of arms — Jerus

deeply he paws the ground, bravely he prances, as he goes out to meet the shock of battle — Knox

**22. He mocketh at fear, and is not**

**affrighted; neither turneth he back  
from the sword.**

Fear cannot daunt him, nor the sword drive him back — Knox  
he is unafraid and does not run away — Tay

He laughs at fear; he is afraid of nothing,  
he recoils before no sword — Jerus

**23. The quiver rattleth against him, the  
glittering spear and the shield.**

On his back the quiver rattles,  
the flashing spear and javelin — Jerus

The quiver rattleth against him,  
The flashing spear and the javelin — ASV

The quiver rattles at his side,  
the spear and sabre flash — NEB

**24. He swalloweth the ground with fierce-  
ness and rage: neither believeth he that  
it is the sound of the trumpet.**

Quivering and excited he eats up the ground, no longer willing to stand still, having heard the sound of the trumpet — Ber

He gallops with rage that makes the ground to tremble, nor does he fear the sound of the trumpet — Lam

Trembling with eagerness, he devours the ground  
and cannot be held in when he hears the horn — NEB

Quivering with impatience, he eats up the miles;  
when the trumpet sounds, there is no holding him — Jerus

**25. He saith among the trumpets, Ha, ha;  
and he smelleth the battle afar off,  
the thunder of the captains, and the  
shouting.**

At each trumpet blast he shouts 'Hurrah!'

He scents the battle from afar,  
hearing the thundering of chiefs,  
the shouting — Jerus

**26. Doth the hawk fly by thy wisdom, and  
stretch her wings toward the south?**

Is it of thy devising the hawk grows full-fledged, in time to spread her wings for the southward journey — Knox

Is it by your wisdom that the hawk was created and wings his way toward the south — Lam



Hath the hawk by thy wisdom poised  
herself aloft with wings expanded,  
unmoved, surveying the regions of  
the south — Sept

Is it by your wisdom that the hawk  
soars,  
and spreads his wings toward the  
south — RSV

**27. Doth the eagle mount up at thy command, and make her nest on high?**

Or does the vulture fly high at your  
command.

When he sets his nest aloft — AAT

Does your word make the eagle mount  
to nest aloft among the hills — Mof

**28. She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.**

On the cliff she dwelleth, and maketh  
her home.

Upon the point of the cliff, and the  
stronghold — ASV

On the rock he dwells and makes his  
home  
in the fastness of the rocky crag  
— RSV

**29. From thence she seeketh the prey, and her eyes behold afar off.**

from which she watches for prey,  
fixing it with her far-ranging eye  
— Jerus

From thence she spieth out with her  
eyes for food;

Her eyes detect the prey afar off  
— Sprl

**30. Her young ones also suck up blood: and where the slain are, there is she.**

She feeds her young on blood:  
wherever men fall dying, there she  
is — Jerus

Blood-thirsty her brood, and where the  
carcass waits, waits she — Knox

His brood gorge themselves with blood,  
And wherever the slain are, there  
are they" — AAT

## CHAPTER 40

**1. Moreover the LORD answered Job, and said,**

Then Yahweh turned to Job, and he  
said: — Jerus

**2. Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it.**

Will the faultfinder contend with the  
Almighty? He, who would reprove  
God, let him answer — Ber

"Shall a faultfinder contend with the  
Almighty?

He who argues with God, let him  
answer it — RSV

Is Shaddai's opponent willing to give  
in?

Has God's critic thought up an  
answer? — Jerus

Do you still want to argue with the  
Almighty? Or will you yield? Do  
you — God's critic — have the  
answers? — Tay

**3. Then Job answered the LORD and said, Job replied to Yahweh: — Jerus**

**4. Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.**

Behold, I am of small account: what  
shall I answer thee?

I lay my hand upon my mouth — ASV

Behold, I am insignificant; what can I  
answer thee?

I put my hand over my mouth — AAT  
I am nothing — how could I ever find  
the answers? I lay my hand upon my  
mouth in silence — Tay

My words have been frivolous: what  
can I reply?

I had better lay my fingers on my  
lips — Jerus

**5. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.**

I have spoken once . . . I will not speak  
again;

more than once . . . I will add  
nothing — Jerus

I have spoken once, and I will not  
reply;

Yea, twice; but not again — AAT

I have said too much already — Tay

**6. Then answered the LORD unto Job out of the whirlwind, and said,**

Yahweh gave Job his answer from the  
heart of the tempest. He said: —  
Jerus

And once more, from the midst of a  
whirlwind, the Lord gave Job his  
answer: — Knox

**7. Gird up thy loins now like a man:**

**I will demand of thee, and declare thou unto me.**

Brace yourself like a fighter,  
now it is my turn to ask questions  
and yours to inform me — Jerus  
Stand up like a man and brace yourself  
for battle. Let me ask you a  
question, and give me the answer  
— Tay

**8. Wilt thou also disannul my judgment?  
wilt thou condemn me, that thou  
mayest be righteous?**

Will you discredit My justice? Will you  
condemn Me and claim that you are  
righteous — Ber

Do you really want to reverse my  
judgement,  
and put me in the wrong to put your-  
self in the right — Jerus

Will you even make my right of no  
value? Will you say that I am wrong  
in order to make clear that you are  
right — Bas

Dare you deny that I am just  
or put me in the wrong that you  
may be right — NEB

**9. Hast thou an arm like God? or canst  
thou thunder with a voice like him?**

Has your arm the strength of God's,  
can your voice thunder as loud —  
Jerus

why then, let us see thee shew strength  
like the strength of God, let us hear  
thee thunder as God thunders. —  
Knox

Are you as strong as God, and can you  
shout as loudly as he — Tay

**10. Deck thyself now with majesty and  
excellency; and array thyself with glory  
and beauty.**

Deck thyself now with grandeur, and  
majesty,  
And array thyself in splendor and  
beauty — ABPS

Put on the ornaments of your pride;  
be clothed with glory and pride —  
Bas

All right then, put on your robes of  
state, your majesty and splendor —  
Tay

**11. Cast abroad the rage of thy wrath:  
and behold every one that is proud,  
and abase him.**

Send out the floods of thy wrath;  
And behold all that is high, and  
abase it — ABPS

Pour forth the overflowings of thine  
anger: and look upon every one that  
is proud, and abase him — RV

Scatter the proud in that indignation  
of thine, with thy frown abase the  
tyrant — Knox

Pour out thy transports of anger,  
And look on everyone who is high,  
and lay him low — Rhm

Let the spate of your anger flow free:  
humiliate the haughty at a glance!  
— Jerus

**12. Look on everyone that is proud, and  
bring him low; and tread down the  
wicked in their place.**

Look at everything that is haughty,  
and throw it down: crush the wicked  
where they stand — Ber

here is an oppressor for thee to thwart:  
here is one that defies thee, crush  
him! — Knox

lay all the lofty low,  
and crush the wicked on the spot  
— Mof

Regard every haughty one, and lay  
him low,

And stamp the wicked to pieces  
under foot — Sprl

**13. Hide them in the dust together; and  
bind their faces in secret.**

Bury the lot of them in the ground,  
shut them, silent-faced, in the dun-  
geon — Jerus

Knock them into the dust, stone-faced  
in death — Tay

Hide them in the dust together;  
Bind their faces in the hidden place  
— ASV

Hide them all in the dust together;  
bind their faces in the world below  
— RSV

Hide them in the dust together;  
Bandage their faces for the sepulchre  
— Sprl

**14. Then will I also confess unto thee that  
thine own right hand can save thee.**

I myself will be the first to ac-  
knowledge  
that your own right hand can assure  
your triumph — Jerus

then I will acknowledge thee for one  
whose strength can bring him victory  
— Knox

**15. Behold now behemoth, which I made  
with thee; he eateth grass as an ox.**

Behold now the river-ox, which I have made with thee;

He eats grass like the herd — ABPS  
Look at the hippopotamus. I made him, as I made you; he eats grass like cattle — Ber

Here is Behemoth, my creature as thou art, fed on the same grass the oxen eat — Knox

Now think of Behemoth;  
he eats greenstuff like the ox — Jerus

Consider the chief of beasts, the crocodile,  
who devours cattle as if they were grass — NEB

- 16. Lo now, his strength is in his loins, and his force is in the navel of his belly.**  
yet what strength in his loins, what lustihood in the navel of his belly!  
— Knox

Look at the strength of his thighs,  
and the stout muscles of his belly — Mof

Look at the strength in his loins and his force in the muscles of his body — Ber

But what strength he has in his loins, what power in his stomach muscles!  
— Jerus

See now, his strength is in his loins, And his virility in the navel of his belly — Sprl

- 17. He moveth his tail like a cedar: the sinews of his stones are wrapped together.**

His tail is as stiff as a cedar,  
the sinews of his thighs are tightly knit — Jerus

He bends his tail like a cedar;  
The sinews of his thighs are knit together — ABPS

He moves his tail like a cedar tree; the tendons of his thighs are twisted together [like a rope] — Amp

He carries his tail like a cedar;  
the sinews of his thighs are like cables — NAB

- 18. His bones are as strong pieces of brass; his bones are like bars of iron.**

His bones are pipes of bronze;  
His bones are as bars of iron — ABPS

His bones are barrels of bronze,  
His frame is like hammered bars of iron — Rhm

His vertebrae are bronze tubing,

his bones as hard as hammered iron — Jerus

bones like pipes of bronze, gristle like plates of steel! — Knox

His bones are tubes of bronze,  
his ribs like iron bars — Mof

- 19. He is the chief of the ways of God: he that made him can make his sword to approach unto him.**

He is the masterpiece of all God's work,  
but his Maker threatened him with the sword — Jerus

[The hippopotamus] is the first [in magnitude and power] of the works of God [in animal life]; only He Who made him provides him with his [sword-like tusks, or God Who made him, alone can bring near His sword to master him] — Amp

How ferocious he is among all God's creation, so let whoever hopes to master him bring a sharp sword!

— Tay

He is the chief of God's works,  
made to be tyrant over his peers — NEB

- 20. Surely the mountains bring him forth food, where all the beasts of the field play.**

forbidding him the mountain regions where all the wild beasts have their playground — Jerus

The rivers furnish him with food;  
wild animals are all amazed at him — Mof

The mountains offer their best food to him — the other wild animals on which he preys — Tay  
for he takes the cattle of the hills for his prey  
and in his jaws he crushes all wild beasts — NEB

- 21. He lieth under the shady trees, in the covert of the reed, and ferns.**

He takes his rest under the trees of the river and in the pool, under the shade of the water-plants — Bas

Under the lotus plants he lies,  
in the covert of the reeds and in the marsh — RSV

They go to rest under trees of every sort, by the papyrus, the reed and the bulrush — Sept

- 22. The shady trees cover him with their**

shadow; the willows of the brook  
compass him about.

The leaves of the lotus give him shade,  
the willows by the stream shelter  
him — Jerus

- 23. Behold, he drinketh up a river, and  
hasteth not: he trusteth that he can  
draw up Jordan into his mouth.**

Lo the stream swells, he startles not:  
Is fearless, though Jordan rush forth  
to his mouth — ABPS

Behold if a river is violent and over-  
flows, he does not tremble, he is  
confident though a Jordan swells and  
rushes against his mouth — Amp

Should the river overflow on him, why  
should he worry?

A Jordan could pour down his throat  
without his caring — Jerus

The flooded river he drinks uncon-  
cerned; Jordan itself would have no  
terrors for that gaping mouth —  
Knox

He is not disturbed by raging rivers,  
not even when the swelling Jordan  
rushes down upon him — Tay

- 24. He taketh it with his eyes: his nose  
pierceth through snares.**

Shall any take him when he is on the  
watch, or pierce through his nose  
with a snare? — ASV

Can one seize him by his eyes?

Can one pierce his nose with traps?  
— AAT

No one can catch him off guard or put  
a ring in his nose and lead him  
away — Tay

## CHAPTER 41

- 1. Canst thou draw out leviathan with a  
hook? or his tongue with a cord which  
thou lettest down?**

Wilt thou draw out the crocodile with  
a hook,

And press down his tongue with a  
cord — ABPS

Or Leviathan, wilt thou find a hook  
that will draw him to land, a line  
that will hold his tongue fast —  
Knox

Can you draw up the crocodile with a  
fish-hook,  
Or can you press down his tongue  
with a cord — AAT

Leviathan, too! Can you catch him  
with a fish-hook  
or run a line round his tongue —  
Jerus

Canst thou draw out Dragon with a  
hook, or put a bandage round his  
nostrils — Sept

- 2. Canst thou put an hook into his nose?**

Wilt thou put a rush-cord in his nose  
— ABPS

Can you put a rush line through his  
gills — Ber

Can you put a ring through his nose  
— Jerus

Canst thou ring him — Knox

Or canst thou fasten a ring in his  
snout — Sept

or bore his jaw through with a thorn?

Or pierce his jaw through with a hook?  
— ASV

or pierce his jaw with a clasp? — Knox  
or bore his lip for a jewel? — Sept  
Or puncture his cheek through with  
the barb? — Sprl

- 3. Will he make many supplications unto  
thee? will he speak soft words unto  
thee?**

Will he plead and plead with you,  
will he coax you with smooth words  
— Jerus

Will he importune thee with entreaties,  
or cajole thee with blandishments —  
Knox

Will he beg you to desist or try to  
flatter you from your intentions —  
Tay

Will he make repeated requests of you?  
Will he use friendly words in ad-  
dressing you? — Ber

Will he make many supplications to  
you? Or will he speak flattering  
words to you? — Lam

- 4. Will he make a covenant with thee?  
wilt thou take him for a servant for  
ever?**

Will he make a bargain with you, that  
you should take him as your servant  
for life — Ber

Will he come to terms with you,  
always be at your service — Mof

Will he agree to let you make him

your slave for life — Tay  
 Will he make a covenant with you?  
 Or will you count him as a servant  
 for ever — Lam

**5. Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens?**

Will you make a pet of him, like a bird,  
 keep him on a lead to amuse your  
 maids — Jerus

Wilt thou make a plaything of him,  
 as if he were a tame bird, chain him  
 up to make sport for thy maid-  
 servants — Knox

Can you make a pet of him like a bird,  
 or give him to your little girls to  
 play with — Tay

**6. Shall the companions make a banquet of him? shall they part him among the merchants?**

Will the bands of fisherman make  
 traffic of him?

Will they part him among the mer-  
 chants — ASV

Is he to be sold by the fishing-guild  
 and then retailed by merchants —  
 Jerus

Will fishermen make a meal of him?

Will traders cut him up — Mof  
 will fishermen traders bargain over  
 him, apportioning him among the  
 merchants — Ber

**7. Canst thou fill his skin with barbed irons? or his head with fish spears?**

Wilt thou fill his skin with darts,  
 And his head with fish spears — ABPS

Can you fill his skin with harpoons?  
 Or his head with fishing spears —  
 Amp

Riddle his hide with darts?

Prod his head with a harpoon? —  
 Jerus

**8. Lay thine hand upon him, remember the battle, do no more.**

Only put your hand on him and see  
 what a fight you will have; you will  
 not do it again! — Bas

You have only to lay a finger on him  
 never to forget the struggle or risk  
 it again! — Jerus

Just lay a hand on him!—just once! —  
 you will not forget the fray! — Mof  
 Lay thy hand upon him!

Of battle thou shalt think no more  
 — ABPS

**9. Behold, the hope of him is in vain:**

**shall not one be cast down even at the sight of him?**

Truly, the hope of his attacker is false;  
 he is overcome even on seeing him!  
 — Bas

The man who hopes to master him will  
 be disillusioned; at the sight of him  
 a person is paralyzed! — Ber

All hopes of seizing him are vain;  
 the very sight of him dismays — Mof

Behold, the expectation of snaring  
 him would be in vain;

Doth not even the sight of him dispel  
 it? — Sprl

No, it's useless to try to capture him.  
 It is frightening even to think about  
 it! — Tay

**10. None is so fierce that dare stir him up: who then is able to stand before me?**

No one is foolhardy enough to stir  
 him up; who then is he who can  
 stand before Me — Ber

When roused, he grows ferocious,  
 no one can face him in a fight. —  
 Jerus

No one is bold enough to stir him up:  
 what man could face him — Mof

None are so courageous that they dare  
 stir him up:

Who then is he that would array  
 himself against Me? — Sprl

**11. Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine.**

Who has first given unto me that I  
 should repay him?

Whatsoever is under the whole  
 heaven is mine — ASV

Who could attack him with success?  
 None, none beneath the sky — Mof

nor can any deserve my thanks by  
 lending me the aid I lacked; nothing  
 on earth but is at my disposal —  
 Knox

**12. I will not conceal his parts, nor his power, nor his comely proportion.**

I will not be silent concerning his  
 limbs, his mighty strength, and his  
 artistic portions — Ber

Next I will talk of his limbs  
 and describe his matchless strength  
 — Jerus

I will not keep silence concerning his  
 limbs,  
 or his mighty strength, or his goodly  
 frame — RSV

**13. Who can discover the face of his garment? or who can come to him with his double bridle?**

Who has uncovered the face of his garment?

His double jaws, who enters in — ABPS

Who can strip off his outer garment?

Who shall come within his jaws — ASV

Who has ever stripped off his thick coat of mail, or pierced his impenetrable scales — Ber

Who can strip off his outer garment?

Who can penetrate his double coat of mail — RSV

**14. Who can open the doors of his face? his teeth are terrible round about.**

Who can open the doors of his face? round about his teeth is terror — RV

Who dare open the gates of his mouth? Terror dwells in those rows of teeth! — Jerus

**15. His scales are his pride, shut up together as with a close seal.**

His back is shingled with scales, as closely fitted together as a tight seal — Ber

His back is like a row of shields, sealed with a seal of stone — Jerus  
The body of him is like shields of cast metal, scale pressing on scale — Knox

**16. One is so near to another, that no air can come between them.**

touching each other so close that not a breath could pass between — Jerus

so close to one another as to leave no vent between — Knox

**17. They are joined one to another, they stick together, that they cannot be sundered.**

They clasp one another, joined so closely that they cannot be separated — Ber

sticking to one another to make an indivisible whole — Jerus

so well joined that nothing will part them — Knox

**18. By his sneezings a light doth shine, and his eyes are like the eyelids of the morning.**

His sneezings flash forth light,

And his eyes are like the eyelids of the morning — ASV

Let him but sneeze, the fire flashes out; let him open his eyes, it is like the glimmer of dawn — Knox

His sneezings sparkle light; his eyes are like the rays of morning — Ber

His sneezing sends out sprays of light, and his eyes gleam like the shimmer of dawn — NEB

**19. Out of his mouth go burning lamps, and sparks of fire leap out.**

From his mouth go flames,

And sparks of fire escape — ABPS  
flames come from his jaws, bright as a burning torch, — Knox

**20. Out of his nostrils goeth smoke, as out of a seething pot or caldron.**

From his nostrils goes forth smoke, Like a kettle with kindled reeds — ABPS

His nostrils belch smoke like a cauldron boiling on the fire — Jerus

smoke from his nostrils, thick as the fumes of a seething pot; — Knox  
Out of his mouth go forth firebrands: sparks of fire leap forth — NAB

**21. His breath kindleth coals, and a flame goeth out of his mouth.**

his very breath will set coals aflame, such fire issues from that mouth — Knox

**22. In his neck remaineth strength, and sorrow is turned into joy before him.**

Such strength dwells in his neck that panic moves before him — Ber

In his neck abides strength, And terror dances before him — ABPS

Strength has made a home in his neck, fear leaps before him as he goes — Jerus

**23. The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.**

The folds of his flesh close in on each other, firmly and immovably cast upon him — Ber

Firm-set are the folds of his flesh, unyielding though a thunder-bolt should strike them — Knox

The dewlaps of his flesh cleave together, Hardened upon him they cannot be moved — Rhm

- 24. His heart is as firm as a stone: yea, as hard as a piece of the nether millstone.**  
His heart is as hard as a rock; solid as a nether millstone — Ber  
firm-set, too, is the heart of him, firm as ever stone was, or smith's anvil — Knox  
His heart is as hard as a rock unyielding as a millstone — Jerus
- 25. When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.**  
When he stands up, the waves themselves take fright,  
the billows of the sea retreat — Jerus  
Rises he up, angels themselves are afraid and take sanctuary in their dread — Knox  
When he comes up, strong men are terrified,  
scared by the swirl in the water — Mof  
When he raises himself, strong men take fright,  
bewildered at the lashings of his tail — NEB  
At his rising up the mighty are afraid:  
They lose themselves for terror — ABPS  
When he raises himself up, the mighty are afraid;  
beside themselves with panic — Ber  
When he raises himself up the mighty are afraid;  
at the crashing they are beside themselves — RSV
- 26. The sword of him that layeth at him cannot hold; the spear, the dart, nor the habergeon.**  
If one assail him with the sword, it shall not hold;  
The spear, the dart, and the mail — ABPS  
To hit him with a sword is useless;  
so with a spear, a dart or javelin — Ber  
no sword avails against him,  
no spear, no dart, no shaft — Mof  
As for him that assaileth him, the sword availeth not,  
Spear, dart or coat of mail — Rhm
- 27. He esteemeth iron as straw, and brass as rotten wood.**  
Iron means no more to him than straw,  
nor bronze than rotting wood — Jerus
- he treats a harpoon like a straw,  
a bronze lance is like rotten wood — Mof
- 28. The arrow cannot make him flee: slingstones are turned with him into stubble.**  
The arrow cannot make him flee;  
To him, sling-stones are turned to chaff — ABPS  
Arrows cannot make him flee. Sling-stones are as ineffective as straw — Tay
- 29. Darts are counted as stubble: he laugheth at the shaking of a spear.**  
Clubs are counted as stubble:  
He laugheth at the rustling of the javelin — ASV  
bludgeons are mere bulrushes, and whizzing javelins he derides — Mof  
The bludgeon is reckoned as but chaff,  
And he laughs at the whiz of the lance — AAT  
to him a club is a mere reed,  
and he laughs at the swish of the sabre — NEB
- 30. Sharp stones are under him: he spreadeth sharp pointed things upon the mire.**  
His underparts are like sharp pieces of broken pottery; he spreads [grooves like] a threshing sledge upon the mire — Amp  
He has sharp potsherds underneath,  
and moves across the slime like a harrow — Jerus  
His lower parts are like sharp potsherds;  
He prints a threshing-sledge upon the mud — AAT
- 31. He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.**  
He churns the depths into a seething cauldron,  
he makes the sea fume like a scent burner — Jerus  
He makes the water boil and foam,  
churning the deep like unguents in a pot — Mof  
He makes the deep water boil like a cauldron,  
he whips up the lake like ointment in a mixing bowl — NEB
- 32. He maketh a path to shine after him: one would think the deep to be hoary.**  
Behind him he makes a glistening path:

One would think the deep hoar with  
age — ABPS  
Behind him he leaves a glittering  
wake —  
a white fleece seems to float on the  
deeps — Jerus  
He leaves a shining wake of froth  
behind him. One would think the  
sea were made of frost! — Tay  
**33. Upon earth there is not his like, who  
is made without fear.**  
On earth there is not his equal, a  
creature devoid of fear! — Ber

**34. He beholdeth all high things:**

He looks all mighty [beasts of prey]  
in the face [without terror] — Amp  
He looks the haughtiest in the eye —  
Jerus  
**he is a king over all the children of  
pride.**  
He is king over all the proud beasts  
— JPS  
Over all the pride of earth he reigns  
supreme — Knox  
Of all the beasts, he is the proudest  
— monarch of all he sees — Tay

## CHAPTER 42

**1. Then Job answered the LORD, and said,**  
This was the answer Job gave to  
Yahweh: — Jerus

**2. I know that thou canst do every thing,  
and that no thought can be withholden  
from thee.**

I know that thou canst do all things.  
And that no purpose of thine can  
be restrained — ASV

I know that you are all-powerful:  
what you conceive, you can perform  
— Jerus

I admit thou canst do anything,  
that nothing is too hard for thee  
— Mof

I know that you can do anything and  
that no one can stop you — Tay

**3. Who is he that hideth counsel without  
knowledge? therefore have I uttered  
that I understood not; things too won-  
derful for me, which I knew not.**

I am the man who obscured your de-  
signs with my empty-headed words.  
I have been holding forth on matters  
I cannot understand,  
on marvels beyond me and my  
knowledge — Jerus

Here indeed is one that clouds over  
the truth with his ignorance! I have  
spoken as fools speak, of things far  
beyond my ken — Knox

I thoughtlessly obscured the issues;  
I spoke without intelligence,  
of wonders beyond my ken — Mof

You ask who it is who has so foolishly  
denied your providence. It is I. I  
was talking about things I knew  
nothing about and did not under-  
stand — Tay

**4. Hear, I beseech thee, and I will speak;  
I will demand of thee, and declare  
thou unto me.**

(Listen, I have more to say,  
now it is my turn to ask questions  
and yours to inform me.) — Jerus  
Henceforth it is my turn to speak, thine  
to listen; my turn to ask questions,  
thine to impart knowledge! — Knox  
[You said.] 'Listen and I will speak!  
Let me put the question to you! See  
if you can answer them!' — Tay

**5. I have heard of thee by the hearing  
of the ear: but now mine eye seeth thee.**

**6. Wherefore I abhor myself, and repent  
in dust and ashes.**

... and in sorrow I take my seat in the  
dust — Bas

... Wherefore I abhor my words, and  
repent, seeing I am dust and ashes  
— JPS

I knew you then only by hearsay:  
but now having seen you with my  
eyes,  
I retract all I have said,  
and in dust and ashes I repent —  
Jerus

[But now I say.] 'I had heard about you  
before, but now I have seen you,  
and I loathe myself and repent in  
dust and ashes.' — Tay

**7. And it was so, that after the LORD had  
spoken these words unto Job, the LORD  
said to Eliphaz the Temanite,  
My wrath is kindled against thee, and  
against thy two friends: for ye have  
not spoken of me the thing that is right,  
as my servant Job hath.**



My indignation is kindled against you and against your two friends; for you have not, as My servant Job, spoken the truth about Me — Ber  
 You have earned my displeasure, thou and these two friends of thine, by speaking amiss of me as my servant Job never did — Knox

8. **Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you:**

**for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.**

for I will accept his plea that I deal not with you according to your misdemeanor; for you have not spoken the truth about Me, as My servant Job has — Ber

and for his sake your folly shall be pardoned, that spoke amiss of me when he spoke the truth — Knox  
 out of regard for him, I will not wreak destruction upon you for your impiety — Mof

9. **So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job.**

... and the Lord had regard for Job — Ber

... and Yahweh listened to Job with favour — Jerus

... For Job's sake the Lord pardoned them — Knox

10. **And the LORD turned the captivity of Job, when he prayed for his friends; also the LORD gave Job twice as much as he had before.**

And the Lord made up to Job for all his losses after he had made prayer for his friends ... — Bas

The Lord gave a turn to the fortune of Job when he interceded for his friends ... — Ber

Yahweh restored Job's fortunes, because he had prayed for his friends. More than that, Yahweh gave him double what he had before — Jerus  
 and, as he prayed for these friends of his, the Lord relented at the sight of his penitence. So he gave back to

Job twice over all that he had lost — Knox

11. **Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him:**

And all his brothers and all his sisters and all his friends of former times came to see him and sat down at table with him. They showed him every sympathy, and comforted him for all the evils Yahweh had inflicted on him — Jerus

... and sat down as guests in his house, and made great ado bemoaning all the afflictions the Lord had sent him — Knox

**every man also gave him a piece of money, and every one an earring of gold.**

And everyone presented him with a lamb and a quarter of a drachm of gold bullion — Sept

Each of them gave him a silver coin, and each a gold ring — Jerus

12. **So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.**

Yahweh blessed Job's new fortune even more than his first one. He came to own ... — Jerus

A richer man the Lord made Job now than ever he had been in the old days ... — Knox

13. **He had also seven sons and three daughters.**

14. **And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Kerenhappuch.**

his first daughter he called 'Turtledove', the second 'Cassia', and the third 'Mascara' — Jerus

... Ringdove, Cassia, and Applescent — Mof

the first he called Fair as the Day, and the second Sweet as Cassia, and the third Dark Eyelids — Knox

15. **And in all the land were no women found so fair as the daughters of Job:**

throughout the land there were no  
women as beautiful as the daughters  
of Job — Jerus

**and their father gave them inheritance  
among their brethren.**

... had them inherit on a par with their  
brothers — Ber

... gave them inheritance rights like  
their brothers — Jerus

... put them into his will along with  
their brothers — Tay

**16. After this lived Job an hundred and  
forty years, and saw his sons, and his  
sons' sons, even four generations.**

**17. So Job died, being old and full of days.**

Job died, an old man, after a full life  
— Ber

so he died at last as old men die, that  
have taken their full toll of the years  
— Knox

So Job died old and satisfied with days  
— Rhm

# PSALMS BOOK I

## PSALM 1

### 1. Blessed is the man that walketh not in the counsel of the ungodly,

Happy the man who never goes by  
the advice of the ungodly — Mof

How happy the man

Who hath not walked in the  
counsel of the lawless — Rhm

O the blessedness of the man.

Who walketh not in the counsel  
of the wicked — DeW

Oh, the joys of the man who walks  
not after the advice of the wicked  
— Ber

Happy is the man

who does not take the wicked for  
his guide — NEB

**nor standeth in the way of sinners,**

who does not loiter in the way taken  
by sinners — Har

nor walk the road that sinners tread  
— NEB

**nor sitteth in the seat of the scornful.**

Nor sits in the seat of scoffers — ABPS  
nor joins the company of scoffers —

Mof

nor sits in the company of mockers  
— Lam

nor sits in the company of the in-  
solent — NAB

### 2. But his delight is in the law of the LORD;

But his delight is in the law of Jeho-  
vah — ASV

but finds his joy in the Eternal's law  
— Mof

but finds his pleasure in the Law of  
Yahweh — Jerus

But whose greatest pleasure is in the  
law of the Lord — Har

**and in his law doth he meditate day  
and night.**

And in his law doth he talk with  
himself day and night — Rhm

so that day and night he recites this  
law to himself — Har

And in his law does he study day and  
night — AAT

poring over it day and night — Mof

### 3. And he shall be like a tree planted by the rivers of water,

So he becometh

Like a tree planted by the water-  
courses — DeW

He stands firm as a tree planted by  
running water — Knox

**that bringeth forth his fruit in his  
season;**

Which shall produce its fruit at the  
proper season — Sprl

and its fruit shall not fall untimely  
— Sept

**his leaf also shall not wither;**

and its leaf withereth not — DeW

and whose leaves never fade — NAB  
**and whatsoever he doeth shall**

**prosper.**

And whatever it bears comes to  
maturity — AAT

and whatsoever he begins he accom-  
plishes — Lam

success attends all he does — Jerus  
In all that he does, he prospers — RSV

and he will do well in all his under-  
takings — Bas

### 4. The ungodly are not so:

Not so the ungodly! — Mof

Not so the lawless — Rhm

Not so are the wicked — ABPS

It is nothing like this with the wicked,  
nothing like this! — Jerus

**but are like the chaff which the wind  
driveth away.**

But they are like chaff, which the  
wind scattereth — DeW

No, they are like chaff swept away  
by the wind — Mof

But they are like the chaff [worthless,  
dead, without substance] which the  
wind drives away — Amp

### 5. Therefore the ungodly shall not stand in the judgment,

For this cause shall the lawless not  
stand in the judgment — Rhm

So then the wicked will have no  
permanent status when judgment

is meted out — Har

when judgments come, the ungodly  
shall not stand — Mof

**nor sinners in the congregation of the  
righteous.**

Nor sinners in the assembly of the  
righteous — Rhm

nor shall the sinful last in the com-  
munity of the just — Mof

sinners will have no part in the re-  
union of the just — Knox

and the evil-doers will have no place  
among the upright — Bas  
there will be no sinners where the  
righteous assemble — Har

**6. For the LORD knoweth the way of the righteous:**

For Jehovah knoweth . . . — ASV  
For Yahweh doth acknowledge . . .  
— Rhm  
For the LORD regardeth . . . — JPS  
The Eternal cares for the life of the  
just — Mof  
For the Lord watches over the way of  
the just — NAB

They walk, the just, under the Lord's  
protection — Knox

**but the way of the ungodly shall perish.**  
But the way of the lawless shall van-  
ish — Rhm

but the way of the wicked vanishes  
— NAB

the path of the wicked, how soon is  
it lost to the sight! — Knox

but the way of the wicked is doomed  
— Jerus

but the way of the ungodly shall end  
in ruin — Ber

## PSALM 2

**1. Why do the heathen rage,**

Why do the nations rage — ASV  
Why do the Gentiles rage — Lam  
Why are the heathen in tumult — DeW  
Wherefore have nations assembled in  
tumult — Rhm  
Why are the nations in an uproar —  
JPS  
Why are the nations in turmoil — NEB  
What means this turmoil among the  
nations — Knox  
Why this uproar among the nations —  
Jerus

Why do the nations conspire — RSV  
**and the people imagine a vain thing?**  
And the peoples plot in vain — AAT  
and the peoples devise an empty scheme  
— Ber

and the peoples utter folly — NAB  
Why do the peoples cherish vain  
dreams — Knox  
Why do the peoples hatch their futile  
plots — NEB  
Why this impotent muttering of pagans  
— Jerus

**2. The kings of the earth set themselves,**

Kings of the earth take their stand —  
DeW  
The kings of the earth stand ready —  
NEB  
See how the kings of the earth stand  
in array — Knox  
The kings of the earth rise up — NAB  
kings on earth rising in revolt — Jerus  
**and the rulers take counsel together,**  
And grave men have met by appoint-  
ment together — Rhm  
and the princes conspire together —  
NAB  
princes plotting — Jerus

**against the LORD, and against his  
anointed, saying,**

Against Yahweh  
And against his Anointed One  
[saying] — Rhm  
against Yahweh and his Anointed —  
Jerus  
against the Eternal and his chosen  
one,  
crying — Mof  
Against JEHOVAH, and against His  
Messiah, saying — Sprl  
against the Lord, and against the King  
he has anointed, crying — Knox  
against the Lord, and against the king  
of his selection, saying — Bas

**3. Let us break their bands asunder,**

Let us burst their fetters — DeW  
Let us break away from their bondage  
— Knox  
Let us tear their restraining bands  
apart — Ber  
Now let us break their fetters! — Jerus  
**and cast away their cords from us.**  
And cast from us their bonds! — DeW  
and fling off their control — Mof  
and fling off their restraints — Har  
and let us cast their shackles from us  
— Ber  
and cast their cords [of control] from  
us — Amp  
now let us throw off their yoke! —  
Jerus

**4. He that sitteth in the heavens shall  
laugh:**

He who dwelleth in heaven will laugh  
them to scorn — Sept  
He who dwells in heaven is laughing  
at their threats — Knox

The Enthroned in high heaven laughs  
— DeW

The One whose throne is in heaven sits  
laughing — Jerus

**the LORD shall have them in derision.**  
the Lord will treat them with derision  
— Sept

My Lord will mock at them — Rhm  
The Lord makes sport of them — AAT

**5. Then shall he speak unto them in his wrath,**

and at last, in his displeasure, he will  
speak out — Knox

Then angrily he addresses them —  
Jerus

Then He speaks to them in His indig-  
nation — Ber

then he rebukes them in anger — NEB  
**and vex them in his sore displeasure.**

And will confound them in his hot  
displeasure — ABPS

in a rage he strikes them with panic  
— Jerus

And in His fury will terrify them,  
saying — Sprl

**6. Yet have I set my king upon my holy hill of Zion.**

Yet I have installed my king, — On  
Zion my holy mountain — Rhm

Yet it is I that have anointed my king,  
On Zion, my holy mount — ABPS

Truly it is I that have established My  
king

Upon Zion, My holy mountain —  
JPS

Of me he says, 'I have enthroned my  
king

on Zion my holy mountain' — NEB  
Here, on mount Sion, my sanctuary,

I enthrone a king of my own choice  
— Knox

**7. I will declare the decree:**

I will tell of the decree of the LORD  
— RSV

I will repeat the LORD's decree —  
NEB

Let me tell the Eternal's message —  
Mof

Let me proclaim Yahweh's decree —  
Jerus

**the LORD hath said unto me, Thou art  
my Son;**

Jehovah said unto me, Thou art my  
son — ASV

He said to me, "You are my son —  
RSV

You are now my son — Mof

**this day have I begotten thee.**

this day am I your father — Mof  
today I have become your father —  
Jerus

**8. Ask of me, and I shall give thee the  
heaven for thine inheritance,**

Ask of me what you will:

I will give you nations as your  
inheritance — NEB

ask, and I make you master of pagans  
— Mof

**and the uttermost parts of the earth  
for thy possession.**

and the remote places of the earth  
for Your property — Har

the very ends of the world for thy  
domain — Knox

lord over all to the ends of the earth  
— Mof

**9. Thou shalt break them with a rod of  
iron;**

You will shatter them with an iron  
shaft — Har

Thou shalt shepherd them with a  
sceptre of iron — Rhm

Thou shalt herd them like sheep with  
a crook of iron — Knox

Thou shalt rule them with a rod of  
iron — Sept

**thou shalt dash them in pieces like a  
potter's vessel.**

As a potter's vessel shalt thou shatter  
them! — DeW

you shall shatter them like a clay pot'  
— NEB

and toss them aside like potters' earth-  
enware — Har

**10. Be wise now therefore, O ye kings:**

Now therefore, O kings, act wisely —  
Ber

Now therefore ye kings shew your  
prudence — Rhm

Be cautious, therefore, O kings — AAT  
And now, O kings, give heed — NAB

**be instructed, ye judges of the earth.**  
Be admonished ye judges of earth —  
Rhm

Be warned, ye judges of the earth —  
ABPS

Take warning, O rulers of the earth  
— AAT

learn your lesson, ye that rule the  
world — Knox

follow this advice, those of you who  
rule on earth — Har

**11. Serve the LORD with fear,**

Serve Jehovah with fear — ASV

Serve Yahweh with reverence — Rhm  
worship the Eternal reverently — Mof  
**and rejoice with trembling.**

And exult with trembling awe — Sprl  
rejoice and be in high spirits, with  
trembling [lest you displease him]

— Amp  
and rejoice before him: with trembling  
— NAB<sup>1</sup>

**12. Kiss the Son, lest he be angry, and ye perish from the way,**

Kiss the chosen one.

Lest he be angry and you perish  
in the way — AAT

do homage to him truly, lest he be  
angry and you end in ruin — Mof  
Kiss the rod, do not brave his anger  
and go astray from the sure path  
— Knox

Bow to the ground before Him  
lest He become angry and you  
perish through your indiscretions  
— Har  
pay homage to him.

Lest he be angry and you perish  
from the way — NAB

**when his wrath is kindled but a little.**  
when his anger blazes suddenly — NAB  
For his wrath will soon be kindled —  
ASV

For quickly will his anger burn —  
ABPS

for his anger quickly flames — Mof  
for His displeasure is quickly provoked  
— Har

When the fire of his vengeance blazes  
out suddenly<sup>2</sup> — Knox

**Blessed are all they that put their trust in him.**

O the blessedness of all that take  
refuge in Him! — DeW

How happy are all who seek refuge in  
him! — Rhm

happy are they who find their refuge  
in him — Knox

But, oh, the joy of all who take refuge  
in Him! — Ber

PSALM 3

**A Psalm of David, when he fled from Absalom his son.**

**1. LORD, how are they increased that trouble me!**

Jehovah, how are mine adversaries  
increased — ASV

LORD, how my enemies have multi-  
plied — NEB

Jehovah, how many are my foes —  
ABPS

Yahweh, more and more are turning  
against me — Jerus

**many are they that rise up against me.**  
Multitudes are rising against me —  
Rhm

How many are rising against me! —  
DeW

there are many rising to challenge me  
— Har

more and more rebelling against me  
— Jerus

**2. Many there be which say of my soul,**  
Many say respecting my life — Sept

How many are saying of my soul —  
DeW

People without number are saying of  
me — Har

more and more saying about me —  
Jerus

**There is no help for him in God.**

There is no help for him in his God  
— PBV

There is no salvation for him in God  
— ABPS

In this God of his he hath no safety  
— Sept

His God cannot save him now — Knox  
God can do nothing to help him — Har

God will not bring him victory — NEB  
**Selah.**

(Pause.) — ABPS

Selah [pause, and calmly think of that]!  
Amp

**3. But thou, O LORD, art a shield for me;**  
But thou, O Jehovah, art a shield about  
me — ASV

But thou, O Lord, art my protector —  
Sept

But thou, O LORD, art my defender  
— PBV

Yet, Lord, thou art my champion —  
Knox

<sup>1</sup>NAB connects "with trembling" with verse 12. The Hebrew of verses 11b and 12a is uncertain.

<sup>2</sup>Knox begins a new sentence with these words and construes them with the words that follow.

Ah, but thou shieldest me, O thou  
Eternal — Mof  
But your strength, O Lord, is round  
me — Bas  
**my glory, and the lifter up of mine  
head.**  
my glory, my sustainer — Har  
my glory, and my only hope. You  
alone can lift my head, now bowed  
in shame — Tay  
thou art my glory, and thou dost raise  
my head high — NEB

**4. I cried unto the LORD with my voice,**

I cry unto Jehovah with my voice —  
ASV  
I have but to cry out to the Lord —  
Knox  
Loudly I cry to Yahweh — Jerus  
**and he heard me out of his holy hill.**  
**Selah.**  
And he answereth me . . . — ASV  
And he hears me from his holy mount.  
(Pause.) — ABPS  
and my voice reaches his mountain  
sanctuary, and there finds hearing  
— Knox

**5. I laid me down and slept;**

I lie down and sleep — AAT  
Now I can lie down and go to sleep  
— Jerus  
When I lie down in sleep — NAB  
Safe in God's hand I lay down, and  
slept — Knox  
**I awoke; for the LORD sustained me.**  
I awoke,  
Surely Yahweh sustaineth me! —  
Rhm  
I awoke in safety,  
for JEHOVAH sustained me — Sprl  
I wake again, for the Lord sustains  
me — NAB  
again, I awake, for the Lord upholds  
me — Har  
and then awake, for Yahweh has hold  
of me — Jerus  
I awoke. Because the Lord will protect  
me<sup>3</sup> — Sept

**6. I will not be afraid of ten thousands  
of people,**

I will not be afraid of myriads of  
people — Rhm  
**that have set themselves against me  
round about.**  
Who have arrayed themselves . . . —  
ABPS

That assail me on every side — DeW  
who have resisted me from all sides  
— Har  
posted against me wherever I turn —  
Jerus

**7. Arise, O LORD; save me, O my God:**  
Arise, O LORD!

Deliver me, O my God! — RSV  
Arise, O Jehovah! Help me, O my  
God — DeW  
Arise, O JEHOVAH! rescue me, O my  
God! — Sprl  
Bestir thyself, Lord; my God, save  
me — Knox  
Up, O Eternal, to the rescue! — Mof  
**for thou hast smitten all mine enemies  
upon the cheek bone;**  
Thou dost strike all my foes across the  
face — NEB  
Surely Thou hast smitten all mine  
enemies with a jaw-bone — Sprl  
My enemies thou wilt all disable —  
Mof  
Deal my enemies a decisive blow —  
Har  
**thou hast broken the teeth of the  
ungodly.**  
The teeth of the lawless hast thou  
broken — Rhm  
Thou wilt break the teeth of the wicked  
— AAT  
and the ungodly thou wilt crush — Mof  
the teeth of the wicked you break —  
NAB  
and destroy the rapacious evildoer —  
Har

**8. Salvation belongeth unto the LORD:**

With Jehovah there is salvation! —  
DeW  
'Tis for the Eternal to bring help —  
Mof  
From the Lord all deliverance comes  
— Knox  
Thine is the victory, O LORD — NEB  
**thy blessing is upon thy people.**  
Thy blessing be upon thy people — ASV  
and may thy blessing rest upon thy  
people — NEB  
What joys He gives to all His people  
— Tay  
**Selah.**  
(Pause.) — ABPS

<sup>3</sup>Sept construes "Because the Lord will pro-  
tect me" with verse 6.

## PSALM 4

**To the chief Musician on Neginoth, A Psalm of David.**

For the Chief Musician; on stringed instruments . . . — RV

To the Chief Musician: with stringed instruments. A Melody of David — Rhm

To the director: with harps . . . — AAT

From the Choirmaster's collection. To a string accompaniment . . . — Mof

**1. Hear me when I call, O God of my righteousness:**

When I call, answer thou me, my righteous God! — ABPS

Answer me when I call, O God, maintainer of my right — NEB

O God, my champion, answer my appeal — Mof

**thou hast enlarged me when I was in distress;**

Thou hast set me at large when I was in distress — ASV

Thou who didst set me free when I was in distress — JPS

In my distress Thou gavest me relief — DeW

when I am in trouble, you come to my relief — Jerus

**have mercy upon me, and hear my prayer.**

Be gracious to me and hear my prayer — ABPS

Pity me now, and hear my prayer! — DeW

Shew me favour and hear my prayer — Rhm

**2. O ye sons of men, how long will ye turn my glory into shame?**

. . . how long shall my glory be turned into dishonour — RV

. . . how long will ye blaspheme mine honour — PBV

. . . how long shall my glory be put to shame — JPS

Men, how long will you obscure my glory — Lam

How long, mortal men, shall my honor be defamed — Har

Men of rank, how long will you be dull of heart — NAB

Great ones of the world, will your hearts always be hardened — Knox

**how long will ye love vanity, and seek after leasing?**

. . . and seek after falsehood — RV

How long will you love futility and pursue falsehood — Ber

How long will you love vain words, and seek after lies — RSV

how long will you give your love to foolish things, going after what is false — Bas

will you never cease setting your heart on shadows, following a lie — Knox  
or set your heart on trifles and run after lies — NEB

In that ye love vanity, and seek after falsehood — JPS

**Selah.**

Selah [pause, and calmly think of that]! — Amp

**3. But know that the LORD hath set apart him that is godly for himself:**

But know that the LORD hath set apart the godly man as His own — JPS

But know that the Lord has set apart the redeemed for Himself — Ber

But know that Jehovah has set apart his Beloved — ABPS

Know ye then that Yahweh hath set apart the man of lovingkindness for himself — Rhm

Know that the Lord does wonders for his faithful one — NAB

To the souls he loves, be sure the Lord shews wondrous favour — Knox

Know this, Yahweh works wonders for those he loves — Jerus

**the Lord will hear when I call unto him.**

Jehovah will hear when I call unto him. — ASV

The Eternal listens when I call to him — Mof

**4. Stand in awe, and sin not:**

Tremble ye and sin not! — DeW

Be deeply moved but do not sin — Rhm

Be agitated, but do not sin — Ber

Be angry, but sin not — RSV

Let this challenge you, and stop sinning — Har

Stand before the Lord in awe, and do not sin against Him — Tay

Let there be fear in your hearts, and do no sin — Bas

Be afraid lest ye should sin — Sprl

**commune with your own heart upon your bed, and be still.**

Ponder in your own heart upon your bed and be silent — Rhm

reflect, upon your beds, in silence — NAB



take thought, as you lie awake, in the  
silence of your hearts — Knox  
spend your night in quiet meditation  
— Jerus

Lie quietly upon your bed in silent  
meditation — Tay

**Selah.**

**5. Offer the sacrifices of righteousness,**

Offer righteous sacrifices — AAT

offer true sacrifice — Mof

Offer sacrifice in a right spirit — Jerus  
**and put your trust in the LORD.**

and confide ye in JEHOVAH — Sprl  
and trust the Eternal — Mof

**6. There be many that say, Who will  
shew us any good?**

There are many that say,

Who will show us where good may  
be found — DeW

There are many who say, O that we  
might see some good! — AAT

Many are saying, Who will cause us  
to see good — ABPS

Many say, Oh, that we might see  
better times! — NAB

Multitudes are saying

Who will shew us prosperity — Rhm

Many long for a sight of prosperous  
days — Mof

Many say that God will never help us  
— Tay

**LORD, lift thou up the light of thy  
countenance upon us.**

Lift upon us, O Jehovah!

The light of thy presence — DeW

do thou, then, Lord, shew us the sun-  
shine of thy favour — Knox

Bestow Your good will upon us, Lord  
— Har

Prove them wrong, O Lord, by letting  
the light of your face shine upon us  
— Tay

But the light of thy presence has fled  
from us, O LORD — NEB

**7. Thou hast put gladness in my heart,  
more than in the time that their corn  
and their wine increased.**

Yet in my heart thou hast put more  
happiness than they enjoyed when  
there was corn and wine in plenty  
— NEB

Yes, the gladness you have given me  
is far greater than their joys at  
harvest time as they gaze at their  
bountiful crops — Tay

You put gladness into my heart,  
more than when grain and wine  
abound — NAB

Never did rich harvests of corn and  
wine bring gladness like the glad-  
ness thou puttest into my heart —  
Knox

Yahweh, you have given more joy to  
my heart  
than others ever knew, for all their  
corn and wine — Jerus

**8. I will both lay me down in peace, and  
sleep:**

In peace will I both lay me down and  
sleep — RV

In peace I will lay me down,

And at once will sleep — DeW

As soon as I lie down, I fall peacefully  
asleep — NAB

Even as I lie down, sleep comes, and  
with sleep tranquility — Knox

So quietly I lay me down to sleep —  
Mof

**for thou, LORD, only makest me dwell  
in safety.**

For Thou alone, O JEHOVAH, wilt  
cause me to abide in safety — Sprl  
for you alone, O LORD,

bring security to my dwelling — NAB

for You, Lord, alone afford me a  
secure existence — Har

what need, Lord, of aught but thyself  
to bring me confidence — Knox

For THOU, O Jehovah! when I am  
alone

Makest me to dwell securely —

DeW

for even alone, thanks to thee, I am  
secure — Mof

PSALM 5

**To the chief Musician upon Nehiloth, A  
Psalm of David.**

For the Chief Musician; with the Nehiloth ...  
— RV

To the chief Musician, To the music of  
wind-instruments ... — ABPS

To the director; for the flutes ... — AAT

**1. Give ear to my words, O LORD,**

... O Jehovah — ASV

Ponder my words, O LORD — PBV

**consider my meditation.**

Consider my complaining — ABPS

Heed Thou my moaning — DeW  
 give heed to my groaning — RSV  
 Understand thou my softly murmured  
 prayer — Rhm  
 Attend to my sighing — AAT  
 and hear the murmur of my soul —  
 Mof  
 give thought to my heart-searchings  
 — Bas

**2. Hearken unto the voice of my cry, my King, and my God:**

Hearken to my cry for help.  
 My King and my God! — DeW  
**for unto thee will I pray.**  
 For unto thee do I pray — Rhm  
 for it is to You that I am appealing  
 — Har

**3. My voice shalt thou hear in the morning, O LORD;**

Jehovah, at morning Thou hearest my  
 voice — YLT  
 O LORD, in the morning thou dost  
 hear my voice — RSV  
 oh hear my morning prayer — Mof  
**in the morning will I direct my prayer  
 unto thee, and will look up.**  
 In the morning will I order my prayer  
 unto thee, and will keep watch —  
 ASV  
 in the morning I prepare a sacrifice  
 for thee, and watch — RSV  
 in the morning I prepare for You and  
 expect You — Har  
 In the morning I will lay it before  
 thee and wait — AAT  
 at dawn I bring my plea expectantly  
 before you — NAB  
 early in the morning I lay my petition  
 before thee and await thy pleasure  
 — Knox  
 and at dawn I hold myself in readiness  
 for you,  
 I watch for you — Jerus

**4. For thou art not a God that hath pleasure in wickedness:**

... a God who welcomes wickedness  
 — NEB  
 For not a God finding pleasure in law-  
 lessness art thou — Rhm  
 Because thou art not a God pleased  
 with iniquity — Sept  
 Thou art no God to take delight in  
 vice — Mof  
**neither shall evil dwell with thee.**  
 evil shall not sojourn with thee — RV  
 evil has no place in Your activities  
 — Har

And wrong can be no guest of thine  
 — Rhm  
 therefore he who is wicked cannot  
 dwell near thee — Sept  
 and cannot tolerate the slightest sin  
 — Tay

**5. The foolish shall not stand in thy sight:**

The arrogant ... — RV  
 The proud ... — ABPS  
 Boasters shall not station themselves  
 before thine eyes — Rhm  
 There is no place for arrogance before  
 thee — NEB  
 no arrogance can look thee in the  
 face — Mof  
 boasters collapse  
 under your scrutiny — Jerus  
 Therefore proud sinners will not sur-  
 vive your searching gaze — Tay  
**thou hatest all workers of iniquity.**  
 Thou hatest the wrongdoer — Knox  
 Thou hatest all who practice the  
 wrong — Ber  
 You abhor all evildoers — Amp

**6. Thou shalt destroy them that speak leasing:**

Thou shalt destroy them that speak  
 lies — PBV  
 thou makest an end of all liars — NEB  
**the Lord will abhor the bloody and  
 deceitful man.**  
 the LORD abhorreth the blood-thirsty  
 and deceitful man — RV  
 blood-thirsty and treacherous men the  
 Lord holds in abhorrence — Knox  
 The LORD detests traitors and men  
 of blood — NEB  
 murderers and frauds  
 Yahweh detests — Jerus  
 Bloodshed and fraud, Jehovah ab-  
 horreth — DeW

**7. But as for me, I will come into thy house in the multitude of thy mercy:**

But as for me, in the abundance of  
 thy lovingkindness will I come into  
 thy house — ASV  
 But as for me, by the greatness of  
 Thy unfailing love  
 I will enter Thy house — Ber  
 As for me, I through thine abundant  
 mercy, will go to thy house — Sept  
 But I through the abundance of thy  
 steadfast love  
 will enter thy house — RSV  
 but I have access to thy house, by thy  
 great generosity — Mof

I, then, encompassed by thy mercy,  
will betake myself to thy house —  
Knox

**and in thy fear will I worship toward  
thy holy temple.**

I will bow down towards thy holy  
temple in reverence of thee — Rhm  
at Thy holy temple I will worship in  
reverence of Thee — Ber

I can bow reverently before thy sacred  
shrine — Mof

**8. Lead me, O LORD, in thy righteousness  
because of mine enemies;**

O Yahweh! lead me in thy righteous-  
ness because of mine adversaries  
— Rhm

O JEHOVAH, lead me into Thy right-  
eousness,  
Because of my watchful enemies  
— Sprl

because of my enemies, guide me in  
your justice — NAB

**make thy way straight before my face.**  
make thy way plain before my face  
— RV

make thy path smooth before me —  
Mof

Make Your way level (straight and  
right) before my face — Anp

give me a straight path to follow —  
NEB

Tell me clearly what to do, which way  
to turn — Tay

**9. For there is no faithfulness in their  
mouth;**

For there is no sincerity in their  
mouth — JPS

For there is no justice in their mouth  
— Lam

For there is no stability in their  
mouth — YLT

For there is nothing certain in their  
mouth — ABPS

For there is nothing in their speech  
upon which one can rely — Ber

because there is no truth in their  
mouth — Sept

For no faith may be put in their  
words — Bas

Not a word from their lips can be  
trusted — Jerus

**their inward part is very wickedness;**  
Their inward purpose is engulfing  
ruin — Rhm

Their inward part is a yawning gulf  
— JPS

Their inward part is corruption — ABPS

their inner part is nothing but evil  
— Bas

Their heart is false — Sept  
their hearts are deep with mischief  
— Mof

their heart teems with treacheries —  
NAB

their heart is treacherous — AAT  
their hearts are all treachery — Knox  
their heart is a destructive chasm —

Ber  
their heart is destruction — RSV

their motives are destruction — Har  
deep within them lies ruin — Jerus  
Their hearts are filled to the brim with  
wickedness — Tay

they are nothing but wind — NEB  
**their throat is an open sepulchre;**

An open grave is their throat — YLT  
their mouths gaping tombs — Knox  
their throats are yawning graves —  
Jerus

Their suggestions are full of the stench  
of sin and death — Tay

**they flatter with their tongue.**  
with their tongues they practised  
deceit — Sept

smooth-tongued deceivers! — Mof  
smooth talk runs off their tongues —

NEB  
they make their tongues so smooth!  
— Jerus

**10. Destroy thou them, O God;**

Hold them guilty. O God — RV  
Declare them guilty O God — Rhm

Judge them. O God — Sept  
Bring ruin on them. O God — NEB

**let them fall by their own counsels;**  
They shall fall by their own counsels  
— ABPS

let them perish through their own  
imaginings — PBV

let them fall for their devices — Sept  
let their own plots end them — Mof

let them fall foul of their own schemes  
— Har

make their intrigues their own down-  
fall! — Jerus

**cast them out in the multitude of  
their transgressions;**

Into the throng of their own trans-  
gressions thrust them down — Rhm  
for the mass of their transgressions  
thrust them away — Ber

according to the multitude of their  
crimes cast them out — Sept

Down with them, for their many crimes — Mof  
 Banish them for their repeated transgressions — Har  
 Hound them for their countless crimes — Jerus

**for they have rebelled against thee.**  
 have they not defied thee? — Knox

**11. But let all those that put their trust in thee rejoice:**

But let all those that take refuge in thee rejoice — ASV

May all these who come to You for shelter be happy — Har

**let them ever shout for joy, because thou defendest them:**

They shall ever shout for joy, and thou wilt defend them — ABPS

They shall exult forever, and thou wilt dwell among them — Sept

For ever let them sing for joy!

And do Thou shelter them — DeW  
 let them ever sing for joy;

and do thou defend them — RSV

**let them also that love thy name be joyful in thee.**

And they may leap for joy in thee who are lovers of thy Name — Rhm

and all who love thy name will glory in thee — Sept

lovers of thy name ever exult in thee — Mof

all they that love thy name shall be strengthened by thee — Lam

that those who love thy name may exult in thee — RSV

that those who cherish Your name may rejoice in You — Har

**12. For thou, LORD, wilt bless the righteous;  
 with favour wilt thou compass him as with a shield.**

Thou dost surround him with favor as with a shield. — AAT

as with an all-covering shield — with good pleasure wilt thou encompass him — Rhm

Thou, O Lord, hast covered us with armour of favour — Sept

thou dost throw thy loving-kindness about us like a shield — Knox

you surround him with the shield of your good will — NAB

you protect him with your shield of love — Tay

## PSALM 6

**To the chief Musician on Neginoth upon Sheminith, A Psalm of David.**

For the Chief Musician; on stringed instruments, set to the Sheminith . . . — RV

To the Chief Musician, with stringed Instruments upon the eighth. A Melody of David — Rhm

A Psalm of David's to the Eternal Victor, upon a harp of eight strings — Sprl

To the choir-master, On stringed instruments, Over the octave. A psalm. Of David — Knox

For the choirmaster, For strings, for the octachord . . . — Jerus

the Choirmaster's collection. To a string accompaniment. For bass voices . . . — Mof

**1. O LORD, rebuke me not in thine anger,  
 O Yahweh! do not in thine anger correct me — Rhm**

Lord, when thou dost reprove me, let it not be in anger — Knox

**neither chasten me in thy hot displeasure.**

And do not in thy hot displeasure correct me — ABPS

Neither chasten me in Thy burning indignation — Sprl

do not send punishment on me in the heat of your passion — Bas

when thou dost chastise me, let it not be in displeasure — Knox

**2. Have mercy upon me, O LORD; for I am weak:**

Have mercy upon me, O Jehovah: for I am withered away — ASV

Be gracious to me, Jehovah, for I waste away — ABPS

**O LORD, heal me; for my bones are vexed.**

O Jehovah, heal me; for my bones are troubled — ASV

Heal me, O Jehovah! for my bones are trembling — DeW

Heal me, O LORD, for my bones are affrighted — JPS

Assuage my pain, O JEHOVAH, for my bones ache — Sprl

make me well, for even my bones are troubled — Bas

cure me, Lord, for my bones are racked with terror — Har

heal me, my bones are in torment — Jerus

heal me, my very bones are shaken — NEB

**3. My soul is also sore vexed:**

My soul also is sore troubled — ASV  
Yea my soul is dismayed greatly — Rhm

And my soul is sorely shaken — ABPS  
My soul, too, is utterly terrified — NAB

my soul is in utter torment — Jerus  
my spirits are altogether broken — Knox

I am greatly distraught — Har  
My [inner] self [as well as my body] is also exceedingly disturbed and troubled — Amp

**but thou, O LORD, how long?**

but, LORD, how long wilt thou punish me — PBV

Lord, wilt thou never be content — Knox

Why do You linger so, Lord — Har  
But You, O Lord, how long [until You return and speak peace to me] — Amp

**4. Return, O LORD, deliver my soul:**

Return, O Jehovah! rescue my soul! — DeW

Come back, Yahweh, rescue my soul — Jerus

O thou Eternal, save my life once more — Mof

Change Your attitude and rescue me, Lord — Har

**oh save me for thy mercies' sake.**

Save me for the sake of thy loving-kindness — Rhm

... for the sake of Thy covenant love — Ber

... in Your loving compassion — Har

... if you love me — Jerus

for thy love's sake, succour me — Mof

deliver me for the sake of thy steadfast love — RSV

**5. For in death there is no remembrance of thee:**

For in death none can make mention of thee — Sept

for in death's realm there is no thought of thee — Mof

For in death there are no memorials made to Thee — Ber

None talk of thee among the dead — NAB

**in the grave who shall give thee thanks?**

In Sheol who shall give thee thanks — ASV

In the underworld who will give thee thanks — ABPS

In the world unseen, who shall give Thee praise — DeW

none can praise thee in the tomb — Knox

**6. I am weary with my groaning;**

I am weary with my sighing — Rhm  
I faint with moaning — Mof

I am worn out with moaning — AAT  
I am spent with sighing — Knox

**all the night make I my bed to swim;**  
every night my bed is drenched with tears — Mof

every night I lie weeping on my bed — Knox

all night long my pillow is wet with tears — NEB

**I water my couch with tears.**

I soak my bed with weeping — NEB  
With my tears I cause my bed to dissolve — Rhm

**7. Mine eye is consumed because of grief;**

Mine eye wasteth away because of grief — RV

My beauty is gone for very trouble — PBV

My face is all sunken with sorrow — Rhm

Shrivelled with grief is mine eye — DeW

trouble wears away my strength — Mof

Grief has dimmed my eyes — Knox

**it waxeth old because of all mine enemies.**

they are worn out with all my woes — NEB

I age under outrages from my foes — Mof

I have grown old with enemies all round me — Jerus

**8. Depart from me, all ye workers of iniquity;**

... all you that traffic in iniquity — Knox

Begone, all of you, evildoers! — Mof

**for the LORD hath heard the voice of my weeping.**

For the LORD has heard the sound of my weeping — AAT

For Jehovah heareth my weeping — DeW

The Eternal listens to my wail — Mof  
the Lord has heard my cry of distress — Knox

**9. The LORD hath heard my supplication:**

The LORD has heard my entreaty —

AAT

The LORD hath heard my petition —

PBV

**the LORD will receive my prayer,**  
the LORD will accept my prayer — NEB

**10. Let all mine enemies be ashamed and sore vexed:**

Let all my enemies be ashamed and defeated — Lam

Let all my foes turn pale and be greatly dismayed — Rhm

All my foes shall be ashamed and greatly terrified — AAT

My foes shall all be utterly dismayed — Mof

My enemies will all burn with shame, and be horrified — Har

All my enemies shall be put to shame in utter terror — NAB

**let them return and be ashamed suddenly.**

Again let them turn pale in a moment — Rhm

they shall be turned back, and put to shame suddenly — PBV

They shall retreat, and in a moment be put to the blush — Sprl

once again they will experience sudden humiliation — Har

they shall fall back in sudden shame — NAB

they shall turn away in sudden confusion — NEB

## PSALM 7

**Shiggaion of David, which he sang unto the LORD, concerning the words of Cush the Benjamite.**

An Ode of David, which he sang unto Yahweh, on account of the words of Cush the Benjamite — Rhm

A plaintive song of David, which he sang to Jehovah concerning the words of Cush, a Benjamite — ABPS

A dithyramb of David, sung to the Eternal, about the taunts of Cush the Benjamite — Mof

Lamentation Of David, who sang it to Yahweh about Cush the Benjaminites — Jerus  
An Ode of David, [probably] in a wild, irregular, enthusiastic strain, which he sang to the Lord, concerning the words of Cush, a Benjamite — Amp

**1. O LORD my God, in thee do I put my trust:**

O Jehovah my God, in thee do I take refuge — ASV

I have taken shelter in thee, O LORD, my God — AAT

**save me from all them that persecute me, and deliver me:**

save me from all them that pursue me, and deliver me — RV

from all who hound me, save me, rescue me — Jerus

**2. Lest he tear my soul like a lion,**

Lest they tear my soul like a lion —

ASV

**rending it in pieces, while there is none to deliver.**

Rending in pieces, and there be no deliverer! — ABPS

dragging me away, with none to rescue — RSV

**3. O LORD my God, if I have done this;**  
O JEHOVAH my God, if I have acted thus — Sprl

O LORD, my God, if I am at fault in this — NAB

O LORD my God, if I have done any of these things — NEB

**if there be iniquity in my hands;**  
If there hath been perversity in my hands — RhmIf iniquity cling to my hands — DeW  
if I have stained my hands with guilt — NEBIf there is guilt on my hands — AAT  
if there is injustice on my hands — Ber**4. If I have rewarded evil unto him that was at peace with me;**

If I have requited my friend with wrong — Rhm

If I have requited evil to him who sought my welfare — Sprl

If I have paid back with evil him who was at peace with me — Amp

**(yea, I have delivered him that without cause is mine enemy:)**

Or have oppressed mine adversary without need — Rhm

if I made havoc of my foe for no cause — Mof

or plundered my enemy without cause — RSV

or caused my opponents needless loss — Har

or set free an enemy who attacked me without cause — NEB

I who spared those who without cause  
were my foes — NAB

I, that would rescue my causeless foe  
— DeW

**5. Let the enemy persecute my soul, and take it;**

Then let the enemy pursue my soul,  
and overtake it — ABPS

then let the foe chase me.

then let the foe catch me — Mof

may the enemy hunt me down until  
he overtakes me — Har

**yea, let him tread down my life upon  
the earth,**

may he trample my very life to the  
ground — Har

let him stamp my life into the ground  
— Jerus

**and lay mine honour in the dust.**

and lay my glory in the dust — rv

let him lay me low in the dust! — Mof

and lay my soul in the dust — rsv

and level my pride with the dust! —

Knox

and leave my entrails lying in the dust!

— Jerus

**Selah.**

(Pause.) — ABPS

**6. Arise, O LORD, in thine anger,**

Bestir thyself in anger, O Eternal —  
Mof

**lift up thyself because of the rage of  
mine enemies:**

Lift thyself up because of the haughty  
outbursts of mine adversaries —

Rhm

Lift Thyself against the wrath of my  
foes! — DeW

lift thyself up against the fury of my  
enemies — rsv

lift up thyself over the neck of mine  
enemies — Lam

rouse thyself in wrath against my foes  
— NEB

stir up opposition to my violent  
enemies — Har

**and awake for me to the judgment  
that thou hast commanded.**

and awake for me; thou hast com-  
manded judgement — rv

Awake, my God who hast ordered that  
justice be done — NEB

Yea, arouse Thee in my behalf.

Thou that hast justice at Thy com-  
mand — DeW

Stir up for me the justice thou hast  
commanded — Rhm

awake, O my God; thou hast appointed  
a judgment — rsv

awake for me. Thou who has ordained  
judgment — Ber

bestir thyself, O Lord my God, in  
defence of the laws thou thyself hast  
given us — Knox

awake to aid us, to maintain the  
right — Mof

Wake up; demand justice for me — Har

**7. So shall the congregation of the people  
compass thee about:**

Let the nations muster around you in  
a body — Jerus

let the peoples assemble around thee —  
NEB

Let an assembly of nations surround  
Thee — DeW

Summon all nations before thee — Mof

Gather all peoples before you — Tay

When the assembly of peoples gather  
round thee — Rhm

**for their sakes therefore return thou  
on high.**

Then above it — on high do thou  
return — Rhm

And to Thy throne high above them,  
return! — DeW

be seated on thy lofty throne — Mof

take your seat, then, over them, on

high — Bas

and over it take thy seat on high —  
RSV

preside over them from the regions  
above — Har

**8. The LORD shall judge the people:**

JEHOVAH will plead the cause of His  
people — Sprl

The Lord will plead my cause with the  
people — Har

Jehovah will judge the nations — ABPS

Jehovah ruleth the nations — DeW

May the LORD judge the people — Ber

Yahweh is arbiter of nations — Jerus

O LORD, thou who dost pass sentence  
on the nations — NEB

**judge me, O LORD, according to my  
righteousness, and according to  
mine integrity that is in me.**

judge me, O Lord, according to my  
righteousness: and according to mine

innocence be for me — Sept

do me justice, O LORD.  
In accordance with my righteousness  
and my integrity — AA1

Do me justice, O LORD, because I am  
just.

and because of the innocence that  
is mine — NAB

Give judgement for me, Yahweh: as  
my virtue and my integrity deserve  
— Jerus

Vindicate me, O LORD, according to  
my righteousness  
and according to the integrity that  
is upon me — Ber

O LORD, judge me as my righteousness  
deserves.

for I am clearly innocent — NEB

But justify me publicly; establish my  
honor and truth before them all —  
Tay

**9. Oh let the wickedness of the wicked  
come to an end; but establish the  
just:**

Let the wrong of the lawless I pray  
thee come to an end.

And establish thou him that is  
righteous — Rhm

Let, I pray Thee, the wickedness of the  
wicked be brought to nought,

And do Thou establish the Right-  
eous One — Sprl

Let the malice of the wicked come to  
an end,

but sustain the just — NAB

Let the wicked men do no more harm.  
establish the reign of righteousness

— NEB

**for the righteous God trieth the hearts  
and reins.**

For the righteous God trieth the minds  
and hearts — ASV

For Thou triest the depths of the heart.  
O righteous God — DeW

for Thou, who triest hearts and emo-  
tions, art a righteous God — Ber

The God of justice reads the inmost  
heart — Mof

**10. My defence is of God, which saveth  
the upright in heart.**

My shield is with God.

Who saveth the upright in heart —  
ASV

My shield is held by God.

Who is ready to save the upright in  
heart — Rhm

It is God who beareth my shield.

He that helpeth the upright in heart  
— DeW

My help cometh of God, who preserveth  
them that are true of heart — PBV

From the Lord, refuge of true hearts,  
my protection comes — Knox

God is the shield that protects me,

he preserves upright hearts — Jerus

**11. God judgeth the righteous, and God  
is angry with the wicked every day.**

God is a righteous Judge, strong, and  
patient; and God is provoked every  
day — PBV

God is a righteous judge, yea, a God  
that hath indignations every day —  
RV

God is a righteous judge;

And God is angry every day — ABPS

God, who is a righteous Judge.

And a wrathful Power every day —  
DeW

God judges ever true; day by day his  
indignation mounts up — Knox

God is a just judge.

every day he requites the raging  
enemy — NEB

God is an equitable judge.

a God who is daily pronouncing  
sentence — Har

A just judge is God.

a God who punishes day by day —  
NAB

**12. If he turn not, he will whet his sword;  
he hath bent his bow, and made it  
ready.**

If a man turn not, he will whet his  
sword;

He hath bent his bow, and made it  
ready — ASV

If one repent not, He whetteth His  
sword;

His bow, He hath bent and aimeth  
— DeW

There he is, whetting his sword again!  
His bow is strung and stretched —  
Mof

He sharpens his sword.

strings his bow and makes it ready  
— NEB

**13. He hath also prepared for him the  
instruments of death; he ordaineth his  
arrows against the persecutors.**

... He maketh his arrows fiery shafts  
— ASV

He hath also prepared for him the  
weapons of death.

Yea, His arrows which He made  
sharp — JPS

His deadly darts are ready.

his arrows are fire-tipped — Mof

deadly are the weapons he is prepar-  
ing for them: he has barbed his  
arrows with fire — Knox



**14. Behold, he travaileth with iniquity,  
and hath conceived mischief, and  
brought forth falsehood.**

Lo! He gendereth trouble.

And conceiveth mischief

But giveth birth to a disappoint-  
ment — Rhm

But the enemy is in labour with  
iniquity;

he conceives mischief and his brood  
is lies — NEB

See how the wicked man travails with  
iniquity

and is pregnant with malice,  
bringing forth falsehood — Har

Behold, the wicked man conceives evil,  
and is pregnant with mischief,

and brings forth lies — RSV

the scoundrel is alive with malice.

hatching mischief and deception —  
Mof

The wicked man conceives an evil  
plot, labors with its dark details, and

brings to birth his treachery and lies  
— Tay

**15. He made a pit, and digged it, and is  
fallen into the ditch which he made.**

He digged a pit, and hollowed it out,  
And fell into the ditch he made —

ABPS

He dug a pit, hollowed it out,

only to fall into his own trap! —  
Jerus

**16. His mischief shall return upon his  
own head, and his violent dealing shall  
come down upon his own pate.**

His mischief will return upon his own  
head.

And upon his crown will his violence  
descend — ABPS

His malice rebounds on his own head;  
his violence descends on himself  
alone — Har

His spite recoils on his own head,

his brutality falls back on his own  
skull — Jerus

**17. I will praise the LORD according to his  
righteousness: and will sing praise to  
the name of the LORD most high.**

I will give thanks unto Jehovah ac-  
cording to his righteousness,

And will sing praise to the name of  
Jehovah Most High — ASV

I will give to the LORD the thanks due  
to his righteousness,

and I will sing praise to the name of  
the LORD, the Most High — RSV

I will commend the Lord for his justice;

I will sing praise to the name of the  
Lord Most High — Har

I shall praise the Lord for his loving  
kindness. I shall sing to the name of

the Lord Most High — Sept

I will ever thank the Lord for his just  
retribution, singing praises to the

name of the Lord, the most High —  
Knox

## PSALM 8

**To the chief Musician upon Gittith. A Psalm  
of David.**

For the Chief Musician; set to the Gittith . . .  
RV

To the Chief Musician On "the Gittith". A  
Melody of David — Rhm

From the Choirmaster's collection. Set to a  
vintage melody. A song of David. — Mof

**1. O LORD our Lord, how excellent is thy  
name in all the earth! who hast set  
thy glory above the heavens.**

O LORD our Governor, how excellent  
is thy Name in all the world; thou  
hast set thy glory above the heavens!

— PBV

O LORD our sovereign,

how glorious is thy name in all the  
earth!

Thy majesty is praised high as the  
heavens — NEB

O Yahweh our Lord!

How majestic is thy Name in all the  
earth.

Who hast set thy splendour upon  
the heavens — Rhm

O LORD, our Lord, how thy name  
ought to be admired in all the earth,  
since thine excellence is exalted  
above the heavens! — Sept

O LORD, our Lord,

how majestic is thy name in all  
the earth!

Thou whose glory above the heavens  
is chanted<sup>1</sup> — RSV

O LORD, our Master, how the majesty  
of thy name fills all the earth! Thy  
greatness is high above heaven  
itself — Knox

<sup>1</sup>RSV construes the last clause with verse 2.

O Jehovah, our LORD, how glorious  
is Thy name in all the earth!

Thou hast displayed thy majesty  
above the heavens — Ber

Lord God, how renowned is Your  
name in all the earth.

for You have established Your  
majesty in the heavens — Har

O Lord our God, the majesty and  
glory of your name fills all the earth  
and overflows the heavens — Tay

**2. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.**

by the mouth of babes and infants,  
thou hast founded a bulwark be-  
cause of thy foes.  
to still the enemy and the avenger  
— RSV

Thou hast made the lips of children,  
of infants at the breast, vocal with  
praise, to confound thy enemies;  
to silence malicious and revengeful  
tongues — Knox

Out of the mouths of babes, of infants  
at the breast,  
thou hast rebuked the mighty,  
silencing enmity and vengeance to  
teach thy foes a lesson — NEB

You have taught the little children to  
praise you perfectly. May their  
example shame and silence your  
enemies! — Tay

**3. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;**

When I look at thy heavens, the work  
of thy fingers,  
the moon and the stars which thou  
hast established — RSV

When I contemplate Your handiwork  
in the skies,  
the moon and the stars which You  
have set in position — Har

**4. What is man, that thou art mindful of him? and the son of man, that thou visitest him?**

What was weak man that thou  
shouldst make mention of him?  
Or the son of the earthborn that  
thou shouldst set him in charge —  
Rhm

I exclaim: What is mean man, that  
Thou art mindful of him?

And the son of man, that Thou  
shouldst notice him — Sprl

What is man that thou shouldst think  
of him.

And the son of man that thou  
shouldst care for him — AAT

**5. For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.**

Yet Thou hast made him little less  
than heavenly beings,  
and Thou dost crown him with glory  
and honor — Ber

For thou hast made him but little  
lower than God, and crownest him  
with glory and honour — RV

Thou hast made him little less than  
Divine.

And with glory and honour hast  
crowned him! — DeW

Yet thou hast made him little less  
than a god.

crowning him with glory and honour  
— NEB

In comparison with Deity You made  
him inferior.

yet graced him with glory and  
dignity — Har

**6. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:**

You gave him authority over Your  
creation,  
making everything subservient to  
him — Har

**7. All sheep and oxen, yea, and the beasts of the field;**

Sheep and oxen, all of them;  
Yea, and the beasts of the field —  
ABPS

the sheep and the cattle, and the wild  
beasts besides — Knox

**8. The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.**

birds of the air and fish of the sea —  
all that swims on the wet sea paths!  
— Mof

the birds in the air and the fish in the  
sea,  
and all that moves along the paths  
of ocean — NEB

**9. O LORD our Lord, how excellent is thy name in all the earth!<sup>5</sup>**

<sup>5</sup>See verse 1.

## PSALM 9

**To the chief Musician upon Muthlabben, A Psalm of David.**

For the Chief Musician; set to Muthlabben  
... — RV

To the chief Musician. After [the melody]  
Death of the Son... — ABPS

To the Eternal Victor. A Psalm of David  
upon the death of his son — Spri  
From the Choirmaster's collection. For a  
soprano boys' choir. A song of David —  
Mof

**1. I will praise thee, O LORD, with my whole heart; I will shew forth all thy marvellous works.**

I will praise Yahweh with all my heart.

I will recount all thy wonderful doings — Rhm

I thank you, Yahweh, with all my heart;

I recite your marvels one by one — Jerus

**2. I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.**

I will be glad and exult in thee: ...  
— RV

I thrill and triumph in thee,  
singing praise to thee ... — Mof

I am happy and jubilant because of  
You, loudly proclaiming Your name,  
Most High — Har

**3. When mine enemies are turned back, they shall fall and perish at thy presence.**

When mine enemies turn back.

They stumble and perish at thy presence — ASV

For mine enemies turn back;

They stumble ... — DeW

For my foes are routed,  
stumbling to their ruin at thy frown  
— Mof

See how my enemies turn back, how  
they faint and melt away at the  
sight of thee! — Knox

My enemies are in retreat,

stumbling, perishing as you confront  
them — Jerus

**4. For thou hast maintained my right and my cause; thou satest in the throne judging right.**

For thou hast maintained my right  
and my cause; thou art set in the  
throne that judgest right — RBV

... Thou sittest on the throne, a  
righteous Judge — DeW

For thou hast executed my right and  
my cause.

Thou hast sat on the throne judging  
righteously — Rhm

you have upheld the justice of my  
cause

from the throne where you sit as  
righteous judge — Jerus

**5. Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.**

Thou hast rebuked the nations, thou  
hast destroyed the wicked, thou hast  
blotted out their name for ever and  
ever — RV

You have reprimanded pagan nations  
and dispersed the wicked.

obliterating their name for ever —  
Har

**6. O thou enemy, destructions are come to a perpetual end; and thou hast destroyed cities; their memorial is perished with them.**

The enemy are come to an end, they  
are desolate for ever; and the cities  
which thou hast overthrown, their  
very memorial is perished — RV

The foe — they are destroyed;

Perpetual ruins are the cities which  
thou hast rooted up;

The very memory of them has per-  
ished — AAT

The enemy have vanished in ever-  
lasting ruins;

their cities thou hast rooted out;  
the very memory of them has  
perished — RSV

Spent is the enemy's power, doomed  
to everlasting ruin; the memory of  
them has died with the fall of their  
cities — Knox

**7. But the LORD shall endure for ever: he hath prepared his throne for judgment.**

But the LORD sitteth as king for ever  
... — RV

But the LORD is enthroned for ever;  
He hath established His throne for  
judgment — JPS

But the Lord is enthroned for ever;  
He has established His seat for  
government — Har

The LORD thunders, he sits enthroned  
for ever:

he has set up his throne, his judg-  
ment-seat — NEB

**8. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.**

HE judgeth the world in righteousness;  
HE ruleth the nations justly — DeW  
he governs all the world with justice,  
ruling its folk with equity — Mof  
He will judge mankind with equity,  
and will impose just punishments  
on the peoples — Har

**9. The LORD also will be a refuge for the oppressed, a refuge in times of trouble.**  
Jehovah also will be a high tower for the oppressed.

A high tower in times of trouble —  
ASV

The LORD is a stronghold for the oppressed,  
a stronghold in times of trouble —  
RSV

The Lord will be a refuge for the oppressed;  
a safe retreat in times of emergency — Har

And JEHOVAH, He will be a refuge for the poor,  
a high fortress in times of distress — Sprl

Jehovah is a tower for the crushed;  
A tower for their times of sore pressure — DeW

So the downtrodden are safe with the Eternal,  
he is a refuge in desperate hours — Mof

Thus be Yahweh a refuge for the crushed one.  
A refuge for times of destitution — Rhm

So let Jehovah be a refuge for the oppressed.  
A refuge in times of distress — ABPS

So may the LORD be a tower of strength for the oppressed,  
a tower of strength in time of need — NEB

**10. And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.**

And they that know thy Name will put their trust in thee: for thou,  
LORD, hast never failed them that seek thee — PBV

Thus let them who know thy Name put confidence in thee.  
That thou hast not forsaken the searchers for thee O Yahweh — Rhm

those who know what thou art can trust in thee.  
for never wilt thou abandon those those who seek thee — Mof  
Those who acknowledge your name can rely on you,  
you never desert those who seek you, Yahweh — Jerus

**11. Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.**

Sing praise to Jehovah, who dwells in Zion;  
Make known his deeds among the peoples — ABPS

Strike the harp to Jehovah, enthroned in Zion;  
Tell among the nations His doings — DeW

Sing, then, to the Lord, who dwells in Sion, tell the Gentiles of his great deeds — Knox

To Yahweh, with his home in Zion, sing praise,  
tell the nations of his mighty actions — Jerus

Oh, sing out your praises to the God who lives in Jerusalem. Tell the world about his unforgettable deeds — Tay

**12. When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble.**

For he that maketh inquisition for blood remembereth them: he forgetteth not the cry of the poor — RV  
how he, the avenger of blood, cares for the afflicted, does not forget them when they cry to him — Knox  
how he bears you in mind, this Avenger of bloodshed,  
how he never forgets the wail of the weak — Mof

That he who makes inquisition for blood has remembered them,  
Has not forgotten the cry of the suffering — ABPS

For the Avenger of blood remembereth —  
He forgetteth not the cry of the suffering — DeW

For he who avenges blood is mindful of them;  
he does not forget the cry of the afflicted — RSV

He who avenges murder has an open ear to those who cry to him for

justice. He does not ignore the prayers of men in trouble when they call to him for help — Tay

**13. Have mercy upon me O LORD; consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death:**

Shew me favour O Yahweh!

Behold my humiliation due to them who hate me.

Lift me on high out of the gates of death — Rhm

Pity me, O Jehovah!

See how I suffer from my foes;

Thou who hast raised me from the gates of death — DeW

Be kind to me, Lord:

see what I endure from those who despise me.

for You have drawn me away from the brink of death — Har

The Eternal has seen what I suffer, and pitied me.

lifting me from the very gates of death — Mof

**14. That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.**

That I may recount all thy praises.

In the gates of the daughter of Zion may exult in thy salvation — Rhm

that I may recount all thy praises, that in the gates of the daughter of Zion

I may rejoice in thy deliverance — RSV

That I may proclaim all Thy praise!

In the gates of the daughter of Zion, I will rejoice in Thy salvation! — DeW

that in the gates of the daughter of Zion

I may recite your praises one by one, rejoicing that you have saved me — Jerus

**15. The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken.**

The nations are sunk in the pit they have made;

in the snare they set, their foot is caught — NAB

The nations have sunk into a pit of their own making.

they are caught by the feet in the snare they set themselves — Jerus

**16. The LORD is known by the judgment which he executeth: the wicked is snared in the work of his own hands.**

The LORD is known to execute judgment; the ungodly is trapped in the work of his own hands — RBV

Jehovah hath made himself known, he hath executed judgment:

The wicked is snared in the work of his own hands — ASV

Known is Jehovah! He dealeth out justice:

In the work of his own hands

Is the wicked ensnared — DeW

The Eternal has shown what he is, by a sentence of doom.

as his hands have trapped the ungodly — Mof

The Lord has manifested himself by executing judgment;

the wicked are trapped by their own schemes — Har

**Higgaion. Selah.**

Resounding music. Selah — Rhm

Muted music Pause — Jerus

(Music Pause.) — ABPS

Meditation. Selah — YLT

O meditate thereon. Selah — Sprl

**17. The wicked shall be turned into hell, and all the nations that forget God.**

The wicked shall be turned back unto Sheol.

Even all the nations that forget God — ASV

The lawless shall return to hades.

All nations forgetful of God — Rhm

The wicked shall turn back to the underworld.

All the nations that forget God — ABPS

The ungodly must go back to death, all pagans who are forgetful of God — Mof

To the place of death the wicked must return, heathens that have no thought of God — Knox

May the iniquitous return to the realms of the dead,

with all the nations who disregard God — Har

**18. For the needy shall not alway be forgotten: the expectation of the poor shall not perish for ever.**

For not always shall the needy be forgotten. —

Nor the hope of the oppressed perish for ever — Rhm

For the needy shall not always be forgotten;  
 The hope of the humble shall not perish forever — ABPS  
 But the poor shall not always be unheeded  
 nor the hope of the destitute be always in vain — NEB  
 for one day the needy will be remembered,  
 the hopes of the downtrodden will not always be disappointed — Mof

**19. Arise, O LORD: let not man prevail: let the heathen be judged in thy sight.**  
 Up LORD, and let not man have the upper hand; let the heathen be judged in thy sight — PBV  
 Take action, O Eternal, let not man have the upper hand;

let pagans get their doom from thee!  
 — Mof  
 Arise, Lord,  
 do not allow mortal man to triumph:  
 may the peoples be judged according to Your purpose — Har

**20. Put them in fear, O LORD: that the nations may know themselves to be but men.**

Put them in fear, O Jehovah:  
 Let the nations know themselves to be but men — ASV

Strike them with terror, O Eternal,  
 let pagans know that they are only men! — Mof

**Selah.**  
 (Pause.) — ABPS

## PSALM 10

**1. Why standest thou afar off, O LORD? why hidest thou thyself in times of trouble?**  
 Why standest thou so far off, O LORD, and hidest thy face in the needful time of trouble — PBV  
 Wherefore, O JEHOVAH, tarriest Thou in the far-off distance?  
 wilt Thou hide Thyself in times of trouble — Sprl  
 Why do You remain aloof, Lord, and conceal Yourself in times of emergency — Har  
 Lord, why are you standing aloof and far away? Why do you hide when I need you the most — Tay

**2. The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined.**  
 In the pride of the wicked the poor is hotly pursued;  
 Let them be taken in the devices that they have conceived — ASV  
 The wicked in his pride persecutes the lowly;  
 Let them be taken in the devices which they contrived — ABPS  
 The ungodly are haughty and harry the downtrodden —  
 may they be snared in their own schemes! — Mof  
 In arrogance the wicked hotly pursue the poor;  
 let them be caught in the schemes which they have devised — RSV

The wicked man in his pride hunts down the poor:  
 may his crafty schemes be his own undoing — NEB

**3. For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the LORD abhorreth.**

For the lawless one hath boasted over the longing of his soul.  
 And the robber hath blasphemed Yahweh — Rhm

The wicked sings the praises of his own desires,  
 And the robber curses, and rejects God — AAT

For the wicked boasts of the desires of his heart,  
 and the man greedy for gain curses and renounces the LORD — RSV

For the wicked boasts of his heart's desire;  
 the greedy one curses and spurns the LORD — Ber

For the wicked man glories in his covetous desires;  
 the defrauder reviles and rejects the Lord — Har

The wicked man is obsessed with his own desires . . . — NEB

**4. The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.**

The ungodly is so proud, that he careth not for God, neither is God in all his thoughts — PBV

The lawless one in the loftiness of his countenance will not enquire,

God is not in any of his plots — Rhm  
The wicked, in the pride of his countenance, saith, He will not require it. All his thoughts are, There is no God — RV

he thinks, in his insolence, God never punishes;  
his thoughts amount to this, "There is no God at all" — Mof

**5. His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth at them.**

His doings are always grievous. Thy judgments are far beyond his notice: He is violent against every one of his opponents — Sprl

His ways are always devious;  
thy judgements are beyond his grasp,  
and he scoffs at all restraint — NEB

His ways are sure at all times:  
Thy judgments are far above, out of his sight;

As for all his adversaries, he scoffs at them — ABPS

His ways prosper at all times;  
thy judgments are on high, out of his sight;

as for all his foes, he puffs at them — RSV

His affairs progress smoothly at all times;

Your decrees are completely above and beyond him.

He disdains all his opponents — Har

His ways are secure at all times;  
your judgments are far from his mind;

all his foes he scorns — NAB

as he goes on prospering, he banishes thy laws from his mind, and makes light of his enemies — Knox

at every moment his course is assured, your rulings are too lofty for his notice;

his rivals? He sneers at them all — Jerus

Yet there is success in everything they do, and their enemies fall before them. They do not see your punishment awaiting them — Tay

**6. He hath said in his heart, I shall not be moved: for I shall never be in adversity.**

For he hath said in his heart, Tush,

I shall never be cast down, there shall no harm happen unto me — PBV  
He saith in his heart: I shall by no means be moved:

Because from generation to generation I shall proceed without adversity — Sprl

He saith in his heart,

I shall not be overthrown

From age to age no ill shall befall me! — DeW

He says to himself, 'I shall never be shaken;

no misfortune can check my course' — NEB

**7. His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity.**

His mouth is full of cursing and deceit and oppression: under his tongue is mischief and iniquity — RV

His speech is full of deceit and oppression;

mischief and iniquity lurk in his remarks — Har

Fraud and oppression fill his mouth, spite and iniquity are under his tongue — Jerus

**8. He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor.**

He abideth in the lurking-place of villages

In the hiding-places he murdereth the innocent, —

His eyes for the unfortunate are on the watch — Rhm

He abideth in ambush within the brushwood;

In lurking-places he murdereth the innocent:

His eye secretly observes the defenceless — Sprl

He sits in ambush by the villages;

On the secret places he slays the innocent:

His eyes lurk for the wretched — ABPS

He sits in ambush in the villages; in hiding places he murders the innocent.

His eyes stealthily watch for the hapless — RSV

**9. He lieth in wait secretly as a lion in his den: he lieth in wait to catch the**

**poor: he doth catch the poor, when he draweth him into his net.**

Like a lion in his lair he lurks in his dwelling;

he lies in wait to rob the defenceless,

and plunders him when he draws him into his trap — Har

**10. He croucheth, and humbleth himself, that the poor may fall by his strong ones.**

He croucheth he lieth down.

Then falleth he with his strong claws upon the unfortunate — Rhm

Then he will crouch, he will stoop downwards;

That the defenceless might fall through his greater strength — Sprl

He croucheth, he boweth down.

And the helpless fall into his mighty claws — JPS

The hapless is crushed, sinks down, and falls by his might — rsv

The victim is crushed,

he sinks down and succumbs to his superior strength — Har

**11. He hath said in his heart, God hath forgotten: he hideth his face; he will never see it.**

He hath said in his heart, Tush, God hath forgotten; he hideth away his face, and he will never see it — PBV

He says in his heart, God has no memory of me: his face is turned away; he will never see it — Bas

Why not? he thinks to himself, God has forgotten about it; God still turns his face away, and sees nothing — Knox

"God isn't watching," they say to themselves; "he'll never know!" — Tay

**12. Arise, O LORD; O God, lift up thine hand: forget not the humble.**

O God, JEHOVAH, rise up!

Lift up Thine hand. Can God forget the defenceless? — Sprl

Take action, O Eternal, lift thy hand: O God, forget not the afflicted — Mof

O Lord God, bestir thyself, lift up thy hand; do not forget the helpless — Knox

Rise up, Lord; manifest Your power, my God.

Do not neglect the oppressed — Har

**13. Wherefore doth the wicked contemn**

**God? he hath said in his heart, Thou wilt not require it.**

Wherefore should the wicked blaspheme God, while he doth say in his heart, Tush, thou God carest not for it? — PBV

Wherefore hath the lawless one blasphemed God?

He hath said in his heart

Thou wilt not require [it]! — Rhm

Wherefore should the wicked blaspheme God, saying in his heart:

Thou wilt not require redress? — Sprl

Why do the wicked despise God.

Saying in their heart Thou avengest not? — DeW

How dare ungodly men scorn God,

thinking that thou wilt never punish? — Mof

Why does the wicked renounce God, and say in his heart, "Thou wilt not call to account"? — rsv

Why is the sinner allowed to defy God, to think he will never exact punishment? — Knox

Why does the wicked man spurn God, assuring himself, 'He will not make me pay'? — Jerus

**14. Thou hast seen it: for thou beholdest mischief and spite, to requite it with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless.**

Surely thou hast seen it: for thou beholdest ungodliness and wrong,

that thou mayest take the matter into thy hand.

The poor committeth himself unto thee; for thou art the helper of the friendless — PBV

Thou hast seen: for thou dost look upon trouble and sorrow,

To set them on thy hand.

To thee the wretched will commit it: The orphan's helper hast thou been — ABPS

Thou hast seen it, surely Thou beholdest mischief and provocation.

To requite with Thine hand: O Thou, who hast been the Defender of the fatherless;

Unto Thee do the defenceless commit their cause — Sprl

But thou hast seen this misery and mischief;

thou markest it, to punish it thyself!



The hapless can leave their plight  
to thee,  
thou Helper of the forlorn — Mof  
But in truth thou seest it; thou hast  
eyes for misery and distress, and  
wilt take them into thy keeping. The  
destitute are cast on no care but  
thine; to thee only the orphan looks  
for redress — Knox

**15. Break thou the arm of the wicked  
and the evil man: seek out his wicked-  
ness till thou find none.**

Break the power of wickedness and  
wrong;

hunt out all wickedness until thou  
canst find no more — NEB

Break the power of the guilty and  
wicked;

punish his iniquity till You have  
completely obliterated it — Har

Break the strength of the wicked and  
of the evildoers;

punish their wickedness; let them  
not survive — NAB

**16. The LORD is King for ever and ever:  
the heathen are perished out of his  
land.**

JEHOVAH remaineth for ever and  
ever!

The heathen shall perish from off  
His earth — Sprl

Jehovah is King for ever and ever:

The nations are perished out of his  
land — ASV

**17. LORD, thou hast heard the desire of  
the humble: thou wilt prepare their  
heart, thou wilt cause thine ear to hear:**

The longing of the patient thou hast  
heard of, Yahweh,

Thou wilt establish their heart

Thou wilt make attentive thy ear  
— Rhm

The desire of the lowly thou hast  
heard, O Jehovah;

Thou wilt confirm their heart, thou  
wilt incline thine ear — ABPS

O LORD, thou wilt hear the desire of  
the meek;

thou wilt strengthen their heart,  
thou wilt incline thine ear — RSV

Yahweh, you listen to the wants of  
the humble,

you bring strength to their hearts,  
you grant them a hearing — Jerus

**18. To judge the fatherless and the op-  
pressed, that the man of the earth  
may no more oppress.**

To judge the fatherless and the op-  
pressed,

That man who is of the earth may  
be terrible no more — ASV

To vindicate the fatherless and the  
crushed,

A man of the earth shall no further  
cause terror! — Mof

bringing justice to the orphan and the  
downtrodden

that fear may never drive men from  
their homes again — NEB

## PSALM 11

**To the chief Musician, A Psalm of David.**  
From the Choirmaster's collection. A song  
of David — Mof  
For the choirmaster — Of David — Jerus

**1. In the LORD put I my trust: how say  
ye to my soul, Flee as a bird to your  
mountain?**

In Jehovah do I take refuge:

How say ye to my soul,

Flee as a bird to your mountain; —  
ASV

In the LORD I have found my refuge:  
why do you say to me,

'Flee to the mountains like a bird;'  
— NEB

How dare you tell me, "Flee to the  
mountains for safety," wherf I am  
trusting in the Lord — Tay

**2. For, lo, the wicked bend their bow,**

**they make ready their arrow upon the  
string, that they may privily shoot at  
the upright in heart.**

for lo, the wicked bend the bow,

they have fitted their arrow to the  
string,

to shoot in the dark at the upright  
in heart — RSV

**3. If the foundations be destroyed, what  
can the righteous do?**

When the foundations are destroyed,  
What hath the righteous wrought  
— JPS

For when the foundations are broken  
down,

what can the righteous man accom-  
plish — Har

The pillars of the State are falling:  
what can a just man do — Mof

"Law and order have collapsed," we are told. "What can the righteous do but flee?" — Tay

**4. The LORD is in his holy temple, the LORD's throne is in heaven: his eyes behold, his eyelids try, the children of men.**

JEHOVAH is in His holy temple, JEHOVAH, Whose throne is in the heavens!

His eyes contemplate, His eyelids prove the children of men — Sprl

The Lord is in His holy shrine; the Lord is enthroned in the heavens. He observes and surveys all mankind — Har

Ah, but the Eternal is within his sacred palace, the Eternal is enthroned in heaven, his searching glance is upon mortal men — Mof

The LORD is in his holy temple, the LORD's throne is in heaven.

His eye is upon mankind, he takes their measure at a glance — NEB

But the Lord is still in his holy temple; He still rules from heaven. He closely watches everything that happens here on earth — Tay

**5. The LORD trieth the righteous; but the wicked and him that loveth violence his soul hateth.**

The LORD tests the righteous and the wicked.

And he hates the lover of violence — AAT

The Lord scrutinizes the virtuous and wicked alike, and He detests the men who love violence — Har

The LORD weighs just and unjust and hates with all his soul the lover of violence — NEB

**6. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.**

Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest: this shall be their portion to drink — PBV

Upon the wicked he will rain snares; Fire and brimstone and burning wind shall be the portion of their cup — ASV

He will shower blazing embers and sulphur on evildoers; a furious storm will mark their end — Har

He rains coals of fire and brimstone on the wicked, he serves them a scorching wind to swallow down — Jerus

**7. For the righteous LORD loveth righteousness; his countenance doth behold the upright.**

For Jehovah is righteous: he loveth righteousness:

The upright shall behold his face — ASV

For the LORD is just and loves just dealing; his face is turned towards the upright man — NEB

The Lord is essentially righteous, and loves justice.

For this reason the upright will finally see Him — Har

## PSALM 12

**To the chief Musician upon Sheminith, A Psalm of David.**

For the Chief Musician; set to the Sheminith ... — RV

To the Chief Musician. On the Octave. A Melody of David — Rhm

From the Choirmaster's collection. For bass voices. A song of David — Mof

For the choirmaster. For the octachord Psalm Of David — Jerus

To the Chief Musician; set [possibly] an octave below ... — Amp

**1. Help, LORD; for the godly man ceaseth; for the faithful fail from among the children of men.**

Help me, LORD, for there is not one godly man left; for the faithful are diminished from among the children of men — PBV

O save Yahweh

For the man of lovingkindness is no more.

For the faithful have vanished from among the sons of men — Rhm

Help, O Eternal, goodness is no more, fidelity has vanished from mankind! — Mof

Save us, Yahweh! There are no devout men left,

- fidelity has vanished from mankind  
— Jerus  
Help, LORD, for loyalty is no more;  
good faith between man and man  
is over — NEB  
Lord! Help! Godly men are fast dis-  
appearing. Where in all the world  
can dependable men be found? —  
Tay
- 2. They speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak.**  
Everyone tells lies to his neighbor;  
their speech is flattering, their  
mind deceitful — Har  
Everyone deceives and flatters and  
lies. There is no sincerity left — Tay
- 3. The LORD shall cut off all flattering lips, and the tongue that speaketh proud things:**  
JEHOVAH will cut off all flattering lips.  
The tongue that speaketh arrogantly  
— Sprl  
May Yahweh cut off  
All the lips that utter smooth  
things.—  
The tongue that speaketh swelling  
words — Rhm  
May the Lord silence beguiling lips,  
and the tongue that boasts of great  
exploits — Har  
May Yahweh slice off every flattering  
lip,  
each tongue so glib with boasts —  
Jerus
- 4. Who have said, With our tongue will we prevail; our lips are our own: who is lord over us?**  
They have said, With our tongues will  
we overcome: our lips are ours: who  
is lord over us — Bas  
Those who say: Our lips are our own!  
With our tongues we are strong:  
Who is lord over us — DeW  
men who declare, "We give rein to  
our tongues;  
our lips are our own: who calls us  
to account?" — Mof  
Those who say, "We will make our-  
selves great by our tongue.  
Our lips are with us; who is our  
master?" — AAT  
those who say, 'In our tongue lies our  
strength,  
our lips have the advantage; who  
can master us?' — Jerus
- Those who say, "We are heroes with  
our tongues;  
our lips are our own; who is lord  
over us?" — NAB  
They said, 'Our tongue can win the  
day.  
Words are our ally; who can master  
us?' — NEB
- 5. For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set him in safety from him that puffeth at him.**  
Because of the oppression of the poor,  
because of the sighing of the needy,  
Now will I arise, saith Jehovah:  
I will set him in the safety he panteth  
for — ASV  
Because of the oppression of the poor;  
because of the groans of the needy;  
now will I arise, saith the Lord; I  
will set in safety and speak boldly  
— Sept  
'For the plundered poor, for the needy  
who groan,  
now will I act' says Yahweh.  
'I will grant them the safety they  
sigh for' — Jerus  
"Because the poor are exploited, be-  
cause the needy groan,  
I will now arise," says the LORD;  
"I will place him in the safety for  
which he longs" — AAT
- 6. The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.**  
The sayings of Jehovah are pure  
sayings;  
Silver tried in a furnace of earth.  
Seven times refined — ABPS  
The words of Yahweh are without  
alloy,  
nature's silver coming from the earth  
seven times refined — Jerus  
And what the Eternal promises is  
true,  
sterling as silver seven times puri-  
fied — Mof  
The promises of the LORD are prom-  
ises that are pure,  
silver refined in a furnace on the  
ground,  
purified seven times — RSV  
The promises of the LORD are sure,  
like tried silver, freed from dross,  
sevenfold refined — NAB
- 7. Thou shalt keep them, O LORD, thou**

**shalt preserve them from this generation for ever.**

Yes, Lord, thou wilt watch over us,  
and keep us ever safe from these  
evil days — Knox

Do thou protect us, O LORD;

Guard us from this generation for-  
ever — AAT

Do thou, LORD, protect us

and guard us from a profligate and  
evil generation — NEB

**8. The wicked walk on every side, when  
the vilest men are exalted.**

The wicked walk on every side, when  
vileness is exalted among the sons  
of men — RV

On every side the lawless march  
about, —

When worthlessness is exalted by  
the sons of men — Rhm

The wicked parade to and fro.

When baseness is exalted among the  
sons of men — AAT

On every side the wicked prowl,

as vileness is exalted among the sons  
of men — RSV

The wicked parade about

when vileness is exalted among  
humanity — Har

The wicked flaunt themselves on  
every side,

while profligacy stands high among  
mankind — NEB

While about us the wicked strut

and in high place are the basest  
of men — NAB

where all around us the ungodly  
strut,

and where base creatures rise to  
power — Mof

## PSALM 13

To the chief Musician, A Psalm of David.

**1. How long wilt thou forget me, O  
LORD? for ever? how long wilt thou  
hide thy face from me?**

How long, O Jehovah? Wilt thou  
forget me for ever?

How long wilt thou hide thy face  
from me — ASV

Eternal One, how long wilt thou  
forget me?

How long wilt thou withhold thy  
favour from me — Mof

How long will you forget me, Lord?

Forever? How long will you look  
the other way when I am in need  
— Tay

**2. How long shall I take counsel in my  
soul, having sorrow in my heart daily?  
how long shall mine enemy be exalted  
over me?**

How long must I bear pain in my soul,  
and have sorrow in my heart all  
the day?

How long shall my enemy be ex-  
alted over me — RSV

How long shall I lay up cares within  
my soul

Sorrow in my heart day by day?

How long shall mine enemy lift  
himself up over me — Rhm

How long must I cherish a daily grief?

How long is my foe to triumph  
over me — Mof

How long am I to lay cares upon my-  
self,

And trouble in my heart daily?

How long shall my enemy triumph  
over me — AAT

How long must I keep my worries to  
myself,

and carry grief in my mind daily?

How long are my enemies to be my  
superiors — Har

Each day brings a fresh load of care,  
fresh misery to my heart; must I be

ever the sport of my enemies —  
Knox

**3. Consider and hear me, O LORD my  
God: lighten mine eyes, lest I sleep  
the sleep of death;**

Look! answer me, O Jehovah, my God!  
Give light to mine eyes, lest I sleep in  
death — DeW

Look upon me, O Lord my God, and  
listen to me; give light to these eyes,

before they close in death — Knox

Take notice of me and answer me,  
my Lord God:

refresh me, otherwise I shall die  
— Har

**4. Lest mine enemy say, I have prevailed  
against him; and those that trouble  
me rejoice when I am moved.**

Lest mine enemy say

I have prevailed over him!

And mine adversaries exult that I  
totter — Rhm

Lest my enemy say, I have prevailed  
over him;  
Lest my foes exult when I am ready to  
fall — ABPS  
Lest my foe claim, I have mastered him,  
lest my enemies exult over my  
downfall — Mof  
Then my enemy will boast,  
I have overcome him,  
and my opponents will rejoice at  
my collapse — Har

- 5. But I have trusted in thy mercy; my heart shall rejoice in thy salvation.**  
But I have trusted in thy steadfast  
love . . . — RSV  
But my trust is in thy mercy, and my  
heart is joyful in thy salvation —  
PBV  
But I in thy lovingkindness have put  
my trust  
My heart shall exult in thy salvation  
— Rhm  
But on thy kindness I indeed rely;

let me exult over thy saving aid —  
Mof  
But I have trusted in Thine unfailing  
love:  
my heart rejoices in Thy deliver-  
ance — Ber  
I cast myself on thy mercy; soon may  
this heart boast of redress granted  
— Knox

But for my part I trust in thy true love.  
My heart shall rejoice, for thou hast  
set me free — NEB

- 6. I will sing unto the LORD, because he hath dealt bountifully with me.**  
I do sing to Jehovah.  
For He hath conferred benefits  
upon me! — YLT  
Let me sing to the LORD  
because He has dealt generously  
with me — Ber  
I will sing to the LORD, who has  
granted all my desire — NEB  
I will sing to the Lord because he  
has blessed me so richly — Tay

## PSALM 14<sup>6</sup>

To the chief Musician. A Psalm of David<sup>7</sup>

- 1. The fool hath said in his heart, There is no God.**

Profane men think,  
"There is no God!" — Mof  
There is no God above us, is the fond  
thought of reckless hearts — Knox  
That man is a fool who says to himself,  
"There is no God!" — Tay

**They are corrupt, they have done  
abominable works, there is none  
that doeth good.**

They have corrupted their behavior  
and made it abominable.  
There is none who does right —  
Ber

Hence their depraved, their impious  
acts:

Not one of them performeth that  
which is right — Sprl

They are corrupt,  
They are vile in their wickedness;  
There is none that doeth good! —  
DeW

Depraved their lives are and detestable,  
not one of them does right — Mof  
How vile men are, how depraved and  
loathesome;  
not one does anything good! — NEB

Anyone who talks like that is warped  
and evil and cannot really be a good  
person at all — Tay

- 2. The LORD looked down from heaven  
upon the children of men, to see if  
there were any that did understand,  
and seek God.**

Yahweh out of the heavens looked  
down over the sons of men, —

To see whether there was one that  
shewed wisdom,

Enquiring after God — Rhm

The LORD looks down from heaven  
upon the children of men,  
to see if there are any that act wisely,  
that seek after God — RSV

From the heavens the Lord surveys  
humanity,  
to see if any are sufficiently dis-  
cerning  
to search for God — Har

The Lord looks down from heaven at  
the race of men, to find one soul  
that reflects, and makes God its aim  
— Knox

Yahweh is looking down from heaven  
at the sons of men.

<sup>6</sup>Compare Psalm 53.

<sup>7</sup>See Psalm 11.

to see if a single one is wise,  
if a single one is seeking God —  
Jerus

The Eternal looks from heaven upon  
mankind,  
to see if any have the sense to care  
for God — Mof

**3. They are all gone aside, they are all  
together become filthy: there is none  
that doeth good, no, not one.**

They have all turned aside; together  
they are corrupted;  
There is none that does good, not  
even one — ABPS

But all are faithless,  
one and all are tainted;  
not one does right,  
no, not a single one — Mof

But all are disloyal, all are rotten to  
the core;  
not one does anything good,  
no, not even one — NEB

**4. Have all the workers of iniquity no  
knowledge? who eat up my people as  
they eat bread, and call not upon  
the LORD.**

Have they no knowledge, all the evil-  
doers  
who eat up my people as they eat  
bread,  
and do not call upon the LORD? —  
RSV

Will all these evildoers never learn,  
they who eat up my people just as  
they eat bread?  
They have not called upon the LORD  
— NAB

Shall they not rue it,  
all evildoers who devour my people  
as men devour bread,  
and never call upon the LORD? — NEB

**5. There were they in great fear: for God  
is in the generation of the righteous.**

They were seized with terror, where  
there was no fear; because God was  
among a righteous generation —  
Sept

Then were they in great fear: for God  
is in the generation of the upright  
— Bas

What wonder if fear unmans them,  
when the Lord takes the part of the  
innocent? — Knox

In that very situation they became  
desperately alarmed,  
because God appeared on the side  
of the righteous — Har  
There they were in dire alarm;  
for God was in the brotherhood of  
the godly — NEB

Ha! there they are in a panic,  
for God is indeed with the godly!  
— Mof

**6. Ye have shamed the counsel of the  
poor, because the LORD is his refuge.**

The purpose of the poor ye would put  
to shame.

Because Yahweh is his refuge —  
Rhm

Have you despised the counsel of the  
poor; because his trust is in the  
Lord? — Sept

You would baffle these weak folk?  
But the Eternal is their resource —  
Mof

You would put to shame the plans of  
the poor:

But the LORD is his refuge — AAT

You would confound the plans of the  
poor,

but the LORD is his refuge — RSV

Though one might thwart the plans of  
the poor,

the Lord is their refuge — Har

deride as you may the poor man's  
hopes,

Yahweh is his shelter — Jerus

He is the refuge of the poor and humble  
when evildoers are oppressing them  
— Tay

**7. Oh that the salvation of Israel were  
come out of Zion!**

O that he would for Sion's sake send  
deliverance to Israel — Sept

Oh, that it might dawn over Sion,  
Israel's deliverance — Knox

who bestows deliverance upon Israel  
from Zion — Har<sup>a</sup>

**when the LORD bringeth back the  
captivity of his people, Jacob shall  
rejoice, and Israel shall be glad.**

When Jehovah turns the captivity of  
his people,

Jacob will exult, Israel will rejoice

— ABPS

<sup>a</sup>Har construes this phrase with the preceding  
verse.

When the Lord hath brought back the  
captives of his people: Let Jacob  
rejoice and let Israel be glad — Sept  
When the Eternal restores the for-  
tunes of his people.

how Jacob will exult,  
how glad will Israel be! — Mof  
When Yahweh brings his people home,  
what joy for Jacob, what happiness  
for Israel! — Jerus

## PSALM 15

**A Psalm of David.**

A Melody of David — Rhm

**1. LORD, who shall abide in thy taber-  
nacle? who shall dwell in thy holy hill?**

O Yahweh!

Who shall be a guest in thy tent?

Who shall abide in thy holy moun-  
tain — Rhm

Who is it, Lord, that will make his  
home in thy tabernacle, rest on the  
mountain where thy sanctuary is  
— Knox

Yahweh, who has the right to enter  
your tent,  
or to live on your holy mountain —  
Jerus

**2. He that walketh uprightly, and work-  
eth righteousness, and speaketh the  
truth in his heart.**

Even he that leadeth an uncorrupt  
life, and doeth the thing which is  
right and speaketh the truth from  
his heart — PBV

He that walketh without blame

And doeth what is right,

And speaketh truth with his heart  
— Rhm

**3. He that backbiteth not with his tongue,  
nor doeth evil to his neighbour, nor  
taketh up a reproach against his  
neighbour.**

He that slandereth not with his tongue,  
nor doeth evil to his friend, nor  
taketh up a reproach against his  
neighbour — RV

He is not hasty with his tongue.

He does no wrong to his fellows;

Nor does he take blame upon him-  
self because of his neighbor — AAT

who utters no treacherous word, never  
defrauds a friend, or slanders a  
neighbour — Knox

**4. In whose eyes a vile person is con-  
temned; but he honoureth them that  
fear the LORD.**

in whose eyes a reprobate is despised,  
but who honors those who fear the  
LORD — RSV

the man who shows his scorn for the  
worthless  
and honours all who fear the LORD  
— NEB

**He that sweareth to his own hurt,  
and changeth not.**

If he has sworn to his harm, he does  
not change — ABPS

he keeps to his oath, though he may  
lose by it — Mof

and is true, come what may, to his  
pledged word — Knox

One who will keep a promise, even to  
his own detriment,

and will not retract — Har

who stands by his pledge at any cost  
— Jerus

**5. He that putteth not out his money to  
usury, nor taketh reward against the  
innocent.**

His silver hath he not put out on  
interest

Nor a bribe against the innocent  
hath he taken — Rhm

he takes no interest on a loan;

he is not to be bribed against the  
innocent — Mof

**He that doeth these things shall never  
be moved.**

Whoso doeth these things shall never  
fail — PBV

He who doeth these things shall never  
be overthrown — Sprl

If a man does all this, nothing can  
ever shake him — Jerus

He who does these things shall never  
be brought low — NEB

He who so lives will stand firm for  
ever — Knox

## PSALM 16

**Michtam of David.**

A Precious Psalm of David — Rhm

Memorial [Psalm] of David — ABPS

A secret Treasure of David — YLT

A golden ode of David — Mof

A Poem of David [probably] intended to record memorable thoughts — Amp

**1. Preserve me, O God: for in thee do I put my trust.**

Keep me safe, Lord; I put my trust in thee — Knox

Preserve me, O God; for in thee do I take refuge — ASV

Guard me, O God, for I have taken shelter in Thee — Sprl

Keep me, O God, for in thee have I found refuge — NEB

**2. O my soul, thou hast said unto the LORD, Thou art my Lord:**

O my soul, thou hast said unto Jehovah. Thou art my Lord — ASV

**my goodness extendeth not to thee;**

I have no good but in thee — JPS

I have no good apart from thee — RSV

my goodness cometh from thee — Lam

thou hast no need of my goods — Sept

My charitable gifts are naught to Thee — Sprl

my welfare rests on thee alone — Mof

my wellbeing depends entirely on You — Har

I have no other help but yours — Tay

**3. But to the saints that are in the earth, and to the excellent, in whom is all my delight.**

All my delight is upon the saints that are in the earth, and upon such as excel in virtue — PBV

As for the saints that are in the earth. They are the excellent in whom is all my delight — ASV

As for the holy that are in the earth. They are the excellent in whom is all my delight — JPS

in the saints of the land, thy noble followers,

is all my delight — Mof

As for the godly that are in the land. they are the glorious in whom is all my delight — Ber

There are faithful souls in this land of his; wondrous delight he gives me in their companionship — Knox

As to the gods who are in the land And the lofty ones, I have no pleasure in them — AAT

The gods whom earth holds sacred are all worthless, and cursed are all who make them their delight — NEB

**4. Their sorrows shall be multiplied that hasten after another god:**

Their sorrows shall be multiplied that give gifts for another god — ASV

Their griefs shall be multiplied who follow after another god — Sprl

The sorrows of those who choose otherwise shall be multiplied — Ber

But they that run after another god shall have great trouble — PBV

those who run after them find trouble without end — NEB<sup>9</sup>**their drink offerings of blood will I not offer, nor take up their names into my lips.**

Their drink-offerings of blood will I not offer.

Nor take their names upon my lips — ASV

their bloody libations I will never pour. their names I will never mention — Mof

I will not offer them libations of blood nor take their names upon my lips — NEB

**5. The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot.**

The Lord is my heritage and the wine of my cup; you are the supporter of my right — Bas

O Jehovah! Mine allotted portion and my cup!

Thou Thyself art my sure domain — DeW

Thou art what I obtain from life. O thou Eternal,

thou thyself art my share — Mof

The Lord is my allotted part, my share and my fate;

You are the Master of my destiny — Har

No, it is the Lord I claim for my prize. the Lord who fills my cup; thou, and no other, wilt assure my inheritance to me — Knox

The Lord himself is my inheritance, my prize. He is my food and drink.

<sup>9</sup>Connect with NEB rendering of verse 3.



my highest joy! He guards all that  
is mine — Tay

**6. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.**

the lines fall for me in pleasant places.  
indeed I am well content with my  
inheritance — NEB

The lines have fallen to me in the best  
places: for this inheritance of mine  
is the best for me — Sept

the measuring line marks out delightful  
places for me.  
for me the heritage is superb indeed  
— Jerus

The lots have fallen unto me in sweet  
possessions:

Yea, a beauteous inheritance is mine  
— Sprl

I have been given a prosperous inheri-  
tance:

my assigned portion is indeed pleas-  
ant to me — Har

He sees that I am given pleasant brooks  
and meadows as my share! What a  
wonderful inheritance! — Tay

**7. I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons.**

I will thank the LORD for giving me  
warning: my reins also chasten me  
in the night season — PBV

I will bless Jehovah, who hath given  
me counsel:

Yea, my heart instructeth me in the  
night seasons — ASV

I will bless Yahweh who hath coun-  
selled me.

Surely by night shall mine impulses  
admonish me — Rhm

I will bless the Eternal for his counsel,  
for teaching me during the very  
night — Mof

Blessed be the Lord, who schools me;  
late into the night my inmost  
thoughts chasten me — Knox

I will bless the Lord for His counsel:  
even for the nights when my con-  
science rebuked me — Har

**8. I have set the LORD always before me: because he is at my right hand, I shall not be moved.**

I set Jehovah before me alway:

With Him at my right hand.

I shall not be overthrown — DeW

I keep the Eternal at all times before  
me:

with him so close, I cannot fail —  
Mof

Always I can keep the Lord within  
sight; always he is at my right hand,  
to make me stand firm — Knox

I have kept the Lord in mind contin-  
ually:

with Him beside me I cannot be  
disturbed — Har

I keep Yahweh before me always,  
for with him at my right hand  
nothing can shake me — Jerus

**9. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.**

... My flesh also shall dwell in safety  
— ASV

So my heart is glad, my spirit exulteth:  
My flesh, too, abideth securely —  
DeW

Therefore my heart is glad, and my  
soul rejoices;

my body also dwells secure — RSV

And so my heart and soul rejoice,  
my body rests secure — Mof

**10. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.**

For thou wilt not leave my soul to  
Sheol;

Neither wilt thou suffer thy holy one  
to see corruption — ASV

For thou wilt not abandon my soul to  
the underworld;

Thou wilt not suffer thy Holy One  
to see corruption — ABPS

For Thou wilt not abandon my soul to  
Sheol.

Nor let waste in the grave Thy be-  
loved — DeW

For thou dost not give me up to Sheol,  
or let thy godly one see the Pit —  
RSV

for thou wilt not abandon me to Sheol  
nor suffer thy faithful servant to  
see the pit — NEB

For You will not abandon me to Sheol  
[the place of the dead], neither will  
You suffer Your holy one to see  
corruption — Amp

**11. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.**

... in thy right hand are pleasures for  
evermore — RV

thou wilt reveal the path to life.

to the full joy of thy presence,  
to the bliss of being close to thee  
for ever — Mof

Thou wilt shew me the way of life,  
make me full of gladness in thy  
presence; at thy right hand are de-

lights that will endure for ever —  
Knox  
you will reveal the path of life to me,  
give me unbounded joy in your  
presence,  
and at your right hand everlasting  
pleasures — Jerus

## PSALM 17

## A Prayer of David.

- 1. Hear the right, O LORD, attend unto  
my cry, give ear unto my prayer, that  
goeth not out of feigned lips.**

Hear O Yahweh the right  
Attend to my loud cry  
Give ear unto my prayer.  
On lips that would not deceive —  
Rhm

Hear, LORD, my plea for justice,  
give my cry a hearing,  
for it is innocent of all deceit — NEB

- 2. Let my sentence come forth from thy  
presence;**

from thee let my vindication come! —  
RSV

**let thine eyes behold the things that  
are equal.**

Let thy eyes see the right! — RSV  
for You will see that justice is done  
— Har

your eyes behold what is right — NAB

- 3. Thou hast proved mine heart; thou  
hast visited me in the night; thou hast  
tried me, and shalt find nothing; I am  
purposed that my mouth shall not  
transgress.**

If thou triest my heart, if thou visitest  
me by night,  
if thou testest me, thou wilt find no  
wickedness in me;  
my mouth does not transgress —  
RSV

Thou hast tested my heart  
Hast made inspection by night  
Hast refined me until thou couldst  
find nothing,

Had I devised evil my mouth should  
not have transgressed — Rhm

Thou hast tested my heart and  
watched me all night long;  
thou hast assayed me and found in  
me no mind to evil — NEB

You have examined my motives. You  
have tried me secretly  
and have tested me severely,

without discovering any improper  
conduct:

I do not even give offence in speech  
as worldly men do — Har

Though you test my heart, searching  
it in the night,

though you try me with fire, you  
shall find no malice in me.

My mouth has not transgressed  
after the manner of man;<sup>10</sup> — NAB

- 4. Concerning the works of men, by the  
word of thy lips I have kept me from  
the paths of the destroyer.**

As for the doings of men,

By the word of Thy lips

I have shunned the paths of oppres-  
sors — DeW

With regard to the works of men,

by the word of thy lips

I have avoided the ways of the  
violent — RSV

Through Your solemn decrees

I have avoided lawless behavior —  
Har

according to the words of your lips I  
have kept the ways of the law —  
NAB

- 5. Hold up my goings in thy paths, that  
my footsteps slip not.**

My steps have held fast to thy paths.

My feet have not slipped — ASV

My steps have held fast thy ways;

My feet have not wavered — ABPS

My steps hold firm to Thy footprints;

My tread wavereth not — DeW

My steps have held fast to thy tracks;

My footsteps have not faltered —  
AAT

- 6. I have called upon thee, for thou wilt  
hear me, O God: incline thine ear  
unto me, and hear my speech.**

I call Thee, for Thou wilt answer me,  
O God!

Incline Thine ear to me; hear Thou  
my plea — DeW

<sup>10</sup>Connect with NAB rendering of verse 4.

Therefore I entreat You, for You will  
answer me, my God;  
give me audience, hear what I have  
to say — Har

**7. Show thy marvellous lovingkindness,  
O thou that savest by thy right hand  
them which put their trust in thee  
from those that rise up against them.**

Show thy marvellous loving-kindness,  
thou that art the Saviour of them  
which put their trust in thee, from  
such as resist thy right hand — PBV  
Show thy marvellous lovingkindness.  
O thou that savest by thy right hand  
them that take refuge in thee  
From those that rise up against  
them — ASV

Strong saviour, in thy kindness inter-  
pose,  
for those who shelter with thee  
from their foes — Mof

Show thy wonderful kindness, O savior  
of those who seek shelter  
From their adversaries at thy right  
hand — AAT

Make clear the wonder of your mercy,  
O saviour of those who put their  
faith in your right hand, from those  
who come out against them — Bas

Show Your compassionate love  
by rescuing those who look to Your  
power  
for liberation from their enemies —  
Har

Show your wondrous kindness,  
O savior of those who flee from  
their foes to refuge at your right  
hand — NAB

Show me how marvellous thy true  
love can be,  
who with thy hand dost save  
all who seek sanctuary from their  
enemies — NEB

**8. Keep me as the apple of the eye, hide  
me under the shadow of thy wings.**

Guard me as the pupil of the eye, —  
Under the shadow of thy wings wilt  
thou hide me — Rhm

Protect me as the pupil of the eye;  
Under thy shadowing wings let me  
hide — DeW

Protect me like the delicate pupil of  
the eye,  
shelter me within Your shielding  
power — Har

**9. From the wicked that oppress me,**

**from my deadly enemies, who compass  
me about.**

From the wicked that would destroy  
me,  
My deadly foes that compass me  
about — DeW

from the wicked who despoil me,  
my deadly enemies who surround  
me — RSV

**10. They are enclosed in their own fat:  
with their mouth they speak proudly.**

Their own fat [heart] have they shut  
up.

With their mouth have they spoken  
proudly — Rhm

They are fortified in their own esteem:  
With their mouths speak they  
arrogantly — Sprl

They have stifled all compassion;  
their mouths are full of pride — NEB  
Their gross hearts they have closed,  
And with their mouth they speak  
proudly — DeW

Their hearts are closed to pity,  
their words are insolent — Mof

They are enclosed in their own pros-  
perity and have shut up their heart  
to pity; with their mouth they make  
exorbitant claims and proudly and  
arrogantly speak — Amp

**11. They have now compassed us in our  
steps: they have set their eyes bowing  
down to the earth;**

They lie waiting in our way on every  
side, watching to cast us down to  
the ground — PBV

They have made a circle round our  
steps: their eyes are fixed on us,  
forcing us down to the earth — Bas  
at every step they dog us,  
alert to pull us down — Mof

They track me down; now they sur-  
round me;  
they set their eyes to cast me to the  
ground — RSV

Wherever we go, they have surrounded  
us;

they fix their eyes to cast us to the  
ground — Ber

**12. Like as a lion that is greedy of his  
prey, and as it were a young lion  
lurking in secret places.**

They are like a lion eager to tear,  
as a young lion lurking in ambush  
— RSV

like lions hungry to devour.

like lions lurking for their prey —  
Mof

**13. Arise, O LORD, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword:**

Up, LORD, disappoint him, and cast him down: deliver my soul from the ungodly, by thine own sword — PBV  
Arise, O Jehovah,

Confront him, cast him down:  
Deliver my soul from the wicked by thy sword — ASV

Arise, LORD, meet him face to face and bring him down.

Save my life from the wicked;  
make an end of them with thy sword — NEB

Up, O Eternal, face them, crush them: let thy sword save us from ungodly men! — Mof

**14. From men which are thy hand, O LORD, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes.**

from men by thy hand, O LORD,  
from men whose portion in life is of the world.

May their belly be filled with what thou hast stored up for them:  
may their children have more than enough;  
may they leave something over to their babes — RSV

with your hand, Yahweh, rescue me from men,  
from the sort of men whose lot is here and now.

Cram their bellies from your stores,  
give them all the sons that they could wish for,  
let them have a surplus to leave their children! — Jerus

by your hand, O LORD, from mortal men:

From mortal men whose portion in life is in this world,  
where with your treasures you fill their bellies.

Their sons are enriched  
and bequeath their abundance to their little ones — NAB

With thy hand, O LORD, make an end of them;

thrust them out of this world in the prime of their life,  
gorged as they are with good things,  
blest with many sons  
and leaving their children wealth in plenty — NEB

**15. As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.**

As for me, I shall behold thy face in righteousness;

I shall be satisfied, when I awake, with beholding thy form — ASV

But as for me, let me appear righteous before thee; let me be satisfied with a display of thy glory — Sept

But as for me, in righteousness

I shall have vision of Thy face:

I will be satisfied, when I awake.

And Thou wilt appear unto me — DeW

For me the reward of virtue is to see your face,

and, on waking, to gaze my fill on your likeness — Jerus

But my plea is just: I shall see thy face, and be blest with a vision of thee when I awake — NEB

But as for me, my contentment is not in wealth but in seeing you and knowing all is well between us. And when I awake in heaven, I will be fully satisfied, for I will see you face to face — Tay

## PSALM 18

To the chief Musician. A Psalm of David, the servant of the LORD, who spake unto the LORD the words of this song in the day that the LORD delivered him from the hand of all his enemies, and from the hand of Saul: And he said,

To the choirmaster. A Psalm of David the servant of the LORD, who addressed the words of this song to the LORD on the day when the LORD delivered him from the hand of all his enemies, and from the hand of Saul. He said: — RSV

**1. I will love thee, O LORD, my strength.**

I love thee, O Jehovah, my strength — ASV

**2. The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.**

The LORD is my rock, and my fortress,

and my deliverer.  
 my God, my rock, in whom I take  
 refuge,  
 my shield, and the horn of my sal-  
 vation, my stronghold — RSV

The Lord is my firm foundation, my  
 fort and my liberator;  
 my God, my trustworthy defense,  
 my protector, my strong deliverer  
 and my place of retreat — Har

**3. I will call upon the LORD, who is  
 worthy to be praised; so shall I be  
 saved from mine enemies.**

All I need to do is cry to him — oh,  
 praise the Lord — and I am saved  
 from all my enemies! — Tay

**4. The sorrows of death compassed me,  
 and the floods of ungodly men made  
 me afraid.**

The cords of death compassed me.  
 And the floods of ungodliness made  
 me afraid — ASV

The meshes of death encompassed me,  
 The torrents of perdition made me  
 afraid — Rhm

Around me were the snares of Death,  
 And the floods of Destruction af-  
 frighted me — DeW

The breakers of death engulfed me,  
 Torrents of ruin terrified me — AAT  
 The travail of death swept over me,  
 torrents of destruction flooded upon  
 me — Har

For waves of death broke round me,  
 floods of destruction burst on me —  
 Mof

When the bonds of death held me fast,  
 destructive torrents overtook me —  
 NEB

**5. The sorrows of hell compassed me  
 about: the snares of death prevented  
 me.**

The cords of Sheol were round about  
 me;  
 The snares of death came upon me  
 — ASV

The bands of the underworld sur-  
 rounded me,  
 The snares of death confronted me  
 — ABPS

The clutches of the grave laid hold of  
 me;  
 the snares of death twined around  
 me — Har

The cords of Sheol [the place of the  
 dead] surrounded me; the snares of

death confronted and came upon  
 me — Amp  
 the bonds of Sheol tightened round me,  
 the snares of death were set to  
 catch me — NEB

**6. In my distress I called upon the LORD,  
 and cried unto my God:**

In my distress I called on Jehovah,  
 Unto my God I cried for help —  
 DeW

then in anguish of heart I cried to the  
 LORD;

I called for help to my God — NEB  
**he heard my voice out of his temple,  
 and my cry came before him, even  
 into his ears.**

He heard out of his temple my voice,  
 And my outcry for help came before  
 him — entered into his ears! — Rhm  
 From his temple he heard my voice,  
 and my cry to him reached his ears  
 — RSV

**7. Then the earth shook and trembled;  
 the foundations also of the hills moved  
 and were shaken, because he was  
 wroth.**

Then the earth shook and trembled;  
 The foundations also of the moun-  
 tains quaked

And were shaken, because he was  
 wroth — ASV

Then the earth reeled and rocked;  
 the foundations also of the moun-  
 tains trembled  
 and quaked, because he was angry  
 — RSV

**8. There went up a smoke out of his  
 nostrils, and fire out of his mouth  
 devoured: coals were kindled by it.**

Smoke went up from his nostrils,  
 and devouring fire from his mouth;  
 glowing coals flamed forth from  
 him — RSV

His fury mounted visibly, and fire from  
 His presence raged;  
 blazing embers flashed out from it  
 — Har

**9. He bowed the heavens also, and came  
 down: and darkness was under his  
 feet.**

Then he stretched out the heavens,  
 and came down, —

And thick gloom was under his feet  
 — Rhm

He straddled the sky and came down;  
 intense darkness formed under Him  
 — Har

He swept the skies aside as he descended,  
thick darkness lay under his feet —  
NEB

**10. And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.**

... Yea, he soared upon the wings of the wind — ASV

... Yea, He did swoop down upon the wings of the wind — JPS

He rode on a cherub, he flew through the air;  
he swooped on the wings of the wind — NEB

**11. He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies.**

He made darkness his covering,  
His pavilion round about him;  
Dark waters, thick clouds of the skies — ABPS

He shrouded Himself with darkness as His covering;  
the recesses of the clouds, black with water, concealed Him — Har

He made darkness around him his hiding-place  
and dense vapour his canopy — NEB

**12. At the brightness that was before him his thick clouds passed, hail stones and coals of fire.**

At the flash of the lightning before him, the clouds burst. Hail stones and coals of fire! — Sept

From the splendour of His presence the dark clouds passed away  
Into hail stones and coals of fire — Sprl

Out of the brightness before Him,  
There passed through His dense clouds

Hailstones and flames of fire — DeW  
Thick clouds came out of the radiance before him,

hailstones and glowing coals — NEB  
From the brightness before Him  
the clouds poured out hail and blazing embers — Har

Suddenly the brilliance of his presence broke through the clouds with lightning and a mighty storm of hail — Tay

From the brightness of his presence  
coals were kindled to flame — NAB

**13. The LORD also thundered in the heav-**

**ens, and the Highest gave his voice; hail stones and coals of fire.**

Jehovah also thundered in the heavens,  
And the Most High uttered his voice.

Hailstones and coals of fire — ASV  
Then Jehovah thundered in the heavens;

The Most High uttered His voice,  
With hailstones and flames of fire! — DeW

**14. Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.**

He sent forth his bolts and scattered them: he multiplied his lightnings and confounded them — Sept

He sent forth His arrows and scattered them:

Lightnings He shot forth and routed them — DeW

And he sent forth his arrows and scattered them.

Yea lightnings he shot out, and confounded them — Rhm

He discharged lightning and dispersed them:

He hurled down great thunderbolts and routed them — Har

He loosed his arrows, he sped them far and wide,

he shot forth lightning shafts and sent them echoing — NEB

**15. Then the channels of water were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils. And the bed of the sea was seen.**

The foundations of the world were laid bare.

At Thy rebuke, O Jehovah!  
At the blast of the breath of Thy nostrils — DeW

The bed of the sea became visible:  
the foundations of the earth were uncovered

at Your rebuke, Lord,  
at the fierce blast of Your anger — Har

Then the bed of the sea appeared,  
and the foundations of the world were laid bare.

At the rebuke of the LORD,  
at the blast of the wind of his breath — NAB

**16. He sent from above, he took me, he drew me out of many waters.**

He sent down from on high to fetch me, and took me out of many waters — PBV

He sent from on high and took me — he took me to himself from many waters — Sept

He reached from on high; He grasped me:

He drew me out of the great waters — DeW

He reached down from above and took me:

He drew me up from the raging waters — Har

- 17. He delivered me from my strong enemy, and from them which hated me: for they were too strong for me, he frees me from my foe so strong.**

from haters far too strong for me — Mof

he rescued me from my enemies, strong as they were,

from my foes when they grew too powerful for me — NEB

- 18. They prevented me in the day of my calamity: but the LORD was my stay.**

They surprised me in the day of my distress; but the Lord was my firm support — Sept

They came upon me in the day of my trouble; but the Lord was my upholder — PBV

They confronted me in the day of my calamity;

And Jehovah became a stay for me — ABPS

When calamity overtook me they set upon me,

but the Lord was my support — Har

- 19. He brought me forth also into a large place; he delivered me, because he delighted in me.**

He brought me forth also into a place of liberty; he brought me forth, even because he had a favour unto me — PBV

He brought me forth into an open place; He delivered me, for He delighted in me — DeW

He led me forth into a broad place; He set me free, for he was pleased with me — AAT

He set me free in the open, and rescued me, because he loves me — SAB

- 20. The LORD rewarded me according to my righteousness; according to the clean-**

**ness of my hands hath he recompensed me.**

Yahweh rewarded me according to my righteousness.

According to the cleanness of my hands he repaid me — Rhm

The Lord repaid me for my virtue:

He rewarded me for my upright conduct — Har

The LORD rewarded me as my righteousness deserved;

my hands were clean, and he requited me — NEB

- 21. For I have kept the ways of the LORD, and have not wickedly departed from my God.**

For I had kept the ways of Yahweh.

And not broken away from my God — Rhm

For I have kept the ways of Jehovah, And have not by sin forsaken my God — DeW

For I have observed the requirements of the Lord,

and I have not strayed wantonly from my God — Har

- 22. For all his judgments were before me, and I did not put away his statutes from me.**

For all his regulations were before me, And his statutes did I not put from me — Rhm

For all his ordinances were before me, and his statutes I did not put away from me — RSV

For I have an eye unto all his laws, and will not cast out his commandments from me — PBV

his rules are all before my mind, I never set aside his orders — Mof

- 23. I was also upright before him, and I kept myself from mine iniquity.**

So became I blameless with him, And kept myself from mine iniquity — Rhm

And I was single-hearted with Him, And I kept myself from mine iniquity — JPS

I was blameless before him, and I kept myself from guilt — RSV

I have lived morally before Him, and guarded myself against sin — Har

- 24. Therefore hath the LORD recompensed me according to my righteousness.**

So Jehovah rendereth to me According to my righteousness — DeW

So the Eternal has rewarded me for my integrity — Mof

Therefore has the Lord recompensed me according to my righteousness [my uprightness and right standing with Him] — Amp

**according to the cleanness of my hands in his eyesight.**

According to the pureness of my hands before his eyes — Rhm

**25. With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright;**

With the merciful thou wilt show thyself merciful:

With the perfect man thou wilt show thyself perfect — ASV

With the loving thou didst shew thyself loving. —

With the blameless man thou didst shew thyself blameless — Rhm

With the gracious thou wilt show thyself gracious:

With an upright man thou wilt show thyself upright — ABPS

To the loyal You show Yourself full of love.

manifesting Your integrity to the upright — Har

**26. With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward.**

With the pure thou didst shew thyself pure.

But with the perverse thou didst shew thyself ready to contend — Rhm

With the pure Thou dost show Thyself pure:

And with the crooked Thou dost show Thyself subtle — JPS

Toward the pure thou dost act purely: And toward the crooked thou dost act craftily — AAT

Toward the sincere you are sincere, but toward the crooked you are astute — NAB

with the pure Thou showest Thyself pure:

and with the perverse Thou showest Thyself opposed — Ber

**27. For thou wilt save the afflicted people; but wilt bring down high looks.**

For thou shalt save the people that are in adversity, and shalt bring down the high looks of the proud — PBV

For thou wilt save the afflicted people;

but the haughty eyes thou wilt bring down — RV

For thou wilt save an afflicted people. And lofty eyes thou wilt bring low — ABPS

For you are the saviour of those who are in trouble; but eyes full of pride will be made low — Bas

The humble thou wilt raise, but the haughty thou wilt abase — Mof

Thou deliverest humble folk, and bringest proud looks down to earth — NEB

**28. For thou wilt light my candle: the LORD my God will enlighten my darkness.**

Thou also shalt light my candle: the LORD my God shall make my darkness to be light — PBV

It is thou, Lord, that keepest the lamp of my hopes still burning; shinest on the darkness about me. O my God — Knox

You indeed, O LORD, give light to my lamp;

O my God, you brighten the darkness about me — NAB

Yahweh, you yourself are my lamp, my God lights up my darkness — Jerus

**29. For by thee I have run through a troop; and by my God have I leaped over a wall.**

For in thee I shall discomfit an host of men, and with the help of my God I shall leap over the wall — PBV

For through thee I have pursued a band of robbers; and through my God have I leaped over a fence — Lam

For by Thee I can attack a troop, and by my God I can leap a wall — Ber

by thy help I can face a troop, by God's help I can leap a wall — Mof

Yea, by thee I can crush a troop; and by my God I can leap over a wall — RSV

In thy strength I will engage a host of the enemy, in my God's strength I shall leap over all their defences — Knox

**30. As for God, his way is perfect: the word of the LORD is tried:**

As for God blameless is his way,



The speech of Yahweh hath been proved — Rhm

The way of God is an undefiled way:  
the word of the LORD also is tried  
in the fire — PBV

The way of God is blameless.

The speech of the LORD is sincere  
— AAT

The way of God is perfect.

the LORD's word has stood the test  
— NEB

God is unerring in his ways.

the Eternal's promises are tried and  
true — Mof

This God — his way is perfect;

the promise of the LORD proves true  
— RSV

Such is my God, unsullied in his dealings:  
his promises are like metal  
tested in the fire — Knox

What a God he is! How perfect in every  
way! All his promises prove true —  
Tay

**he is a buckler to all those that trust  
in him.**

he is the defender of all them that put  
their trust in him — PBV

He is a shield unto all them that take  
refuge in him — ASV

he is the protector of all who trust in  
him — Sept

he is the sure defence of all who trust  
in him — Knox

### 31. For who is God save the LORD?

For who is God, save Jehovah — ASV  
What god is there but the LORD — NEB

**or who is a rock save our God?**

or who hath any strength, except our  
God — PBV

and there is no one who is mighty like  
our God. — Lam

What other refuge can there be, except  
our God — Knox

And who is a secure foundation apart  
from our God — Har

### 32. It is God that girdeth me with strength, and maketh my way perfect.

It is God that girdeth me with strength.  
And that prospereth me in my way  
— DeW

The God that girdeth me with strength,  
and maketh my way perfect — RV

The God that girdeth me with strength.  
And maketh my way straight — JPS

— the God who girdles me with  
strength,

and clears the path for me — Mof

— the God who girded me with  
strength,

and made my way safe — RSV

— the God who invests me with  
strength,

and makes my progress easy — Har

It is he that girds me with strength.  
bids me go on my way untroubled

— Knox

### 33. He maketh my feet like hinds' feet, and setteth me upon my high places. who maketh my feet like those of a hind, and who steadiest me on high places — Sept

who makes me swift as a hind  
and sets me secure on the mountains  
— NEB

He makes me nimble as a deer

and sets me on the height — Mof

He makes me sure-footed as the deer,  
and gives me the freedom of the  
hills — Knox

He gives me the surefootedness of a  
mountain goat upon the crags. He  
leads me safely along the top of the  
cliffs — Tay

### 34. He teacheth my hands to war, so that a bow of steel is broken by mine arms.

He teacheth mine hands to fight, and  
mine arms shall break even a bow  
of steel — PBV

Teaching my hands to war,

And a bow of bronze is bent by my  
arms — ABPS

who instructest my hands for battle,  
and hast made my arms like a bow  
of steel — Sept

He makes my hands expert in war, so  
that a bow of brass is bent by my  
arms — Bas

these hands, through him, are skilled  
in battle, these arms are a match  
for any bow of bronze — Knox

### 35. Thou hast also given me the shield of thy salvation:

Thou hast given me the defence of thy  
salvation — PBV

Thou hast shielded me with thine aid  
— Mof

And Thou givest me Thy saving shield  
— DeW

You have afforded me Your saving  
protection — Har

Thy saving power, Lord, is my defence  
— Knox

**and thy right hand hath holden me up.**

And thy right hand sustained me —  
Rhm

And Thy right hand doth support me  
— YLT

And Your might sustains me — Har  
**and thy gentleness hath made me great.**

and thy discipline hath made me great  
— Lam

and thy loving correction shall make  
me great — PBV

And thy condescension will make me  
great — ABPS

And thy help makes me great — AAT  
thy providence makes me great — NEB

and you have stooped to make me great  
— NAB

thine answers to prayer have raised  
me — Mof

**36. Thou hast enlarged my steps under me, that my feet did not slip.**

Thou hast enlarged my steps under me.  
And my feet have not slipped — ASV

Thou didst widen my stepping-places  
under me.

So that mine ankles faltered not —  
Rhm

Thou dost enlarge the range of my  
steps. And my ankles do not give  
way — AAT

You have enlarged the scope of my  
activities.

and I do not become fatigued — Har

Through thee, my steps are untram-  
melled as I go, my tread never  
falters — Knox

Thou hast given me room to move,  
and a foothold sure! — Mof

**37. I have pursued mine enemies, and overtaken them:**

I will pursue mine enemies, and over-  
take them — rv

I pursue my enemies and overtake  
them — Jerus

**neither did I turn again till they were consumed.**

neither will I turn again till I have  
destroyed them — PBV

nor will I withdraw until they are  
completely destroyed — Har

nor turn back till an end is made of  
them — Jerus

**38. I have wounded them that they were not able to rise:**

I crushed them, and they were unable  
to rise — Rhm

I will smite them, that they shall not

be able to stand — PBV

I will smite them through, so that they  
shall not be able to rise — ASV

I strike them down, and they cannot  
rise — Jerus

**they are fallen under my feet.**

They shall fall under my feet — ASV  
they fall, they are under my feet —  
Jerus

**39. For thou hast girded me with strength unto the battle:**

For thou hast girded me with strength  
for the battle — ABPS

You will give me strength for the  
conflict — Har

Thou girdest me about with a warrior's  
strength — Knox

**thou hast subdued under me those that rose up against me.**

thou shalt throw down mine enemies  
under me — PBV

Thou wilt make them crouch under  
me that rise up against me — ABPS

You will make my opponents subser-  
vient to me — Har

whatever power challenges me, thou  
dost subdue before me — Knox

**40. Thou hast also given me the necks of mine enemies;**

Thou hast made mine enemies also to  
turn their backs upon me — PBV

Through Thee I seize on my fleeing  
foe — DeW

You put my enemies to flight — Har  
**that I might destroy them that hate me.**

That I might cut off them that hate  
me — ASV

And those that hate me I utterly  
destroy — DeW

**41. They cried, but there was none to save them:**

They will cry, and there is no deliv-  
erer — ABPS

They shall cry, but there shall be none  
to help them — PBV

They cry out,  
but there is no one to rescue them  
— Har

They cried for help, but there was none  
to save — RSV

**even unto the LORD, but he answered them not.**

yea, even unto the LORD shall they  
cry, but he shall not hear them —  
PBV

Even unto Jehovah, but he answered them not — ASV

they appeal to the Lord,

but He does not answer them — Har

**42. Then did I beat them small as the dust before the wind:**

Then did I beat them in pieces like dust on the face of the wind — Rhm  
I beat them fine as dust before the wind — RSV

**I did cast them out as the dirt in the streets.**

I did cast them out as the mire of the streets — RV

As mire of the streets I will pour them out — ABPS

Like the dirt of the streets I scatter them — DeW

**43. Thou hast delivered me from the strivings of the people;**

Thus didst thou rescue me from the contentions of a people — Rhm

Thou dost deliver me from the clamour of the people — NEB

You are the one to rescue me from the onslaught of the heathen — Har

**and thou hast made me the head of the heathen:**

thou hast made me the head of the nations — RV

you place me at the head of the nations — Jerus

and makest me master of the nations — NEB

You establish me as victor over the nations — Har

**a people whom I have not known shall serve me.**

people whom I had not known served me — RSV

People whom I do not know are my vassals — Har

A people I never knew shall be my subjects — NEB

**44. As soon as they hear of me, they shall obey me:**

no sooner do they hear of me, than they obey me — Jerus

As soon as they hear of me, they submit to me — AAT

**the strangers shall submit themselves unto me.**

The foreigners shall submit themselves unto me — ASV

The sons of the foreigner came cringing unto me — Rhm

Aliens come cringing to me — DeW

foreigners cower before me — Har  
outsiders fawn on me — Mof

**45. The strangers shall fade away, and be afraid out of their close places.**

The foreigners shall fade away,

And shall come trembling out of their close places — ASV

The strangers shall fail, and come trembling out of their strongholds — PBV

Aliens wither,

And come trembling out of their strongholds — DeW

Aliens languish,

and steal from their fortresses trembling — Har

The sons of the foreigner lost heart, And came quaking out of their fortresses — Rhm

**46. The LORD liveth; and blessed be my rock;**

The LORD liveth; and blessed be my strong helper — PBV

The Lord lives; praised be my sure foundation — Har

**and let the God of my salvation be exalted.**

and praised be the God of my salvation — PBV

Yea, exalted be God that saveth me — DeW

Extolled be God my savior — NAB

high above all is God who saves me — NEB

**47. It is God that avengeth me.**

Even the God that executeth vengeance for me — RV

The Mighty, who avenges me — ABPS

The Mighty One, that giveth me revenge — DeW

The God who exacts retribution for me — Har

**and subdueth the people under me.**

And subdueth nations under me — DeW

and makes nations subject to me — Har

**48. He delivereth me from mine enemies:**

He rescueth me from mine enemies — ASV

yea, thou liftest me up above those that rise up against me:

yea, thou didst exalt me above my adversaries — RSV

**thou hast delivered me from the violent man.**

thou didst deliver me from men of violence — RSV

**49. Therefore will I give thanks unto thee,  
O LORD, among the heathen, and sing  
praises unto thy name.**

Therefore I will give thanks unto thee.  
O Jehovah, among the nations,  
And will sing praises unto thy name  
— ASV

For this cause will I praise thee among  
the nations O Yahweh,  
And to thy Name will I sweep the  
strings — Rhm

So then I will glorify You, Lord, among  
the nations,  
and loudly proclaim Your name —  
Har

**50. Great deliverance giveth he to his  
king;**

Who giveth great victories to His king  
— DeW

Who hath made great the victories of  
his King — Rhm

Great triumphs he gives to his king —  
RSV

He bestows glorious conquests on His  
king — Har

**and sheweth mercy to his anointed.**  
And shewn lovingkindness to his  
Anointed One — Rhm

and shows steadfast love to his anointed  
— RSV

and in all his acts keeps faith with  
his anointed king — NEB

**to David, and to his seed for evermore.**  
To David and to his Seed.

Unto times age-abiding — Rhm  
To David and his descendants for ever  
— RSV

to David, and David's line for ever —  
Knox

PSALM 19

**To the chief Musician, A Psalm of David.**  
To the choirmaster . . . — RSV

**1. The heavens declare the glory of God;**  
The heavens are telling the glory of  
God — Rhm

The heavens are recounting the honour  
of God — YLT

The heavens proclaim God's splendour  
— Mof

The heavens tell out the glory of God  
— NEB

See how the skies proclaim God's glory  
— Knox

**and the firmament sheweth his handi-  
work.**

And the work of his hands the ex-  
panse is declaring — Rhm

And the expanse proclaims his handi-  
work — ABPS

The skies show forth the work of His  
hands — DeW

the arch of the sky makes clear the  
work of his hands — Bas

the vault of the sky proclaims what  
He has done — Har

**2. Day unto day uttereth speech, and  
night unto night sheweth knowledge.**  
Day unto day doth pour forth speech,  
and night unto night doth breathe  
out knowledge — Rhm

Day after day they speak,  
and night after night reveal knowl-  
edge — Har

Each day echoes its secret to the next.

each night passes on to the next its  
revelation of knowledge — Knox  
day discourses of it to day.

night to night hands on the knowl-  
edge — Jerus

One day speaks to another.  
night with night shares its knowl-  
edge — NEB

Day and night they keep on telling  
about God — Tay

**3. There is no speech nor language,  
where their voice is not heard.**

There is no speech nor language: their  
voice cannot be heard — RV

There is no speech, and there are no  
words, —

Unheard is their voice! — Rhm

There is no speech, nor are there  
words;

their voice is not heard — RSV  
No utterance at all, no speech,  
no sound that anyone can hear —  
Jerus

and this without speech or language  
or sound of any voice — NEB

**4. Their line is gone out through all the  
earth, and their words to the end of  
the world.**

Their range extends throughout the  
earth,

and their message to the ends of the  
world — Har

[yet] through all the earth hath gone  
forth their voice, —

And to the end of the world their sayings — Rhm  
yet their voice goes out through all the earth.  
and their words to the end of the world — RSV

Their music goes out through all the earth,  
their words reach to the end of the world — NEB

**In them hath he set a tabernacle for the sun,**

In them he has set a tent for the sun — RSV

He has made among them a dwelling for the sun — Har

High above, he pitched a tent for the sun — Jerus

**5. Which is as a bridegroom coming out of his chamber,**

which cometh forth as a bridegroom out of his chamber — PBV

Who is like a newly married man coming from his bride-tent — Bas

Like a radiant bridegroom it arises from its covering horizon — Har

**and rejoiceth as a strong man to run a race.**

and rejoiceth as a giant to run his course — PBV

and is glad like a strong runner starting on his way — Bas

and is jubilant like a warrior, in running its course — Har

and exults like some great runner who sees the track before him — Knox

exulting like a hero to run his race — Jerus

**6. His going forth is from the end of the heaven, and his circuit unto the ends of it:**

It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again — PBV

From the horizon of the heavens marcheth he forth,

And makes his circuit unto the horizon again — Sprl

he sets out from one end of heaven, and round he passes to the other — Mof

From one end of the sky it arises and moves around to the other — Har

He has his rising on the edge of heaven, the end of his course is its furthest edge — Jerus

**and there is nothing hid from the heat thereof.**

And nothing is hid from his glowing heat — Rhm

nothing escapes its heat — NAB

**7. The law of the LORD is perfect,**

The law of the LORD is an undefiled law — PBV

The law of Jehovah is perfect — ASV

The law of Yahweh is complete — Rhm

**converting the soul:**

restoring the soul — RV

restoring the [whole] person — Amp

refreshing the soul — NAB

reviving the soul — RSV

reviving life — Mof

renewing the life — AAT

promoting spiritual vigor — Har

**the testimony of the LORD is sure,**

The testimony of the Lord is faithful — Sept

The decree of the LORD is trustworthy — AAT

The decrees of the Lord are reliable — Har

The LORD's instruction never fails — NEB

**making wise the simple.**

making wise the foolish — Sprl

making the ignorant wise — Har

**8. The statutes of the LORD are right, rejoicing the heart:**

The precepts of Jehovah are right, rejoicing the heart — ASV

the Eternal's orders are just,

a joy to the heart — Mof

The teachings of the Lord are true,

making one happy — Har

**the commandment of the LORD is pure, enlightening the eyes.**

The commandment of Jehovah is pure, enlightening the eyes — ASV

the Eternal's command is clear,

a light to the mind — Mof

The commandment of the Lord is intelligible,

enlightening the mind — Har

The commandment of the LORD shines clear

and gives light to the eyes — NEB

**9. The fear of the LORD is clean, enduring for ever:**

The reverence of Yahweh is clean,

Enduring evermore — Rhm

Reverence for the Lord is a pure and lasting way of life — Har

**the judgments of the LORD are true  
and righteous altogether.**

The ordinances of Jehovah are true,  
and righteous altogether — ASV  
The decisions of Yahweh are faithful.  
They are righteous altogether —  
Rhm

The ordinances of Jehovah are true.  
And righteous, all of them — DeW  
the Eternal's rulings are upright,  
and altogether just — Mof  
the ordinances of the Lord are genu-  
ine and perfectly just — Har

**10. More to be desired are they than gold,  
yea, than much fine gold:**

They are more to be desired than gold,  
or many precious stones — Sept  
They are more to be coveted than  
gold, yea, before most solid gold  
— Spri

more to be prized than gold,  
than plenty of rare gold — Mof  
All these are more precious than gold,  
than a hoard of pure gold — Knox  
more desirable than gold,  
even than the finest gold — Jerus  
They are more precious than gold,  
than a heap of purest gold — NAB  
**sweeter also than honey and the  
honeycomb.**

Sweeter also than honey and the  
droppings of the honeycomb — ASV  
And sweeter than honey,  
As it droppeth from the combs —  
DeW  
and sweeter than honey,  
even when dripping from the  
honeycomb — Har

**11. Moreover by them is thy servant  
warned:**

Moreover, by them is thy servant  
taught — PBV  
Also by them is Thy servant enlight-  
ened — Spri

**and in keeping of them there is great  
reward.**

in following them there is rich profit  
— Mof

**12. Who can understand his errors?**

Who can discern his errors — RV  
Errors, who can understand! — ABPS  
yet who can detect failings — NAB  
But who can detect his own failings  
— Jerus  
And yet, who knows his own frailties  
— Knox  
Who is aware of his sins — Ber

Who is aware of his unwitting sins  
— NEB

**cleanse thou me from secret faults.**  
Clear thou me from hidden faults —  
ASV

From things that are hidden acquit  
me — Rnm

From hidden faults do Thou pronounce  
me clear — DeW

Cleanse me from inadvertent sins —  
Har

If I have sinned unwittingly, do thou  
absolve me — Knox

**13. Keep back thy servant also from pre-  
sumptuous sins;**

As well, from bolder sins restrain Thy  
servant — DeW

And hold thy servant back from wilful  
sins — Mof

From wanton sin especially, restrain  
your servant — NAB

**let them not have dominion over me:**  
lest they get the dominion over me —  
PBV

Let them not rule over me — DeW  
may such never again gain control  
over me — Har

**then shall I be upright, and I shall be  
innocent from the great transgres-  
sion.**

so shall I be undefiled, and innocent  
from the great offence — PBV

Then shall I be upright,

And I shall be clear from great  
transgression — ASV

Then shall I be blameless;  
I shall be free from great trans-  
gression — DeW

**14. Let the words of my mouth, and the  
meditation of my heart, be acceptable  
in thy sight,**

The words of my mouth  
And the soft utterance of my heart  
Shall come with acceptance before  
thee — Rhm

Let the words of my mouth and the  
thought of my heart  
find favor before you — NAB

May all that I say and think be ac-  
ceptable to thee — NEB

**O LORD, my strength, and my re-  
deemer.**

O Jehovah, my rock, and my redeem-  
er — ASV

O Lord, my defender, my redeemer!  
— Knox

Lord, my powerful protector — Har

## PSALM 20

To the chief Musician, A Psalm of David.  
To the choirmaster . . . — RSV

**1. The LORD hear thee in the day of trouble;**

Yahweh answer thee in the day of distress — Rhm

May the Lord answer you in times of calamity — Har

The Lord listen to thee in thy time of need — Knox

**the name of the God of Jacob defend thee;**

the name of the God of Jacob set thee up on high — RV

The Name of the God of Jacob give thee safety — Rhm

the power of Jacob's God be thy protection! — Knox

The name of Jacob's God be your tower of strength — NEB

**2. Send thee help from the sanctuary, and strengthen thee out of Zion;**

May he send you help from the sanctuary,

and give you support from Zion! — RSV

May he send thee aid from his holy place, watch over thee, there on Mount Sion — Knox

May he send you help from the sanctuary,

from Zion may he sustain you — NAB

**3. Remember all thy offerings, and accept thy burnt sacrifice;**

May he remember all your offerings, and regard with favor your burnt sacrifices! — RSV

**Selah.**

Selah [pause, and think of that]! — Amp

**4. Grant thee according to thine own heart, and fulfil all thy counsel.**

May he grant you your heart's desire,

and fulfil all your plans! — rsv

may he grant you your heart's desire, and crown all your plans with success — Jerus

**5. We will rejoice in thy salvation, and in the name of our God we will set up our banners: the LORD fulfil all thy petitions.**

May we shout for joy over your victory,

and in the name of our God set up our banners!

May the LORD fulfil all your petitions! — RSV

so that we can rejoice at your success, and hoist our banners in the name of our God.

May the Lord fulfil all your resolves — Har

We will shout for joy over your victory, exulting in our God:

our cry, "May the Eternal fulfil all your petitions!" — Mof

We shout for joy in Thy salvation;

In the Name of our God we display our banner —

JEHOVAH FULFILLETH ALL THY REQUESTS! — DeW

May there be shouts of joy when we hear the news of your victory, flags flying with praise to God for all that he has done for you. May he answer all your prayers! — Tay

**6. Now know I that the LORD saveth his anointed;**

Now do I know that Yahweh hath saved his Anointed One — Rhm

Now I know that the LORD will help his anointed — RSV

Now am I sure the Eternal grants victory to his chosen king — Mof

**he will hear him from his holy heaven with the saving strength of his right hand.**

he will answer him from his holy heaven

with mighty victories by his right hand — RSV

He will answer him from His sacred abode with a

powerful display of saving strength — Har

**7. Some trust in chariots, and some in horses: but we will remember the name of the LORD our God.**

Some boast of chariots, and some of horses;

but we boast of the name of the LORD our God — RSV

These by chariots

And those by horses.

But we by the Name of Yahweh our God

Will prevail — Rhm

Some depend in the chariot, and some  
upon horses:  
But we will invoke the Name of  
JEHOVAH our God — Sprl  
Let others talk of horses and chariots;  
our refuge is in the name of the  
Lord our God — Knox  
Some are strong in chariots; some, in  
horses;  
but we are strong in the name of  
the LORD, our God — NAB

- 8. They are brought down and fallen;  
but we are risen, and stand upright.**  
They will collapse and fall;  
but we shall rise and stand upright  
— RSV  
They will falter and collapse,  
but we shall arise and stand erect  
— Har

They totter and fall,  
but we rise up and are full of  
courage — NEB

- 9. Save, LORD: let the king hear us  
when we call.**  
Save, LORD; and hear us, O King of  
heaven, when we call upon thee —  
PBV  
Save, Jehovah:  
Let the King answer us when we  
call — ASV  
Yahweh hath saved the king.  
Answer us then on the day when  
we call — Rhm  
Grant victory to the king, O thou  
Eternal,  
and answer our appeal this day —  
Mof  
Grant victory to our king, O Lord; oh,  
hear our prayer — Tay

## PSALM 21

To the chief Musician, A Psalm of David.  
To the choirmaster . . . — RSV

- 1. The king shall joy in thy strength, O  
LORD; and in thy salvation how  
greatly shall he rejoice!**

Jehovah, in thy strength shall the  
king rejoice;  
And in thy salvation how greatly  
shall he exult! — ABPS  
The king rejoices in thy might, O  
LORD:  
well may he exult in thy victory  
— NEB

- 2. Thou hast given him his heart's  
desire, and hast not withholden the  
request of his lips.**

for thou hast given him his heart's  
desire  
and hast not refused him what he  
asked — NEB

Thou hast given him his heart's de-  
sire, and hast not denied him the  
request of his lips — PBV

The longing of his heart hast thou  
given him,

And the request of his lips hast thou  
not withheld — Rhm

Never a wish in his heart hast thou  
disappointed, never a prayer on his  
lips denied — Knox

**Selah.**

(Pause.) — ABPS

Selah [pause, and think of that]!  
— Amp

- 3. For thou preventest him with the  
blessings of goodness:**

For thou meetest him with the bless-  
ings of goodness — ASV

For Thou meetest him with rich  
blessings — DeW

For Thou meetest him with choicest  
blessings — JPS

For thou dost anticipate him with  
blessings of goodness — ABPS

For Thou puttest before him bless-  
ings of goodness — YLT

For You precede him with abundant  
blessings — Har

For you go before him with the bless-  
ings of good things — Bas

**thou settest a crown of pure gold on  
his head.**

- 4. He asked life of thee, and thou gavest  
it him, even length of days for ever  
and ever.**

- 5. His glory is great in thy salvation:  
honour and majesty hast thou laid  
upon him.**

Great is his glory through Thy help-  
ing power.

Renown and majesty hast Thou laid  
on him — DeW

Great his glory through your saving  
help,

you have loaded him with splendour  
and majesty — Jerus

His fame is great because of Your help:



You confer honor and majesty upon him — Har

**6. For thou hast made him most blessed for ever:**

For thou makest him a blessing forever — ABPS

For thou wilt appoint him blessings evermore — Rhm

You have endowed him with eternal happiness — Tay

**thou hast made him exceeding glad with thy countenance.**

Thou makest him glad with joy in thy presence — ASV

Thou makest him glad with the joy of Thy presence — DeW

You have given him the unquenchable joy of your presence — Tay

You gladden him by Your radiant presence — Har

**7. For the king trusteth in the LORD, and through the mercy of the most High he shall not be moved.**

And why? because the King putteth his trust in the LORD; and in the mercy of the Most Highest he shall not miscarry — PBV

For the king trusteth in Jehovah:

And through the lovingkindness of the Most High he shall not be moved — ASV

For the king trusts in the LORD:

and through the steadfast love of the Most High he shall not be moved — RSV

The king places his trust in the Lord, and through the loving favor of the Most High

he shall not be overthrown — Har

The King puts his trust in the LORD; the loving care of the Most High holds him unshaken — NEB

**8. Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee.**

All thine enemies shall feel thine hand; thy right hand shall find out them that hate thee — PBV

You will uncover all Your enemies;

Your great power will ferret out those who hate You — Har

**9. Thou shalt make them as a fiery oven in the time of thine anger:**

Thou wilt make them as a fiery furnace in the time of thine anger — ASV

Thou wilt make them like a furnace

of fire at the time of thy presence — Rhm

you will burn them like a blazing furnace.

when you arrive in anger — Mof

at your coming you will plunge them into a fiery furnace — NEB

**the LORD shall swallow them up in his wrath, and the fire shall devour them.**

the Eternal will consume them in his wrath.

devouring them in flames of rage — Mof

the LORD in his anger will strike them down.

and fire shall consume them — NEB

**10. Their fruit shalt thou destroy from the earth, and their seed from among the children of men.**

You will destroy their offspring from the earth.

and their children from among the sons of men — RSV

You will wipe out their offspring from the earth.

and their descendants from among human society — Har

**11. For they intended evil against thee: they imagined a mischievous device, which they are not able to perform.**

For they have held out against thee a wicked thing.

They have devised a scheme they cannot accomplish — Rhm

For their thoughts were bitter against you: they had an evil design in their minds, which they were not able to put into effect — Bas

If they plan evil against you.

if they devise mischief, they will not succeed — RSV

For when they plan evil against You and hatch crafty schemes.

they shall not succeed — Har

Plot though they do to harm you

and weave their plan as they may, they cannot win — Jerus

**12. Therefore shalt thou make them turn their back, when thou shalt make ready thine arrows upon thy strings against the face of them.**

For you will put them to flight:

you will aim at their faces with your bows — RSV

because You will disperse them;

You will take aim at them with

Your weapons — Har  
They will turn and flee when they see  
your arrows aimed straight at them  
— Tay

**13. Be thou exalted, LORD, in thine own strength:**

Exalt thyself, Jehovah, in thy strength  
— ABPS  
Rise up, O thou Eternal, in thy power  
— Mof

PSALM 22

**To the chief Musician upon Aijeeth Shahar.  
A Psalm of David.**

To the Choirmaster: according to The Hind of the Dawn. A Psalm of David — RSV  
To the Chief Musician. On "the Hind of the Dawn." A Melody of David — Rhm  
From the Choirmaster's collection. To the tune, "Deer of the Dawn." A song of David — Mof

**1. My God, my God, why hast thou forsaken me?**

My God, my God, why have You abandoned me — Har

**why art thou so far from helping me, and from the words of my roaring?**  
and art so far from saving me, from heeding my groans — NEB

Why do you refuse to help me or even to listen to my groans — Tay  
Why art Thou afar from helping me, Afar from my suffering cry — DeW  
How far from saving me, the words I groan! — Jerus

Why do my cries of anguish bring no help — Mof

**2. O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.**

My God! I keep crying —

By day and thou dost not answer, and

By night and there is no rest for me — Rhm

O my God! I call thee through the day, But Thou answerest not:  
And in the night season,

But there is no relief for me — DeW

**3. But thou art holy, O thou that inhabitest the praises of Israel.**

And thou continuest holy, O thou Worship of Israel — PBV

Yet art Thou HOLY,

Enthroned amid the praises of Israel — DeW

Stand high above us, Lord, in thy protecting strength — Knox

**so will we sing and praise thy power.**  
We will sing, chant the praise of your might — NAB

We will sing and strike the harp to Thy power! — DeW

With song and with string will we sound forth thy power — Rhm  
that we may sing and praise Your power — Har

Yet Thou art holy.

O Thou that art enthroned upon the praises of Israel — JPS

And yet thou art enthroned in holiness,

thou art he whose praises Israel sings — NEB

Nevertheless You are enthroned as the Holy One, the praise of Israel — Har

**4. Our fathers trusted in thee: they trusted, and thou didst deliver them.**

Our fathers trusted in thee. They cried unto thee and were delivered — ABPS

On thee our fathers did rely, relied, and thou didst rescue them — Mof

Our forebears put their trust in You: they believed, and You delivered them — Har

**5. They cried unto thee, and were delivered: they trusted in thee, and were not confounded.**

To thee they cried, and were saved; in thee they trusted, and were not disappointed — RSV

Unto Thee they cried and were set free:

In Thee they trusted and were not put to shame — DeW

**6. But I am a worm, and no man; a reproach of men, and despised of the people.**

But as for me, I am a worm, and no man; a very scorn of men, and the outcast of the people — PBV

But I am a worm, and not a man; Reviled by men, despised by the people — DeW

But I am a worm and not a man, A shame to mankind, and despised of the people — AAT

For my part I am a worm, and not  
a human being:

insulted by men, despised by  
society — Har

But I, poor worm, have no manhood  
left; I am a by-word to all, the  
laughing-stock of the rabble — Knox  
Yet here am I, now more worm than  
man,

scorn of mankind, jest of the people  
— Jerus

**7. All they that see me laugh me to  
scorn:**

All who see me mock at me — RSV  
... jeer at me — NEB

**they shoot out the lip, they shake the  
head, saying,**

They open wide the mouth,

They shake the head: — Rhm

they toss their heads and sneer, —  
Mof

they gape at me and shake their heads:  
— Har

they mock me with parted lips,

they wag their heads: — NAB

make mouths at me and wag their  
heads: — NEB

**8. He trusted on the LORD that he  
would deliver him: let him deliver him,  
seeing he delighted in him.**

Commit thyself unto Jehovah; let him  
deliver him:

Let him rescue him, seeing he de-  
lighteth in him — ASV

Commit it to Jehovah, he will deliver  
him;

He will rescue him, for he delights  
in him — ABPS

Roll Thy care on JEHOVAH, let Him  
deliver Him,

Let Him save Him, if He delighteth  
in Him! — Sprl

"He left it to the Eternal! let him  
come to the rescue;

if the Eternal cares for him, let  
him come to the rescue!" — Mof

"He committed his cause to the LORD;  
let him deliver him,

let him rescue him, for he delights  
in him!" — RSV

"He relied on the LORD; let him deliver  
him,

let him rescue him, if he loves him"  
— NAB

"He threw himself on the LORD for  
rescue;

let the LORD deliver him, for he

holds him dear!" — NEB

**9. But thou art he that took me out of  
the womb: thou didst make me hope  
when I was upon my mother's breasts.**

But thou art he that took me out of  
my mother's womb; thou wast my  
hope, when I hanged yet upon my  
mother's breasts — PBV

But thou art he that took me out of  
the womb: thou didst make me  
trust when I was upon my mother's  
breasts — RV

Yet thou didst bring me forth from  
the womb:

Thou didst give me security on my  
mother's breast — AAT

You have been my guide since I was  
first formed,

my security at my mother's breast  
— NAB

Yet you drew me out of the womb,  
you entrusted me to my mother's  
breasts — Jerus

'Twas thou indeed didst take me from  
the womb,

didst lay me on my mother's breast  
— Mof

**10. I was cast upon thee from the womb:  
thou art my God from my mother's  
belly.**

I was cast upon thee from the womb;

Thou art my God since my mother  
bare me — ASV

Upon Thee I was cast from my birth;

From my earliest breath, Thou art  
my God! — DeW

From the hour of my birth, thou art  
my guardian; since I left my

mother's womb, thou art my God!  
— Knox

placed on your lap from my birth,

from my mother's womb you have  
been my God — Jerus

I was thrown on Your care from  
birth;

from my conception You have been  
my God — Har

**11. Be not far from me; for trouble is  
near; for there is none to help.**

O go not from me: for trouble is hard  
at hand, and there is none to help  
me — PBV

O stand not at a distance from me;  
for trouble is near — for there is  
no helper — Sept

Do not leave me now, when trouble  
is close at hand; stand near, when

I have none to help me — Knox  
**12. Many bulls have compassed me: strong bulls of Bashan have beset me round.**

Many oxen are come about me; fat bulls of Bashan close me in on every side — PBV

Many bulls have surrounded me:  
 The strong of Bashan encircle me — DeW

A brutal horde besets me,  
 fierce bulls of Bashan hem me in — Mof

My enemies ring me round, packed close as a herd of oxen, strong as bulls from Basan — Knox

I am surrounded by fearful enemies, strong as the giant bulls from Bashan — Tay

**13. They gaped upon me with their mouths as a ravening and a roaring lion.**

They have opened wide against me their mouth.

A lion rending and roaring — Rhm  
 panting for me open-mouthed,  
 like lions roaring as they rend — Mof

They have opened their mouths at me like a voracious, roaring lion — Har

**14. I am poured out like water, and all my bones are out of joint:**

I am poured out like water,  
 And all my bones are parted — ABPS

I am poured out like water, and all my bones are torn asunder — Sept  
 I am weak like water,

And all My bones are disjointed — Sprl

I am spent as spilt water, all my bones out of joint — Knox

my strength is weak as water,  
 all my limbs give way — Mof

My energy drains away from me like water,  
 and all my bones are dislocated — Har

I am like water draining away,  
 my bones are all disjointed — Jerus

**my heart is like wax; it is melted in the midst of my bowels.**

my heart also in the midst of my body is even like melting wax — PBV  
 My heart is like wax;

It is melted within me — ASV  
 My heart hath become like wax;

It is melted within my breast — DeW

My heart has become like wax  
 melting away within my bosom —

NAB  
 my heart turned to molten wax within me — Knox

**15. My strength is dried up like a potsherd;**

Dried up as an earthen vessel is my power — YLT

My strength is dried up like baked earthenware — Har

my throat is as dry as a potsherd — Mof

My throat is dry like a broken vessel — Bas

My throat is dried up like baked clay — NAB

parched is my throat, like clay in the baking — Knox

**and my tongue cleaveth to my jaws;**  
 and my tongue sticks to my palate — Har

and my tongue is stuck to my jaw — Jerus

**and thou hast brought me into the dust of death.**

And in the dust of death wilt thou lay me — Rhm

and I am laid low in the dust of death — Mof

You are laying me in my last resting-place — Har

thou hast laid me in the dust, to die — Knox

**16. For dogs have compassed me: the assembly of the wicked have enclosed me:**

For dogs have surrounded me, —

An assembly of evil doers have encircled me — Rhm

A pack of dogs surrounds me,  
 a mob of ruffians encircles me — Har

The huntsmen are all about me;  
 a band of ruffians rings me round — NEB

The enemy, this gang of evil men,  
 circles me like a pack of dogs — Tay

**they pierced my hands and feet.**

like a lion they mangle my hands and feet — Har

and they have hacked off my hands and my feet — NEB

**17. I may tell all my bones: they look and stare upon me.**

I may tell all my bones: they stand  
staring and looking upon me — PBV  
As if they would number all My bones,  
They gaze at Me, they stare at Me  
— Sprl

I can count all my bones,  
But mine enemies gloat over me  
— DeW

I can count my bones one by one;  
and they stand there watching me,  
gazing at me in triumph — Knox  
I can count all my bones: [the evil-  
doers] gaze at me — Amp

I tell my tale of misery,  
while they look on and gloat — NEB

**18. They part my garments among them,  
and cast lots upon my vesture.**

They distribute my garments among  
them.

And over my robe they cast lots  
— AAT

they divide my garments among them,  
and for my clothing do they cast  
lots — Ber

They divide my clothes among them-  
selves by a toss of the dice — Tay

**19. But be not thou far from me, O LORD:  
O my strength, haste thee to help me.**

But be not thou far off, O Jehovah:  
O thou my succor, haste thee to  
help me — ASV

Do not remain aloof, Lord;  
hurry to my assistance, for You are  
my sustainer — Har

**20. Deliver my soul from the sword;**

Rescue from the sword my life —  
Rhm

Snatch away from the sword my life  
— DeW

Rescue me from the sword — Mof  
**my darling from the power of the dog.**  
From the power of the dog my soli-  
tary self — Rhm

My life from the power of the dog  
— ABPS

my dear life from the paw of the dog  
— Jerus

My only life from the power of the  
dog — DeW

Mine only one from the power of the  
dog — JPS

my only one from the hand of the  
vicious — Lam

spare my precious life from all these  
evil men — Tay

save my solitary soul from these  
powerful beasts — Har

save my life from these curs — Mof

**21. Save me from the lion's mouth:**

pluck me from the lion's jaws — Mof  
Rescue me from the jaws of the lion  
— Har

**for thou hast heard me from the  
horns of the unicorns.**

Yea, from the horns of the wild-oxen  
thou hast answered me — ASV

Yea from the horns of wild beasts hast  
thou delivered me — Rhm

And from the horns of wild cattle —  
THOU HAST ANSWERED ME! — DeW

And my afflicted self from the horns  
of the wild ox — AAT

and my poor body from the horns of  
the wild ox — NEB

**22. I will declare thy name unto my  
brethren: in the midst of the congrega-  
tion will I praise thee.**

I will declare thy name unto my  
brethren:

In the midst of the assembly will  
I praise thee — ASV

Then shall I tell my fellows of thy  
fame.

and praise thee in our gathering  
— Mof

I will tell my brothers of Your power,  
and sing Your praises in the great  
assembly — Har

**23. Ye that fear the LORD, praise him;  
all ye the-seed of Jacob, glorify him;  
and fear him, all ye the seed of Israel.**

You who fear the LORD, praise him!  
all you sons of Jacob, glorify him,  
and stand in awe of him, all you  
sons of Israel! — RSV

**24. For he hath not despised nor abhorred  
the affliction of the afflicted;**

For He despised not, nor spurned the  
sufferer's pain — DeW

For He neither spurned nor loathed  
the afflictions of the oppressed —  
Har

For he has not despised  
or disdained the poor man in his  
poverty — Jerus

He has not scorned or slighted the  
appeal of the friendless — Knox

For he has not scorned the down-  
trodden,

nor shrunk in loathing from his  
plight — NEB

For he has not been unmoved by the  
pain of him who is troubled — Bas  
**neither hath he hid his face from him;**

**but when he cried unto him, he heard.**

and he has not hid his face from him,  
but has heard, when he cried to him — RSV

nor has He concealed His presence from them,

but has listened when they appealed to Him for help — Har

**25. My praise shall be of thee in the great congregation:**

From thee comes my praise in the great congregation — RSV

From Thee is my praise in the great assembly — DeW

Therefore do I praise him in our great gathering — Mof

Thou dost inspire my praise in the full assembly — NEB

I will praise You in the assembly — Har

**I will pay my vows before them that fear him.**

I pay my vows before his worshippers — Mof

I will pay my vows before those who revere Him — Ber

I will discharge my vows in the presence of His worshippers — Har

I will pay to Him my vows [made in the time of trouble] before them who fear — revere and worship — Him — Amp

**26. The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.**

The afflicted shall eat and be satisfied;  
those who seek him shall praise the LORD!

May your hearts live for ever! — RSV

The lowly in spirit shall eat and be filled;

They that seek Jehovah shall praise Him:

May your heart find life for ever! — DeW

The lowly shall eat their fill;  
they who seek the LORD shall praise him:

"May your hearts be ever merry!" — NAB

Let the humble eat and be satisfied.  
Let those who seek the LORD praise him

and be in good heart for ever — NEB

**27. All the ends of the world shall re-**

**member and turn unto the LORD:**

The furthest dwellers on earth will bethink themselves of the Lord, and come back to him — Knox

The extremities of the earth will bear it in mind, and turn to the Lord — Har

The whole earth, from end to end, will remember and come back to Yahweh — Jerus

Let all the ends of the earth remember and turn again to the LORD — NEB

**and all the kindreds of the nations shall worship before thee.**

Yea all the families of the nations will bow themselves down before thee — Rhm

let all the families of the nations bow down before him — NEB

All the clans of the nations will worship before him — AAT

the entire human family will worship in His presence — Har

the people of every nation shall worship him — Tay

**28. For the kingdom is the LORD's: and he is the governor among the nations.**

For the kingdom is Jehovah's:  
And he is the ruler over the nations — ASV

for the Eternal reigns, lord of all nations — Mof

For dominion belongs to the LORD, and he rules over the nations — RSV

to the Lord royalty belongs, the whole world's homage is his due — Knox

For Yahweh reigns, the ruler of nations! — Jerus

**29. All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.**

All the fat ones of the earth shall eat and worship:

All they that go down to the dust shall bow before him,

Even he that cannot keep his soul alive — ASV

They eat and worship, all the rich of the earth;

Before him shall bow all that go down to the dust,

And he that can not keep his soul alive — ABPS

Yea, to him shall all the proud of the  
earth bow down;  
before him shall bow all who go  
down to the dust,  
and he who cannot keep himself  
alive — RSV

prosperous peoples sacrifice to him  
and worship,  
dying peoples bow before him,  
folk who cannot keep themselves  
alive — Mof

All the mighty ones upon earth shall  
eat [in thanksgiving] and worship;  
all they that go down to the dust  
shall bow before Him, even he who  
cannot keep himself alive — Amp

Prosperous men have become sated  
and corrupt;  
yet all who are dying shall ac-  
knowledge His supremacy,  
for no one preserves his soul alive  
— Har

To him alone shall bow down  
all who sleep in the earth;  
Before him shall bend  
all who go down into the dust.  
And to him my soul shall live; —

NAB

**30. A seed shall serve him; it shall be  
accounted to the Lord for a genera-  
tion.**

A seed shall serve him; it shall be told  
of the Lord unto the next genera-  
tion — RV

my descendants shall serve him.

Let the coming generation be told  
of the LORD — NAB

Posterity shall serve him;  
men shall tell of the LORD to the  
coming generation — RSV

Posterity will serve Him,  
and tell of the Lord to future gen-  
erations — Har

Our children too shall serve him, for  
they shall hear from us about the  
wonders of the Lord — Tay

**31. They shall come, and shall declare  
his righteousness unto a people that  
shall be born, that he hath done this.**

and they will proclaim his saving  
mercy to a people that shall be born,  
whom the Lord made — Sept

his saving deeds shall be declared  
to generations yet unborn — Mof

And may they tell of his righteousness  
to the people that shall be born,

That he has wrought it — AAT

and proclaim his deliverance to a peo-  
ple yet unborn,

that he has wrought it — RSV

that they may proclaim to a people  
yet to be born

the justice he has shown — NAB

Generations yet unborn shall hear of  
all the miracles He did for us —  
Tay

PSALM 23

A Psalm of David.

**1. The LORD is my shepherd; I shall not  
want.**

The Lord is my shepherd: therefore  
can I lack nothing — PBV

The Lord shepherds me,

I shall never be in need — Har

Yahweh is my shepherd,

I lack nothing — Jerus

The Lord is my shepherd [to feed,  
guide and shield me]; I shall not  
lack — Amp

The Lord takes care of me as his  
sheep; I will not be without any  
good thing — Bas

Because the Lord is my shepherd, I  
have everything I need! — Tay

**2. He maketh me to lie down in green  
pastures; he leadeth me beside the  
still waters.**

He shall feed me in a green pasture,  
and lead me forth beside the waters  
of comfort — PBV

In pastures of tender grass he maketh  
me lie down,

Unto restful waters he leadeth me  
— Rhm

In a verdant pasture he hath fixed my  
abode. He hath fed me by gently  
flowing water — Sept

He maketh me to repose in verdant  
pastures;

Beside the tranquil waters He will  
gently guide me — Sprl

he makes me lie in meadows green,  
he leads me to refreshing streams  
— Mof

He makes a resting-place for me in  
the green fields: he is my guide by  
the quiet waters — Bas

**3. He restoreth my soul: he leadeth me**

**in the paths of righteousness for his name's sake.**

He gives new life to my soul: he is my guide in the ways of righteousness because of his name — Bas

He gives me renewed life,

He guides me along a virtuous course  
in accordance with His nature — Har

there he revives my soul.

He guides me by paths of virtue for the sake of his name — Jerus

he renews life within me.

and for his name's sake guides me in the right path — NEB

... as in honour pledged, by sure paths he leads me — Knox

He restores my failing health. He helps me do what honors him the most — Tay

**4. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me;**

Yea though I walk through a valley death-shadowed

I will fear no harm for thou art with me — Rhm

For though I walk amidst the shades of death: I will fear no ills, because thou art with me — Sept

My road may run through a glen of gloom,

but I fear no harm, for thou art beside me — Mof

Even though I walk in the darkest valley,

I fear no harm; for thou art with me — AAT

Even though I walk through a valley dark as death

I fear no evil, for thou art with me — NEB

**thy rod and thy staff they comfort me.**

thy rod and thy staff have been my comfort — Sept

thy club, thy staff — they give me courage — Mof

thy rod, thy crook are my comfort — Knox

Your rod [to protect] and Your staff [to guide], they comfort me — Amp

Your strength and support are indeed my comfort — Har

**5. Thou preparest a table before me in the presence of mine enemies:**

Thou shalt prepare a table before me in the presence of them that trouble me — PBV

Thou art my host, spreading a feast for me

while my foes have to look on! — Mof

Envious my foes watch, while thou dost spread a banquet for me — Knox

**thou anointest my head with oil; my cup runneth over.**

thou hast anointed my head with oil, and my cup shall be full — PBV

Thou hast anointed with oil my head, my cup hath run over — Rhm

Thou hast anointed with oil my head, My cup is full! — YLT

Thou hast anointed my head with oil, Ah! my cup overfloweth — Sprl

Thou hast poured oil upon my head, my cup is brimming over — Mof

You anoint my head with oil, my fortunes prosper greatly — Har

You have welcomed me as your guest: blessings overflow! — Tay

**6. Surely goodness and mercy shall follow me all the days of my life:**

Surely thy loving-kindness and mercy shall follow me all the days of my life — PBV

Surely goodness and lovingkindness will pursue me all the days of my life — Rhm

Goodness and love alone will accompany me through life — Har

Surely, goodness and unfailing love shall follow me all the days of my life — Ber

**and I will dwell in the house of the LORD for ever.**

Through the long years the Lord's house shall be my dwelling-place — Knox

and I shall live in the house of the Lord all my days — Har

my home, the house of Yahweh, as long as I live! — Jerus



## PSALM 24

A Psalm of David.

**1. The earth is the LORD's, and the fulness thereof;**

The earth is the LORD's, and all that therein is — PBV

The earth belongs to the Eternal, and all earth holds — Mof

The earth is the Lord's, with all its wealth — Bas

**the world, and they that dwell therein.**  
the world and all the people living in it — Bas

the world and all its inhabitants — Sept

**2. For he hath founded it upon the seas, and established it upon the floods.**

For it is He that founded it upon the seas.

That made it firm upon the floods — DeW

For he founded it upon the seas,  
And established it upon the ocean-currents — AATfor he has founded it upon the seas,  
and established it upon the rivers — RSVFor it was he who founded it upon the seas  
and planted it firm upon the waters beneath — NEB**3. Who shall ascend into the hill of the LORD? or who shall stand in his holy place?**

Who dares climb the mountain of the Lord, and appear in his sanctuary — Knox

Who has the right to climb the mountain of Yahweh,  
who the right to stand in his holy place — Jerus**4. He that hath clean hands, and a pure heart;**

The clean of hands

And pure of heart — Rhm

The guiltless in act, the pure in heart — Knox

The man of impeccable behavior and pure motives — Har

**who hath not lifted up his soul unto vanity, nor sworn deceitfully.**

Who hath not lifted up his soul unto falsehood,

And hath not sworn deceitfully — ASV

who does not lift up his soul to what is false,

and does not swear deceitfully — RSV

Whoso hath not lifted up his heart unto an idol,

Neither sworn intending to deceive — Sprl

whose soul does not pay homage to worthless things

and who never swears to a lie — Jerus

who never sets his mind on what is false,

who never breaks his word — Mof  
who desires not what is vain,

nor swears deceitfully to his neighbor — NAB

**5. He shall receive the blessing from the LORD, and righteousness from the God of his salvation.**

He shall receive a blessing from Jehovah,

And righteousness from the God of his salvation — ASV

He will receive a blessing from the LORD,

And justification from the God of his deliverance — AAT

He will receive blessing from the LORD,

and vindication from the God of his salvation — RSV

**6. This is the generation of them that seek him, that seek thy face, O Jacob.**

This is the generation of them that seek after him, that seek thy face.

O God of Jacob — RV

Such is the generation of those who seek him,

who seek the face of the God of Jacob — RSV

Of such a kind are those who resort to Him,

looking for the presence of Jacob's God — Har

These are the ones who are allowed to stand before the Lord and worship the God of Jacob — Tay

Such is the fortune of those who seek him,

who seek the face of the God of Jacob — NEB

**Selah.**  
(Pause.) — ABPS

**7. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors;**

Lift up your heads. O gates!  
and be lifted up. O ancient doors!

— RSV

Gates. raise your arches,  
rise, ye ancient doors — Jerus  
**and the King of glory shall come in.**

That the king of glory may come in  
— Rhm

Welcome the glorious King! — Mof  
to let the King enter in triumph! —

Knox

let the king of glory in! — Jerus

**8. Who is this King of glory?**

Who, then, is the King of Glory —  
DeW

**The LORD strong and mighty, the LORD mighty in battle.**

Jehovah strong and mighty.

Jehovah mighty in battle — ASV

The Lord. strong and mighty. invin-

cible in battle — Tay

**9. Lift up your heads, O ye gates; even lift them up, ye everlasting doors:**

Gates. raise your arches,  
rise, you ancient doors — Jerus

**and the King of glory shall come in.**  
that the glorious King may enter —

Har

**10. Who is this King of glory?**

Who is this glorious King — Har

**The LORD of hosts, he is the King of glory.**

Jehovah of hosts.

He is the King of glory — ASV

The Lord of armies. he is the King  
of glory — Bas

He is Yahweh Sabaoth.

King of glory. he! — Jerus

The Commander of all of heaven's  
armies! — Tay

**Selah.**

(Pause.) — ABPS

## PSALM 25

### A Psalm of David.

**1. Unto thee, O LORD, do I lift up my soul.**

On thee. Eternal One. I set my heart  
— Mof

To you. O Lord. I pray — Tay

**2. O my God, I trust in thee:**

**let me not be ashamed, let not mine enemies triumph over me.**

Let me not be put to shame.

Let not my foe exult over me — Rhm  
do not let me be disappointed:

do not allow my rivals to triumph  
over me — Har

Don't let my enemies succeed. Don't  
give them victory over me — Tay

**3. Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.**

Yea, let none that wait for thee be put  
to shame;

let them be ashamed who are wantonly  
treacherous — RSV

Surely no one who trusts in You will  
be disgraced.

May those who behave deceitfully  
for no reason be humiliated — Har

No, those who hope in you are never  
shamed.

shame awaits disappointed traitors  
— Jerus

No man who hopes in thee is put to  
shame:-

but shame comes to all who break  
faith without cause — NEB

**4. Shew me thy ways, O LORD; teach me thy paths.**

Make known Your plans to me. Lord:  
inform me of Your intentions —

Har

**5. Lead me in thy truth, and teach me:**

Guide me by Your truth and instruct  
me — Har

Set me in the way of your truth, and  
teach me — Jerus

Make me to tread along in Thy truth,  
and teach me — Sprl

**for thou art the God of my salvation;  
on thee do I wait all the day.**

for thou art the God of my salvation:  
in thee hath been my hope all the

day long — PBV

For thou art my delivering God.

For thee have I waited all the day  
— Rhm

For thou art the God of my help:

For thee do I long continually —

AAT

**6. Remember, O LORD, thy tender mercies and thy lovingkindnesses; for they have been ever of old.**

Be mindful of thy mercy. O LORD, and  
of thy steadfast love.

for they have been from of old — RSV  
Remember thy compassions O Yahweh  
and thy lovingkindnesses.

For from age-past times have they  
been — Rhm

Remember Your sympathy and mercy,  
Lord.

for they are eternal — Har

Remember your kindness, Yahweh,  
your love that you showed long ago  
— Jerus

**7. Remember not the sins of my youth,  
nor my transgressions:**

Do not recall my youthful sins and  
offences — Har

Overlook my youthful sins, O Lord!  
— Tay

**according to thy mercy remember thou  
me for thy goodness' sake, O LORD.**

according to thy steadfast love remem-  
ber me.

for thy goodness' sake, O LORD! —  
RSV

but according to thy mercy think thou  
upon me, O LORD, for thy goodness  
— PBV

but think of me in terms of Your un-  
failing love.

because You are the essence of  
goodness — Har

**8. Good and upright is the LORD: there-  
fore will he teach sinners in the way.**

Gracious and righteous is the LORD;  
therefore will he teach sinners in the  
way — PBV

Good and upright is Yahweh,

For this cause will he direct sinners  
into the way — Rhm

Kind and upright is the Eternal.

he teaches any who go astray — Mof

**9. The meek will he guide in judgment:  
and the meek will he teach his way.**

The meek will he guide in justice;

And the meek will he teach his way  
— ASV

May he guide patient wronged-ones to  
be righted.

And teach such oppressed-ones his  
way — Rhm

He gives proper direction to the humble,  
and reveals His plans to the lowly  
— Har

He will be an upright guide to the poor  
in spirit: he will make his way clear  
to them — Bas

**10. All the paths of the LORD are mercy**

**and truth unto such as keep his cove-  
nant and his testimonies.**

All the paths of the LORD are steadfast  
love and faithfulness.

for those who keep his covenant and  
his testimonies — RSV

All the paths of Jehovah are loving-  
kindness and truth

Unto such as keep his covenant and  
his testimonies — ASV

kindly and faithfully he ever deals

with those who keep his compact  
and commands — Mof

The Lord is the essence of mercy and  
truth

for those who observe His covenant  
and His decrees — Har

All the ways of the LORD are loving  
and sure

to men who keep his covenant and  
his charge — NEB

And when we obey him, every path  
he guides us on is fragrant with his  
lovingkindness and his truth — Tay

**11. For thy name's sake, O LORD, pardon  
mine iniquity; for it is great.**

For thy name's sake, O LORD,

pardon my guilt, for it is great — RSV

Because of what You are, Lord,

pardon my sin, despite its extent —  
Har

But Lord, my sins! How many they  
are. Oh, pardon them for the honor  
of your name — Tay

**12. What man is he that feareth the LORD?**

Who then is the man that revereth  
Yahweh — Rhm

If there is any man who fears the  
LORD, — NEB

**him shall he teach in the way that he  
shall choose.**

He will point out to him the direc-  
tion which he should take — Har

he shall be shown the path that he  
should choose — NEB

**13. His soul shall dwell at ease; and his  
seed shall inherit the earth.**

He abides in prosperity,

and his descendants inherit the land  
— NAB

He himself shall abide in prosperity,  
and his children shall possess the  
land — RSV

**14. The secret of the LORD is with them  
that fear him; and he will shew them  
his covenant.**

The secret of the Lord is with those

in whose hearts is the fear of him;  
he will make his agreement clear to  
them — Bas

The close secret of Yahweh belongs to  
them who fear him,  
his covenant also, to bring them  
knowledge — Jerus

The LORD confides his purposes to  
those who fear him.  
and his covenant is theirs to know  
— NEB

Friendship with God is reserved for  
those who reverence him. With them  
alone he shares the secrets of his  
promises — Tay

Intimate communion with the Lord  
is the prerogative of those who  
revere Him:  
to them only He reveals His cove-  
nant — Har

**15. Mine eyes are ever toward the LORD,  
for he shall pluck my feet out of the  
net.**

On the Lord I fix my eyes continually,  
trusting him to save my feet from the  
snare — Knox

My eyes are ever looking to the Lord  
for help, for he alone can rescue me  
— Tay

**16. Turn thee unto me, and have mercy  
upon me;**

Turn thou unto me, and shew me  
favour — Rhm

**for I am desolate and afflicted.**

for I am desolate, and in misery — PBV

For alone and oppressed I am — Rhm

For I am lonely and suffering — DeW

**17. The troubles of my heart are enlarged;  
O bring thou me out of my distresses.**

the troubles of my heart are multiplied:  
O deliver me from these my distress-  
es — Sept

The sorrows of my heart are enlarged:  
O bring thou me out of my troubles  
— PBV

The distresses of my heart hath he  
relieved. —

And out of my straits brought me  
forth — Rhm

Relieve the oppression of my heart.  
And bring me out of my distresses  
— DeW

relieve the anguish of my heart,

free me from all this pressure — Mof  
Give me respite from trouble.

and rid me of my afflictions — Har

**18. Look upon mine affliction and my  
pain; and forgive all my sins.**

Consider my affliction and my trouble,  
and forgive all my sins — RSV

Behold my humiliation and my pain.

And take away all my sins — Rhm

Take stock of my misery and wretched-  
ness,

and forgive all my sins — Har

**19. Consider mine enemies; for they are  
many; and they hate me with cruel  
hatred.**

Consider how many are my foes,  
and with what violent hatred they  
hate me — RSV

**20. O keep my soul, and deliver me: let  
me not be ashamed; for I put my  
trust in thee.**

Oh keep my soul, and deliver me:

Let me not be put to shame.

for I take refuge in thee — ASV

Protect me and rescue me:

do not let me be discredited.

for I have put my faith in You —

Har

Save me from them! Deliver my life  
from their power! Oh, let it never be

said that I trusted you in vain! —

Tay

**21. Let integrity and uprightness preserve  
me; for I wait on thee.**

Let blamelessness and uprightness  
watch over me.

Because I have waited for thee —

Rhm

Uprightness and purity be my shield,  
as I wait patiently, Lord, for thy

help — Knox

Let innocence and integrity be my  
protection.

since my hope is in you, Yahweh —

Jerus

Assign me Godliness and Integrity as  
my bodyguards, for I expect you to

protect me — Tay

**22. Redeem Israel, O God, out of all his  
troubles.**

Redeem Israel O God, —

Out of all his distresses — Rhm

## PSALM 26

A Psalm of David.

**1. Judge me, O LORD; for I have walked in mine integrity:**

Vindicate me, O LORD,  
for I have walked in my integrity —  
RSV

Do me justice O Yahweh  
For I in my blamelessness have  
walked — Rhm

Do what is right by me, Lord,  
for I have conducted myself blame-  
lessly — Har

**I have trusted also in the LORD; there-  
fore I shall not slide.**

my trust hath been also in the LORD,  
therefore shall I not fall — PBV

And in JEHIOVAH have I put my trust;  
I shall not falter — Sprl

I have trusted also in Jehovah without  
wavering — ASV

my trust in the Eternal never wavers  
— Mof

and I have placed unswerving faith in  
the Lord — Har

**2. Examine me, O LORD, and prove me;  
try my reins and my heart.**

Examine me, O Jehovah, and prove me;  
Try my heart and my mind — ASV

Examine me, O JEHIOVAH, and prove me;  
Purify my inner self, and my heart  
— Sprl

Search me, O Jehovah! and try me;  
Cleanse from evil mine inmost heart!  
— DeW

Try me, Lord, and test me;  
examine my motives and my mind  
— Har

Test me, Lord, put me to the proof;  
assay my inmost desires and thoughts  
— Knox

Search me, O Lord, and try me;  
test my soul and my heart — NAB

**3. For thy lovingkindness is before mine  
eyes; and I have walked in thy truth.**

For thy lovingkindness hath been be-  
fore mine eyes,

And I have walked to and fro in  
thy faithfulness — Rhm

For Thy kindness is before mine eyes,  
And I have walked habitually in  
Thy truth — YLT

For thy steadfast love is before my  
eyes,

and I walk in faithfulness to thee  
— RSV

For Your gracious love is at the fore-  
front of my mind,  
and I have lived by your principles  
of truth — Har

For I have taken your lovingkindness  
and your truth as my ideals — Tay

**4. I have not sat with vain persons,  
neither will I go in with dissemblers.**

I have not dwelt with vain persons;  
neither will I have fellowship with  
the deceitful — PBV

I have not sat with men of falsehood;  
Neither will I go in with dissem-  
blers — ASV

I do not sit with false men,  
nor do I consort with dissemblers  
— RSV

I never mix with deceitful people,  
nor do I associate with hypocrites  
— Har

I have not associated with deceptive  
men,  
nor do I fellowship with pretenders  
— Ber

**5. I have hated the congregation of evil-  
doers; and will not sit with the wicked.**

I have hated the convocation of evil-  
doers,  
And with lawless men would I not  
sit — Rhm

I hate the company of evildoers,  
And with reprobates I will not sit  
down — AAT

I detest the company of criminals,  
and I refuse to mingle with the  
wicked — Har

I hate the sinners' hangouts and re-  
fuse to enter them — Tay

**6. I will wash mine hands in innocence;  
so will I compass thine altar, O LORD:**

I will bathe in pureness my hands, —  
So will I go in procession around  
thine altar O Yahweh — Rhm

I wash my hands in innocence  
and join the procession round your  
altar — Jerus

**7. That I may publish with the voice of  
thanksgiving, and tell of all thy won-  
drous works.**

That I may make the voice of thanks-  
giving to be heard, and tell of all  
thy wondrous works — RV

To sound aloud a song,

And to recount all thy wonderful  
doings — Rhm  
singing aloud a song of thanksgiving,  
and telling all thy wondrous deeds  
— RSV  
Giving voice to my thanks,  
and recounting all your wondrous  
deeds — NAB

**8. LORD, I have loved the habitation of  
thy house, and the place where thine  
honour dwelleth.**  
Jehovah. I love the habitation of thy  
house.  
And the place where thy glory  
dwelleth — ASV  
O Yahweh I have loved the asylum  
of thy house.  
Even the place of the habitation of  
thy glory! — Rhm  
I adore the shrine where You dwell.  
Lord,  
and the place where Your glory  
resides — Har  
O LORD, I love the house in which  
you dwell,  
the tenting-place of your glory —  
NAB  
Lord, I love your home, this shrine  
where the brilliant, dazzling splendor  
of your presence lives — Tay

**9. Gather not my soul with sinners, nor  
my life with bloody men:**  
Sweep me not away with sinners,  
nor my life with bloodthirsty men  
— RSV  
Sweep me not away with sinful men,  
slay me not with the bloodthirsty  
— Mof  
Do not let my soul share the fate of  
sinners,  
or my life the doom of men of blood  
— Jerus

**10. In whose hands is mischief, and their  
right hand is full of bribes.**  
men in whose hands are evil devices,  
and whose right hands are full of  
bribes — RSV  
In whose hands there is crime.  
And their right hands are full of  
bribes! — DeW  
whose hands are stained with outrage,  
their right hands full of bribes —  
Mof  
whose hands are soiled with villainy,  
their right hands overflowing with  
bribes — Har  
hands ever stained with guilt, palms  
ever itching for a bribe! — Knox  
men with guilt on their hands,  
whose right hands are heavy with  
bribes — Jerus

**11. But as for me, I will walk in mine  
integrity; redeem me, and be merciful  
unto me.**  
For my part I will continue in my  
integrity;  
deliver me and act graciously to-  
wards me — Har

**12. My foot standeth in an even place:  
in the congregations will I bless the  
LORD.**  
My foot standeth in an even place:  
In the assemblies I bless Jehovah!  
— DeW  
My foot stands on level ground;  
in the great congregation I will  
bless the LORD — RSV  
On sure ground my feet are set;  
where his people gather I will join  
in blessing the Lord's name — Knox  
I have a safe resting-place for my  
feet: I will give praise to the Lord  
in the meetings of the people — Bas

## PSALM 27

A Psalm of David.

**1. The LORD is my light and my salva-  
tion; whom shall I fear?  
the LORD is the strength of my life;  
of whom shall I be afraid?**  
Yahweh is the refuge of my life  
Of whom shall I be in dread — Rhm  
Jehovah is the stronghold of my life;  
Of whom shall I be in dread — ABPS  
The Lord is the defender of my life.  
Of whom shall I be afraid — Sept

Yahweh is the fortress of my life,  
of whom should I be afraid — Jerus

**2. When the wicked, even mine enemies  
and my foes, came upon me to eat up  
my flesh, they stumbled and fell.**  
When evil men assail me  
with their slanders,  
'tis they, my enemies and foes,  
who stumble to their fall — Mof  
When deadly enemies assailed me,  
to devour me completely.

it was those very opponents and enemies of mine

who stumbled and fell — Har

Vainly the malicious close about me,  
as if they would tear me in pieces,  
vainly my enemies threaten me; all  
at once they stumble and fall — Knox

**3. Though an host should encamp against me, my heart shall not fear:**

Even though an army were arrayed against me,

my heart would have no fear — Mof

Though a whole host were arrayed against me, my heart would be undaunted — Knox

**though war should rise against me, in this will I be confident.**

Should war rise against me,

Even then will I be trustful — DeW  
if war was made on me, my faith  
would not be moved — Bas

though war were waged against me,  
my trust would still be firm — Jerus

**4. One thing have I desired of the LORD, that will I seek after;**

One thing only I request of the Lord —  
something which I earnestly desire  
— Har

One favour I have asked of the Lord;  
and this I will earnestly seek — Sept

**that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in his temple.**

That I may dwell in the house of  
Yahweh all the days of my life,

To view the delightfulness of Yahweh  
And to contemplate in his temple —

Rhm

That I may dwell in the house of  
Jehovah

All the days of my life,

To enjoy the graciousness of Jehovah,

And to delight in His temple —  
DeW

to dwell in the Lord's house my whole  
life long, resting content in the  
Lord's goodness, gazing at his  
temple — Knox

to live in the house of Yahweh

all the days of my life,

to enjoy the sweetness of Yahweh

and to consult him in his Temple

— Jerus

To dwell in the house of the LORD

all the days of my life,

That I may gaze on the loveliness  
of the LORD

and contemplate his temple — NAB

**5. For in the time of trouble he shall hide me in his pavilion:**

For he will hide me in his shelter in  
the day of trouble — RSV

For in the time of my misfortune He  
will shelter me in His house — Har

For in the time of trouble he will  
keep me safe in his tent — Bas

**in the secret of his tabernacle shall he hide me; he shall set me upon a rock.**

He will conceal me in the secrecy of  
his tent,

Within a rock will he set me on high  
— Rhm

He will hide me in His haven of refuge,  
and establish me upon a firm foundation — Har

he will hide me under the cover of his  
tent;

he will raise me beyond the reach of  
distress — NEB

**6. And now shall mine head be lifted up above mine enemies round about me:**

And now shall my head be high above  
my enemies round about me — ABPS

Then shall my head be set on high.

Above mine enemies around me —  
DeW

Now I can raise my head high  
above the enemy all about me —

NEB

And now I am elevated above my foes  
who hem me in — Har

Even now my head is held high  
above my enemies on every side —

NAB

**therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD.**

and I will offer in his tent

sacrifices with shouts of joy;

I will sing and make melody to the  
LORD — RSV

at this time I will offer joyous sacrifices  
in His shrine;

I will sing and proclaim the praises  
of the Lord — Har

And I will sacrifice in his tent the  
sacrifices of triumphant joy.

I will sing and touch the strings to  
Yahweh — Rhm

And I will offer in his tabernacle  
Sacrifices with a trumpet sound:

I will sing and strike the harp to  
Jehovah — DeW

- 7. Hear, O LORD, when I cry with my voice: have mercy also upon me, and answer me.**

Hear O Yahweh. With my voice do I  
cry.

Oh then shew me favour and answer  
me — Rhm

Hear my voice. O Jehovah! when I  
call;

Deal kindly with me. and answer  
me — DeW

O JEHOVAH! listen to my voice when I  
cry aloud;

And be compassionate unto me. and  
answer me — Sprl

Yahweh. hear my voice as I cry!

Pity me! Answer me! — Jerus

- 8. When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.**

Thou hast said. "Seek ye my face."

My heart says to thee.

"Thy face. LORD. do I seek" — RSV

My heart has said of you.

"Seek his face."

Yahweh. I do seek your face — Jerus

My heart has heard you say. "Come  
and talk with me. O my people."

And my heart responds. "Lord. I am  
coming" — Tay

- 9. Hide not thy face far from me; put not thy servant away in anger: thou hast been my help;**

Hide not thy face from me.

Turn not thy servant away in anger.  
thou who hast been my help — RSV

**leave me not, neither forsake me, O God of my salvation.**

cast me not off. neither forsake me.

O God of my salvation — RV

Do not send me away nor forsake me

O my saving God! — Rhm

Never leave me. never desert me.

God. my saviour! — Jerus

- 10. When my father and my mother forsake me, then the LORD will take me up.**

For my father and my mother have  
forsaken me.

but the LORD will take me up — RSV

When my own father and mother  
had forsaken me

Then Yahweh took me up! — Rhm

Even if my father and mother were  
to forsake me.

the Lord would adopt me — Har  
Father and mother may neglect me.

but the Lord takes me into his care  
— Knox

If my father and mother desert me.  
Yahweh will care for me still —

Jerus

- 11. Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies.**

Point out to me O Yahweh. thy  
way. —

And guide me in a level path.

Because of mine adversaries —  
Rhm

Teach me what is thy way. O thou  
Eternal.

and lead me by a level road;

let not my foes thwart me — Mof

Reveal Your designs to me. Lord.

and give me direct guidance on  
account of my enemies — Har

Tell me what to do. O Lord. and make  
it plain because I am surrounded

by waiting enemies — Tay

- 12. Deliver me not over unto the will of mine enemies:**

Do not give me up unto the desire of  
mine adversaries — Rhm

Deliver me not up to the will of them  
who are afflicting me — Sept

Do not abandon me to the schemes  
of my rivals — Har

**for false witnesses are risen up against me, and such as breathe out cruelty.**

For false witnesses rise against me.  
That pant after cruelty — DeW

for false witnesses have risen against  
me.

and they breathe out violence —  
RSV

for men of bad faith have risen  
against me.

fuming violently — Har

- 13. I had fainted, unless I had believed to see the goodness of the LORD in the land of the living.**

What if I had not believed to see the  
LORD's goodness

in the land of the living! — Ber

I believe that I shall see the goodness  
of the LORD

in the land of the living! — RSV

However. I am confident

that I shall see the goodness of the  
Lord

in this present life — Har



I am expecting the Lord to rescue me again, so that once again I will see his goodness to me here in the land of the living — Tay

**14. Wait on the LORD: be of good courage, and he shall strengthen thine heart:**

Wait for the LORD with courage;

be stouthearted — NAB

Wait for Jehovah:

Be strong, and let thy heart take courage — ASV

Wait thou for Yahweh. —

Be strong and let thy heart be bold — Rhm

Wait patiently for the Lord to help thee; be brave, and let thy heart take comfort — Knox

**wait, I say, on the LORD.**

Yea, wait thou for Jehovah — ASV

put your hope in Yahweh — Jerus

Trust in the Lord — Har

## PSALM 28

A Psalm of David.

**1. Unto thee will I cry, O LORD my rock; be not silent to me:**

Unto thee will I cry, O LORD, my strength: think no scorn of me — PBV

Unto thee Yahweh do I cry

O my Rock! do not turn in silence from me — Rhm

Unto Thee, O Jehovah! I call:

O my Rock! be not deaf to me — DeW

I am calling to You, Lord;

do not be indifferent to me, my strong defense — Har

**lest, if thou be silent to me, I become like them that go down into the pit.**

lest, if thou art deaf, I droop like a dying man — Mof

for if You pay no attention to me

I shall become like those who have been buried — Har

listen to me, or I am no better than a dead man, sinking to the grave — Knox

If you refuse to answer me, I might as well give up and die — Tay

**2. Hear the voice of my supplications, when I cry unto thee,**

Hear the voice of my supplications when I cry to thee for help — ABPS

**when I lift up my hands toward thy holy oracle.**

when I hold up my hands towards the mercy-seat of thy holy temple — PBV

When I lift up my hands toward thy holy shrine — Rhm

as I lift up my hands

toward thy most holy sanctuary — RSV

as I raise my hands in prayer towards

thy holy temple — Knox

**3. Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief is in their hearts.**

Do not drag me away —

With the lawless

Or with the workers of iniquity, —

Who speak peaceably with their neighbours,

But wrong is in their heart — Rhm

Snatch me not away with the wicked, and with those who do wrong,

Who offer friendly greetings to their neighbors,

while evil is in their hearts — AAT

**4. Give them according to their deeds, and according to the wickedness of their endeavours:**

Reward them according to their works:

And according to the wickedness of their doings — Sprl

Repay them for their deeds,

for the evil of their doings — NAB

**give them after the work of their hands; render to them their desert.**

Recompense them after the work of their hands; pay them that they have deserved — PBV

For the work of their hands repay them;

give them their deserts — NAB

as they did, be it done to them, in their own coin repaid — Knox

**5. Because they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up.**

Because they do not regard the works of the Lord,

or the work of his hands,

he will break them down and build them up no more — RSV

For they have no respect for what the Lord has done,  
nor for the manifestations of His power.

(May He demolish them: May He not establish them.) — Har

Of the Lord's acts, the Lord's ways, they took no heed; ruin be theirs, ruin irreparable — Knox

How blind they are to the works of Yahweh,  
to his own handiwork!

May he pull them down and not rebuild them! — Jerus

They care nothing for God or what he has done or what he has made; therefore God wi' dismantle them like old buildings, never to be rebuilt again — Tay

**6. Blessed be the LORD, because he hath heard the voice of my supplications.**

Praised be the LORD; for he hath heard the voice of my humble petitions — PBV

Blessed be the Eternal, who has listened to my voice of pleading! — Mof

May the Lord be praised  
for listening to my imploring voice — Har

Blessed be the LORD,  
for he has heard my cry for mercy — NEB

**7. The LORD is my strength and my shield;**

The Lord is my strength and my protection — Har

The LORD is my defense and my shield — Ber

**my heart trusted in him, and I am helped; therefore my heart greatly rejoiceth; and with my song will I praise him.**

my heart hath trusted in him, and I am helped; therefore my heart danceth for joy, and in song will I praise him — PBV

Trusting in him, I found redress; there is triumph in my heart, on my lips the song of praise — Knox

I trusted in him, and he helped me!  
Joy rises in my heart until I burst out in songs of praise to him — Tay

**8. The LORD is their strength, and he is the saving strength of his anointed. Jehovah is their strength.**

And he is a stronghold of salvation to his anointed — ASV

Yahweh is strength to his people. —  
And the all-saving refuge of his Anointed One is he! — Rhm

The LORD is the strength of his people and a refuge:

the help of his anointed is he — AAT

The Lord is the strength of His people, a safe refuge for His anointed — Har

The LORD is their protection;  
He is the saving defence of His anointed — Ber

Yahweh is the strength of his people, a saving fortress for his anointed — Jerus

The Lord defends his own people, protects the kind he has anointed — Knox

The Lord is their [unyielding] strength, and He is the stronghold of salvation to [me] His Anointed — Amp

**9. Save thy people, and bless thine inheritance:**

Give victory to thy people,  
and bless thine inheritance — AAT

Be a saviour to your people, and send a blessing on your heritage — Bas  
Lord, save thy people, bless thine own chosen race — Knox

**feed them also, and lift them up for ever.**

Be their shepherd also, and bear them up for ever — ASV

be thou their shepherd, and carry them for ever — RSV

shepherd them and support them for ever — Har

be their shepherd, evermore in thy arms upholding them — Knox

Lead them like a shepherd and carry them forever in your arms — Tay

PSALM 29

**A Psalm of David.**

**1. Give unto the LORD, O ye mighty, give unto the LORD glory and strength.**

Ascribe unto the LORD, O ye mighty,

ascribe unto the LORD worship and strength — PBV

Ascribe to the LORD, O heavenly beings, ascribe to the LORD glory and strength — RSV

Praise the Lord, you angels of his:  
praise his glory and his strength —  
Tay

**2. Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness.**

Ascribe unto the LORD the honour due unto his Name; worship the LORD with holy worship — PBV

Ascribe unto Jehovah the glory due unto his name;  
Worship Jehovah in holy array —  
ASV

Give to Yahweh the glory of his Name,  
Bow down to Yahweh in the adornment of holiness — Rhm

Give to Jehovah the glory of His name.  
Worship Jehovah in holy attire! —  
DeW

Praise the Eternal for his open glory,  
worship the Eternal in festal attire! —  
Mof

Ascribe to the Lord the renown due to him;  
worship the Lord in seemly attire —  
Har

**3. The voice of the LORD is upon the waters; the God of glory thundereth; the LORD is upon many waters.**

The voice of the LORD is upon the waters;  
the God of glory thunders,  
the LORD, upon many waters — RSV

The voice of the Eternal peals across the waters —  
it is the God of glory thundering,  
the Eternal pealing over the mighty waters — Mof

The Lord fulminates across the waters;  
the glorious God is thundering.  
The Lord roars out over the vast deeps — Har

The voice of the LORD is upon the waters; it is the glorious God that maketh the thunder. It is the LORD that ruleth the sea — PBV

**4. The voice of the LORD is powerful; the voice of the LORD is full of majesty.**  
The voice of the LORD is mighty in operation; the voice of the LORD is a glorious voice — PBV

The voice of Yahweh is with power,  
The voice of Yahweh is with majesty — Rhm

The thunder of the Lord is resplendent with power;

the thunder of the Lord is majestic —  
Har

The voice of Yahweh in power!  
The voice of Yahweh in splendour! —  
Jerus

**5. The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.**

The voice of Jehovah breaketh the cedars;

Yea, Jehovah breaketh in pieces the cedars of Lebanon — ASV

His thunder shatters the cedars;  
the Lord uproots the cedars of Lebanon — Har

**6. He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.**

And hath made them leap like a calf,  
Lebanon and Sirion like the bull-calf of wild oxen — Rhm

And He maketh them spring like a calf,

Lebanon and Sirion like a young antelope — DeW

He makes Lebanon jump like a calf,  
and Sirion like a young buffalo —  
Har

making Lebanon leap like a calf.  
Sirion like a young wild bull —  
Jerus

**7. The voice of the LORD divideth the flames of fire.**

The voice of the LORD flashes forth flames of fire — RSV

The thunder of the Lord  
carves out tongues of flame — Har

The Lord's voice kindles flashing fire —  
Knox

The voice of Yahweh sharpens lightning shafts! — Jerus

**8. The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh.**

The voice of Yahweh bringeth birth-pains upon the wilderness;

Yahweh bringeth birth-pains upon the wilderness of Kadesh! — Rhm

the voice of the LORD makes the wilderness writhe in travail;

the LORD makes the wilderness of Kadesh writhe — NEB

the voice of the Eternal whirls the sand,

the Eternal whirls the desert of Kadesh — Mof

The voice of the LORD makes the desert  
whirl;  
The LORD whirls the desert of Kadesh  
— AAT  
the thunder of the Lord stirs up the  
desert.  
The Lord makes the wilderness of  
Kadesh tremble — Har

**9. The voice of the LORD maketh the  
hinds to calve, and discovereth the  
forests:**

The voice of the LORD maketh the  
hinds to bring forth young, and  
strippeth bare the forests — PBV

The voice of Yahweh causeth the  
gazelles to bring forth  
And hath stript forests — Rhm

The voice of the LORD makes the hinds  
calve

and brings kids early to birth — NEB

The voice of the LORD makes the oaks  
to whirl.

and strips the forests bare — RSV

JEHOVAH'S voice causeth the oaks to  
whither.

And denudeth the trees of the woods  
— Sprl

The voice of the Eternal twists the  
trees.

the voice of the Eternal strips the  
forest — Mof

The thunder of the Lord smashes  
down the oak trees.

and strips the forest bare — Har

**and in his temple doth every one  
speak of his glory.**

and in his temple all cry, "Glory!" —  
RSV

while in his palace all are chanting,  
"Glory!" — Mof

Meanwhile, in his sanctuary, there is  
no sound but tells of his glory —

Knox

Surely through this His universal  
temple

Everything speaks of His glory —

Sprl

**10. The LORD sitteth upon the flood; yea,  
the LORD sitteth King for ever.**

The LORD sits enthroned over the  
flood;

the LORD sits enthroned as king for  
ever — RSV

The Lord dwells above the flood;

the Lord is enthroned as King for  
ever — Har

Out of a raging flood, the Lord makes  
a dwelling-place; the Lord sits

enthroned as a king for ever —  
Knox

Jehovah sat as King at the Flood;

Yea, Jehovah sitteth as King for  
ever — ASV

At the Flood, the Lord showed his  
control of all creation. Now he

continues to unveil his power —  
Tay

**11. The LORD will give strength unto his  
people; the LORD will bless his people  
with peace.**

Yahweh will give strength to his  
people, —

Yahweh will bless his people with  
prosperity — Rhm

May the LORD give strength to his  
people!

May the LORD bless his people with  
peace! — RSV

PSALM 30

**A Psalm and Song at the dedication of the  
house of David.**

A Melody. A Song for the Dedication of the  
House, David's — Rhm

A Psalm of David. A Song at the dedication  
of the Temple — RSV

**1. I will extol thee, O LORD; for thou  
hast lifted me up, and hast not made  
my foes to rejoice over me.**

I will magnify thee, O LORD; for thou  
hast set me up, and not made my  
foes to triumph over me — PBV

I will praise You, Lord  
because You have elevated me,

and have prevented my enemies  
from rejoicing over me — Har

**2. O LORD my God, I cried unto thee,  
and thou hast healed me.**

O Yahweh my God,

I cried for help unto thee.

And thou hast healed me — Rhm

**3. O LORD, thou hast brought up my  
soul from the grave:**

O Jehovah, thou hast brought up my  
soul from Sheol — ASV

You, Lord, have snatched me from  
death — Har

**thou hast kept me alive, that I should  
not go down to the pit.**

Thou hast revived me, that I descend  
not to the grave — DeW

You have revived me, and have not  
allowed me to die — Har

**4. Sing unto the LORD, O ye saints of  
his, and give thanks at the remem-  
brance of his holiness.**

Sweep the strings to Yahweh

Ye his men of lovingkindness,

And give ye praise at the mention  
of his holiness — Rhm

Strike the harp to Jehovah. O ye  
whom He loveth!

And praise ye His holy memorial  
Name — DeW

Play music in Yahweh's honour, you  
devout,

remember his holiness, and praise  
him — Jerus

**5. For his anger endureth but a mo-  
ment; in his favour is life:**

For his wrath endureth but the  
twinkling of an eye, and in his  
pleasure is life — PBV

For his anger is but for a moment;  
His favor is for a life-time — ASV

In his anger is disquiet, in his favour  
there is life — NEB

**weeping may endure for a night, but  
joy cometh in the morning.**

In the evening cometh Weeping to  
lodge

But by the morning 'tis a Shout of  
Triumph! — Rhm

At evening, weeping cometh in to  
lodge;

In the morning, there is a song of  
joy! — DeW

tears may visit us at night,

but in the morning there are shouts  
of joy — Mof

sorrow is but the guest of a night, and  
joy comes in the morning — Knox

**6. And in my prosperity I said, I shall  
never be moved.**

As for me, I said in my prosperity, I  
shall never be moved — RV

But I said in my tranquillity,

I shall not be shaken to times age-  
abiding! — Rhm

But as for me, I said in my security,  
I shall not be overthrown for ever

— DeW

When I was enjoying prosperity, I  
said,

"I shall never be dispossessed" —  
Har

Once, in my security, I said,

"I shall never be disturbed" — NAB

In my prosperity, I used to say,

'Nothing can ever shake me!' —  
Jerus

**7. LORD, by thy favour thou hast made  
my mountain to stand strong:**

By thy favor, O LORD,

thou hadst established me as a  
strong mountain — RSV

for You, Lord, had established me by  
Your favor

as it were on an impregnable moun-  
tain — Har

O LORD, in your good will you had  
endowed me with majesty and  
strength — NAB

But, LORD, it was thy will to shake  
my mountain refuge — NEB

**thou didst hide thy face, and I was  
troubled.**

thou didst hide thy face, and I was  
struck with dismay — NEB

Thou didst hide thy face — I was  
dismayed! — Rhm

Thou didst hide Thy face: I was af-  
frighted — JPS

You concealed Yourself; I became  
alarmed — Har

Thou didst hide Thy face: I felt dis-  
aster — Ber

Then thou didst turn thy face away  
from me, and I was at peace no  
more — Knox

but when thy favour was withdrawn,  
I fell into dismay — Mof

but when you hid your face I was  
terrified — NAB

**8. I cried to thee, O LORD; and unto the  
LORD I made supplication.**

Then cried I unto thee, O LORD; and  
gat me to my LORD right humbly —

PBV

To you, O LORD, I cried out;

with the LORD I pleaded: — NAB

**9. What profit is there in my blood,  
when I go down to the pit?**

"What profit would my death be,

if I went down to the grave — Mof

"What profit is there in my death,

if I go down to the Pit — RSV

"What will have been gained by my  
death when I am buried — Har

How will it profit thee to take my life?

- I can but go down into the grave —  
Knox  
“What gain would there be from my  
lifeblood,  
from my going down into the grave  
— NAB
- Shall the dust praise thee? shall it  
declare thy truth?**  
Can dust praise thee?  
Can it declare thy faithfulness —  
Rhm
- 10. Hear, O LORD, and have mercy upon  
me: LORD, be thou my helper.**  
Hear O Yahweh and shew me favour.  
O Yahweh! become thou a helper  
unto me — Rhm  
Hear, O Jehovah! and pity me!  
O Jehovah! come and help me! —  
DeW
- 11. Thou hast turned for me my mourn-  
ing into dancing:**  
Thou hast turned my heaviness into  
joy — PBV

Thou hast turned my lamenting for  
me into a processional — Ber  
**thou hast put off my sackcloth, and  
girded me with gladness;**  
you have stripped off my sackcloth  
and decked me with joy — Har

- 12. To the end that my glory may sing  
praise to thee, and not be silent.**  
that my soul may praise thee and not  
be silent — RSV  
That my spirit may sing to Thee. and  
not be silent — DeW  
that my soul might sing thy praises  
without ceasing — Mof  
In order that I may sing praises to  
thee and not be silent — AAT  
So may this heart never tire of singing  
praises — Knox
- O LORD my God, I will give thanks  
unto thee for ever.**  
O Jehovah, my God! for ever will I  
praise thee! — DeW

# PSALM 31

To the chief Musician, a Psalm of David.

- 1. In thee, O LORD, do I put my trust;  
let me never be ashamed: deliver me  
in thy righteousness.**  
In Thee, O Jehovah! I take refuge:  
Let me never come to shame:  
In Thy righteousness deliver me —  
DeW  
With thee, O thou Eternal, I take  
shelter,  
never let me be disappointed;  
oh rescue me, as thou art faithful  
— Mof  
To thee, O Lord, I look for refuge,  
never let me be ashamed of my trust:  
in thy faithful care, deliver me —  
Knox  
Lord, I trust in you alone. Don't let  
my enemies defeat me. Rescue me  
because you are the God who always  
does what is right — Tay
- 2. Bow down thine ear to me; deliver  
me speedily:**  
Incline thy ear to me.  
rescue me speedily! — RSV  
Incline Thine ear to me,  
Haste Thee to my rescue — DeW  
Pay attention to my needs, rescue me  
quickly — Har  
**be thou my strong rock, for an house**

- of defence to save me.**  
Be thou to me a strong rock.  
A house of defence to save me —  
ASV  
Become to me a Rock of refuge.  
a Place of security.  
For saving me — Rhm  
Let me find thee a rock-built fortress:  
A castle where I may dwell in safety  
— DeW  
Be a sheltering rock for me.  
a walled fortress to save me! — Jerus  
Be my rock of refuge.  
a stronghold to give me safety —  
NAB  
be my sure protection, a stronghold  
for my safety — Har
- 3. For thou art my rock and my fortress;**  
For thou art my strong rock, and my  
castle — PBV  
Because my mountain crag and my  
stronghold thou art — Rhm  
for thou art my crag and castle — Mof  
For you are my defense and my for-  
tress — Har  
**therefore for thy name's sake lead me,  
and guide me.**  
lead me and guide me for the honour  
of thy name — NEB  
lead me and direct me in accordance  
with Your nature — Har

honor your name by leading me out of  
this peril — Tay

**4. Pull me out of the net that they have  
laid privily for me:**

take me out of the net which is hidden  
for me — RSV

Draw me out of the snare which they  
have put down for me — Har

**for thou art my strength.**

For thou art my stronghold — ASV

For thou art my refuge — Rhm

For thou art my defense — ABPS

Because Thou art my saving power —  
DeW

for You are my protector — Har

**5. Into thine hand I commit my spirit:  
thou hast redeemed me, O LORD God  
of truth.**

Into thy hand I commit my spirit;  
thou hast redeemed me, O LORD,  
faithful God — RSV

**6. I have hated them that regard lying  
vanities: but I trust in the LORD.**

I hate those that wait on vain idols,  
And I put my trust in Jehovah —  
DeW

Thou hatest those who pay regard to  
vain idols;  
but I trust in the LORD — RSV

Thou hatest, O JEHOVAH, those who  
worship false gods,

But as for me, in JEHOVAH put I my  
trust — Sprl

**7. I will be glad and rejoice in thy mercy:**

I will rejoice and be glad for thy stead-  
fast love — RSV

... in thy unfailing love — NEB

I will indeed exult and rejoice in thy  
lovingkindness — Rhm

**for thou hast considered my trouble;  
thou hast known my soul in adver-  
sities;**

Because Thou hast considered mine  
affliction,

Thou hast befriended my soul in  
distress — Sprl

because thou hast seen my affliction,  
thou hast taken heed of my adver-  
sities — RSV

In that thou hast looked upon my  
humiliation,

Thou hast taken note that in dis-  
tresses was my life — Rhm

For thou hast seen my affliction,

Hast known the troubles of my soul  
— ABPS

... and hast cared for me in my  
distress — NEB

**8. And hast not shut me up into the hand  
of the enemy:**

and hast not delivered me into the  
hand of the enemy — RSV

You have not surrendered me to the  
power of the foe — Har

**thou hast set my feet in a large room.**

Thou hast given standing in a roomy  
place unto my feet — Rhm

Thou hast made my feet stand in a  
place of liberty — Sprl

you have given my feet space and to  
spare — Jerus

but hast set me free to range at will  
— NEB

**9. Have mercy upon me, O LORD, for I  
am in trouble:**

Be gracious to me, O LORD, for I am  
in distress — RSV

Pity me, O Jehovah! for I am in dis-  
tress — DeW

Have pity on me, Eternal One; I am  
in misery — Mof

**mine eye is consumed with grief, yea,  
my soul and my belly.**

Mine eye languisheth with grief,  
Yea, my soul and mine inmost being  
— DeW

my eye is wasted from grief,  
my soul and my body also — RSV

Mine eye, my soul, and my body  
Have become old by provocation —

YLT

my sight is failing through sorrow.

Soul and body are weakened — Har

my health is wasting under my woe

— Mof

**10. For my life is spent with grief, and  
my years with sighing:**

For my life is waxen old with heavi-  
ness, and my years with mourning  
— PBV

For my life is consumed in sorrow,  
and my years in groaning — AAT

For my life passeth away in sorrow,  
And my years in sighing — DeW

For my life is worn out with sorrow,  
my years with sighs — Jerus

My life is all grief, my years are but  
sighs — Knox

**my strength faileth because of mine  
iniquity, and my bones are con-  
sumed.**

my strength fails because of my  
misery.

and my bones waste away — RSV  
 My strength hath staggered with my  
 humiliation.  
 And my bones are without marrow  
 — Rhm  
 My strength has failed because of my  
 sin.  
 Even my bones have languished —  
 Ber  
 strong as I am, I stumble under my  
 load of misery:  
 there is disease in all my bones —  
 NEB

**11. I was a reproach among all mine  
 enemies, but especially among my  
 neighbours, and a fear to mine ac-  
 quaintance;**

I am the scorn of all my adversaries,  
 a horror to my neighbors,  
 an object of dread to my acquaint-  
 ances — RSV

To every one of my oppressors  
 I am contemptible,  
 loathsome to my neighbours,  
 to my friends a thing of fear — Jerus  
 I have such enemies that all men  
 scorn me;  
 my neighbours find me a burden,  
 my friends shudder at me — NEB

**they that did see me without fled from  
 me.**

When they saw me in the street they  
 fled from me — ABPS  
 those who see me in the street flee  
 from me — RSV

Those who see me in the street  
 hurry past me — Jerus

They dread meeting me and look the  
 other way when I go by — Tay

**12. I am forgotten as a dead man out of  
 mind; I am like a broken vessel.**

I have been forgotten like one dead —  
 out of mind.

I have been as a missing vessel —  
 Rhm

I am forgotten, like a dead man out  
 of mind;

I have come to be like something  
 lost — NEB

I am forgotten as a dead man out of  
 mind;

I have become like a thing that  
 perisheth — DeW

I am forgotten like a buried corpse,  
 flung aside like a discarded pot —  
 Mof

I am forgotten like the unremembered  
 dead;

I am like a dish that is broken —  
 SAB

**13. For I have heard the slander of many:  
 fear was on every side; while they took  
 counsel together against me, they  
 devised to take away my life.**

Yea, I hear the whispering of many —  
 terror on every side! —

as they scheme together against me,  
 as they plot to take my life — RSV

For I hear many slandering;  
 hostility surrounds me.

Every one of them plots against me,  
 scheming to take my life — Har

I hear their endless slanders,  
 threats from every quarter,  
 as they combine against me,  
 plotting to take my life — Jerus

**14. But I trusted in thee, O LORD: I said,  
 Thou art my God.**

But I have complete confidence in You.  
 Lord;

I have said, "You are my God" —  
 Har

**15. My times are in thy hand: deliver me  
 from the hand of mine enemies, and  
 from them that persecute me.**

My destiny is under Your control:  
 rescue me from the power of my  
 pursuing enemies — Har

**16. Make thy face to shine upon thy  
 servant; save me for thy mercies' sake.**

Let thy face shine on thy servant;  
 save me in thy steadfast love! — RSV

Make thy face shine upon thy servant;  
 save me in thy unfailing love — NEB

Cause thy face to shine upon thy  
 servant.

Save me in thy lovingkindness —  
 Rhm

Let Your presence radiate around Your  
 servant;

save me because of Your loving  
 favor — Har

**17. Let me not be ashamed, O LORD; for  
 I have called upon thee:**

O Jehovah! let me not come to shame.  
 For on Thee I call — DeW

On thee have I called, O Eternal,  
 disappoint me not — Mof

Do not let me be humiliated, Lord,  
 for I have entreated You — Har

**let the wicked be ashamed, and let  
 them be silent in the grave.**

let the wicked be put to shame.



let them go dumbfounded to Sheol  
— RSV

Let the wicked be disgraced;  
let them languish in the grave —  
Har

disappoint the wicked, send them to  
the silent grave! — Mof

- 18. Let the lying lips be put to silence;  
which speak grievous things proudly  
and contemptuously against the  
righteous.**

Let the lying lips be dumb,  
which speak insolently against the  
righteous  
in pride and contempt — RSV

Strike dumb these lying lips,  
so insolent in pride and scorn against  
the just! — Mof

- 19. Oh how great is thy goodness, which  
thou hast laid up for them that fear  
thee;**

How great is thy goodness which thou  
hast hidden away for them who  
revere thee — Rhm

How great is Thy goodness  
Which Thou hast treasured up for  
such as reverence Thee — Sprl

What wealth of kindness thou hast  
laid up for thy worshipers — Mof  
**which thou hast wrought for them that  
trust in thee before the sons of men!**  
and wrought for those who take refuge  
in thee.

in the sight of the sons of men! —  
RSV

made manifest before the eyes of men  
for all who turn to thee for shelter  
— NEB

- 20. Thou shalt hide them in the secret of  
thy presence from the pride of man:**

In the covert of thy presence shalt  
thou hide them from the plottings  
of man — RV

Thou wilt conceal them in the secrecy  
of thine own presence from the con-  
spiracies of men — Rhm

Safe in your presence you hide them  
far from the wiles of men — Jerus  
**thou shalt keep them secretly in a  
pavilion from the strife of tongues.**

Thou concealest them in a pavilion  
From the contention of tongues —  
DeW

thou holdest them safe under thy  
shelter

from the strife of tongues — RSV  
thou keepest them beneath thy roof,

safe from contentious men — NEB  
thou shelterest them from the scourge  
of slander! — Mof

- 21. Blessed be the LORD: for he hath  
shewed me his marvellous kindness in  
a strong city.**

Blessed be Yahweh.

For he hath made wonderful his  
lovingkindness for me, in a fortified  
city — Rhm

Blessed be Jehovah!

For he hath treated me with won-  
drous love.

In a city that hath walls — DeW

Blessed be the LORD!

For he showed me his wonderful  
kindness in a besieged city — AAT

Blessed be the LORD,

for he has wondrously shown his  
steadfast love to me  
when I was beset as in a besieged  
city — RSV

Blessed be the Eternal,

for wondrous favour shown me in  
desperate plight — Mof

May the Lord be blessed,

for He has shown me wonderful  
kindness

in a time of emergency — Har

Blessed be Yahweh, who performs

marvels of love for me  
(in a fortress-city)! — Jerus

Blessed is the Lord, for he has shown  
me that his never-failing love pro-  
tects me like the walls of a fort! —  
Tay

Blessed be the LORD,  
who worked a miracle of unfailing  
love for me

when I was in sore straits — NEB

- 22. For I said in my haste, I am cut off  
from before thine eyes:**

but I had said in mine alarm

I am cut off from before thine eyes  
— Rhm

In my distraction I cried out,

"I am cast out of thy sight!" — Mof

I had said in my alarm,

"I am driven far from thy sight" —  
RSV

For I had said in my alarm,

"I am denied access to Your pres-  
ence" — Har

**nevertheless thou heardest the voice of  
my supplications when I cried unto  
thee.**

But thou didst hear the voice of my  
supplications.  
When I cried to thee for help — ABPS  
Nevertheless You heard my imploring  
voice  
when I cried to You for help — Har  
Yet you heard the sound of my plead-  
ing  
when I cried out to you — NAB

**23. O love the LORD, all ye his saints:**

Love Yahweh all ye his men of loving-  
kindness — Rhm  
O love the LORD, all ye His godly ones  
— JPS  
Oh, love the Lord all you who are his  
people — Tay

**for the LORD preserveth the faithful,  
and plentifully rewardeth the proud  
doer.**

Faithfulness doth Yahweh observe.  
But repayeth abundantly him that  
worketh proudly — Rhm  
Jehovah preserveth the faithful,  
But repayeth the proud in full mea-  
sure — DeW

The LORD preserves the faithful,  
but abundantly requites him who  
acts haughtily — RSV  
The Lord safeguards the faithful,  
but fully recompenses arrogant  
behavior — Har  
Yahweh, protector of the faithful,  
will repay the arrogant with interest  
— Jerus

**24. Be of good courage, and he shall  
strengthen your heart, all ye that hope  
in the LORD.**

Be strong, and let your heart take  
courage.  
All ye that hope in Jehovah — ASV

Be strong and let your heart be bold.  
All ye who are waiting for Yahweh  
— Rhm

Take courage and be stouthearted,  
all you who hope in the LORD —  
NAB

So cheer up! Take courage if you are  
depending on the Lord! — Tay

PSALM 32

**A Psalm of David, Maschil.**

David's. An Instructive Psalm — Rhm  
[A Psalm of David.] A skillful song, or a  
didactic or reflective poem — Amp

**1. Blessed is he whose transgression is  
forgiven, whose sin is covered.**

How happy is he  
Whose transgression is forgiven!  
Whose sin is pardoned! — Rhm  
O the blessedness of him.  
Whose transgression is taken away.  
Whose sin is covered! — DeW  
Blessed — happy, fortunate [to be  
envied] — is he who has forgive-  
ness of his transgression continually  
exercised upon him, whose sin is  
covered — Amp

**2. Blessed is the man unto whom the  
LORD imputeth not iniquity, and in  
whose spirit there is no guile.**

O the blessedness of the man.  
To whom Jehovah imputeth no  
guilt.  
And in whose spirit there is no  
deceit! — DeW  
Oh the bliss of him whom the Eternal  
has absolved,  
whose spirit has made full confession!  
— Mof

Happy indeed is the man  
to whom the Lord doth not ascribe  
guilt.  
and in whose mind there lurks no  
deceit — Har

**3. When I kept silence, my bones waxed  
old through my roaring all the day  
long.**

For whilst I held my tongue, my bones  
consumed away through my daily  
complaining — PBV  
When I kept silence my bones became  
worn out.  
Through my groaning all the day —  
Rhm

When I kept silence, my bones wasted  
away  
Through my groaning all the day  
long — ABPS

So long as I refused to own my guilt,  
I moaned unceasingly, life ebbed  
away — Mof

When I declared not my sin, my body  
wasted away  
through my groaning all day long —  
RSV

**4. For day and night thy hand was  
heavy upon me: my moisture is turned  
into the drought of summer.**

For day and night heavy upon me was  
thy hand, —

Changed was my life-sap into the  
drought of summer — Rhm

for thy hand crushed me night and day,  
my body dried up, as in summer  
heat — Mof

For day and night thy hand was heavy  
upon me;

my strength was dried up as by the  
heat of summer — RSV

For your punishment lay heavily upon  
me day and night;

my strength was sapped like moisture  
in summer heat — Har

**Selah.**

(Pause.) — ABPS

Selah [pause, and calmly think of that] !

— Amp

**5. I acknowledged my sin unto thee, and  
mine iniquity have I not hid.**

I made known to thee my sins, and  
my iniquity I have not covered —

ABPS

Then I acknowledged my sin to Thee,  
And my guilt I ceased to conceal —

DeW

At last I admitted to you I had sinned;  
no longer concealing my guilt —

Jerus

**I said, I will confess my transgressions  
unto the LORD;**

I said, 'I will go to Yahweh

and confess my fault' — Jerus

**and thou forgavest the iniquity of my  
sin.**

And Thou didst bear away the guilt  
of my sin — Sprl

And you, you have forgiven the wrong  
I did,

have pardoned my sin — Jerus

**Selah.**

Selah [pause, and calmly think of that] !  
— Amp

**6. For this shall every one that is godly  
pray unto thee in a time when thou  
mayest be found: surely in the floods  
of great waters they shall not come  
nigh unto him.**

For this [forgiveness] let every one  
who is godly pray; pray to You in  
a time when You may be found;  
surely when the great waters [of  
trial] overflow they shall not reach  
[the spirit in] him — Amp

So let each loyal heart in trouble pray  
to thee:

the floods may roar,

but they will never reach him — Mof

Therefore let every godly man pray  
to thee,

That in the time of distress, in the  
rush of great waters,

They may not reach him — AAT

That is why each of your servants  
prays to you

in time of trouble; even if floods  
come rushing down,

they will never reach him — Jerus

**7. Thou art my hiding place; thou shalt  
preserve me from trouble;**

Thou art a hiding-place for me

From distress wilt thou preserve me  
— Rhm

Thou art my hiding-place; Thou wilt  
preserve me from the adversary —

JPS

You are my haven of refuge,

preserving me in my peril — Har

Thou art a refuge for me from distress  
so that it cannot touch me — NEB

**thou shalt compass me about with  
songs of deliverance.**

With shouts of deliverance wilt thou  
compass me about — Rhm

Thou dost surround me with deliver-  
ances — AAT

with glad cries of freedom you will  
ring me round — NAB

thou dost guard me and enfold me in  
salvation<sup>11</sup>

beyond all reach of harm — NEB

**Selah.**

**8. I will instruct thee and teach thee in  
the way which thou shalt go:**

I will make thee discreet

I will point out to thee the way  
which thou must go — Rhm

**I will guide thee with mine eye.**

I will fix upon thee mine eye — Rhm

I will counsel thee with mine eye upon  
thee — ASV

I will watch over you and be your  
adviser — Jerus

I will keep you under my eye — NEB

**9. Be ye not as the horse, or as the mule,  
which have no understanding:**

Do not behave like a horse or a mule,  
neither of which possess under-  
standing — Har

**whose mouth must be held in with**

<sup>11</sup>NEB transposes from the end of verse 9 the  
words that follow the reference mark.

**bit and bridle, lest they come near unto thee.**

whose mouths must be held with bit and bridle, else they will not obey thee — PBV

with bit and bridle their temper must be curbed,

else they will not come near you — NAB

whose course must be checked with bit and bridle — NEB

**10. Many sorrows shall be to the wicked; but he that trusteth in the LORD, mercy shall compass him about.**

The torments of the wicked are many, but he who trusts in the Lord is surrounded by His favor — Har

Many are the pangs of the wicked;

but steadfast love surrounds him who trusts in the LORD — RSV

Great plagues remain for the ungodly; but whoso putteth his trust in the LORD, mercy embraceth him on every side — PBV

Many are the torments of the ungodly; but unfailing love enfolds him who trusts in the LORD — NEB

Again and again the sinner must feel the lash; he who trusts in the Lord finds nothing but mercy all around him — Knox

**11. Be glad in the LORD, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart.**

PSALM 33

**1. Rejoice in the LORD, O ye righteous: for praise is comely for the upright.**

Rejoice in the LORD, O ye righteous; for it becometh well the just to be thankful — PBV

Shout for joy ye righteous in Yahweh. To the upright seemly is praise — Rhm

Rejoice in Jehovah, ye righteous; Praise is becoming to the upright — ABPS

Rejoice in the Lord, you upright. It is fitting for the virtuous to be joyful — Har

**2. Praise the LORD with harp: sing unto him with the psaltery and an instrument of ten strings.**

Give ye thanks unto Yahweh with the lyre,

With a harp of ten strings make ye music unto him — Rhm

Give praise to Jehovah with the harp; With a ten-stringed lute sing praise to him — ABPS

**3. Sing unto him a new song; play skilfully with a loud noise.**

Sing to him a new song, play skilfully on the strings, with loud shouts — RSV

Sing unto Him a new song; Play skilfully amid shouts of joy — JPS

Sing ye unto Him a new song; Strike the lute tunefully with a shout of triumph — Sprl

Sing unto the Lord a new song; sing

praises lustily unto him with a good courage — PBV

Sing unto him a song that is new, With skill sweep the strings with loud noise — Rhm

**4. For the word of the LORD is right; and all his works are done in truth.**

For the word of Jehovah is right; And all his work is done in faithfulness — ASV

For the promises of the Lord are reliable, and all that He does is trustworthy — Har

The word of the LORD holds true, and all his work endures — NEB

**5. He loveth righteousness and judgment: the earth is full of the goodness of the LORD.**

He loveth righteousness and justice;

The earth is full of the lovingkindness of Jehovah — DeW

He cherishes righteousness and justice; the earth is full of divine blessing — Har

He loves righteousness and justice; the earth is full of the steadfast love of the LORD — RSV

he loves virtue and justice.

Yahweh's love fills the earth — Jerus

**6. By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.**

At the bidding of the Lord the heavens were formed,

and all their company at his decree — Har

By the word of Yahweh the heavens  
were made,  
their whole array by the breath of  
his mouth — Jerus

**7. He gathereth the waters of the sea together as an heap: he layeth up the deep in storehouses.**

He gathereth the waters of the sea  
together, as it were upon an heap;  
and layeth up the deep, as in a  
treasure-house — PBV

Who gathereth as into a skin-bottle  
the waters of the sea.  
Delivering into treasuries the roar-  
ing deeps — Rhm

he holds the seas as in a waterskin,  
and stores up the abysses of the  
deep — Mof

He gathered the waters of the sea as  
in a bottle;  
he put the deeps in storehouses —  
RSV

**8. Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him.**

Let all the earth reverence JEHOVAH:  
Let all the inhabitants of the world  
stand in awe before Him — Sprl

**9. For he spake, and it was done; he commanded, and it stood fast.**

For he spoke, and it came to be;  
he commanded, and it stood forth  
— RSV

for he it was who spoke — and earth  
existed,

'twas at his bidding it appeared —  
Mof

He spoke, and it was created;  
he commanded, and there it stood  
— Jerus

**10. The LORD bringeth the counsel of the heathen to nought:**

Jehovah bringeth the counsel of the  
nations to nought — ASV

Yahweh hath frustrated the counsel  
of nations — Rhm

The Eternal wrecks the purposes of  
pagans — Mof

The Lord frustrates the schemes of  
pagan nations — Har

The LORD brought to nought the  
counsel of the Gentiles — Ber  
**he maketh the devices of the people  
of none effect.**

he maketh the thoughts of the peoples  
to be of none effect — RV

he brings to nothing what the nations  
plan — Mof  
he frustrates the plans of the people  
— RSV

**11. The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.**

The counsel of Jehovah standeth fast  
for ever,

The thoughts of his heart to all  
generations — ASV

But Jehovah's counsel standeth for  
ever,

The thoughts of His heart to the  
farthest age — DeW

but the Eternal's purpose stands for  
ever,

and what he plans will last from age  
to age — Mof

**12. Blessed is the nation whose God is the LORD; and the people whom he hath chosen for his own inheritance.**

How happy the nation whose God is  
Yahweh.

The people he hath chosen as his  
own inheritance! — Rhm

Happy the nation whose God is  
Jehovah.

The people He hath chosen for His  
possession — DeW

**13. The LORD looketh from heaven; he beholdeth all the sons of men.**

The Lord surveys the scene from  
heaven;

He observes all human society —  
Har

Yahweh looks down from heaven,  
he sees the whole human race —  
Jerus

**14. From the place of his habitation he looketh upon all the inhabitants of the earth.**

Out of his settled place of abode hath  
he fixed his gaze

On all the inhabitants of the earth  
— Rhm

From the place of His habitation He  
looketh intently

Upon all the inhabitants of the  
earth — JPS

from where he sits enthroned he looks  
forth

on all the inhabitants of the earth  
— RSV

**15. He fashioneth their hearts alike; he considereth all their works.**

He that fashioneth the hearts of them

all, that considereth all their works

— RV

He who fashioned the heart of each,  
he who knows all their works —

NAB

he who moulds every heart  
and takes note of all men do —

Jerus

For He fashioned their minds;  
so He takes notice of all their doings

— Har

- 16. There is no king saved by the multitude of an host: a mighty man is not delivered by much strength.**

Not a king can be saved by greatness of force.

Nor hero deliver himself by greatness of strength — Rhm

A king is not saved by a vast army.  
Nor a warrior rescued by great power — DeW

- 17. An horse is a vain thing for safety: neither shall he deliver any by his great strength.**

A horse is a vain hope for victory;

Even by his great strength he cannot deliver — DeW

The war horse is a vain hope for victory.

and by its great might it cannot save — RSV

A man cannot trust his horse to save him.

nor can it deliver him for all its strength — NEB

- 18. Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy;**

Lo! the eye of Yahweh is toward them who revere him.

Unto such as are waiting for his lovingkindness — Rhm

The LORD's eyes are turned towards those who fear him.

towards those who hope for his unfailing love — NEB

No, the Eternal's eye rests on his worshippers,

who rest their hopes upon his kindness — Mof

But see, the eyes of the LORD are upon those who fear him.

upon those who hope for his kindness — NAB

- 19. To deliver their soul from death, and to keep them alive in famine.**

- 20. Our soul waiteth for the LORD: he is our help and our shield.**

Our own soul hath waited for Yahweh.  
Our help and our shield is he! —

Rhm

We trust in the Lord.

for He is our help and protection — Har

- 21. For our heart shall rejoice in him, because we have trusted in his holy name.**

- 22. Let thy mercy, O LORD, be upon us, according as we hope in thee.**

Let thy lovingkindness, O Jehovah, be upon us.

According as we have hoped in thee — ASV

Let thy steadfast love, O LORD, be upon us.

even as we hope in thee — RSV

Yahweh, let your love rest on us  
as our hope has rested in you —

Jerus

## PSALM 34

**A Psalm of David, when he changed his behaviour before Abimelech; who drove him away, and he departed.**

BY DAVID WHEN HE FEIGNED MADNESS BEFORE ABIMELECH . . . — DeW

[A Psalm] of David, when he pretended to be insane before Abimelech, who drove him out, and he went away — Amp

- 1. I will bless the LORD at all times: his praise shall continually be in my mouth.**

- 2. My soul shall make her boast in the LORD; the humble shall hear thereof, and be glad.**

My soul makes its boast in the LORD:

let the afflicted hear and be glad — RSV

In Jehovah my soul gloryeth;

Let the suffering hear and rejoice! — DeW

I will boast of all his kindness to me.  
Let all who are discouraged take heart — Tay

- 3. O magnify the LORD with me, and let us exalt his name together.**

Ascribe ye greatness unto Yahweh with me.

And let us exalt his Name together — Rhm

- Proclaim with me the greatness of  
Yahweh.  
together let us extol his name —  
Jerus
- 4. I sought the LORD, and he heard me,  
and delivered me from all my fears.**  
I besought the Eternal and he answered me.  
he rescued me from all my terrors  
— Mof
- 5. They looked unto him, and were  
lightened: and their faces were not  
ashamed.**  
They looked unto him and were  
radiant.  
And as for their faces let them not  
be abashed — Rhm  
They that look unto Him are illu-  
mined;  
And let not their faces be ashamed  
— DeW  
Every face turned to him grows  
brighter  
and is never ashamed — Jerus  
look to him, and you shall beam with  
joy.  
you shall never be abashed — Mof  
Look to him, and be radiant:  
so your faces shall never be  
ashamed — rsv
- 6. This poor man cried, and the LORD  
heard him, and saved him out of all his  
troubles.**  
This sufferer called, and Jehovah heard  
... — ABPS  
This oppressed one cried, and Yahweh  
heard. —  
And out of all his distresses saved  
him — Rhm  
Here is a poor man whose cry the  
Eternal heard,  
and helped him out of all his trou-  
bles — Mof  
Friendless folk may still call upon the  
Lord and gain his ear, and be  
rescued from all their afflictions —  
Knox
- 7. The angel of the LORD encampeth  
round about them that fear him, and  
delivereth them.**  
The messenger of Yahweh encampeth  
around them who revere him.  
Thus hath he delivered them — Rhm  
The Angel of Jehovah keepeth guard,  
Around those that fear Him.  
And He delivereth them — DeW
- 8. O taste and see that the LORD is good:**

**blesed is the man that trusteth in  
him.**

O taste and see that good is Yah-  
weh —

How happy the man who seeketh  
refuge in him! — Rhm

Try the Eternal; you will find him  
kind;

happy the man who takes shelter  
with him! — Mof

- 9. O fear the LORD, ye his saints: for  
there is no want to them that fear  
him.**

O fear the LORD, ye that are his saints;  
for they that fear him lack nothing

— PBV

Revere Yahweh ye his holy ones.

For there is no want to them who  
revere him — Rhm

- 10. The young lions do lack, and suffer  
hunger: but they that seek the LORD  
shall not want any good thing.**

Rich men have become poor and  
hungry: but they who seek the Lord  
shall not want any good thing —  
Sept

The great grow poor and hungry:  
but those who seek the LORD want  
for no good thing — NAB

The renegade may be in need, and go  
hungry;

but those who search for the Lord  
shall not be short of anything good

— Har

apostates may be famishing and  
starving.

but those who turn to the Eternal  
lack no good — Mof

Unbelievers suffer want and grow  
hungry.

but those who seek the LORD lack  
no good thing — NEB

- 11. Come, ye children, hearken unto me:  
I will teach you the fear of the LORD.**

Come ye children! hearken unto me.  
The reverence of Yahweh will I

teach you — Rhm

Come, listen to me, my sons.

I will teach you true religion —  
Mof

- 12. What man is he that desireth life,  
and loveth many days, that he may  
see good?**

Who is the man that desireth long  
life.

That loveth to see days of prosperity  
— DeW

'Tis your desire to live,  
to live long and be happy? — Mof

**13. Keep thy tongue from evil, and thy lips from speaking guile.**

Keep thy tongue from wickedness.  
And thy lips from speaking deceit  
— Rhm

Then keep your tongue from evil  
and your lips from uttering lies —  
NEB

**14. Depart from evil, and do good; seek peace, and pursue it.**

Depart from wickedness and do good.  
Aim at well-being and pursue it —  
Rhm

you must forsake evil and do good;  
desire peace, and then safeguard it  
— Har

**15. The eyes of the LORD are upon the righteous, and his ears are open unto their cry.**

The eyes of the LORD are over the  
righteous, and his ears are open unto  
their prayers — PBV

The eyes of Jehovah are upon the  
righteous.

His ears are open to their cry for  
help — DeW

**16. The face of the LORD is against them that do evil, to cut off the remembrance of them from the earth.**

The countenance of the LORD is against  
them that do evil, to root out the  
remembrance of them from the  
earth — PBV

But the Lord opposes those who do  
evil.

that He may eradicate their memory  
from the earth — Har

**17. The righteous cry, and the LORD heareth, and delivereth them out of all their troubles.**

The righteous cry, and Jehovah  
heareth.

And delivereth them out of all  
their distresses — DeW

When the righteous cry for help, the  
LORD hears.

and delivers them out of all their  
troubles — RSV

**18. The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.**

Jehovah is near to the broken in  
heart;

He saveth the crushed in spirit —  
DeW

The LORD is close to those whose  
courage is broken

and he saves those whose spirit is  
crushed — NEB

The Eternal is near the broken-  
hearted.

and for crushed spirits he has help  
— Mof

**19. Many are the afflictions of the righteous: but the LORD delivereth him out of them all.**

Many are the misfortunes of the  
righteous.

But out of them all doth Yahweh  
rescue him — Rhm

the good man may have many a  
mishap.

but from them all the Eternal res-  
cues him — Mof

**20. He keepeth all his bones: not one of them is broken.**

He guards every bone of him;

not one is broken — Mof

God even protects him from accidents  
— Tay

**21. Evil shall slay the wicked: and they that hate the righteous shall be desolate.**

Their own misdeeds are death to the  
wicked.

and those who hate the righteous  
are brought to ruin — NEB

But misfortune shall slay the ungodly;  
and they that hate the righteous  
shall be desolate — PBV

Misfortune shall be the death of the  
lawless one.

and the haters of the righteous  
man shall be held guilty — Rhm

**22. The LORD redeemeth the soul of his servants: and none of them that trust in him shall be desolate.**

Jehovah redeemeth the soul of his  
servants;

And none of them that take refuge  
in him shall be condemned — ASV

Jehovah redeems the soul of his  
servants.

And none shall be held guilty that  
trust in him — ABPS

The LORD ransoms the lives of his  
servants,

and none who seek refuge in him  
are brought to ruin — NEB



## PSALM 35

A Psalm of David.

- 1. Plead my cause, O LORD, with them that strive with me: fight against them that fight against me.**

Contend O Yahweh with them who contend with me.

Make war upon them who make war upon me — Rhm

Stir up opposition to my rivals. Lord: fight those who attack me — Har

- 2. Take hold of shield and buckler, and stand up for mine help.**

Grasp the shield and the buckler.

And arise in my defence — DeW  
seize thy shield and buckler,

stand up as my champion — Mof

- 3. Draw out also the spear, and stop the way against them that persecute me:**

Draw the spear and javelin

against my pursuers! — rsv

Draw thy spear and battle-axe,

to cope with my pursuers — Mof

Then draw the spear and close up

against my pursuers — Rhm

Uncover the spear and bar the way

against my pursuers — NEB

Draw out the spear and shut off my

pursuers — DeW

**say unto my soul, I am thy salvation.**

Say to my soul,

"I am your deliverance!" — rsv

Say unto my soul, I will save thee

— DeW

say to me, O Eternal,

"I am your safety" — Mof

Let me hear thee declare,

'I am your salvation' — NEB

- 4. Let them be confounded and put to shame that seek after my soul:**

Let them be put to shame and brought to dishonor that seek after my

soul — ASV

Let them be put to shame and dishonor

who seek after my life! — rsv

May those who wish to kill me be dishonored and humiliated — Har

**let them be turned back and brought to confusion that devise my hurt.**

Let them be turned back in dishonour,

That intend me evil — DeW

May they be routed and confounded

who aim to injure me! — Mof

may those who plan evil against me

be routed and disgraced — Har

- 5. Let them be as chaff before the wind: and let the angel of the LORD chase them.**

Let them be as chaff before the wind.

The Angel of Jehovah thrusting them on — DeW

Let them be like chaff before the wind,

with the angel of the LORD driving them on! — rsv

- 6. Let their way be dark and slippery: and let the angel of the LORD persecute them.**

May their way be dark and dangerous.

with the Angel of the Lord pursuing them — Har

- 7. For without cause have they hid for me their net in a pit, which without cause they have digged for my soul.**

For without any provocation

they hid a snare for me;

without any cause

they have dug a trap for me — Har

- 8. Let destruction come upon him at unawares;**

Let ruin come upon them unawares!

— rsv

May destruction overtake each of them unexpectedly — Har

**and let his net that he hath hid catch himself: into that very destruction let him fall.**

And let the net which they hid ensnare them;

let them fall therein to ruin! — rsv

- 9. And my soul shall be joyful in the LORD: it shall rejoice in his salvation.**

Then my soul will rejoice in Yahweh,

exult that he has saved me — Jerus

Then my soul shall rejoice in the LORD,

exulting in his deliverance — rsv

Then shall my soul exult in Jehovah:

It shall rejoice in his saving power

— DeW

- 10. All my bones shall say, LORD, who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?**

My whole being will say,

"Who is like you, Lord, for delivering the feeble from

the one who is too powerful for him;

the wretched and needy from those

who would plunder them?" — Har  
 All my bones will exclaim, 'Yahweh,  
 who can compare with you  
 in rescuing the poor man from the  
 stronger,  
 the needy from the man who ex-  
 ploits him?' — Jerus

All my being shall say,

"O LORD, who is like you,

The rescuer of the afflicted man  
 from those too strong for him,  
 of the afflicted and the needy from  
 their despoilers?" — NAB

this be the cry of my whole being.  
 There is none like thee, Lord; who  
 else rescues the afflicted from the  
 hand of tyranny, the poor, the  
 destitute, from his oppressors —  
 Knox

My very bones cry out,

'LORD, who is like thee? —

thou saviour of the poor from those  
 too strong for them,

the poor and wretched from those  
 who prey on them' — NEB

**11. False witnesses did rise up; they laid  
 to my charge things that I knew not.**

Slandrous accusers rise against me.

Who ask me of that which I know  
 not — DeW

Malevolent witnesses have stood up,  
 questioning me about matters of  
 which I knew nothing — Har

**12. They rewarded me evil for good to  
 the spoiling of my soul.**

They rewarded me evil for good, to  
 the great discomfort of my soul  
 — PBV

They repay me evil for good

Bereaving my soul — Rhm

They requite me evil for good;

my soul is forlorn — RSV

They return me evil for good,

lying in wait to take my life —  
 NEB

**13. But as for me, when they were sick,  
 my clothing was sackcloth: I humbled  
 my soul with fasting;**

For my own part, I put on sackcloth  
 when they were ill.

and disciplined myself with fasting  
 — Har

But I, when they were sick —

I wore sackcloth,

I afflicted myself with fasting —  
 RSV

**and my prayer returned into mine  
 own bosom.**

I prayed for them

with my head bent down on my  
 chest — Har

And my prayer — let it return into  
 my own bosom! — DeW

When my prayer came back un-  
 answered — NEB

**14. I behaved myself as though he had  
 been my friend or brother:**

I walked with head bowed in grief  
 as if for a brother — NEB

**I bowed down heavily, as one that  
 mourneth for his mother.**

as one in sorrow for his mother I lay  
 prostrate in mourning — NEB

I bowed in mourning like a man  
 would in grieving for his mother  
 — Har

As when one mourneth for a mother.  
 In garments of woe I bowed down  
 — DeW

**15. But in mine adversity they rejoiced,  
 and gathered themselves together:**

But in mine overthrow have they  
 rejoiced

And gathered themselves together  
 — Rhm

But when I was staggering

they rejoiced and gathered together  
 — Har

But at my stumbling they gathered in  
 glee,

they gathered together against me  
 — RSV

**yea, the abjects gathered themselves  
 together against me, and I knew  
 it not; they did tear me, and ceased  
 not:**

malicious wretches whom I did not  
 know

banded together against me,

tearing my reputation to shreds  
 incessantly — Har

nameless ruffians jeered at me  
 and nothing would stop them —  
 NEB

cripples whom I knew not

slandered me without ceasing — RSV

**16. With hypocritical mockers in feasts,  
 they gnashed upon me with their  
 teeth.**

Like the most profane mockers of a  
 sacred feast,

they ground their teeth against me  
 — Har

they impiously mocked more and more.

gnashing at me with their teeth  
— RSV

When I slipped, brutes who would mock even a hunchback ground their teeth at me — NEB

**17. Lord, how long wilt thou look on? Rescue my soul from their destructions, my darling from the lions.**

How much longer. Lord, will you look on?

Rescue my soul from their onslaughts,

my dear life from these lions — Jerus

How long will you merely be an onlooker, Lord?

rescue me from their destructive designs:

save my distraught soul from these ravaging lions — Har

O Lord, how long wilt thou look on? Draw me back from the roaring ones.

My solitary self from the young lions — AAT

Lord, how long will you stand there, doing nothing? Act now and rescue me, for I have but one life and these young lions are out to get it

— Tay

**18. I will give thee thanks in the great congregation: I will praise thee among much people.**

I will thank thee in the midst of a great convocation. —

In the midst of a mighty people will I praise thee — Rhm

I will give You thanks in the great assembly; I will praise You among a mighty throng — Amp

**19. Let not them that are mine enemies wrongfully rejoice over me; neither let them wink with the eye that hate me without a cause.**

Let not my foes rejoice over me wrongfully.

let not my wanton haters wink maliciously! — Mof

Do not let my lying enemies gloat over me.

do not let those who hate me for no reason

exchange sly glances — Jerus

**20. For they speak not peace: but they devise deceitful matters against them**

**that are quiet in the land.**

For they do not discuss peace,

but instead they devise treachery against those who are peaceably inclined — Har

**21. Yea, they opened their mouth wide against me, and said, Aha, aha, our eye hath seen it.**

They gaped upon me with their mouths, and said, Fie on thee, fie on thee.

we saw it with our eyes — PBV

wide-mouthed, they are taunting me, shouting, "Aha! aha! we see his plight!" — Mof

They shout that they have seen me doing wrong! "Aha!" they say. "With our own eyes we saw him do it" — Tay

**22. This thou hast seen, O LORD: keep not silence: O Lord be not far from me.**

Thou hast seen it, O Jehovah: keep not silence:

O Lord, be not far from me — ASV

Lord you know all about it. Don't stay silent! Don't desert me now! — Tay

**23. Stir up thyself, and awake to my judgment, even unto my cause, my God and my Lord.**

Awake, and stand up to judge my quarrel; avenge thou my cause, my God and my Lord — PBV

Arouse Yourself and exact justice for me,

my God and my Lord.

Champion my cause — Har

**24. Judge me, O LORD my God, according to thy righteousness; and let them not rejoice over me.**

Vindicate me according to thy righteousness O Yahweh my God!

And let them not rejoice over me — Rhm

Yahweh my God, you are righteous, so give verdict for me,

and do not let them gloat over me — Jerus

**25. Let them not say in their hearts, Ah, so would we have it:**

Let them not say to themselves,

"Aha, we have our heart's desire!" — RSV

**let them not say, We have swallowed him up.**

neither let them say, We have devoured him — PBV

Do not let them say, 'Now we have

got him down!' — Jerus  
Do not let them say to themselves,  
'Hurrah!

We have swallowed him up at one  
gulp' — NEB

**26. Let them be ashamed and brought to  
confusion together that rejoice at  
mine hurt:**

Let them be put to shame and con-  
fusion altogether

who rejoice at my calamity! — RSV

**let them be clothed with shame and  
dishonour that magnify themselves  
against me.**

may those who exalt themselves above  
me

be covered with shame and disgrace  
— Har

**27. Let them shout for joy, and be glad,  
that favour my righteous cause:**

Let them shout in triumph and  
rejoice

Who are desiring my justification  
— Rhm

Let those who desire my vindication  
shout for joy and be glad — RSV

**yea, let them say continually, Let the  
LORD be magnified, which hath  
pleasure in the prosperity of his  
servant.**

and say evermore,

"Great is the LORD,

who delights in the welfare of his  
servant!" — RSV

**28. And my tongue shall speak of thy  
righteousness and of thy praise all the  
day long.**

Mine own tongue also shall softly  
utter thy righteousness, —

All the day long — thy praise! —  
Rhm

Then all day long my tongue shall  
talk

of thy justice and thy praise — Mof

Then my tongue will shout your  
goodness,

and sing your praises all day long  
— Jerus

PSALM 36

To the chief Musician. A Psalm of David the  
servant of the LORD.

**1. The transgression of the wicked saith  
within my heart, that there is no fear  
of God before his eyes.**

The wicked man's oracle is Sin  
in the depths of his heart;

there is no fear of God  
before his eyes — Jerus

Deep in his heart, sin whispers to the  
wicked man

who cherishes no fear of God — NEB

Sin appeals to the wicked deep in his

heart;

no dread of God is present before  
his eyes — Ber

Rebellion is delightful to the wicked  
within his heart;

There is no dread of God before his  
eyes — AAT

Rebellion flares up stubbornly in the  
mind of the wicked;

reverence for God has no place in  
such an outlook — Har

The unjust conceives wickedness with-  
in his heart, for there is fear of God

before his eyes — Lam

Sin lurks deep in the hearts of the  
wicked, forever urging them on to

evil deeds. They have no fear of God  
to hold them back — Tay

**2. For he flattereth himself in his own  
eyes, until his iniquity be found to be  
hateful.**

For he flattereth himself in his own  
eyes, that his iniquity shall not be  
found out and be hated — RV

For he flatters himself continually  
that his sin cannot be exposed and  
denounced — Har

He sees himself with too flattering an  
eye to detect and detest his guilt —

Jerus

For he takes comfort in the thought  
that his sin will not be uncovered

and hated — Bas

Instead, in their conceit, they think  
they can hide their evil deeds and  
not get caught — Tay

For he flatters himself in his own  
opinion

and, when he is found out, he does  
not mend his ways — NEB

**3. The words of his mouth are iniquity  
and deceit; he hath left off to be wise,  
and to do good.**

The words of his mouth are falsehood  
and deceit;

He has ceased to do wisely, to do well — ABPS

The words of his mouth are mischief and falsehood;

He hath forsaken wisdom and virtue — DeW

All that he says is mischievous and false;

he has turned his back on wisdom — NEB

- 4. He deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not evil.**

in his bed he plots how best to do mischief.

So set is he on his wrong courses that he rejects nothing evil — NEB

He plots mischief while on his bed; he sets himself in a way that is not good;

he spurns not evil — RSV

- 5. Thy mercy, O LORD, is in the heavens; and thy faithfulness reacheth unto the clouds.**

Thy lovingkindness, O Jehovah, is in the heavens;

Thy faithfulness reacheth unto the skies — ASV

Thy steadfast love, O LORD, extends to the heavens,

thy faithfulness to the clouds — RSV

- 6. Thy righteousness is like the great mountains;**

Thy righteousness standeth like the strong mountains — PBV

Thy righteousness is like the mountains of God — RV

Your justice is like the mountains of God — NAB

Your justice is as solid as God's mountains — Tay

thy justice is like mighty mountains — Mof

**thy judgments are a great deep;**

thy judgments are like the great deep — PBV

And thy just decrees are a great resounding deep — Rhm

thy judgments are like the deep sea — Mof

Your justice is like a mighty ocean — Har

**O LORD, thou preservest man and beast.**

Thou, O Jehovah! hast care over man and beast — DeW

You are concerned for men and animals alike — Tay

Thy providence is over man and beast — Mof

- 7. How excellent is thy lovingkindness, O God!**

How precious is thy lovingkindness, O God — RV

... thy steadfast love ... — RSV

... thy unfailing love — NEB

**therefore the children of men put their trust under the shadow of thy wings.**

and the children of men take refuge under the shadow of thy wings —

RV

for this reason mankind desires to shelter

within Your protecting power — Har

- 8. They shall be abundantly satisfied with the fatness of thy house;**

They shall be satisfied with the plenteousness of thy house — PBV

They shall be fully satisfied with the abundance of thy house — ABPS

They feast on the abundance of thy house — RSV

They will be satisfied abundantly from Your vast reserves — Har

**and thou shalt make them drink of the river of thy pleasures.**

and thou shalt give them drink of thy pleasures, as out of the river

— PBV

And from Thine Eden river Thou refreshest them — DeW

and thou givest them drink from the river of thy delights — RSV

from your delightful stream you give them to drink — NAB

- 9. For with thee is the fountain of life: in thy light shall we see light.**

for life's own fountain is within thy presence,

and in thy smile we have the light of life — Mof

for with thee is the fountain of life, and in thy light we are bathed with

light — NEB

In thee is the source of all life; thy brightness breaks on our eyes like

dawn — Knox

For the source of life itself springs from You;

we shall increase in wisdom as You enlighten us — Har

**10. O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart.**

Stretch forth Thy tender mercy to those who know Thee;

And Thy righteousness to the upright of heart — Sprl

Maintain thy love unfailing over those who know thee.

and thy justice toward men of honest heart — NEB

O continue thy steadfast love to those who know thee.

and thy salvation to the upright of heart! — RSV

**11. Let not the foot of pride come against me, and let not the hand of the wicked remove me.**

Let not the foot of pride reach me.

Nor the hand of the lawless scare me away — Rhm

Let not the foot of pride overtake me.

Nor the hand of the wicked drive me away! — DeW

Do not allow any arrogant foot to trample me down;

do not let an evil power expel me — Har

**12. There are the workers of iniquity fallen:**

There the evildoers lie prostrate — RSV

See how the evildoers have fallen —

NAB

The evil men have fallen, there they lie — Jerus

**they are cast down, and shall not be able to rise.**

They are thrust down, and are not able to rise! — DeW

They are overthrown and are not able to rise — AAT

## PSALM 37

### A Psalm of David.

**1. Fret not thyself because of evildoers,**

Burn not with vexation because of evil-doers — Rhm

Be not enraged at evil doers — DeW

Do not show annoyance because of the wicked — Har

Do not worry about the wicked — Jerus

**neither be thou envious against the workers of iniquity.**

neither be thou envious against them that work unrighteousness — RV

Nor jealous against the unrighteous — DeW

do not become excited over evildoers — Har

**2. For they shall soon be cut down like the grass, and wither as the green herb.**

For they shall soon wither like the grass.

And fade as the green herb — JPS

For like grass they soon wither, and fade like the green of spring — NEB

**3. Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.**

Trust in Jehovah, and do good; Dwell in the land, and feed on his faithfulness — ASV

Trust in Jehovah and do good;

Dwell in the land, and feed securely — ABPS

Trust in the LORD, and do good; so you will dwell in the land, and enjoy security — RSV

**4. Delight thyself also in the LORD; and he shall give thee the desires of thine heart.**

Yea rest thy delight on Yahweh, that he may give thee the requests of thy heart — Rhm

Seek thy pleasure in Jehovah.

And He will give thee thy heart's desire — DeW

make Yahweh your only joy and he will give you what your heart desires — Jerus

**5. Commit thy way unto the LORD; trust also in him; and he shall bring it to pass.**

Roll on Yahweh thy way.

Trust also in him and he will effectually work — Rhm

Commit your enterprise to the Lord, and trust Him to accomplish it — Har

Commit your life to the LORD; trust in him and he will act — NEB

**6. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.**

So will he bring forth as the light thy righteousness.

And thy vindication as the noonday  
— Rhm

He will make your vindication as  
clear as the day.

and your just cause like high noon  
— Har

he will bring your innocence to light,  
and make the justice of your cause  
clear as noonday — Mof

**7. Rest in the LORD, and wait patiently  
for him:**

Be still before the LORD, and wait  
patiently for him — RSV

Be silent before Jehovah, and wait for  
him — ABPS

Stay thee in Jehovah, and hold to Him  
firmly — DeW

Resign thyself unto the LORD,  
and wait patiently for Him — JPS

Leave it to the LORD,  
and wait for him — NAB

**fret not thyself because of him who  
prospereth in his way, because of  
the man who bringeth wicked de-  
vices to pass.**

fret not yourself over him who pros-  
pers in his way,  
over the man who carries out evil  
devices! — RSV

Burn not with vexation

At him who prospereth in his way, —  
At the man who doeth wickedness  
— Rhm

Rage not against him who prospereth  
in his way.

The man that succeedeth in his evil  
devices — DeW

Be not vexed at the successful path  
of the man who does malicious deeds  
— NAB

be not envious of him who prospers in  
his way;

of the man who carries out wicked  
plans — Ber

do not strive to outdo the successful  
nor envy him who gains his ends —  
NEB

**8. Cease from anger, and forsake wrath:**

Refrain from anger, and forsake wrath!  
— RSV

Desist from anger, abandon bitterness  
— Har

**fret not thyself in any wise to do evil.**  
fret not thyself, else shalt thou be

moved to do evil — PBV

Burn not with vexation — [it would  
be] only to do evil — Rhm

be not vexed, it will only harm you —  
NAB

Fret not thyself; it tends only to evil  
— RSV

do not show annoyance;  
it brings nothing but harm — Har

**9. For evildoers shall be cut off:**

Wicked doers shall be rooted out — PBV  
**but those that wait upon the LORD,**

**they shall inherit the earth.**

But those that wait for Jehovah shall  
possess the land — DeW

but those who trust in the Lord  
shall obtain their promised blessings  
— Har

**10. For yet a little while, and the wicked  
shall not be:**

Yet a little while, and the ungodly  
shall be clean gone — PBV

Yet a little while, and the wicked will  
be no more — RSV

**yea, thou shalt diligently consider his  
place, and it shall not be.**

Yea thou shalt look about over his  
place —

And he shall have vanished! — Rhm  
though you look carefully for the place  
where he was,

it will have disappeared — Har

**11. But the meek shall inherit the earth;**

But the patient oppressed-ones shall  
inherit the earth — Rhm

But the humble shall inherit the land  
— ABPS

But the gentle . . . — Ber

But the lowly in spirit shall possess  
the land — DeW

But the humble will come into their  
true inheritance — Har

**and shall delight themselves in the  
abundance of peace.**

And shall delight themselves over the  
abundance of prosperity — Rhm

And delight in abundant blessing —  
DeW

and be happy amidst great prosperity  
— Har

and enjoy untold prosperity — NEB

**12. The wicked plotteth against the just,  
and gnasheth upon him with his teeth.**

The wicked man plots against the  
virtuous,

and grinds his teeth at him — Jerus

**13. The Lord shall laugh at him: for he  
seeth that his day is coming.**

but the Eternal laughs at him.

knowing his doom is near — Mof

- 14. The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation.**

... to cast down the poor and needy,  
to slay such as be upright in the way  
— RV

The wicked draw the sword, and bend the bow.

To bring down the suffering and needy.

And to slay those whose way is upright — DeW

The wicked draw the sword and bend their bows.

to bring down the poor and needy,  
to slay those who walk uprightly —

RSV

- 15. Their sword shall enter into their own heart, and their bows shall be broken.**

Their sword shall pierce their own hearts.

and their bow shall be smashed — Har

- 16. A little that a righteous man hath is better than the riches of many wicked.**

The shortage which the righteous man experiences

is better than the abundant wealth of the wicked — Har

Better is the little that the righteous have.

than the riches of many evil-doers  
— Ber

The little that a good man has

is better than a godless man's wealth  
— Mof

- 17. For the arms of the wicked shall be broken; but the LORD upholdeth the righteous.**

For the arms of the wicked shall be shattered.

But Jehovah upholdeth the righteous  
— DeW

For the strength of the wrongdoers shall be destroyed.

but the Lord will sustain the righteous — Har

- 18. The LORD knoweth the days of the upright: and their inheritance shall be for ever.**

Jehovah careth for the days of the upright;

And their inheritance shall endure for ever — DeW

The LORD watches over the lives of the wholehearted;

their inheritance lasts forever — NAB

The LORD knows each day of the good man's life.

and his inheritance shall last for ever — NEB

- 19. They shall not be shamed in the evil time: and in the days of famine they shall be satisfied.**

They shall not come to shame in the time of evil.

And in the days of famine they shall be filled — DeW

they are not put to shame in evil times.  
in the days of famine they have abundance — RSV

They shall not be put to shame in time of trouble:

even in days of famine they shall be satisfied — Ber

- 20. But the wicked shall perish.**

But the wicked perish — RSV

**and the enemies of the LORD shall be as the fat of lambs: they shall consume; into smoke shall they consume away.**

the enemies of the LORD are like the glory of the pastures.

they vanish — like smoke they vanish away — RSV

the enemies of the Lord will waste away like the glory of the meadows. and vanish in smoke — Har

- 21. The wicked borroweth, and payeth not again:**

The wicked borrows, and cannot pay back — RSV

The wicked man borrows without meaning to repay — Jerus

**but the righteous sheweth mercy, and giveth.**

but the righteous is merciful and liberal — PHV

But the righteous dealeth graciously, and giveth — ASV

but a virtuous man is generous and open-handed — Jerus

- 22. For such as be blessed of him shall inherit the earth;**

for those blessed by the LORD shall possess the land — RSV

**and they that be cursed of him shall be cut off.**

but those whom He curses will be obliterated — Har

- 23. The steps of a good man are ordered by the LORD: and he delighteth in his way.**



A man's goings are established of Jehovah;

And he delighteth in his way — ASV  
By the LORD are the steps of a man made firm,

and he approves his way — NAB

The steps of a man are from the LORD,  
and he establishes him in whose way he delights — RSV

A man's progress comes from the Lord;  
He establishes him, and is pleased with his conduct — Har

It is the LORD who directs a man's steps,  
he holds him firm and watches over his path — NEB

When a man's life pleases the Eternal,  
he gives him a sure footing — Mof

**24. Though he fall, he shall not be utterly cast down:**

He may stumble, but he will not fall headlong — Har

he may fall, but never fatally — Jerus  
Though he fall, he shall not lie prostrate — AAT

**for the LORD upholdeth him with his hand.**

For Yahweh is holding, his hand — Rhm

for the hand of the LORD sustains him — NAB

for the Lord is a support to which he can cling — Har

**25. I have been young, and now am old; Once I was young, and now I am aged — Har**

**yet have I not seen the righteous forsaken, nor his seed begging bread.**

Yet have I not seen the righteous forsaken,

nor his offspring begging for bread — DeW

I never saw a virtuous man deserted,  
or his descendants forced to beg their bread — Jerus

**26. He is ever merciful, and lendeth; and his seed is blessed.**

He is continually lending, ever generous,

and his descendants become a blessing — Har

they always have something to give away,

something wherewith to bless their families — Mof

All the day long he showeth kindness and lendeth,

And his offspring are blessed — DeW  
he is always compassionate, always lending;

his children will be blessed — Jerus  
**27. Depart from evil, and do good; and dwell for evermore.**

Depart from evil, and do good;

so shall you abide for ever — RSV

Forsake evil, and do what is good,

and you will continue for ever — Har

**28. For the LORD loveth judgment, and forsaketh not his saints;**

For the LORD loves justice;

he will not forsake his saints — RSV

For Yahweh loveth justice

And will not forsake his men of lovingkindness — Rhm

For JEHOVAH loveth justice;

And will not forsake His devoted people — Spri

For Jehovah delighteth in justice,

And He forsaketh not His beloved — DeW

for Yahweh loves what is right,

and never deserts the devout — Jerus  
For the Lord loves justice;

He will not abandon His faithful followers — Har

**they are preserved for ever; but the seed of the wicked shall be cut off.**

For ever they shall be preserved:

But the offspring of the wicked shall be cut off — DeW

**29. The righteous shall inherit the land, and dwell therein for ever.**

The upright will have the earth for their heritage, and will go on living there for ever — Bas

The virtuous will receive their promised heritage,

and enjoy it continually — Har

**30. The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.**

The mouth of a righteous man softly uttereth wisdom,

And his tongue speaketh justice — Rhm

The mouth of the righteous utters wisdom,

and his tongue speaks what is right — Ber

**31. The law of his God is in his heart; none of his steps shall slide.**

The law of his God is in his heart,

His steps shall not swerve — Rhm

- The law of his God is in his heart;  
And his footsteps falter not — DeW  
The law of his God is in his heart; he  
will never make a false step — Bas  
his steps never falter, because the law  
of God rules in his heart — Knox
- 32. The wicked watcheth the righteous,  
and seeketh to slay him.**  
The wicked lies in wait for the righteous  
and seeks to put him to death — Ber  
The wicked man spies on the just, and  
seeks to slay him — NAB
- 33. The LORD will not leave him in his  
hand, nor condemn him when he is  
judged.**  
The LORD will not abandon him to his  
power,  
or let him be condemned when he is  
brought to trial — RSV
- 34. Wait on the LORD, and keep his way,  
and he shall exalt thee to inherit the  
land:**  
Wait for the LORD,  
and keep his way:  
He will promote you to ownership  
of the land — NAB  
Trust in the Lord, and observe His  
requirements,  
and He will promote you so that you  
emerge triumphant — Har  
**when the wicked are cut off, thou shalt  
see it.**  
when the wicked are destroyed, you  
shall look on — NAB  
you yourself will witness the extinction  
of the wicked — Har
- 35. I have seen the wicked in great power,  
and spreading himself like a green bay  
tree.**  
I have seen the wicked in great power,  
and spreading himself like a green  
tree in its native soil — RV  
I have watched a wicked man at his  
work,  
rank as a spreading tree in its native  
soil — NEB  
I saw a wicked man, fierce,  
and stalwart as a flourishing, age-  
old tree — NAB  
I saw a godless man once on a time,  
a terror —  
towering like any cedar of Lebanon  
— Mof  
I have seen the wicked in his triumph  
towering like a cedar of Lebanon —  
Jerus

- 36. Yet he passed away, and, lo, he was  
not:**  
Again I passed by, and, lo, he was no  
more — RSV  
I passed by one day, and he was gone  
— NEB  
But he passed on, and, lo, he was gone  
— DeW  
Yet he disappeared; he vanished completely — Har  
**yea, I sought him, but he could not  
be found.**  
though I sought him, he could not be  
found — RSV
- 37. Mark the perfect man, and behold the  
upright:**  
Mark the man of integrity, and behold  
the upright — JPS  
Cling to integrity, hold fast to up-  
rightness — Har  
Keep innocence, and take heed unto  
the thing that is right — PBV  
**for the end of that man is peace.**  
for that shall bring a man peace at the  
last — PBV  
For there is a happy end to the man of  
peace — ASV  
for there is a future for the man who  
loves peace — Har  
For there is a hereafter for the man of  
peace — Rhm  
For there is a posterity for the man of  
peace — AAT
- 38. But the transgressors shall be destroyed  
together:**  
But the transgressors shall all be cut  
off — DeW  
Sinners shall all alike be destroyed —  
NAB  
But sinners shall be wiped out at a  
blow — Mof  
But wrongdoers shall perish completely  
— Har  
**the end of the wicked shall be cut off.**  
The future of the wicked is destroyed  
— DeW  
the remnants of the wicked shall be  
rooted out — Sept  
the posterity of the wicked shall be  
cut off — RSV
- 39. But the salvation of the righteous is  
of the LORD:**  
But the deliverance of the righteous is  
from Yahweh — Rhm  
Help comes from the Eternal to good  
men — Mof

**he is their strength in the time of trouble.**

Their refuge in a time of distress — Rhm

and he is their protector in time of trouble — Sept

He is their shelter in time of trouble — Har

their fortress in a time of trouble — Ber

**40. And the LORD shall help them, and deliver them:**

The LORD helps them and delivers them — RSV

And the Lord shall stand by them, and save them — PBV

And Jehovah helpeth them, and rescueth them — ASV

**he shall deliver them from the wicked, and save them, because they trust in him.**

He will deliver them from the lawless and will save them,

Because they have sought refuge in him — Rhm

he rescueth them from the wicked, and saveth them, because they have taken refuge in him — RV

## PSALM 38

A Psalm of David, to bring to remembrance.  
Psalm Of David In commemoration — Jerus

**1. O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.**

O Yahweh do not in thine anger correct me,

Nor in thy wrath chastise me — Rhm

O Jehovah! punish me not in Thy wrath,

Nor correct me in Thy hot displeasure — DeW

**2. For thine arrows stick fast in me, and thy hand presseth me sore.**

For thine arrows have sunk down into me,

And thy hand presseth heavily upon me — Rhm

For Your missiles have pierced me deeply,

And Your punishment lies heavily upon me — Har

Your arrows have struck deep; your blows are crushing me — Tay

**3. There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin.**

There is no soundness in my flesh

By reason of thine indignation,

There is no peace in my bones,

By reason of my sin — Rhm

There is no soundness in my flesh because of thine indignation; neither

is there any health in my bones because of my sin — RV

Thy indignation has left no part of my body unscarred;

there is no health in my whole frame because of my sin — NEB

**4. For mine iniquities are gone over mine head; as an heavy burden they are too heavy for me.**

For my wickednesses are gone over my head, and are like a sore burden, too heavy for me to bear — PBV

For my iniquities have overwhelmed me;

they are like a heavy burden, beyond my strength — NAB

They are like a flood, higher than my head; they are a burden too heavy to bear — Tay

**5. My wounds stink and are corrupt because of my foolishness.**

My wounds are of bad odour — they have festered,

By reason of my folly — Rhm

My stripes are putrid, and running,

Because of my foolishness — ABPS

My stripes have become loathsome and corrupt,

Because of my foolishness — DeW

my wounds fester and rankle, with my own folly to blame — Knox

**6. I am troubled; I am bowed down greatly; I go mourning all the day long.**

I am brought into so great trouble and misery, that I go mourning all the day long — PBV

I writhe; I am depressed exceedingly; I go mourning all the day long — DeW

bowed down, bent double, overcome,

I go mourning all the day — Jerus

I am bowed down and utterly prostrate.

All day long I go about as if in mourning — NEB

Because of my sins I am bent and

racked with pain. My days are filled with anguish — Tay

**7. For my loins are filled with a loathsome disease: and there is no soundness in my flesh.**

For my loins are filled with inflammation,  
And there is no soundness in my flesh — Rhm

For my loins are filled with burning pains:

There is no health in my flesh — NAB

for my thighs are full of fever,  
there is no soundness in my body — Mof

My loins are burnt up with fever,  
there is no soundness in my flesh — Jerus

My body is full of a feverish disease,  
and there is no health in my flesh — Har

my whole frame afire, my whole body diseased — Knox

**8. I am feeble and sore broken: I have roared by reason of the disquietness of my heart.**

I am benumbed and crushed exceedingly. —

I have cried aloud because of the groaning of my heart — Rhm

I am numbed and severely crushed;  
I roar with anguish of heart — NAB

I am utterly spent and crushed:  
I groan because of the tumult of my heart — RSV

numbed and crushed and overcome,  
my heart groans, I moan aloud — Jerus

My strength is spent; I am badly crushed.

I lament in agony of soul — Har

All battered and benumbed,  
I groan aloud in my heart's longing — NEB

**9. Lord, all my desire is before thee; and my groaning is not hid from thee.**

Lord, thou knowest all my desire . . . — PBV

Lord, before Thee is all my longing,  
And my sighs are not hid from Thee! — DeW

Lord, all my longing is wellknown to thee,  
thou art no stranger to my sighs — Mof

Lord, all that I long for is known to you,

my sighing is no secret from you — Jerus

Lord, you know how I long for my health once more. You hear my every sigh — Tay

**10. My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me.**

My heart throbs, my strength fails me;

and the light of my eyes — it also has gone from me — RSV

My heart fluttereth, my strength forsaketh me;

The light of mine eyes — even this hath left me — DeW

My heart beats wildly, my strength fails, and I am going blind — Tay

**11. My lovers and my friends stand aloof from my sore;**

My friends and companions stand aloof from my plague — RSV

My friends and my companions stand back because of my affliction — NAB

My friends and my companions shun me in my sickness — NEB

**and my kinsmen stand afar off.**  
And my neighbors stand afar off — ABPS

and my relatives stand at a distance — Har

even the dearest of them keep their distance — Jerus

**12. They also that seek after my life lay snares for me:**

Those who desire my death set traps — Har

**and they that seek my hurt speak mischievous things, and imagine deceits all the day long.**

those who seek my hurt speak of ruin,  
and meditate treachery all the day long — RSV

Bent on my ruin, they speak deadly words:

They utter falsehoods all the day long — DeW

those who mean to injure me spread cruel gossip

and mutter slanders all day long — NEB

**13. But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth.**

But I, as a deaf man, will hear nothing;  
I will be like a dumb man, that openeth not his mouth — DeW

But I am like a deaf man. I do not hear.  
like a dumb man who does not open his mouth — RSV

**14. Thus I was as a man that heareth not, and in whose mouth are no reproofs.**

Yea, I have become as one that heareth not.

And in whose mouth there are no replies — DeW

I am just like a person deprived of hearing.

and as one who has no argument at his command — Har

I behave like a man who cannot hear and whose tongue offers no defence — NEB

**15. For in thee, O LORD, do I hope: thou wilt hear, O Lord my God.**

But for thee, O LORD, do I wait:

it is thou, O LORD my God, who wilt answer — RSV

For I put my trust in you, Yahweh, and leave you to answer for me, Lord my God — Jerus

**16. For I said, Hear me, lest otherwise they should rejoice over me: when my foot slippeth, they magnify themselves against me.**

For I have prayed: Let them not rejoice over me;

When my foot faltereth.

Let them not swell proudly against me — DeW

For I pray, "Only let them not rejoice over me,

who boast against me when my foot slips!" — RSV

Put an end to their arrogance, these who gloat when I am cast down! — Tay

**17. For I am ready to halt, and my sorrow is continually before me.**

For I am on the verge of a collapse;

my plight is ever present to my mind — Mof

For I am ready to fall,

and my pain is ever with me — RSV

I am indeed prone to stumble, and suffering is never far away —

NEB

**18. For I will declare mine iniquity; I will be sorry for my sin.**

For I will declare my iniquity.

Will be anxious for my sin — ABPS

For I do declare mine iniquity;

I am full of care because of my sin — JPS

Yea, I confess mine iniquity;

I am troubled because of my sin — DeW

I confess my guilt.

and repent of my sin — Har

**19. But mine enemies are lively, and they are strong:**

But as for mine enemies they live and are stronger than I — Sept

Those who are my foes without cause are mighty — RSV

Those who are my enemies without provocation are numerous — Har

But mine enemies are strong and alert — Lam

**and they that hate me wrongfully are multiplied.**

Yea, many are they that hate me wrongfully — DeW

**20. They also that render evil for good are mine adversaries; because I follow the thing that good is.**

They repay good with evil;

They set themselves against me

Because I press onward in good — DeW

Those who repay good with evil oppose me because my purpose is good — NEB

**21. Forsake me not, O LORD: O my God, be not far from me.**

Do not forsake me, Lord:

Do not desert me, my God — Har

**22. Make haste to help me, O Lord my salvation.**

Hasten to my assistance.

my Lord, my deliverer — Har

## PSALM 39

To the chief Musician, even to Jeduthun, a Psalm of David.

To the Chief Musician. For Jeduthun. A Melody of David — Rhm

To the choirmaster: to Jeduthun. A Psalm of David — RSV

From the Choirmaster Jeduthun's collection. A song of David — Mof

**1. I said, I will take heed to my ways, that I sin not with my tongue:**

I said: I will keep close watch over myself

that all I say may be free from sin — NEB

I said, I will be careful what I do,  
lest I sin with my tongue — Mof  
I vowed that I would be circumspect  
in my behavior,  
committing no sin in what I said  
— Har

I said, 'I will watch how I behave,  
and not let my tongue lead me into  
sin — Jerus

I said to myself, I'm going to quit  
complaining! — Tay

**I will keep my mouth with a bridle,  
while the wicked is before me.**

I will put a muzzle on my mouth.  
As long as the wicked is before me  
— AAT

I will keep a muzzle on my mouth,  
so long as wicked men confront me  
— NEB

that I would muzzle myself  
as long as the wicked were in my  
company — Har

**2. I was dumb with silence, I held my  
peace, even from good;**

I held my tongue, and spake nothing:  
I kept silence, yea, even from good  
words — PBV

I became dumb, saying not a word:  
I was silent, holding off from relief  
— DeW

I was dumb with silence; I held my  
peace, had no comfort — JPS  
I was dumb and silent.

I held my peace to no avail — RSV  
I became dumb with silence:  
I was quiet from a good motive —  
Har

**and my sorrow was stirred.**

but it was pain and grief to me — PBV  
and my grief was renewed — Sept  
Yet this only stirred my grief — Mof  
my distress grew worse — RSV  
but my unhappiness increased — Har  
the turmoil within me grew to the  
bursting point — Tay

**3. My heart was hot within me, while I  
was musing the fire burned:**

My heart was hot within me: and  
while I was thus musing the fire  
kindled — PBV

Thus my heart became hot within me,  
And in my grieving a fire kindled  
— DeW

My heart within me inflamed with  
earnest musings;  
The fire within me burst into flame!  
— Sprl

The more I mused, the hotter the  
fires inside — Tay

**then spake I with my tongue,**  
then spake I with my tongue: — RV  
and I prayed aloud: — Mof  
and at the last I spake with my tongue:  
— PBV

Then at last I spoke, and pled with  
God: — Tay

**4. LORD, make me to know mine end,  
and the measure of my days, what it  
is; that I may know how frail I am.**

LORD, let me know mine end, and the  
number of my days; that I may be  
certified how long I have to live —  
PBV

Teach me, O Jehovah! mine end.  
And what is the measure of my days:  
For I would know how frail I am —  
DeW

'Tell me, Yahweh, when my end will  
be,

how many days are allowed me.  
show me how frail I am — Jerus  
Make me to know, O LORD, my end,  
and the length of my days, what it  
is.

Let me know how transient I am —  
Ber

**5. Behold, thou hast made my days as a  
handbreadth;**

Behold, thou hast made my days as it  
were a span long — PBV

Behold, thou hast made my days as  
handbreadths — RV

See how You have fixed my life at a  
few spans of the hand — Har

My life is no longer than my hand! —  
Tay

**and mine age is as nothing before thee:**  
and my lifetime is as nothing in thy  
sight — RSV

My whole lifetime is but a moment to  
you — Tay

**verily every man at his best state is  
altogether vanity.**

Only a breath is all mankind.

Even when firmly standing — DeW  
Surely every man stands as a mere  
breath! — RSV

each man that stands on earth is only  
a puff of wind — Jerus

Man, though he stands upright, is but  
a puff of wind — NEB

Proud man! Frail as breath! A shadow!  
— Tay

**Selah.**

**6. Surely every man walketh in a vain shew:**

Surely as a shadow doth every man  
wander — Rhm  
Truly man walks the world like a  
shadow — Knox  
Man walks about like a shadowy image  
— Har

he moves like a phantom — NEB

**surely they are disquieted in vain:**

Surely in vain is their busy tumult! —  
Sprl

Surely in vain do they bustle about —  
Rhm

and all his fuss is in vain — Har

And all his busy rushing ends in  
nothing — Tay

**he heapeth up riches, and knoweth not  
who shall gather them.**

He heapeth things up, and knoweth  
not who shall gather them in — Rhm

He heaps up treasures, and knows not  
who will gather them — ABPS

He gathereth, but knoweth not who  
shall enjoy — DeW

He heaps up riches for someone else  
to spend — Tay

**7. And now, Lord, what wait I for? my  
hope is in thee.**

And now, JEHOVAH, what is my hope?

In Thyself is my hope — Sprl

For what, then, do I wait, O Lord!

My expectation is from Thee — DeW

So tell me, Lord, what can I expect?

My hope is in you — Jerus

**8. Deliver me from all my transgressions:  
make me not the reproach of the  
foolish.**

From all my transgressions deliver me:  
Make me not the scorn of the pro-  
fane — DeW

Rid me of all my wilful sins:

do not make me the scorn of the  
foolish — Har

From all my sins deliver me;

a fool's taunt let me not suffer —  
NAB

Save me from being overpowered by  
my sins, for even fools will mock me  
then — Tay

Deliver me from all who do me wrong,  
make me no longer the butt of fools  
— NEB

**9. I was dumb, I opened not my mouth;  
because thou didst it.**

I am dumb; I open not my mouth;

Because it is Thou that doest it —  
DeW

I am speechless.

I do not open my mouth,

for it is Your doing — Har

Lord, I am speechless before you. I  
will not open my mouth to speak  
one word of complaint, for my pun-  
ishment is from you — Tay

**10. Remove thy stroke away from me:**

Remove thy plague from me — AAT

Take away your scourge from me —  
NAB

Lord, don't hit me anymore — Tay

**I am consumed by the blow of thine  
hand.**

By the blow of Thy hand I perish —  
DeW

at the blow of your hand I wasted away  
— NAB

I am worn out with the blows you deal  
me — Jerus

I am exhausted beneath your hand —  
Tay

**11. When thou with rebukes dost correct  
man for iniquity, thou makest his  
beauty to consume away like a moth:**

When You punish and correct a man  
for his iniquity,

You cause his attractiveness to  
deteriorate

as though motheaten — Har

When by rebukes for iniquity thou hast  
corrected a man

Then hast thou consumed as a moth  
all that was delightful within him  
— Rhm

With rebukes for guilt thou dost chas-  
tise a man,

And thou dost wipe out his desire  
like a cobweb — AAT

When thou dost chasten man

with rebukes for sin,

thou dost consume like a moth  
what is dear to him — RSV

When you punish a man for his sins,  
he is destroyed; he is as fragile as a  
moth-infested cloth — Tay

When thou dost rebuke a man to  
punish his sin,

all his charm festers and drains away  
— NEB

**surely every man is vanity.**

Surely every man is but a vapour! —  
Sprl

indeed man is only a puff of wind —  
NEB

yes, man is frail as breath — Tay  
indeed, every man is as nothing — Har  
**Selah.**

Selah [pause, and think calmly of that] !  
— Amp

**12. Hear my prayer, O LORD, and give ear unto my cry;**

Hear my prayer, O Jehovah.

And give ear to my cry for help —  
ABPS

**hold not thy peace at my tears:**

At my tears do not be silent — Rhm  
At my weeping be not silent — DeW  
to my weeping be not deaf! — NAB  
Do not remain unmoved at my tears  
— Har

**for I am a stranger with thee, and a sojourner, as all my fathers were.**

For I am a guest with Thee,

A sojourner as all my fathers were  
— DeW

For I am but a wayfarer before you,  
a pilgrim like all my fathers — NAB

For I am thy passing guest.

a sojourner, like all my fathers —  
RSV

For I am your guest! I am a traveler  
passing through the earth, as all  
my fathers were! — Tay

**13. O spare me, that I may recover strength, before I go hence, and be no more.**

Look away from me, and let me cheer  
up,

Before I go hence, and be no more  
— ABPS

Turn from me Thine anger and disperse  
my gloom.

Before I go hence and be no more!  
— DeW

Turn your gaze from me, that I may  
find respite

ere I depart and be no more —  
NAB

Frown on me no more and let me  
smile again.

before I go away and cease to be —  
NEB

Spare me, Lord! Let me recover and be  
filled with happiness again before my  
death — Tay

## PSALM 40

To the chief Musician, A Psalm of David.

**1. I waited patiently for the LORD; and he inclined unto me, and heard my cry.**

I waited patiently for Jehovah.

And he inclined to me and heard  
my cry for help — ABPS

I waited and waited for the LORD;

then He bent over to me and heard  
my cry — Ber

I waited patiently and expectantly for  
the Lord, and He inclined to me and  
heard my cry — Amp

**2. He brought me up also out of an horrible pit, out of the miry clay,**

He drew me up from the yawning  
chasm,

out of the muddy swamp — Har

He lifted me out of the pit of destruc-  
tion,

Out of the miry clay — DeW

He drew me up from the desolate pit,  
out of the miry bog — RSV

He lifted me out of the pit of despair,  
out from the bog and the mire —

Tay

**and set my feet upon a rock, and established my goings.**

and set my feet on a rock and directed  
my steps — Sept

He placed my feet on a solid founda-  
tion,

making my steps firm — Har

he set my foot on a rock and steadied  
my steps — Mof

**3. And he hath put a new song in my mouth, even praise unto our God:**

And He put into my mouth a new song.

A hymn of praise to our God — DeW

He gave me a new song to sing,

one of praise to our God — Har

**many shall see it, and fear, and shall trust in the LORD.**

Many shall see and revere.

And shall trust in Yahweh — Rhm

Many will see and be struck with awe,  
and trust in the Lord — Sept

Many shall look on in awe

and trust in the LORD — NAB

Many will take notice of it, and be-  
come alarmed,

and will trust in the Lord — Har

dread will seize many at the sight,

and they will put their trust in  
Yahweh — Jerus



**4. Blessed is that man that maketh the LORD his trust,**

How happy the man

Who hath made Yahweh his confidence — Rhm

Happy the man

Who has made Jehovah his trust — ABPS

O the blessedness of the man

Who maketh Jehovah his trust — DeW

**and respecteth not the proud, nor such as turn aside to lies.**

Who hath not turned unto the haughty  
Nor gone aside unto falsehood — Rhm

and who hath not looked to vanities  
and lying fooleries — Sept

And who resorteth not to the proud.

Nor to lying apostates! — DeW

who turns not to idolatry  
or to those who stray after falsehood

— NAB

who does not turn to the proud,  
to those who go astray after false gods! — RSV

**5. Many, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee:**

Thou hast multiplied, O LORD my God,  
thy wondrous deeds and thy thoughts  
toward us:

none can compare with thee! — RSV

Many, Jehovah, my God! are the wonders  
Thou hast wrought.

And many are Thy thoughts for us:  
O Thou with whom none can compare! — DeW

How numerous have you made, O LORD, my God, your wondrous deeds!

And in your plans for us  
there is none to equal you — NAB

How many wonders you have done for us,  
Yahweh, my God!

How many plans you have made for us:

you have no equal! — Jerus

Great things thou hast done,

O LORD my God:

thy wonderful purposes are all for our good:

none can compare with thee — SEB

**if I would declare and speak of them, they are more than can be numbered.**

If I should declare them, and speak of them, they should be more than I am able to express — PBV

I would declare and speak them,

But they are more than can be told! — DeW

I want to proclaim them, again and again,

but they are more than I can count — Jerus

**6. Sacrifice and offering thou didst not desire;**

Thou carest not for sacrifice and offering — Mof

It isn't sacrifices and offerings which you really want from your people

— Tay

**mine ears hast thou opened:**

Ears didst thou pierce for me — Rhm  
but thou hast given me an open ear

— RSV

but You bestowed on me an attentive ear — Har

but ears open to obedience you gave me — NAB

but preparedst for me a body — Sept

**burnt offering and sin offering hast thou not required.**

Burnt animals bring no special joy to your heart — Tay

**7. Then said I, Lo, I am come: in the volume of the book it is written of me,**

Then said I, I.o. I am come: in the roll of the book it is written of me — RSV

**8. I delight to do thy will, O my God: yea, thy law is within my heart.**

To do thy good-pleasure O my God is my delight.

And thy law is in the midst of mine inward parts — Rhm

To do Thy pleasure is my delight.

And Thy law is in my inmost heart — DeW

**9. I have preached righteousness in the great congregation:**

I have proclaimed glad tidings of righteousness in the great assembly — ASV

I have told the good-tidings of righteousness in a great convocation — Rhm

**lo, I have not refrained my lips, O LORD, thou knowest.**

I.o! my lips I did not close.

Thou, O Jehovah! knowest — DeW

I did not restrain my lips, as you, O LORD, know — NAB

I exercise no restraint over my testimony,  
as you, Lord, know very well — Har  
I have not been timid about it, as you  
well know, O Lord — Tay

**10. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation:**

Thy righteousness I hid not in my heart,

But Thy faithful, saving power I proclaimed — DeW

I have not hid thy saving help within my heart,

I have spoken of thy faithfulness and thy salvation — RSV

I have not kept Your righteousness concealed in my mind;

I have spoken openly of Your fidelity and Your deliverance — Har

I have never kept your righteousness to myself,

but have spoken of your faithfulness and saving help — Jerus

**I have not concealed thy lovingkindness and thy truth from the great congregation.**

I have not concealed thy lovingkindness and thy truthfulness from the great convocation — Rhm

I have made no secret of your kindness and your truth

in the vast assembly — NAB

I have not concealed thy steadfast love and thy faithfulness

from the great congregation — RSV

**11. Withhold not thou thy tender mercies from me, O LORD:**

Withhold not, O LORD, your compassion from me — NAB

For You, Lord, will not hold back Your sympathy from me — Har

**let thy lovingkindness and thy truth continually preserve me.**

Thy lovingkindness and thy truthfulness shall continually watch over me — Rhm

Let Thy lovingkindness and Thy truth ever guard me — DeW

let thy steadfast love and thy faithfulness

ever preserve me! — RSV

may Your grace and Your faithfulness continue to be my protection — Har

My only hope is your love and faithfulness — Tay

**12. For innumerable evils have compassed me about:**

For there have closed in upon me misfortunes beyond number — Rhm

For countless sorrows have beset me — Har

**mine iniquities have taken hold upon me, so that I am not able to look up;**

My iniquities have overtaken me,

and I can not behold them! — ABPS

and my sins have overwhelmed me, so that I cannot see — Har

my sins close in on me

until I can hardly see — Jerus

**they are more than the hairs of mine head: therefore my heart faileth me.**

They have become more than the hairs of my head.

And my courage hath forsaken me!

— Rhm

They are more numerous than the hairs of my head;

my morale is completely shattered — Har

**13. Be pleased, O LORD, to deliver me: O LORD, make haste to help me.**

Take pleasure, Lord, in rescuing me; hurry to my assistance, Lord — Har

Oh come and rescue me, Yahweh.

Yahweh come quickly and help me!

— Jerus

**14. Let them be ashamed and confounded together that seek after my soul to destroy it;**

Let them turn pale and then at once blush

Who are seeking my life to snatch it away — Rhm

Let them be put to shame and confusion altogether

who seek to snatch away my life — RSV

**let them be driven backward and put to shame that wish me evil.**

Let them draw back and be confounded,

Who are taking pleasure in my calamity — Rhm

Let them be turned backward and put to shame

That delight in my harm — ABPS

let them be turned back and brought to dishonor

who desire my hurt! — RSV

May they be driven back and routed who desire my ruin! — AAT

**15. Let them be desolate for a reward of**

**their shame that say unto me, Aha, aha.**

Let them be desolate, and rewarded with shame, that say unto me, Fie upon thee! fie upon thee! — PBV

Let them be astonished on account of their own shame,

who are saying of me Aha! Aha! — Rhm

Let those be struck dumb through their shame,

That say to me Aha! Aha! — DeW

Let them be appalled because of their shame

who say to me, "Aha, Aha!" — RSV

let those who cry 'Hurrah!' at my downfall

be horrified at their reward of shame

— NEB

**16. Let all those that seek thee rejoice and be glad in thee:**

But may all who seek thee

rejoice and be glad in thee — RSV

**let such as love thy salvation say continually, The LORD be magnified.**

may those who love thy salvation say continually, "Great is the LORD!"

— RSV

and let those who long for thy saving help ever cry,

'All glory to the LORD!' — NEB

**17. But I am poor and needy; yet the Lord thinketh upon me:**

As for me, I am poor and needy; but the Lord careth for me — PBV

As for me, I am weak and wretched; yet the Eternal will take thought for me — Mof

**thou art my help and my deliverer; make no tarrying, O my God.**

Thou art my helper and redeemer; make no long tarrying. O my God

— PBV

My helper, my saviour, my God, come and do not delay — JPS

Thou art my help and my deliverer; O my God, delay not! — DeW

Thou art my champion and my refuge; do not linger, my God, do not linger on the way — Knox

PSALM 41

To the chief Musician, A Psalm of David.  
To the choirmaster . . . — RSV

**1. Blessed is he that considereth the poor: the LORD will deliver him in time of trouble.**

How happy is he that is attentive to the poor,

In the day of calamity will Yahweh deliver him — Rhm

How blest is he that taketh thought for the feeble;

Jehovah deliver him in the evil day — DeW

Happy the man who has a concern for the helpless!

The LORD will save him in time of trouble — NEB

Happy the man who cares for the poor and the weak:

if disaster strikes, Yahweh will come to his help — Jerus

God blesses those who are kind to the poor. He helps them out of their troubles — Tay

**2. The LORD will preserve him, and keep him alive;**

Jehovah guard him, and let him live — DeW

The LORD protects him and keeps him alive — AAT

The Lord will protect and sustain him — Har

**and he shall be blessed upon the earth:** That he may be happy in the earth

— DeW

He shall be prospered in the land — ABPS

the LORD will let him be a blessing on the earth — Bas

And he shall be pronounced happy in the land — Rhm

**and thou wilt not deliver him unto the will of his enemies.**

Do not then give him up at the desire of his enemies! — Rhm

You will not abandon him to the schemes of his enemies — Har

**3. The LORD will strengthen him upon the bed of languishing:**

The LORD comfort him when he lieth sick upon his bed — PBV

Yahweh will sustain him upon the bed of sickness — Rhm

He nurses him on his sick-bed — NEB

**thou wilt make all his bed in his sickness.**

His bed of sickness Thou wilt wholly transform — DeW  
 most carefully you make his bed when he is sick — Jerus  
 he turns his bed when he is ill — NEB  
 in his illness thou healest all his infirmities — RSV  
 by you will all his grief be turned to strength — Bas

- 4. I said, LORD, be merciful unto me:**  
 As for me, I said, Jehovah, be gracious to me — ABPS  
 As for me, I said: O Jehovah, pity me! — DeW

**heal my soul; for I have sinned against thee.**

Heal me, though I have sinned against Thee — DeW  
 restore me, for I have sinned against You — Har

- 5. Mine enemies speak evil of me, When shall he die, and his name perish?**

Mine enemies say of me in malice:  
 When will he die and his name perish — DeW  
 My enemies speak maliciously of me:  
 When will he die, and his reputation fade — Har

- 6. And if he come to see me, he speaketh vanity: his heart gathereth iniquity to itself; when he goeth abroad, he telleth it.**

And if he come to see, he speaks falsehood;  
 In his heart he gathers up to himself mischief,  
 He goes forth, he tells it abroad — ABPS

If one come to see me, he speaketh falsehood;  
 His heart gathereth a slander;  
 When he goeth abroad he telleth it — DeW

When one comes to see me, he speaks without sincerity;  
 his heart stores up malice;  
 when he leaves he gives voice to it outside — NAB

When any of them visits me,  
 his heart is false;  
 he gathers matter for his malice,  
 then goes away to spread the tale — Mof

And when one comes to see me, he utters empty words,  
 while his heart gathers mischief;

when he goes out, he tells it abroad — RSV

They visit me, their hearts full of spite,  
 they offer hollow comfort, and go out to spread the news — Jerus  
 All who visit me speak from an empty heart,  
 alert to gather bad news;  
 then they go out to spread it abroad — NEB

- 7. All that hate me whisper together against me:**

**against me do they devise my hurt.**  
 They lay charges against me of evil — DeW

they imagine the worst for me — RSV  
 and love to make the worst of everything — NEB

they predict misfortune for me — Har  
 they plan harm against me — Ber

- 8. An evil disease, say they, cleaveth fast unto him: and now that he lieth he shall rise up no more.**

A base deed is visited upon him:  
 He hath lain down, and will never arise — DeW

Here is a foul plague loosed on him:  
 he will leave his bed no more — Knox

They say, "A deadly thing has fastened upon him:  
 he will not rise again from where he lies" — RSV

"It's fatal, whatever it is," they say.  
 "He'll never get out of that bed!" — Tay

- 9. Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.**

Even the man whom I used to salute  
 In whom I put confidence,  
 Who used to eat my bread, —

Hath magnified his heel against me! — Rhm

Yea, my trusted friend, who hath eaten my bread,  
 Hath lifted his heel against me — DeW

Even my friend in whom I trusted,  
 He who ate my bread, has acted deceitfully against me — AAT

Even my bosom friend in whom I trusted,  
 who ate of my bread, has lifted his heel against me — RSV

- Even my friend in whom I confided,  
 who dined at my table, has behaved  
 contemptuously towards me — Har  
 Even my closest and most trusted  
 friend,  
 who shared my table, rebels against  
 me — Jerus  
 Even the friend whom I trusted, who  
 ate at my table,  
 exults over my misfortune — NEB
- 10. But thou, O LORD, be merciful unto me, and raise me up,**  
 But Thou, O Jehovah! pity and restore  
 me — DeW  
**that I may requite them.**  
 That I may render them their desert  
 — DeW
- 11. By this I know that thou favourest me, because mine enemy doth not triumph over me.**  
 Hereby do I know that thou delight-  
 est in me.  
 In that mine enemy shall not raise  
 a shout over me — Rhm  
 Then I shall know that thou delight-  
 est in me  
 and that my enemy will not triumph  
 over me — NEB
- 12. And as for me, thou upholdest me in mine integrity,**

And as for me, Thou upholdest me  
 because of mine integrity — JPS  
 But as for me  
 In my blamelessness hast thou held  
 me fast — Rhm

You have preserved me because I was  
 honest — Tay

**and settest me before thy face for ever,**  
 and established me before thee forever  
 — Sept

nevermore wilt thou banish me from  
 thy presence — Knox

thou keepest me for ever in thy sight  
 — NEB

**13. Blessed be the LORD God of Israel from everlasting, and to everlasting.**

Blessed be the LORD God of Israel,  
 world without end — PBV

Blessed is Jehovah, God of Israel,  
 From the age — and unto the age  
 — YLT

Blessed be Yahweh the God of Israel,  
 From the age that is past even unto  
 the age yet to come — Rhm

BLESSED BE JEHOVAH, THE GOD OF  
 ISRAEL,  
 TO THE FARTHEST AGES — TIME  
 BEYOND TIME! — DeW

**Amen, and Amen.**

So be it. So be it — Bas

## BOOK II

### PSALM 42

**To the chief Musician, Maschil, for the sons of Korah.**

To the Chief Musician. An Instructive Psalm  
 for the Sons of Korah — Rhm

To the Chief Musician. A skillful song, or a  
 didactic or reflective poem of the sons of  
 Korah — Amp

From the Choirmaster's collection. An ode of  
 the Korahites — Mof

**1. As the hart panteth after the water brooks, so panteth my soul after thee, O God.**

As a deer longs for the water-courses,  
 So my whole being longs for thee,  
 O God — AAT

As a hind longs for the running  
 streams,

so do I long for thee, O God — NEB

**2. My soul thirsteth for God, for the living God:**

My soul is athirst for God, yea, even  
 for the living God — PBV

My being thirsts for God,

for the living God — Har

My soul is dry for need of God, the  
 living God — Bas

My soul thirsts for God,  
 the God of life — Jerus

**when shall I come and appear before God?**

O when shall I come and appear in  
 the presence of God — Sprl

When shall I enter in, and see the  
 face of God — Rhm

**3. My tears have been my meat day and night,**

My tears have been my food day and  
 night — ASV

I have no food but tears,  
 day and night — Jerus

**while they continually say unto me,  
 Where is thy God?**

while men say to me continually.  
 "Where is your God?" — RSV  
 and all the while my enemies taunt  
 me. "Where is this God of yours?"  
 they scoff — Tay

**4. When I remember these things, I pour  
 out my soul in me:**

These things will I call to mind,  
 And pour out my heart within me  
 — ABPS

These things I remember,  
 as I pour out my soul — RSV  
 I recall these things as my soul over-  
 flows with sorrow — Har  
 These things I ponder upon and pour  
 out my very self — AAT

My soul is melting with secret sorrow,  
 for well I remember it all — Mof  
 As I pour out my soul in distress, I  
 call to mind — NEB

**for I had gone with the multitude, I  
 went with them to the house of God,  
 with the voice of joy and praise,  
 with a multitude that kept holyday.**

how I led the throng once to the house  
 of God,  
 chanting, praising, pacing in full  
 festival — Mof

how I went with the throng,  
 and led them in procession to the  
 house of God,  
 with glad shouts and songs of  
 thanksgiving,

a multitude keeping festival — RSV  
 how I used to go with the crowd,  
 leading them joyfully to the temple  
 of God

with jubilant shouts and thanks-  
 giving;  
 a multitude celebrating a festival —  
 Har

how I marched in the ranks of the  
 great to the house of God,  
 among exultant shouts of praise,  
 the clamour of the pilgrims — NEB

**5. Why art thou cast down, O my soul?  
 and why art thou disquieted in me?**

Why art thou so full of heaviness, O  
 my soul? and why art thou so dis-  
 quieted within me — PBV

Why shouldst thou be cast down O my  
 soul?

And [why] shouldst thou moan over  
 me — Rhm

Why art thou cast down, O my soul?  
 And why moanest thou within me  
 — JPS

Why art thou downcast, O my soul?

Why so despairing — Mof

Why are you so despondent, my soul,  
 and why are you so agitated — Har

Why then be downcast? Why be dis-  
 couraged and sad — Tay

How deep I am sunk in misery,  
 groaning in my distress: — NEB

**hope thou in God: for I shall yet  
 praise him for the help of his coun-  
 tenance.**

Hope in God: for I shall again praise  
 him,

my help and my God — RSV

Wait patiently upon God: for I shall  
 yet give Him thanks:

My present Salvation, and my God  
 — Sprl

yet I will wait for God:

I will praise him continually,  
 my deliverer, my God — NEB

**6. O my God, my soul is cast down  
 within me:**

O my God! my soul boweth down  
 within me — DeW

My spirit is downcast within me —  
 AAT

I am depressed — Har

I am sunk in misery — NEB

**therefore will I remember thee from  
 the land of Jordan, and of the  
 Hermonites, from the hill Mizar.**

Therefore will I remember Thee from  
 Jordan's land;

Amongst the Hermons, even from  
 this insignificant hill — Sprl

therefore I remember thee  
 from the land of Jordan and of  
 Hermon,

from Mount Mizar — RSV

so I remember thee  
 in this far land of Jordan and of  
 Hermon,

at Mount Mizar — Mof

**7. Deep calleth unto deep at the noise of  
 thy waterspouts:**

where deep echoes to deep in the roar-  
 ing cataract — Har

Deep is sounding to deep at the noise  
 of your waterfalls — Bas

Deep calls to deep  
 at the thunder of thy cataracts —  
 RSV

floods of sorrow pour upon me like a  
 thundering cataract — Tay

**all thy waves and thy billows are gone  
 over me.**

All Thy breakers and thy billows  
 passed over me — YLT  
 all Your waves and breakers have  
 swamped me — Har

**8. Yet the LORD will command his lovingkindness in the daytime,**  
 By day the LORD will confirm His  
 lovingkindness — Ber  
 By day the LORD commands his stead-  
 fast love — RSV  
 By day the LORD bestows his grace —  
 NAB

**and in the night his song shall be with me, and my prayer unto the God of my life.**  
 and in the night season will I sing of  
 him, and make my prayer unto the  
 God of my life — PBV  
 and at night I sing a song to Him,  
 a prayer to my living God — Har  
 and through the night I sing his songs  
 and pray to God who gives me life  
 — Tay

**9. I will say unto God my rock,**  
 I will say unto God my refuge — DeW  
 I will say unto the God of my strength  
 — PBV  
 I sing to God, my rock: — NAB

**Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?**  
 Wherefore hast thou forgotten me?  
 Wherefore in gloom should I go  
 because of oppression by the enemy  
 — Rhm

“Why do you forget me?”

Why must I go about in mourning,  
 with the enemy oppressing me? —  
 NAB

“Why have You overlooked me? Why  
 must I live in sorrow under the  
 oppression of my enemy?” — Har

**10. As with a sword in my bones, mine enemies reproach me;**  
 The reproach of my enemies is like a  
 murderous weapon in my bones —  
 Sprl

As if crushing my bones, mine ene-  
 mies scoff at me — DeW  
 It crushes my bones that my foes mock  
 me — NAB

Their taunts pierce me like a fatal  
 wound — Tay

My enemies taunt me, jeering at my  
 misfortunes — NEB

**while they say daily unto me, Where is thy God?**  
 Whilst they enquire of me throughout  
 the day: Where is thy God — Sprl  
 again and again they scoff, “Where is  
 that God of yours?” — Tay

**11. Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.<sup>12</sup>**  
 But O my soul, don't be discouraged.  
 Don't be upset. Expect God to act!  
 For I know that I shall again have  
 plenty of reason to praise him for  
 all that he will do. He is my help!  
 He is my God! — Tay

## PSALM 43

**1. Judge me, O God, and plead my cause against an ungodly nation:**  
 Vindicate me O God and plead my  
 cause  
 Against a nation without loving-  
 kindness — Rhm  
 Give me justice, O God!  
 Defend my right from a cruel  
 nation — DeW  
 Treat me justly, O God, and plead my  
 cause against a merciless people —  
 Ber

**O deliver me from the deceitful and unjust man.**  
 from deceitful and unjust men deliver  
 me! — RSV

**2. For thou art the God of my strength:**

For thou art my defending God —  
 Rhm  
 For thou art my protecting God —  
 DeW

**why dost thou cast me off?**  
 Wherefore hast thou rejected me —  
 Rhm  
 Why, then, have You abandoned me  
 — Har

**why go I mourning because of the oppression of the enemy?**  
 Must I go mourning, with enemies  
 pressing me hard — Knox

**3. O send out thy light and thy truth:**

<sup>12</sup>See verse 5.

Send forth thy light and thy faithful-  
ness — Rhm

Send out Your radiance and Your  
truth — Har

**let them lead me;**

that they may lead me — PBV

They shall guide me — ABPS

**let them bring me unto thy holy hill,  
and to thy tabernacles.**

Let them bring me into thy holy  
mountain and into thy habitations  
— Rhm

They shall bring me to thy holy mount,  
And to thy tabernacles — ABPS

Let them lead me to your Temple on  
your holy mountain, Zion — Tay

**4. Then will I go unto the altar of God,  
unto God my exceeding joy:**

Then will I approach the altar of God.  
unto God my ecstatic joy — Sprl

That I may go in unto the altar of God

Unto God mine exultant joy — Rhm

That I may come to the altar of God.

Unto God my joy of joys — DeW

Let me come to the altar of God,

to God my joy and delight — Mof

May I go to the altar of God, to God  
my highest joy — AAT

There I will go up to the altar of God.  
the giver of triumphant happiness

— Knox

**yea, upon the harp will I praise thee,  
O God my God.**

That I may praise thee with the lyre

O God — mine own God! — Rhm

**5. Why art thou cast down, O my soul?  
and why art thou disquieted within  
me? hope in God: for I shall yet praise  
him, who is the health of my coun-  
tenance, and my God.<sup>13</sup>**

## PSALM 44

**To the chief Musician for the sons of Korah,  
Maschil.**

To the Chief Musician. For the Sons of Korah.  
An Instructive Psalm — Rhm

**1. We have heard with our ears, O God,  
our fathers have told us, what work  
thou didst in their days, in the times  
of old.**

O God, we have heard with our ears.  
Our fathers have related unto us  
The wonders which Thou didst  
perform in their days.  
Even in the days of antiquity —  
Sprl

**2. How thou didst drive out the heathen  
with thy hand, and plantedst them;**

By Thine own hand the heathen were  
dispossessed.

And themselves were planted — DeW  
How thou didst destroy the Gentiles  
with thy hand, and established thy  
people — Lam

By Your power You dispossessed pagan  
nations.

that they might take root — Har

Uprooting the nations with your hand,  
and planting our fathers in their  
place — Bas

how you drove the heathen nations  
from this land and gave it all to us  
— Tay

**how thou didst afflict the people, and  
cast them out.**

how thou hast destroyed the nations.

and made thy people to flourish —

PBV

By Thee the nations were broken up.  
But their own borders were enlarged  
— DeW

You smashed the peoples, but for  
them you made room — SAB

cutting down the nations, but in  
creasing the growth of your people  
— Bas

**3. For they got not the land in possession  
by their own sword, neither did their  
own arm save them:**

for not by their own sword did they  
win the land.

nor did their own arm give them  
victory — RSV

**but thy right hand, and thine arm, and  
the light of thy countenance, be-  
cause thou hadst a favour unto  
them.**

But Thy right hand, and Thine arm,  
and the light of Thy presence:

For Thou didst take pleasure in  
them — DeW

but it was Your mighty power.

Your strength and Your radiant  
Presence.

through showing favor to them —  
Har

it was your right hand, your arm  
and the light of your face — because

<sup>13</sup>See 42:5 and 11.



you loved them — Jerus  
but by your mighty power and be-  
cause you smiled upon them and  
favored them — Tay

**4. Thou art my King, O God: command deliverances for Jacob.**

Thou art my King, O God; send help  
unto Jacob — PBV

Thou thyself art my king O God,  
Command thou the victories of  
Jacob — Rhm

Thou art my King and my God,  
who ordainest victories for Jacob —  
RSV

You it was, my King, my God,  
who won those victories for Jacob  
— Jerus

**5. Through thee will we push down our enemies:**

In Thee alone shall we overcome our  
adversaries — Sprl

**through thy name will we tread them  
under that rise up against us.**

In thy Name will we tread down our  
assailants — Rhm

**6. For I will not trust in my bow, neither shall my sword save me.**

For not in my bow will I trust,  
Nor shall my sword give me victory  
— Rhm

**7. But thou hast saved us from our enemies, and hast put them to shame that hated us.**

But you saved us from our foes,  
and those who hated us you put to  
shame — NAB

You are the One to rescue us from  
our enemies,  
and humiliate those who detest us  
— Har

**8. In God we boast all the day long, and praise thy name for ever.**

In God we have boasted continually,  
and we will give thanks to thy name  
for ever — RSV

In God we gloried day by day;  
your name we praised always — NAB

**Selah.**

(Pause.) — ABPS

**9. But thou hast cast off, and put us to shame; and goest not forth with our armies.**

Yet Thou hast cast us off in dishonour,  
And Thou goest not forth with our  
hosts — DeW

Yet now you have cast us off and put  
us in disgrace,

and you go not forth with our armies  
— NAB

And yet for a time, O Lord, you have  
tossed us aside in dishonor, and have  
not helped us in our battles — Tay

**10. Thou makest us to turn back from the enemy:**

Thou makest us retreat before our  
oppressors — Sprl

You have let us be driven back by our  
foes — NAB

Thou hast hurled us back before the  
enemy — NEB

**and they which hate us spoil for them-  
selves.**

so that they which hate us spoil our  
goods — PBV

And they who hate us have plundered  
at will — Rhm

**11. Thou hast given us like sheep ap-  
pointed for meat;**

Thou lettest us be eaten up like sheep  
— PBV

Thou hast surrendered us as slaughter-  
sheep — Ber

Thou hast given us up to be butchered  
like sheep — NEB

**and hast scattered us among the  
heathen.**

And among the nations Thou hast  
scattered us — DeW

**12. Thou sellest thy people for nought,  
and dost not increase thy wealth by  
their price.**

Thou sellest thy people for nought, and  
takest no money for them — PBV

You have bartered Your people for a  
mere trifle,  
making no profit from their sale —  
Har

Thou hast sold thy people for next to  
nothing  
and had no profit from the sale —  
NEB

You sold us for a pittance. You valued  
us at nothing at all — Tay

**13. Thou makest us a reproach to our  
neighbours, a scorn and a derision to  
them that are round about us.**

Thou makest us a taunt to our neigh-  
bors,

A scorn and a derision to those  
around us — AAT

Thou dost make us a scorn to our  
neighbours.

A scoff and a jeer to those around  
us — DeW

Thou hast exposed us to the taunts of  
our neighbours,  
to the mockery and contempt of all  
around — NEB

**14. Thou makest us a byword among the heathen, a shaking of the head among the people.**

Thou dost make us a byword among  
the heathen;  
The Gentiles toss their head in  
contempt — DeW

Thou hast made us a byword among  
the nations,  
a laughingstock among the peoples  
— RSV

Through You we have become notori-  
ous in the world,  
so that nations shake their heads  
over us — Har

**15. My confusion is continually before me, and the shame of my face hath covered me,**

Throughout the day my confusion is  
present to me,  
And the shame of my face hath  
veiled me — Sprl

All day long my disgrace is before me,  
and shame has covered my face —  
RSV

All day long I brood on this disgrace,  
my face covered in shame — Jerus

**16. For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger.**

at the words of the taunters and revilers,  
at the sight of the enemy and the  
avenger — RSV

at the shouts of those who taunt and  
abuse me  
as the enemy takes his revenge —  
NEB

**17. All this is come upon us;**

All this has befallen us — NEB

**yet have we not forgotten thee, neither  
have we dealt falsely in thy cove-  
nant.**

though we have not forgotten thee,  
or been false to thy covenant — RSV  
yet never have we forgotten thee,  
never proved false to thy bond —  
Mof

**18. Our heart is not turned back, neither have our steps declined from thy way;**

Our purpose has never faltered,  
nor have our steps swerved from  
Your path — Har

**19. Though thou hast sore broken us in the place of dragons,**

That thou shouldst have crushed us  
down in the place of wild dogs —  
Rhm

that thou shouldst have broken us in  
the place of jackals — RSV

even when You crumpled us up in the  
place where jackals prowl — Har  
yet you crushed us in the place where  
the jackals live — Jerus

Yet thou hast crushed us as the sea-  
serpent was crushed — NEB  
**and covered us with the shadow of  
death.**

and covered us with the darkness of  
death — NEB

and covered us with deep darkness —  
RSV

And covered us over with a deadly  
shadow — Rhm

covering us over with deadly gloom  
— Har

and threw the shadow of death over  
us — Jerus

**20. If we have forgotten the name of our God,**

If we had forgotten the name of our  
God — RSV

**or stretched out our hands to a strange  
god;**

or have stretched out our hands to a  
pagan deity — Har

And spread forth our hands to an  
alien Power — DeW

**21. Shall not God search this out?**

would not God discover this — RSV

Would not God have searched into  
this — Rhm

would not he know of it — Knox

**for he knoweth the secrets of the heart.**  
For He knows the secrets of the mind

— Har

**22. Yea, for thy sake are we killed all the day long;**

No, it is for thy sake that we face  
death at every moment — Knox

Yet for your sake we are being slain  
all the day — NAB

Because of thee we are done to death  
all day long — NEB

But that is not our case. For we are  
facing death threats constantly be-  
cause of serving you! — Tay

**we are counted as sheep for the  
slaughter.**

we are looked upon as sheep to be  
slaughtered — NAB  
We are like sheep awaiting slaughter  
— Tay

- 23. Awake, why sleepest thou, O Lord?**  
Bestir thyself, Lord, why dost thou  
sleep on — Knox  
Up, Lord, why sleepest thou — PBV  
**arise, cast us not off for ever.**  
Bestir thee! do not reject us altogether!  
— Rhm  
Arouse Thee! spurn us not for ever!  
— DeW

- 24. Wherefore hidest thou thy face, and  
forgettest our affliction and our oppres-  
sion?**  
Why do You conceal Yourself,  
ignoring our hardship and misery  
— Har  
How canst thou turn thy face away,  
without a thought for our need and  
our affliction — Knox

- 25. For our soul is bowed down to the  
dust:**

To the chief Musician upon Shoshannim, for  
the sons of Korah, Maschil, A Song of loves.  
To the Chief Musician. After [the melody]  
Lilies. Didactic [Psalm] of the Sons of  
Korah. A Song of Delights — ABPS  
From the Choirmaster's collection of Korah-  
ite songs. To the tune of "The Lilies". An  
ode or love-song — Mof

- 1. My heart is inditing a good matter:**  
My heart overfloweth with a good  
matter — PBV  
My heart overfloweth with a glorious  
oracle — Sprl  
Overflowed hath my heart with an  
excellent theme — Rhm  
My heart is overflowing with a beautiful  
thought! — Tay  
My heart is stirred by a noble theme  
— NEB  
My heart boileth over with goodly  
words — DeW  
**I speak of the things which I have  
made touching the king:**  
I will recite my poem concerning the  
king — Rhm  
I address my verses to the king — RSV  
**my tongue is the pen of a ready writer.**  
My tongue resembles the pen of an  
accomplished scribe — Sprl

For our soul is brought low, even unto  
the dust — PBV  
Our pride is bowed in the dust — Knox  
For we have collapsed in the dust —  
Har  
**our belly cleaveth unto the earth.**  
Our body clingeth to the earth! — Sprl  
our bodies are pressed to the earth —  
NAB  
we are lying flat on the ground — Har  
our bodies crushed to the ground —  
Jerus

- 26. Arise for our help, and redeem us for  
thy mercies' sake.**  
Arise for our complete deliverance;  
And oh redeem us for Thy tender  
mercy's sake! — Sprl  
Arise to our help,  
And ransom us because of thine  
own lovingkindness — Rhm  
Oh arise! become a help for us!  
Redeem us for Thy lovingkindness'  
sake! — DeW  
Rise up, come to our help!  
Deliver us for the sake of thy stead-  
fast love! — RSV

## PSALM 45

My tongue is the pen of a swift writer  
— DeW  
may my tongue be like the pen of a  
gifted writer — Har

- 2. Thou art fairer than the children of  
men:**  
You are fairer than all mortals — Mof  
You are the fairest of humanity — Har  
**grace is poured into thy lips:**  
full of grace are thy lips — PBV  
Graciousness hath been poured forth  
by thy lips — Rhm  
charm flows through your lips — Har  
thy lips overflow with gracious utter-  
ance — Knox  
**therefore God hath blessed thee for  
ever.**  
Therefore God will bless thee for ever!  
— DeW  
so you are blessed by God for ever —  
NEB
- 3. Gird thy sword upon thy thigh, O  
most mighty, with thy glory and thy  
majesty.**  
Gird your sword upon your thigh. O  
mighty one,  
in your glory and majesty! — RSV

Gird thy sword upon thy thigh O  
Champion!  
With thy renown and thy splendour!  
— DeW  
Gird thy sword upon thy thigh O  
mighty one,  
[Tis] thine honour and thy majesty  
— Rhm  
Arm yourself, O Mighty One,  
So glorious, so majestic! — Tay

**4. And in thy majesty ride prosperously because of truth and meekness and righteousness;**

And in this Thy magnificence ride  
prosperously  
In the cause of truth, and of meek-  
ness, and of righteousness — Sprl  
And [in] thy majesty be successful!  
ride forth!

On behalf of faithfulness and humil-  
ity — righteousness — Rhm

In thy splendour ride on to victory.

In behalf of truth, and piety, and  
right — DeW

In your majesty ride forth victoriously  
for the cause of truth and to defend  
the right — RSV

**and thy right hand shall teach thee terrible things.**

Surely Thy right hand shall perform  
wonderful things! — Sprl

And thy right hand will teach thee  
fearful deeds — ABPS

let your right hand teach you dread  
deeds! — RSV

let your strength lead you to perform  
wonderful exploits — Har

Your right hand shall show you a  
scene of terror — NEB

**5. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee.**

Sharp shall be Thine arrows

When they pierce the heart of the  
King's enemies.

Nations shall prostrate themselves  
before Thee — Sprl

Thine arrows are sharp — nations fall  
under thee —

Thine arrows are in the heart of the  
king's foes! — DeW

your sharp arrows flying, nations be-  
neath your feet,

the courage of the king's foes melt-  
ing away — NEB

**6. Thy throne, O God, is for ever and**

**ever: the sceptre of thy kingdom is a right sceptre.**

Thy throne, O God! is for ever and  
ever;

A sceptre of justice is Thy sceptre  
of rule — DeW

Your divine throne endures for ever  
and ever.

Your royal scepter is a scepter of  
equity — RSV

Your throne is like God's throne,  
eternal.

your royal sceptre a sceptre of  
righteousness — NEB

May your throne, established by God,  
endure permanently;

may a scepter of equity be your  
sovereign emblem — Har

**7. Thou lovest righteousness, and hatest wickedness:**

Thou hast loved righteousness and  
hated lawlessness — Rhm

**therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.**

so God, your God, crowns you with  
bliss -

above your fellow-kings — Mof

Therefore the Lord your God has  
anointed you

in preference to your associates,

with sweet-smelling oil — Har

**8. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.**

your robes are all fragrant with myrrh  
and aloes and cassia.

From ivory palaces stringed instru-  
ments make you glad — RSV

**9. Kings' daughters were among thy honourable women:**

Kings' daughters were amongst Thy  
precious jewels — Sprl

Daughters of kings are among thy  
precious ones — ABPS

Daughters of kings are among thy  
treasures — DeW

daughters of kings are among your  
ladies of honor — RSV

**upon thy right hand did stand the queen in gold of Ophir.**

The consort was enthroned on Thy  
right hand,

Adorned in purest gold of Ophir —  
Sprl

At thy right hand stands the queen,  
in gold of Ophir — ABPS

**10. Hearken, O daughter, and consider,  
and incline thine ear;**

Hear, O daughter! and see; yea, incline  
thine ear — DeW

I listen, daughter, and take notice;  
pay attention to me — Har

**forget also thine own people, and thy  
father's house;**

"Forget your own people and your  
family home — Har

**11. So shall the king greatly desire thy  
beauty: for he is thy Lord; and worship  
thou him.**

So will the king desire thy beauty;

For he is thy lord; and reverence  
thou him — ASV

and the king will desire your beauty.  
Since he is your lord, bow to him

— RSV

then the king will fall in love with  
your beauty.

He is your master now, bow down  
to him — Jerus

And let the king desire thy beauty;

For he is thy lord, and do thou do  
him homage — ABPS

"When the king desires your beauty,  
submit to him, for he is your lord"

— Har

**12. And the daughter of Tyre shall be  
there with a gift; even the rich among  
the people shall entreat thy favour.**

And the daughter of Tyre with a gift  
shall court thy favor,

The rich ones of the people — ABPS  
And the daughter of Tyre shall bring  
gifts;

the richest among the people shall  
win thy favour — DeW

And the city of Tyre is here with gifts;  
the rich among the people seek your

favor — NAB

The people of Tyre, the richest people  
of our day, will shower you with  
gifts and entreat your favors — Tay

**13. The king's daughter is all glorious  
within: her clothing is of wrought gold.**

The king's daughter within the palace  
is all glorious: her clothing is in-  
wrought with gold — RV

The princess is decked in her chamber  
with gold-woven robes — RSV

Inside the palace, the princess is  
magnificently dressed;

her robes are embroidered with gold  
— Har

**14. She shall be brought unto the king in  
raiment of needlework:**

In gayly wrought garments she shall  
be conducted to the king — ABPS

On brodered tapestries she is led forth  
to the king — DeW

In clothes of rich hue she is led to the  
king — Har

**the virgins her companions that follow  
her shall be brought unto thee.**

The virgins in her train shall be intro-  
duced to the king — Sept

with her companions, a maiden escort,  
brought by her — Har

**15. With gladness and rejoicing shall they  
be brought: they shall enter into the  
king's palace.**

They shall be conducted with gladness  
and rejoicing;

They shall enter in to the palace of  
the king — ABPS

With joy and gladness they are led  
along

as they enter the palace of the king  
— RSV

**16. Instead of thy fathers shall be thy  
children, whom thou mayest make  
princes in all the earth.**

Your sons shall step into your father's  
place,

and rise to be princes over all the  
land — Mof

Your sons will some day be kings like  
their father. They shall sit on thrones  
around the world! — Tay

**17. I will make thy name to be remembered  
in all generations: therefore shall the  
people praise thee for ever and ever.**

I will make thy Name to be remem-  
bered from one generation to  
another; therefore shall the people  
give thanks unto thee, world without  
end — PBV

I will make your name a memory for  
successive generations,

that nations may praise you for  
ever — Har

carrying your name on from age to  
age,

till nations praise you evermore —  
Mof

## PSALM 46

**To the chief Musician for the sons of Korah.  
A Song upon Alamoth.**

To the Chief Musician. To [voices of]  
Maidens. A song of the Sons of Korah —  
ABPS

To the Chief Musician. [A Psalm] of the sons  
of Korah. set to treble voices. A song —  
Amp

From the Choirmaster's collection of Korah-  
ite songs. For soprano voices — Mot

For the leader. A song of the sons of Korah;  
according to "Virgins" — NAB

**1. God is our refuge and strength, a  
very present help in trouble.**

God is our shelter and strength:

An exceedingly ready help in the  
time of distress — Sprl

God — for us is a refuge and strength.

A help in distresses, soon found —  
Rhm

God is to us a refuge and strength;

A help in troubles, most surely found  
— ABPS

God is on our side, a refuge and for-  
tress;

A help in distress, to be found with-  
out fail — DeW

God is our protection and strength;

a reliable help when trouble occurs  
— Har

God is for us a refuge and a fortress;  
found to be a mighty help in troubles

— Ber

**2. Therefore will not we fear, though the  
earth be removed, and though the  
mountains be carried into the midst of  
the sea;**

Therefore will we not fear, though the  
earth change its position:

And although the mountains slide  
away into the bosom of the sea —  
Sprl

Therefore we do not fear though the  
earth is displaced,

though the mountains reel into the  
midst of the sea — Ber

So then we will not be afraid

though the earth itself is transformed,  
and the mountains collapse into the  
deep oceans — Har

And so we need not fear even if the  
world blows up, and the mountains  
crumble into the sea — Tay

**3. Though the waters thereof roar and be  
troubled, though the mountains shake  
with the swelling thereof.**

Let the waters thereof roar and foam:

Let the mountains quake with their  
swelling! — DeW

though its waters roar and foam,

though the mountains tremble with

its tumult — RSV

**Selah.**

(Pause.) — ABPS

**4. There is a river, the streams whereof  
shall make glad the city of God,**

There is a river whose streams make  
glad the city of God — RSV

There is a river

whose tributaries bring joy to the  
divine city — Har

**the holy place of the tabernacles of the  
most High.**

The holy dwellings of the Most High!  
— DeW

which the Most High has made his holy  
dwelling — NEB

**5. God is in the midst of her; she shall  
not be moved:**

God is within her; she will not be  
overthrown — Har

God is in her midst; she shall not  
totter — Ber

God himself is living in that City; there-  
fore it stands unmoved despite the  
turmoil everywhere — Tay

**God shall help her, and that right early.**

God will help her, at the turning of  
the morning — ABPS

God will help her at the morning dawn  
— DeW

**6. The heathen raged, the kingdoms were  
moved:**

The nations rage, the kingdoms totter  
— RSV

The nations roared, kingdoms were  
overthrown — DeW

Nations may be in turmoil, and thrones  
totter — Knox

**he uttered his voice, the earth melted.**  
he utters his voice, the earth melts

RSV

When He uttered His voice, the earth  
melted — DeW

when he thunders, the earth surges like  
the sea — NEB

thunder crashes out, the earth disin-  
tegrates — Har

**7. The LORD of hosts is with us;**

Yahweh of hosts is with us — Rhm

The Lord, the God of armies, is with  
us — Har

**the God of Jacob is our refuge.**

... our secure abode — Sprl

... our defence — DeW

... our fortress — Mof

... our high tower — JPS

**Selah.**

- 8. Come, behold the works of the LORD,  
what desolations he hath made in the earth.**

Come, behold the works of the LORD,  
how he has wrought desolations in  
the earth — rsv

Come! view the doings of Yahweh.—  
Who hath set desolations in the  
earth — Rhm

Come and view the doings of the Lord,  
and see the amazing things He has  
achieved on earth — Har

Come, think of Yahweh's marvels  
the astounding things he has done  
in the world — Jerus

- 9. He maketh wars to cease unto the end  
of the earth;**

from end to end of the earth he stamps  
out war — NEB

He puts an end to war throughout the  
world — Har

**he breaketh the bow, and cutteth the  
spear in sunder;**

The bow he shivereth,

And breaketh in pieces the spear —

Rhm

He smashes the bow and snaps the  
spear — Har

**he burneth the chariot in the fire.**

War-chariots burneth he up with fire  
— Rhm

burning vehicles of war with fire —  
Har

- 10. Be still, and know that I am God:**

Stop your striving, and recognize that  
I am God — Har

Pause a while and know that I am God  
— Jerus

Let be! and know that I am God —  
Rhm

Desist! and confess that I am God —  
NAB

**I will be exalted among the heathen, I  
will be exalted in the earth.**

I am exalted among the nations.

I am exalted in the earth! — rsv

exalted among the nations, exalted  
upon the earth — NAB

- 11. The LORD of hosts is with us; the God  
of Jacob is our refuge.<sup>14</sup>**

The Commander of the heavenly armies  
is here among us! He, the God of  
Jacob, has come to rescue us! — Tay

**Selah.**

## PSALM 47

**To the chief Musician, A Psalm for the sons  
of Korah.**

- 1. O clap your hands, all ye people; shout  
unto God with the voice of triumph.**

Clap your hands, all peoples!

Shout to God with loud songs of joy!

— RSV

All ye peoples, clap the hand,

Shout to God with a voice of singing

— YLT

Come everyone, and clap for joy! Shout  
triumphant praises to the Lord! —

Tay

- 2. For the LORD most high is terrible;  
For the LORD Most High is awe-  
inspiring — Ber**

For Jehovah, the Most High, is to be  
feared — DeW

For Yahweh — as Most High is to be  
revered — Rhm

**he is a great King over all the earth.**

- 3. He shall subdue the people under us,  
and the nations under our feet.**

He will subjugate

Peoples under us, and

Tribes of men beneath our feet —  
Rhm

He makes pagan nations our vassals,  
bringing peoples under our authority — Har

- 4. He shall choose our inheritance for us,  
the excellency of Jacob whom he loved.**

He will choose for us our inheritance,  
The pride of Jacob, whom he loved

— ABPS

he chose our heritage for us,

our land, the jewel of his beloved  
Jacob — Mof

**Selah.**

- 5. God is gone up with a shout, the LORD  
with the sound of a trumpet.**

God has gone up with shouting,

Jehovah with sound of trumpet —

ABPS

God ascended among triumphal shouts;

<sup>14</sup>See also verse 7.

amid the blare of trumpets the Lord  
went up — Har  
God has gone up with shouts of ac-  
clamation.  
the LORD has gone up with a fanfare  
of trumpets — NEB

**6. Sing praises to God, sing praises: sing  
praises unto our King, sing praises.**

Strike the harp unto God, strike the  
harp!

Strike the harp to our King, strike  
the harp! — DeW

A psalm, a psalm for our God, a psalm,  
a psalm for our King! — Knox

**7. For God is the King of all the earth:  
sing ye praises with understanding.**

For God is king of all the earth;

Sing praise, in instructive song —  
ABPS

For God is King over all the earth:

Strike the harp with a song of  
praise! — DeW

For God is king over all the earth;  
celebrate His praises skillfully — Har

**8. God reigneth over the heathen: God  
sitteth upon the throne of his holiness.**

God reigns over the nations;

God sits on his holy throne — ABPS

**9. The princes of the people are gathered**

**together, even the people of the God  
of Abraham:**

The willing-hearted of the peoples have  
gathered themselves together

The people of the God of Abraham  
— Rhm

The nobles of the nations are assembled.  
To be the people of Abraham's God  
— DeW

The princes of the peoples gather as  
the people of the God of Abraham  
— RSV

The nobles from pagan peoples as-  
semble,

to be one with the people of the God  
of Abraham — Har

**for the shields of the earth belong unto  
God: he is greatly exalted.**

for God, which is very high exalted,  
doth defend the earth, as it were  
with a shield — PBV

Surely the shields of the earth belong  
unto God.

How exceedingly is He exalted! —  
Sprl

For unto God belong the shields of the  
earth;

He is supremely exalted! — DeW

For the princes of the earth belong to  
God.

who is highly exalted — Har

PSALM 48

**A Song and Psalm for the sons of Korah.**  
A Melodious Song. For the Sons of Korah  
— Rhm

**1. Great is the LORD, and greatly to be  
praised in the city of our God, in the  
mountain of his holiness.**

Great is Jehovah, most worthy to be  
praised.

In the city of our God, in His holy  
mountain — DeW

Great is the LORD and greatly to be  
praised

in the city of our God!

His holy mountain — RSV

**2. Beautiful for situation, the joy of the  
whole earth, is mount Zion, on the  
sides of the north, the city of the great  
King.**

The hill of Sion is a fair place, and the  
joy of the whole earth; upon the  
north side lieth the city of the great  
King — PBV

A beautiful height, a joy to the whole  
earth.

Is Mount Zion at the farthest north.  
The city of the great king — DeW

beautiful in elevation.

is the joy of all the earth.

Mount Zion, in the far north.

the city of the great King — RSV

What a glorious sight! See Mount  
Zion rising north of the city high

above the plains for all to see —

Mount Zion, joy of all the earth.

the residence of the great King —

Tay

**3. God is known in her palaces for a  
refuge.**

God is well known in her palaces as a  
sure refuge — PBV

God is acknowledged in her palaces as  
a high fortress — Sprl

God hath made himself known in her  
palaces for a refuge — RV



within those walls, God has proved  
himself a sure defence — Knox  
God has revealed Himself in her  
palaces  
as a trustworthy shelter — Har  
In her palaces God is known for a  
tower of strength — NEB

**4. For, lo, the kings were assembled, they passed by together.**

For lo, the kings were assembled.  
They passed along together — ABPS  
See how the kings all gather round her,  
marching on in company — NEB  
The kings of the earth have arrived  
together to inspect the city — Tay

**5. They saw it, and so they marvelled; they were troubled, and hasted away.**

When they saw, they were at once  
amazed —  
Were terrified — were put to flight  
— DeW  
they looked, they were amazed,  
they panicked, they ran! — Jerus  
As soon as they saw it, they were  
astounded.  
they were in panic, they took to  
flight — RSV

**6. Fear took hold upon them there, and pain, as of a woman in travail.**

Trembling seized them there,  
Writhing, as of one in travail —  
DeW  
Trembling seized them on that very  
spot,  
and throes like those of childbirth  
— Har

There they shuddered and writhed  
like women in labour — Jerus  
they are seized with trembling,  
they toss in pain like a woman in  
labour — NEB

**7. Thou breakest the ships of Tarshish with an east wind.**

By the east wind thou didst shatter the  
ships of Tarshish — RSV  
For God destroys the mightiest war-  
ships with a breath of wind! — Tay  
like the ships of Tarshish  
when an east wind wrecks them —  
NEB

**8. As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it for ever.**

Just as we have heard,  
so we have seen in the city of the

Lord, the God of armies;  
in our divine city,  
which God will establish for ever  
— Har

What once we heard of, now our  
eyes have seen  
within the city of the Lord of hosts;  
God does preserve it evermore,  
the city of our God — Mof

**Selah.**

**9. We have thought of thy lovingkindness, O God, in the midst of thy temple.**

We wait for thy loving-kindness, O  
God, in the midst of thy temple —  
PBV

We have thought on thy steadfast love,  
O God, in the midst of thy temple  
— RSV

**10. According to thy name, O God, so is thy praise unto the ends of the earth:**

Let Your renown, Lord,  
extend like Your glory to the ends  
of the earth — Har  
thy fame shall echo, like thy name,  
to the very ends of earth — Mof  
As Thy Name, O God! so Thy praise  
Extendeth to the bounds of the  
earth — DeW

**thy right hand is full of righteousness.**

Thy right hand is filled with victory  
— RSV  
Of justice your right hand is full —  
NAB

for You are completely righteous —  
Har

**11. Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.**

Let Mount Zion rejoice.  
Let the daughters of Judah exult,  
Because of thy judgments — ABPS  
Let Mount Zion rejoice, let the daugh-  
ters of Judah leap for joy,  
because of Thy just decisions — Ber  
Mount Zion is jubilant,  
the towns of Judah are joyful  
because You have meted out justice  
— Har

Let Zion hill rejoice,  
let the towns of Judah joy,  
over thy saving deeds — Mof

**12. Walk about Zion, and go round about her: tell the towers thereof.**

Walk about Zion, and go round about  
her;  
Number the towers thereof — ASV  
Walk about Zion and encompass her;

Number her pinnacles — DeW  
 Go on a tour of Zion;  
 travel around and count her turrets  
 — Har  
 Go, inspect the city! Walk around and  
 count her many towers! — Tay

- 13. Mark ye well her bulwarks, consider her palaces;**  
 Mark well her rampart.  
 Go through her palaces — ABPS  
 Mark ye well her rampart:  
 Note thoughtfully her fortresses —  
 DeW

## PSALM 49

To the chief Musician, A Psalm for the sons  
 of Korah.

- 1. Hear this, all ye people; give ear, all ye inhabitants of the world:**  
**2. Both low and high, rich and poor, together.**  
 of lowly birth or high degree, rich and  
 poor alike — NAB  
**3. My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding.**  
 My mouth speaketh wisdom;  
 The utterance of my heart is discernment — DeW  
 My mouth shall speak wisdom;  
 prudence shall be the utterance of  
 my heart — NAB  
 My lips have wisdom to utter,  
 my heart whispers sound sense —  
 Jerus  
 My mouth speaks wisdom.  
 And my heart's meditation is insight  
 — AAT  
 for the words that I speak are wise,  
 my thoughtful heart is full of understanding — NEB  
**4. I will incline mine ear to a parable:**  
 I will clothe my thoughts in proverbial  
 form — Har  
 I will set my ear to catch the moral of  
 the story — NEB  
**I will open my dark saying upon the harp.**  
 My enigma will I expound upon the  
 harp — Sprl  
 I disclose my hidden thought upon the  
 harp — DeW  
 I will solve my riddle to the music of  
 the lyre — RSV

Examine her defenses, survey her  
 fortresses — Har  
**that ye may tell it to the generation following.**  
 that you may tell the next generation  
 — RSV

- 14. For this God is our God for ever and ever:**  
 that this is God,  
 our God for ever and ever — RSV  
 that such is God.  
 Our God forever and ever — NAB  
**he will be our guide even unto death.**  
 He will guide us to the very end — Har

With the twang of a harp I will solve  
 my problem — Har  
 and tell on the harp how I read the  
 riddle — NEB

- 5. Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about?**  
 Wherefore should I fear in the days of  
 calamity.  
 Though the iniquity of them who lie  
 in wait for me should enclose me  
 — Rhm  
 Why should I fear in times of trouble,  
 when the iniquity of my persecutors  
 surrounds me — RSV  
**6. They that trust in their wealth, and boast themselves in the multitude of their riches;**  
 As for them who are trusting in their  
 wealth, —  
 And in the abundance of their riches  
 do boast themselves — Rhm  
 men who trust in their wealth  
 and boast of the abundance of their  
 riches? — RSV  
**7. None of them can by any means redeem his brother, nor give to God a ransom for him:**  
 Truly no man can ransom himself,  
 or give to God the price of his life  
 — RSV  
 Alas! no man can ever ransom himself  
 nor pay God the price of that release  
 — NEB  
**8. (For the redemption of their soul is precious, and it ceaseth for ever:)**  
**9. That he should still live for ever, and not see corruption.**  
 for the ransom of his life is costly,

and can never suffice,  
that he should continue to live on  
for ever.

and never see the Pit — RSV

For the redemption of the soul is too  
costly;

so that he must abandon the idea  
completely

that he will live for ever,

and not experience death — Har

For a soul is far too precious to be  
ransomed by mere earthly wealth.

There is not enough of it in all the  
earth to buy eternal life for just one  
soul, to keep it out of hell — Tay

For the ransom of their life is too  
costly, and [the price they can pay]  
can never suffice.

So that he should live on for ever  
and never see the pit [the grave]  
and corruption — Amp

**10. For he seeth that wise men die, like-  
wise the fool and the brutish person  
perish, and leave their wealth to others.**

Indeed, he notices that wise men die;  
that foolish and ignorant perish alike.

leaving their wealth to others — Har

Yea, he shall see that even the wise die,  
the fool and the stupid alike must  
perish

and leave their wealth to others —  
RSV

**11. Their inward thought is, that their  
houses shall continue for ever, and  
their dwelling places to all generations;  
they call their lands after their own  
names.**

And yet they think that their house  
shall continue for ever, and that  
their dwelling-places shall endure  
from one generation to another;  
and call the lands after their own  
names — PBV

But their graves shall be their houses  
forever — their dwelling places to  
all generations. On these parcels of  
earth, they have put their names —  
Sept

Their graves are their homes for ever,  
their dwelling places to all genera-  
tions,

though they named lands their own  
— RSV

Their graves are their perpetual abodes,  
their resting places through the ages,  
even though they named their lands  
after themselves — Har

**12. Nevertheless man being in honour  
abideth not: he is like the beasts that  
perish.**

But a son of earth though wealthy  
cannot tarry,

He hath made himself a by-word —

Beasts they resemble! — Rhm

But man abideth not in honour; he is  
like the beasts that perish — RV

Man cannot abide in his pomp,

he is like the beasts that perish —  
RSV

Man in his splendor has no stability:  
he is like the animals which perish  
— Har

But man with all his pomp must die  
like any animal — Tay

**13. This their way is their folly: yet their  
posterity approve their sayings.**

This is their way, to whom folly be-  
longs;

And they that come after them will  
delight in their sayings — ABPS

This their way is a folly to them,

And yet their followers with their  
mouth approve — Rhm

In this their way they have confidence;

And those that follow applaud their  
sayings — DeW

This is the way of them that are foolish,  
And of those who after them approve  
their sayings — JPS

This is the fate of those who have  
foolish confidence,

the end of those who are pleased  
with their portion — RSV

Such is the fate of the self-satisfied,  
the end of all whose faith is in  
themselves — Mof

Such is the folly of these men, though  
after they die they will be quoted as  
having great wisdom. — Tay

Such is the folly of these men, though  
after they die they will be quoted as  
having great wisdom. — Tay

**Selah.**

Selah [pause, and calmly think of that]!  
— Amp

**14. Like sheep they are laid in the grave;  
death shall feed on them;**

They lie in the grave like sheep; death  
is their shepherd — PBV

They are herded like sheep to the grave;  
death urges them on — Har

Like sheep they are appointed for  
Sheol;

Death shall be their shepherd — RSV

Like sheep they are herded into the  
nether world;

death is their shepherd — NAB

**and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.**

And the upright shall have dominion over them in the morning  
Even their form is to decay  
Hades is all that remaineth of a habitation for him — Rhm  
and upright rule over them.

Quickly their form is consumed; the nether world is their palace — NAB  
The virtuous will be superior to them in the tomb;

their form will waste away,  
and the abode of the dead will be their home — Har

straight to the grave they descend,  
and their form shall waste away;  
Sheol shall be their home — RSV

**15. But God will redeem my soul from the power of the grave: for he shall receive me.**

But God will certainly redeem me from the clutches of the grave,  
when it lays hold upon me — Har

But God will redeem my life from the grasp of Sheol, and will receive me — Jerus

But God will redeem me from the power of Sheol [the place of the dead], for He will receive me — Amp

**Selah.**

**16. Be not thou afraid when one is made rich, when the glory of his house is increased;**

Fear not when a man grows rich,  
when the wealth of his house becomes great — NAB

Be not afraid when some one grows rich,

when the splendor of his house increases — Ber

So do not be dismayed when evil men grow rich and build their lovely homes — Tay

Do not envy a man when he grows rich,  
when the wealth of his family increases — NEB

Do not be disturbed, then, when a man grows rich, and there is no end to his household's magnificence — Knox

**17. For when he dieth he shall carry**

**nothing away: his glory shall not descend after him.**

For he shall carry nothing away with him when he dieth, neither shall his pomp follow him — P89

For when he dieth he shall carry nothing away;

His wealth shall not descend after him — JPS

he cannot take all that with him when he dies, magnificence will not follow him to the grave — Knox

For when they die they carry nothing with them! Their honors will not follow them — Tay

**18. Though while he lived he blessed his soul: and men will praise thee, when thou doest well to thyself.**

**19. He shall go to the generation of his fathers; they shall never see light.**

Though, while he lives, he counts himself happy,

and though a man gets praise when he does well for himself,

he will go to the generation of his fathers,

who will never more see the light — RSV

Though while he lived he blessed his soul,

(And men praise thee, when thou doest well to thyself.)

He shall go to the generation of his fathers;

They shall never see the light — ASV

In life he flatters himself on his fortune,

praising himself for his prosperity; but down he goes to where his fathers dwell,

who see no light to all eternity — Mof

**20. Man that is in honour, and understandeth not, is like the beasts that perish.**

A great man with magnificence and without understanding,

Is comparable to the perishable beasts! — Sprl

Man, for all his splendor, if he have not prudence,

resembles the beasts that perish — NAB

Man cannot abide in his pomp,

he is like the beasts that perish — RSV

## PSALM 50

A Psalm of Asaph.

A Melody of Asaph — Rhm

**1. The mighty God, even the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.**

El Elohim Yahweh hath spoken and called the earth.

From the rising of the sun unto the going in thereof — Rhm

God, the Mighty God, Jehovah,

Speaketh and calleth the earth.

From the rising to the setting of the sun — DeW

The Eternal speaks! — from east to west

earth falls a-trembling — Mof

The Lord, the supreme God, has spoken;

He summons the earth from the east to the west — Har

It is the Lord God that speaks; his message goes out to all the earth, from the sun's rise to its setting — Knox

**2. Out of Zion, the perfection of beauty, God hath shined.**

From Zion, the perfection of beauty,

God shines gloriously — Har

From Zion, perfect in beauty,

God shines forth — NAB

From Zion, so peerless in beauty,

the God of gods is flashing! — Mof

From Zion, most beautiful of places,

God has sent out his light — Bas

**3. Our God shall come, and shall not keep silence:**

Our God will come, and will not be inactive — Har

Let our God come and let him not keep silence! — Rhm

Let our God come, and be silent no more! — Jerus

May our God come and not be deaf to us! — NAB

**a fire shall devour before him, and it shall be very tempestuous round about him.**

before him is a devouring fire,

round about him a mighty tempest — RSV

Before him is a devouring fire;

around him is a raging storm — NAB

A fire devoureth before Him,

And round about Him it stormeth mightily — JPS

Fire devours before him;

And round about him the storm rages terribly — AAT

**4. He shall call to the heavens from above, and to the earth, that he may judge his people.**

He calleth to the heavens above,

And to the earth, that he may judge his people — ASV

He summoneth the heavens on high,

And the earth, to the judgment of His people — DeW

**5. Gather my saints together unto me; those that have made a covenant with me by sacrifice.**

Gather yourselves unto me — ye my men of lovingkindness,

Who have solemnised my covenant over sacrifice — Rhm

Gather unto me My favoured ones,

That have covenanted with Me by sacrifice! — DeW

Gather to Me My holy ones,

who made a covenant with Me by sacrifice — Ber

"Gather to me my faithful ones,

who made a covenant with me by sacrifice!" — RSV

**6. And the heavens shall declare his righteousness: for God is judge himself.**

Now have the heavens declared his righteousness,

Because God is about to judge — Rhm

And the heavens proclaim his justice:

For God himself is the judge — NAB

**Selah.** Selah [pause, and calmly think of that]! — Amp**7. Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God.**

O Israel, I will testify against you.

I am God, your God — RSV

O Israel, I will testify against thee —

I, that am God, thine own God! — DeW

**8. I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me.**

I do not reprove you for your sacrifices;  
your burnt offerings are continually before me — RSV

**9. I will take no bullock out of thy house, nor he goats out of thy folds.**

I will accept no bull from your house,  
nor he-goat from your folds — RSV

I will not accept any bullock from your household,

not even a ram from your sheep-pen — Har

I need no bullock from your farms,  
no goat out of your herds — Mof

But it isn't sacrificial bullocks and goats that I really want from you.

— Tay

**10. For every beast of the forest is mine, and the cattle upon a thousand hills.**

I own already every wild beast in the forest, the hills are mine, and the herds that people them — Knox

I have all the animals of the forest: the cattle upon a thousand hillsides

— Har

**11. I know all the fowls of the mountains: and the wild beasts of the field are mine.**

I know all the birds of the air,  
and all that moves in the field is mine — RSV

There is no bird flies in heaven, no life stirs in the country-side, but I know of it — Knox

**12. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof.**

Do I eat the flesh of bulls,  
Or drink the blood of goats — JPS

No, I don't need your sacrifices of flesh and blood. — Tay

**14. Offer unto God thanksgiving; and pay thy vows unto the most High:**

But sacrifice unto God thanksgiving,  
And pay unto the Highest thy vows — DeW

Offer to God praise as your sacrifice  
and fulfil your vows to the Most High — NAB

What I want from you is your true thanks: I want your promises fulfilled — Tay

**15. And call upon me in the day of trouble:**

And in the day of distress call upon Me — Sprl

I want you to trust me in your times of trouble — Tay

**I will deliver thee, and thou shalt glorify me.**

I will deliver thee that thou mayest glorify me — Rhm

I will come to your rescue, and you shall honour me — NEB

so I can rescue you and you can give me glory — Tay

**16. But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?**

But unto the ungodly saith God, Why dost thou preach my laws, and takest my covenant in thy mouth — PBV

And to the wicked God says,

What right hast thou to declare my statutes,

And take my covenant in thy mouth — ABPS

But to the wicked God saith:

What! is it for thee to tell My statutes,

And to take My covenant in thy mouth — DeW

**17. Seeing thou hatest instruction, and castest my words behind thee.**

Seeing that thou hast hated correction,  
And hast cast my words behind thee — Rhm

For you hate discipline,  
and you cast my words behind you — RSV

Thou, that hast hated instruction,  
And hast cast My words behind thee — DeW

**18. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.**

If thou sawest a thief then didst thou run with him, —

And with adulterers hath been thy chosen life — Rhm

When thou seest a thief, thou hast pleasure in him,

And art in fellowship with adulterers — DeW

When you see a thief, you keep pace with him,

and with adulterers you throw in your lot — NAB

You are a friend to any thief you see,

you ally yourselves with adulterers  
— Mof

You make friends with a thief as soon  
as you see one,  
you feel at home with adulterers —  
Jerus

**19. Thou givest thy mouth to evil, and  
thy tongue frameth deceit.**

Thy mouth hath abounded in wicked-  
ness, and thy tongue hath framed  
deceits — Sept

You open your mouth freely with  
malicious intent;  
your tongue formulates deceit —  
Har

You curse and lie, and vile language  
streams from your mouths — Tay

**20. Thou sittest and speakest against thy  
brother; thou slanderest thine own  
mother's son.**

You sit speaking against your brother,  
against your mother's son you spread  
rumors — NAB

You are for ever talking against your  
brother,  
stabbing your own mother's son in  
the back — NEB

**21. These things hast thou done, and I  
kept silence; thou thoughtest that I  
was altogether such an one as thyself:**  
These things you have done and I have  
been silent;

you thought that I was one like  
yourself — RSV

you have been doing such things,  
and because I was silent you  
thought that I was such another as  
yourself — Har

You do this, and expect me to say  
nothing?

Do you really think I am like you?  
— Jerus

When you do these things, shall I be  
deaf to it?

Or think you that I am like your-  
self? — NAB

**but I will reprove thee, and set them  
in order before thine eyes.**

I will correct you in this, and prove  
it to you clearly — Har

I will censure you and put the case  
in order before your eyes — Ber

But now I rebuke you, and lay the  
charge before you — RSV

but I will reprove you, and correct  
these sins before your eyes — Lam  
but point by point I will rebuke you  
to your face — NEB

**22. Now consider this, ye that forget God,  
lest I tear you in pieces, and there be  
none to deliver.**

Mark this, then, you who forget God,  
lest I rend, and there be none to  
deliver! — RSV

Think well on this, you who forget  
God,

or I will tear you in pieces and no  
one shall save you — NEB

You are leaving God out of account:  
take care!

Or I will tear you to pieces where  
no one can rescue you! — Jerus

**23. Whoso offereth praise glorifieth me:  
He who brings thanksgiving as his  
sacrifice honors me — RSV  
and to him that ordereth his conver-  
sation aright will I shew the salva-  
tion of God.**

and to him who follows my way

I will show the salvation of God  
— NEB

to him who orders the course of his  
life properly

I will extend divine deliverance —  
Har

to the upright man I will show how  
God can save — Jerus

## PSALM 51

**To the chief Musician, A Psalm of David, when  
Nathan the prophet came unto him, after he  
had gone in to Bath-sheba.**

**1. Have mercy upon me, O God, ac-  
cording to thy lovingkindness:**

...according to thy steadfast love  
— RSV

Be gracious to me, O God, according  
to thy loving-kindness — ABPs

Take pity on me, my God, in your

divine sympathy — Har

**according unto the multitude of thy  
tender mercies blot out my trans-  
gressions.**

According to the multitude of Thy  
compassions,

Obliiterate my transgressions — Sprl  
in the greatness of your compassion  
wipe out my offense — NAB

**2. Wash me thoroughly from mine in-**

**iquity, and cleanse me from my sin.**

Wash me thoroughly from my guilt,

And cleanse me from my sin — AAT

**3. For I acknowledge my transgressions:  
and my sin is ever before me.**

For my transgressions I know,

And my sin is before me continually

— ABPS

Well do I know my offences;

my sin is never out of mind — Mof

For I am fully aware of my failings:

my wrongdoing confronts me continually — Har

**4. Against thee, thee only, have I sinned,  
and done this evil in thy sight:**

Thee only my sins have offended; it is

thy will I have disobeyed — Knox

It is against you and you alone I  
sinned, and did this terrible thing

— Tay

**that thou mightest be justified when  
thou speakest, and be clear when  
thou judgest.**

so that thou mayest be proved right  
in thy charge

and just in passing sentence — NEB

That you may be justified in your  
sentence,

vindicated when you condemn —  
NAB

So then You are acting justly when  
You pronounce sentence:

You are behaving impartially in  
Your judgments — Har

so that thou art justified in thy sen-  
tence

and blameless in thy judgment —  
RSV

Yes, thou art just in thy charge.

justified in thy sentence — Mof

**5. Behold, I was shapen in iniquity, and  
in sin did my mother conceive me.**

Behold, in iniquity was I brought  
forth,

And in sin did my mother conceive  
me — ABPS

Ah! 'twas in guilt that I was born.

'twas in sin that my mother con-  
ceived me — Mof

See how I was brought to birth in  
guilt;

my mother conceived me in iniq-  
uity — Har

You know I was born guilty,

a sinner from the moment of con-  
ception — Jerus

Behold, in sinful state I was born

and in sin did my mother conceive

me — Ber

But I was born a sinner, yes, from the  
moment my mother conceived me  
— Tay

**6. Behold, thou desirest truth in the in-  
ward parts; and in the hidden part  
thou shalt make me to know wisdom.**

Behold, you are pleased with sincerity  
of heart,

and in my inmost being you teach  
me wisdom — NAB

Behold, Thou desirest truth in the  
inward parts;

Make me, therefore, to know wis-  
dom in mine inmost heart — JPS

Behold, thou desirest truth in the in-  
ward being:

therefore teach me wisdom in my  
secret heart — RSV

Surely, Thou desirest truth in the  
inner self,

and Thou makest me to understand  
hidden wisdom — Ber

You take a delight in truth:

You have initiated me into the  
hidden depths of wisdom — Har

**7. Purge me with hyssop, and I shall be  
clean; wash me, and I shall be whiter  
than snow.**

Wilt thou cleanse me from sin with  
hyssop

That I may be pure?

Wilt thou wash me,

That I may be whiter than snow?  
— Rhm

Purify me with hyssop until I am  
clean;

wash me until I am whiter than  
snow — Jerus

**8. Make me to hear joy and gladness:  
that the bones which thou hast broken  
may rejoice.**

Thou wilt make me hear joy and  
gladness;

The bones thou hast broken shall  
exult — ABPS

fill me with gladness and rejoicing,  
that the life thou hast crushed may

thrill with joy — Mof

let me hear the sounds of joy and  
gladness,

let the bones dance which thou hast  
broken — NEB

**9. Hide thy face from my sins, and blot  
out all mine iniquities.**

... And wipe out all my guilt — AAT



- 10. Create in me a clean heart, O God; and renew a right spirit within me.**  
 ...and put a new and right spirit within me — RSV  
 A pure heart create for me, O God!  
 A steadfast spirit renew within me — DeW  
 Produce in me a purified heart, my God;  
 a new, unwavering attitude of mind — Har  
 Create in me a new, clean heart. O God, filled with clean thoughts and right desires — Tay
- 11. Cast me not away from thy presence; and take not thy holy spirit from me.**  
 Cast me not away from Thy presence.  
 And Thy Holy Spirit take not from me — DeW  
 banish me not from thy presence,  
 deprive me not of thy sacred Spirit — Mof
- 12. Restore unto me the joy of thy salvation; and uphold me with thy free spirit.**  
 O give me the comfort of thy help again, and establish me with thy free Spirit — PBV  
 Restore unto me the joy of Thy salvation,  
 And with a willing spirit uphold me — DeW  
 gladden me with thy saving aid again,  
 and give me a willing spirit as my strength — Mof  
 Restore to me the joy found in Your salvation,  
 and give me a charitable disposition to assist me — Har  
 Restore to me again the joy of your salvation, and make me willing to obey you — Tay
- 13. Then will I teach transgressors thy ways; and sinners shall be converted unto thee.**  
 I will teach transgressors thy ways,  
 And sinners shall return to thee — ABPS  
 I will teach transgressors the ways that lead to thee  
 and sinners shall return to thee again — NEB
- 14. Deliver me from bloodguiltiness, O God, thou God of my salvation:**  
 Deliver me from the guilt of murder.  
 O God, thou God of my salvation — Sprl

- My God, my divine Deliverer, save me from the guilt of bloodshed! — Knox  
 Be my saviour from violent death, O God, the God of my salvation — Bas  
 Rescue me from death, my saving God — Har  
**and my tongue shall sing aloud of thy righteousness.**  
 That my tongue may exult in Thy righteousness — DeW  
 then my tongue shall revel in your justice — NAB  
 and my tongue shall praise thy faithfulness aloud — Mof  
 and my tongue will sing aloud of thy deliverance — RSV  
 This tongue shall boast of thy mercies — Knox  
 and my tongue will acclaim your righteousness — Jerus
- 15. O Lord, open thou my lips; and my mouth shall shew forth thy praise.**  
 O Lord, thou wilt open my lips,  
 And my mouth shall declare thy praise — ABPS  
 O thou Eternal, open thou my lips,  
 till my mouth makes thy praises known — Mof  
 Open my lips, Lord,  
 that my mouth may proclaim Your praise — Har
- 16. For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.**  
 For thou hast no delight in sacrifice;  
 were I to give a burnt offering,  
 thou wouldst not be pleased — RSV  
 You do not desire sacrifice;  
 nor would You be gratified, even if I gave You a burnt-offering — Har  
 Thou hast no delight in sacrifice;  
 if I brought thee an offering, thou wouldst not accept it — NEB
- 17. The sacrifices of God are a broken spirit:**  
 The sacrifice of God is a troubled spirit — PBV  
 The sacrifice for God is a contrite spirit — Sept  
 The sacrifice acceptable to God is a broken spirit — RSV  
 here, O God, is my sacrifice, a broken spirit — Knox  
 My sacrifice, my God, is a shattered spirit — Har

God's sacrifice is a soul with its evil  
crushed — Mof

**a broken and a contrite heart, O God,  
thou wilt not despise.**

A heart — broken and crushed O God  
thou wilt not despise — Rhm

a wounded heart. O God, thou wilt  
not despise — NEB

a heart contrite and humbled. O God,  
you will not spurn — NAB

a broken and sorrowing heart. O God,  
you will not put from you — Bas

You will not scorn a broken and  
penitent heart, my God — Har

you will not scorn this crushed and  
broken heart — Jerus

**18. Do good in thy good pleasure unto  
Zion:**

O be favourable and gracious unto  
Sion — PBV

Be bountiful. O LORD, to Zion in your  
kindness — NAB

Lord, in thy great love send prosperity  
to Sion — Knox

PSALM 52

To the chief Musician, Maschil, A Psalm of  
David, when Doeg the Edomite came and  
told Saul, and said unto him, David is come  
to the house of Ahimelech.

To the Chief Musician. A Psalm of Instruction,  
of David . . . — Rhm

**1. Why boastest thou thyself in mischief,  
O mighty man?**

Why do you glory in evil,

you champion of infamy — NAB

Why do you boast of evil, you wicked  
tyrant — Har

Why do you boast, O mighty man,  
of mischief done against the godly

— RSV

**the goodness of God endureth con-  
tinually.**

The lovingkindness of God [lasteth]  
all the day — Rhm

The lovingkindness of the Almighty  
shall endure through all time —

DeW

All the day you are plotting destruc-  
tion — RSV

**2. Thy tongue deviseth mischiefs; like a  
sharp razor, working deceitfully.**

Thy tongue imagineth wickedness, and  
with lies thou cuttest like a sharp

razor — PBV

Engulfing ruin doth thy tongue devise,  
Like a whetted razor working deceit

— Rhm

In Your divine mercy

show favor to Zion — Har

Show your favour graciously to Zion  
— Jerus

And Lord, don't punish Israel for my  
sins — Tay

**build thou the walls of Jerusalem.**

Thou wilt build the walls of Jerusalem  
— ABPS

by rebuilding the walls of Jerusalem  
— NAB

so that the walls of Jerusalem may  
rise again — Knox

**19. Then shalt thou be pleased with the  
sacrifices of righteousness, with burnt  
offering and whole burnt offering:**

then wilt thou delight in right sac-  
rifices,

in burnt offerings and whole burnt  
offerings — RSV

Then only shalt thou delight in the  
appointed sacrifices — NEB

**then shall they offer bullocks upon  
thine altar.**

Thy tongue deviseth plans of destruc-  
tion;

It is like a whetted razor. O worker  
of guile! — DeW

Your tongue is like a sharp razor,  
you worker of treachery — RSV

**3. Thou lovest evil more than good; and  
lying rather than to speak righteous-  
ness.**

Thou hast loved unrighteousness more  
than goodness, and falsehood more

than righteousness — PBV

Thou lovest injury rather than kind-  
ness,

Falsehood more than righteous speak-  
ing — DeW

You love the bad better than the  
good,

You would rather lie than tell the  
truth — AAT

**Selah.**

Selah [pause, and calmly think of  
that]! — Amp

**4. Thou lovest all devouring words, O  
thou deceitful tongue.**

Thou lovest every destructive word.  
O rebellious tongue! — Sprl

You love all that means ruin,

you of the deceitful tongue! — NAB

you revel in deadly speech,

you and your sly tongue! — Mof  
 You love injurious words  
 and treacherous speech — Har  
 cruel gossip you love and slanderous  
 talk — NEB

- 5. God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living.**

God also will break thee down utterly, —

He will snatch thee up and tear thee away tentless.

And uproot thee out of the land of the living — Rhm

The Almighty will likewise destroy thee for ever;

He will seize thee and pluck thee from thy tent.

And uproot thee from the land of the living — DeW

But God will crush you forever;

He will seize you and pluck you out of your tent.

And uproot you from the land of the living — AAT

May God destroy you for ever;

may He snatch you up and pluck you out of your dwelling.

and uproot you from the midst of human life — Har

So may God pull you down to the ground.

sweep you away, leave you ruined and homeless.

uprooted from the land of the living — NEB

**Selah.**

- 6. The righteous also shall see, and fear, and shall laugh at him:**

The upright will observe it, and become awed;

they will laugh at him, saying — Har

The followers of God will see it happen. They will watch in awe. They will laugh and say — Tay

- 7. Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness.**

Lo, there is the man that made not God his refuge;

But trusted in his abundant wealth. And was strong in his wickedness!

— DeW

Lo! the man who made not God his refuge. —

But trusted in the abundance of his riches.

Emboldened himself in his wealth! — Rhm

Lo, this is the man who trusted not in God; but trusted in the abundance of his riches, and boasted in his possessions — Lam

"Look at the man who refused to take shelter in God.

but trusted in the accumulation of his wealth, and flourished in his wickedness" — Har

- 8. But I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever.**

As for me, I am like a green olive-tree in the house of God; my trust is in the tender mercy of God for ever and ever — PBV

But I am like a flourishing olive-tree in the house of God.

I have put confidence in the loving-kindness of God for times age-abiding and beyond — Rhm

But I am like a sheltered olive tree protected by the Lord himself. I trust in the mercy of God forever and ever — Tay

- 9. I will praise thee for ever, because thou hast done it: and I will wait on thy name; for it is good before thy saints.**

I will always give thanks unto thee for that thou hast done; and I will hope in thy Name, for thy saints like it well — PBV

I will praise thee to times age-abiding Because thou didst effectually work, —

And I will wait on thy Name Because it is good.

In the presence of thy men of lovingkindness — Rhm

I will thank thee for ever, because thou hast done it.

I will proclaim thy name, for it is good.

in the presence of the godly — RSV

I will praise You for ever for what You have done.

and in company with Your saints I will proclaim the goodness of Your nature — Har

## PSALM 53

**To the chief Musician upon Mahalath,  
Maschil, A Psalm of David.**

To the chief Musician. Of [moral] disease.  
Didactic [Psalm] of David — ABPS

To the Chief Musician; in a mournful strain.  
A skillful song, or didactic or reflective  
poem of David — Amp

**1. The fool hath said in his heart, There  
is no God.**

The impious hath said in his heart

There is no God! — Rhm

The impious fool says in his heart,

'There is no God' — NEB

There is no God above us, is the fond

thought of reckless hearts — Knox

Profane men say to themselves, "There

is no God" — Har

Only a fool would say to himself,

"There is no God" — Tay

**Corrupt are they, and have done  
abominable iniquity: there is none  
that doeth good.**

They have acted corruptly

They have wrought abominable per-  
versity.

There is none that doeth good —

Rhm

**2. God looked down from heaven upon  
the children of men, to see if there  
were any that did understand, that  
did seek God.**

God looks down from heaven

upon mankind.

to see if any have the sense

to care for God — Mof

God looks down from heaven at the

race of men, to find one soul that

reflects, and goes in search of him

— Knox

From Heaven the Lord surveys hu-  
manity,

to see if there are any sufficiently  
discerning

to search for God — Har

**3. Every one of them is gone back: they  
are altogether become filthy; there is  
none that doeth good, no, not one.**

They all have turned back

Together have they become  
tainted, —

There is none that doeth good,

Not so much as one! — Rhm

They have all fallen away;

they are all alike depraved;

there is none that does good,

no, not one — RSV

But all are unfaithful, all are rotten  
to the core;

not one does anything good,

no, not even one — NEB

**4. Have the workers of iniquity no  
knowledge? who eat up my people  
as they eat bread: they have not  
called upon God.**

Have the workers of iniquity no  
knowledge.

Who eat up my people as they eat  
bread,

And call not upon God? — ASV

Will all these evildoers never learn,

they who eat up my people just as  
they eat bread,

who call not upon God? — NAB

Are those miscreants devoid of sense,

devouring God's people like bread,

without consideration for the Lord?

— Har

**5. There were they in great fear, where  
no fear was:**

There they are, in great terror,

in terror such as has not been! —  
RSV

Ha! here they are in a panic! — Mof

**For God hath scattered the bones of**

**him that encampeth against thee:**

**thou hast put them to shame, be-**

**cause God hath despised them.**

For God will scatter the bones of the  
ungodly;

they will be put to shame, for God  
has rejected them — RSV

For God hath scattered the bones of  
my besiegers;

Thou hast put them to shame;

Yea, God hath rejected them —

DeW

God scatters them:

their evil plan is defeated,

for God spurns them — Mof

**6. Oh that the salvation of Israel were  
come out of Zion!**

Oh that there might come out of  
Zion

Salvation for Israel! — DeW

O that the deliverance of Israel would  
come from Zion! — AAT

Oh, that God would come from Zion  
now and save Israel! — Tay

**When God bringeth back the captivity  
of his people, Jacob shall rejoice,  
and Israel shall be glad.**

When Jehovah returneth to His captive people,  
 Jacob shall be glad. Israel shall rejoice! — DeW  
 When God restores the well-being of his people,  
 then shall Jacob exult and Israel be glad — NAB

When the Lord reverses the fortunes of His people,  
 Jacob will be jubilant; Israel will be joyful — Har

When God brings his people home,  
 what joy for Jacob, what happiness for Israel! — Jerus

## PSALM 54

**To the chief Musician on Neginoth, Maschil, A Psalm of David, when the Ziphims came and said to Saul, Doth not David hide himself with us?**

To the Chief Musician: with Stringed Instruments. A Psalm of Instruction, of David. When the Ziphites came and said unto Saul, Is not David hiding himself with us — Rhm

**1. Save me, O God, by thy name, and judge me by thy strength.**

Save me, O God, for thy Name's sake,  
 and avenge me in thy strength — PBV

O God, save me for Thy Name's sake;  
 And in Thy might plead my cause — Sprl

O God! by Thy Name save me,  
 And in Thy power defend me — DeW

Save me, O God, by thy name,  
 and vindicate me by thy might — RSV

**2. Hear my prayer, O God; give ear to the words of my mouth.**

**3. For strangers are risen up against me, and oppressors seek after my soul:**

For insolent men have risen against me,

ruthless men seek my life — RSV  
 For aliens have risen up against me  
 And men of violence have sought my life — Rhm

**they have not set God before them.**  
 They have no regard for God — Har  
**Selah.**

Selah [pause, and calmly think of that]! — Amp

**4. Behold, God is mine helper: the Lord is with them that uphold my soul.**

Lo, God hath become my helper;  
 The Lord sustaineth me in life — DeW

Behold, God is my helper;  
 the Lord is the upholder of my life — RSV

But God is my helper,  
 the Lord the mainstay of my life — NEB

**5. He shall reward evil unto mine enemies: cut them off in thy truth.**

He will requite the evil unto mine enemies:

Destroy thou them in thy truth — ASV

He will return the evil to my enemies;  
 In thy faithfulness cut them off — ABPS

Let him turn back the mischief upon mine adversaries,  
 In thy faithfulness destroy them! — Rhm

He will requite my enemies with evil:  
 in thy faithfulness put an end to them — RSV

**6. I will freely sacrifice unto thee: I will praise thy name, O LORD; for it is good.**

An offering of a free heart will I give thee, and praise thy Name, O LORD; because it is so comfortable — PBV

With a free-will offering will I sacrifice to thee;

I will praise thy name, Jehovah, for it is good — ABPS

I will offer thee a willing sacrifice  
 and praise thy name, for that is good — NEB

**7. For he hath delivered me out of all trouble: and mine eye hath seen his desire upon mine enemies.**

For out of all distress has he delivered me,

And my eye has seen its desire on my enemies — ABPS

Because from all distress you have rescued me,  
 and my eyes look down upon my enemies — NAB

He has rescued me from all my troubles,  
and let me see my enemies defeated  
— Jerus

when You have rescued me from  
every affliction.  
and my eye has feasted in delight  
on my enemies — Har

## PSALM 55

To the chief Musician on Neginoth, Maschil,  
A Psalm of David.

To the Chief Musician: with stringed Instruments. A Psalm of Instruction, of David. — Rhm

**1. Give ear to my prayer, O God; and hide not thyself from my supplication.**

Hearken, O God, to my prayer:  
turn not away from my pleading —  
NAB

Give audience to my prayer, O God:  
do not spurn this plea of mine —  
Knox

Listen to my prayer, O God; don't  
hide yourself when I cry to you —  
Tay

**2. Attend unto me, and hear me:**

Oh, listen to me, and answer me —  
Sprl

**I mourn in my complaint, and make a noise;**

I am restless in my complaining, and  
disquieted — ABPS

I rock with grief, and am troubled —  
NAB

I am overcome by my trouble.  
I am distraught — RSV

**3. Because of the voice of the enemy, because of the oppression of the wicked:**

by the noise of the enemy,  
because of the oppression of the  
wicked — RSV

at the voice of the enemy and the  
clamor of the wicked — NAB

**for they cast iniquity upon me, and in wrath they hate me.**

For they would let trouble drop upon  
me,

And in anger would they entrap me  
— Rhm

For they cause mischief to impend  
over me,

And in anger lay a snare for me  
— ABPS

For they threaten me with evil,  
And angrily assail me — DeW  
for they burden me with affliction  
and violently assail me — Har

**4. My heart is sore pained within me:**

**and the terrors of death are fallen upon me.**

My heart quakes within me.

And terrors of death have fallen  
upon me — ABPS

My heart is disquieted within me, and  
the fear of death is fallen upon me  
— PBV

My heart is throbbing in my breast,  
and deadly anguish overpowers me  
— Mof

My mind is awlirl inside me;  
deadly terror has engulfed me —  
Har

My heart aches in my breast.

Death's terrors assail me — Jerus

**5. Fearfulness and trembling are come upon me, and horror hath overwhelmed me.**

Fear and trembling came against me;  
and a dark gloom overwhelmed me  
— Sept

Fear and trembling enter into me.

And horror overwhelms me — ABPS

Fear and trembling overtake me,

and shivering seizes me — Har

Fear and trembling overwhelm me  
and I shudder from head to foot  
— NEB

**6. And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest.**

so that I say, "If only I were given  
wings like a dove.

I would fly away, and live in peace  
— Har

**7. Lo, then would I wander far off, and remain in the wilderness.**

I would go wandering far away, living  
in the waste land — Bas

I would wander far away,

and make my home in the wilderness  
— Har

Yes, then I would wander far away,  
and lodge in the desert — Ber

**Selah.**

Selah [pause, and calmly think of that]!  
— Amp

**8. I would hasten my escape from the windy storm and tempest.**

I would haste me to a shelter from the  
stormy wind and the tempest — RV  
I would hasten to find shelter  
from the violent storm and the  
tempest — NAB

I would haste to find me a shelter  
from the raging wind and tempest  
— RSV

I would haste to my shelter  
Faster than the stormy wind and the  
tempest — AAT

**9. Destroy, O Lord, and divide their  
tongues:**

Confuse, O Lord, and divide their  
tongues! — AAT

Destroy, O LORD, and render useless  
their tongues — Lam

Destroy their plans, O Lord, confuse  
their tongues — RSV

Destroy them, Lord; confuse their  
plans — Har

**for I have seen violence and strife in  
the city.**

for I see violence and strife in the city  
— RSV

I can see how violence  
and discord fill the city; — Jerus

**10. Day and night they go about it upon  
the walls thereof:**

day and night they prowl about upon  
its walls — NAB

day and night they stalk together  
along the city walls — Jerus

Day and night they patrol her walls  
— Har

Though they patrol their walls night  
and day against invaders — Tay

**mischievous also and sorrow are in the  
midst of it.**

And trouble and misery are in her  
midst — Rhm

while within her rage distress and  
tumult — Har

Sorrow and Misery live inside — Jerus  
their real problem is internal — wicked-  
ness and dishonesty are entrenched  
in the heart of the city — Tay

**11. Wickedness is in the midst thereof;  
deceit and guile depart not from her  
streets.**

Engulfing ruin is in her midst.

And there depart not from her broad-  
way oppression and deceit — Rhm

Corruption is within her,

And from her market-place depart  
not extortion and deceit — ABPS

Ruin is within her;

Oppression and fraud do not depart  
from her market-place — AAT

Wickedness is rampant;  
oppression and fraud are for ever in  
her streets — Har

Ruin is an inmate;  
tyranny and treachery are never  
absent

from its central square — Jerus

There is murder and robbery there,  
and cheating in the markets and  
everywhere you look — Tay

**12. For it was not an enemy that re-  
proached me; then I could have borne  
it: neither was it he that hated me that  
did magnify himself against me; then  
I would have hid myself from him:**

It is not an enemy who taunts me —  
then I could bear it;

it is not an adversary who deals  
insolently with me —

then I could hide from him. — RSV

**13. But it was thou, a man mine equal,  
my guide, and mine acquaintance.**

But it was even thou, my companion,  
my guide, and mine own familiar  
friend — PBV

But it was you,  
my valued companion, my bosom  
friend — Har

No, you are an equal of my own,  
my close companion and my trusted  
friend! — Mof

It was you, a man of my own sort, my  
comrade, my own dear friend — NEB

**14. We took sweet counsel together, and  
walked unto the house of God in  
company.**

We used to hold sweet converse to-  
gether;

within God's house we walked in  
fellowship — RSV

We were together in sweet fellowship.  
And went to God's house with the  
festal throng — DeW

You, whose comradeship I enjoyed;  
at whose side I walked in procession  
in the house of God! — NAB

**15. Let death seize upon them, and let  
them go down quick into hell:**

Let death come hastily upon them, and  
let them go down alive into the pit  
— PBV

Death will seize them in a moment;  
They shall descend alive unto Hades!  
— Sprl

Desolations are upon them; they shall

go down alive to the underworld —

ABPS

Desolations on them!

Let them go down into hades alive

— Rhm

Let death come upon them suddenly;

Let them go down into Sheol alive

— DeW

May destruction fall upon them;

let them be buried alive — Har

**for wickedness is in their dwellings,  
and among them.**

for wickedness is deeply entrenched in  
their dwelling — Har

For wicked doings are at home within  
them — Rhm

for their homes are haunts of evil! —

NEB

**16. As for me, I will call upon God; and  
the LORD shall save me.**

I unto God will cry. —

And Yahweh will save me — Rhm

For my part I will call to God,

and the Lord will rescue me — Har

**17. Evening, and morning, and at noon,  
will I pray, and cry aloud; and he  
shall hear my voice.**

At evening and morning and high noon  
have I been wont to lament and  
complain.

And he hath heard my voice! — Rhm

Evening, morning, and noon, I grieve  
and moan;

And He will hear my voice — DeW

Evening and morning and at noon

I nurse my woes, and groan.

He has heard my cry — NEB

Morning, noon and night I will voice  
my complaint and lament,

and He will hear me — Har

**18. He hath delivered my soul in peace  
from the battle that was against me:  
for there were many with me.**

He will deliver my soul in peace,

So that none can approach me:

For many, many come against me

— DeW

He will deliver my soul in safety

from the battle that I wage,

for many are arrayed against me

— RSV

He will deliver me safely from my  
foes,

Though many there be against me

— AAT

he rescued me and gave me back my  
peace.

when they beset me like archers,

massing against me — NEB

**19. God shall hear, and afflict them, even  
he that abideth of old.**

Yes, even God, that endureth for ever,  
shall hear me, and bring them down

— PHV

The Almighty will hear and answer  
them,

He that sitteth King from of old

— DeW

God will give ear, and humble them,  
he who is enthroned from of old —

RSV

God will hear

Yea He will humble them who  
aforetime sat [enthroned] — Rhm

**Selah.**

**Because they have no changes, there-  
fore they fear not God.**

Because in them there has been no  
change

and they do not revere God — Ber

because they keep no law,

and do not fear God — RSV

For improvement is not in them.

nor do they fear God — NAB

With Him there is no change.

yet they do not revere Him as God  
— Har

**20. He hath put forth his hands against  
such as be at peace with him: he hath  
broken his covenant.**

My companion stretched out his hand  
against his friends,

he violated his covenant — RSV

He used his power against his friends;

he violated his agreement — Har

This friend of mine betrayed me — I  
who was at peace with him. He

broke his promises — Tay

**21. The words of his mouth were  
smoother than butter, but war was in  
his heart:**

His mouth was smoother than butter.

While war was in his heart — AAT

Smoother than curds were [the words  
of] his mouth

But war was [in] his heart — Rhm

**his words were softer than oil, yet  
were they drawn swords.**

his words may soothe more than oil,  
but they are naked swords — Jerus

their words are slippery as oil

but sharp as drawn swords — NEB

**22. Cast thy burden upon the LORD, and  
he shall sustain thee:**



O cast thy burden upon the LORD,  
and he shall nourish thee — PBV  
Cast thy care on the Lord, and he will  
sustain thee — Sept  
Cast the burden of thy cares upon the  
Lord, and he will sustain thee —  
Knox  
Commit your problems to the Lord  
and He will uphold you — Har  
Unload your burden on to Yahweh,  
and he will support you — Jerus

**he shall never suffer the righteous to  
be moved.**

He will never suffer the righteous to  
be overthrown — DeW  
never will he permit the just man to  
be disturbed — NAB  
He will never let the righteous totter  
— AAT

**23. But thou, O God, shalt bring them  
down into the pit of destruction:**

But thou, O God, wilt cast them down  
into the lowest pit — RSV  
You will hurl them down into the  
engulfing grave, Lord — Har  
**bloody and deceitful men shall not  
live out half their days;**  
Bloodthirsty and deceitful men shall  
not live out half their days — ASV  
men of blood and treachery  
shall not live out half their days —  
RSV

You will not allow murderers and  
deceivers  
to enjoy even half their allotted time  
— Har

**but I will trust in thee.**

But as for me, I will trust in thee —  
ABPS

## PSALM 56

**To the chief Musician upon Jonath-elem-  
rechokim, Michtam of David, when the Phi-  
listines took him in Gath.**

To the Chief Musician. Upon "The Dove of  
God from the distant Sea." David's. A pre-  
cious Psalm. When the Philistines seized him  
in Gath — Rhm

To the chief Musician. After the [melody]  
"The mute dove in far-off lands." Memorial  
[Psalm] of David, when the Philistines seized  
him in Gath — ABPS

**1. Be merciful unto me, O God: for man  
would swallow me up;**

Shew me favour O God.

For weak man hath panted for me  
— Rhm

Have pity on me, O God, for men  
trample upon me — NAB

**he fighting daily oppresseth me.**

he is daily fighting, and troubling me  
— PBV

All the day long he fiercely presseth  
me — DeW

all the day they press their attack  
against me — NAB

**2. Mine enemies would daily swallow  
me up:**

Mine enemies pant for me all the day  
long — DeW

my enemies trample upon me all day  
long — RSV

**for they be many that fight against  
me, O thou most High.**

For many are fighting with me loftily  
— Rhm

For many are they that fight against  
me proudly — ABPS

for many of them are fighting me  
bitterly — Har

**3. What time I am afraid, I will trust  
in thee.**

In the day that I am afraid.

I will put my trust in Thee — JPS  
When I am afraid.

I put my trust in thee — RSV

O Most High, when I begin to fear,  
in you will I trust — NAB

**4. In God I will praise his word, in God  
I have put my trust; I will not fear  
what flesh can do unto me.**

In God (I will praise his word).

In God have I put my trust, I will  
not be afraid;

What can flesh do unto me? — ASV

In God, whose word I praise.

in God I trust without a fear.

What can flesh do to me? — RSV

In God, whose promises I extol.

in God I have placed unwavering  
trust.

What can mortal man do to me? —  
Har

**5. Every day they wrest my words: all  
their thoughts are against me for evil.**

All the day they molest me in my  
efforts;

their every thought is of evil against  
me — NAB

- All day long they seek to injure my cause;  
all their thoughts are against me for evil — RSV  
They are perpetually thwarting my plans;  
all their scheming is directed to a bad end — Har  
All day long they twist what I say,  
all they think of is how to harm me — Jerus
- 6. They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul.**  
They gather in bands; they lie in ambush;  
They are close at my heels upon the watch.  
For they are waiting for my life — DeW  
they conspire, lurk, spy on my movements,  
determined to take my life — Jerus
- 7. Shall they escape by iniquity? in thine anger cast down the people, O God.**  
By their iniquity shall they escape?  
In anger cast down the heathen, O God! — DeW  
For their crimes recompense them;  
In wrath cast down the peoples, O God! — AAT
- 8. Thou tellest my wanderings:**  
Thou numberest my wanderings — ASV  
Thou hast kept count of my tossings — RSV  
Thou hast noted my wandering steps — DeW  
Thou countest up my sleepless hours — Mof  
**put thou my tears into thy bottle: are they not in thy book?**  
Put thou my tears in thy bottle,  
Are they not in thy record — Rhm  
Put thou my tears in thy bottle:  
Are they not in thy reckoning — ABPS  
my tears are stored in your flask;  
are they not recorded in your book — NAB
- 9. When I cry unto thee, then shall mine enemies turn back:**  
Whensoever I call upon thee, then shall mine enemies be put to flight — PBV  
Then shall mine enemies turn back in the day that I call — ASV  
Then shall my enemies fall back in the day of my crying out — Ber  
Then my enemies will have to fall back as soon as I call for help — Jerus  
One cry raised to thee, and my enemies are driven back — Knox  
**this I know; for God is for me.**  
this I know; for God is on my side — PBV  
This I know, that God is for me — JPS  
now I know that God is with me — NAB
- 10. In God will I praise his word: in the LORD will I praise his word.**
- 11. In God have I put my trust: I will not be afraid what man can do unto me.**  
In God will I praise the word;  
In Jehovah will I praise the word.  
In God do I trust, I will not fear:  
What can man do to me? — ABPS  
In God will I praise with good cause:  
In Yahweh will I praise with good cause:  
In God have I trusted, I will not fear.  
What can a son of earth do unto me? — Rhm  
In God (I will praise his word).  
In Jehovah (I will praise his word).  
In God have I put my trust, I will not be afraid:  
What can man do unto me? — ASV  
In God, whose word I praise,  
in the LORD, whose word I praise,  
in God I trust without a fear.  
What can man do to me? — RSV  
In God, whose promises I commend,  
in the Lord, whose assurances I praise,  
in God I have placed unwavering trust.  
What can mortal man do to me? — Har
- 12. Thy vows are upon me, O God: I will render praises unto thee.**  
My vows to thee I must perform, O God;  
I will render thank offerings to thee — RSV  
I have bound myself with vows to thee, O God,  
and will redeem them with due thank-offerings — NEB  
I will surely do what I promised, Lord,  
and thank you for your help — Tay
- 13. For thou hast delivered my soul from death: wilt not thou deliver my feet from falling,**  
For thou hast rescued my soul from death

Wilt thou not [rescue] my feet from stumbling? — Rhm

For thou hast delivered my soul from death,

yea, my feet from falling — RSV

hast thou not saved my life from every peril, my feet from every slip? — Knox

## PSALM 57

**To the chief Musician, Al-taschith, Michtum of David, when he fled from Saul in the cave.**  
To the Chief Musician: set to the tune, Do Not Destroy. A record of memorable thoughts of David, when he fled from Saul in the cave. — Amp

### 1. Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee:

For in thee has my soul sought refuge — ABPS

For in Thee my soul takes refuge — Sprl

For in Thee, O God! my soul hideth — DeW

for I am looking to You for shelter — Har

**yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast.**

And in the shadow of thy wings will I seek refuge

Until the storm of ruin pass by — Rhm

in the shadow of thy wings I shelter, till the deadly danger passes — Mof

in the shadow of thy wings I will take refuge,

till the storms of destruction pass by — RSV

### 2. I will cry unto God most high; unto God that performeth all things for me.

I will call upon the Most High God; — Sprl

I will cry out to the most high God, the God who has ever befriended me — Knox

I cry to God Most High,

to God who fulfils his purpose for me — RSV

### 3. He shall send from heaven, and save me from the reproach of him that would swallow me up.

He will send from heaven and save me,

From the revilers that pant for my life — DeW

**that I may walk before God in the light of the living?**

That I may walk before God,

In the light of life — ABPS

that I might live, ever mindful of God, in the sunshine of life — Mof

So now I may conduct myself in the Divine Presence

with brightness and vigor — Har

May he send from heaven and save me; may he make those a reproach who trample upon me — NAB

He will send from heaven and save me, he will put to shame those who trample upon me — RSV

**Selah.**

Selah [pause, and calmly think of that]! — Amp

**God shall send forth his mercy and his truth.**

God will send out his lovingkindness and his faithfulness — Rhm

God will send forth his steadfast love and his faithfulness! — RSV

God will demonstrate His loving mercy and His fidelity — Har

He will send his truth and his love that never fails — NEB

### 4. My soul is among lions; and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongues a sharp sword.

My soul is in the midst of lions;

I will lie down with them that breathe out flames,

Sons of men whose teeth are spears and arrows.

And their tongue a sharp sword — ABPS

I have to live among lions,

who prey upon men;

their teeth are spears and arrows,

their tongue is a sharp sword — Mof

Fallen among lions I, that hungrily eat men's flesh; here are envious teeth that bite deeper than spear or arrow,

tongues sharp as any sword — Knox

I lie in the midst of lions

that greedily devour the sons of men; their teeth are spears and arrows,

their tongues sharp swords — RSV

I am among lions indeed;

I have to deal with angry people

whose teeth are javelins and arrows,  
and their tongue a whetted sword —  
Har

I am surrounded by fierce lions — hot-  
heads whose teeth are sharp as spears  
and arrows. Their tongues are like  
swords — Tay

**5. Be thou exalted, O God, above the  
heavens; let thy glory be above all the  
earth.**

Show thyself, O God, high above the  
heavens;

let thy glory shine over all the earth  
— NEB

**6. They have prepared a net for my steps;  
my soul is bowed down:**

They have set a snare for my feet:  
my mind is burdened with trouble  
— Har

**they have digged a pit before me, into  
the midst whereof they are fallen  
themselves.**

They dug a pit in my way,  
but they have fallen into it them-  
selves — RSV

**Selah.**

**7. My heart is fixed, O God, my heart is  
fixed:**

My heart is confident, O God!  
My heart is confident — Sprl

My heart is stedfast, O God, my heart  
is stedfast — JPS

My heart is ready, God,  
my heart is ready — Jerus

O God, my heart is quiet and confident  
— Tay

**I will sing and give praise.**

I will sing and touch the strings —  
Rhm

I will sing, and strike the chords —  
DeW

I will sing and make melody! — RSV  
No wonder I can sing your praises! —  
Tay

**8. Awake up, my glory; awake, psaltery  
and harp:**

Awake mine honour  
Awake harp and lyre — Rhm

Awake, my soul!  
Awake, O harp and lyre! — RSV

Let me wake up;  
make the lute and harp vibrate —  
Har

**I myself will awake early.**

I will awaken the dawn — Rhm  
I mean to wake the Dawn! — Jerus

Let us greet the dawn with song! —  
Tay

**9. I will praise thee, O Lord, among the  
people: I will sing unto thee among the  
nations.**

I will give thanks unto thee, O Lord,  
among the peoples: I will sing praises  
unto thee among the nations — RV

I will confess thee, O Lord, among the  
peoples,  
among the nations I will raise a  
psalm to thee — NEB

**10. For thy mercy is great unto the heav-  
ens, and thy truth unto the clouds.**

For Thy tender mercy reacheth unto  
the heavens.

And Thy truthfulness unto the skies  
— Sprl

For Thy great lovingkindness is high as  
the heavens:

And Thy truth reacheth unto the  
skies — DeW

For thy steadfast love is great to the  
heavens,

thy faithfulness to the clouds — RSV  
for thy unfailing love is wide as the  
heavens

and thy truth reacheth to the skies  
— NEB

**11. Be thou exalted, O God, above the  
heavens: let thy glory be above all the  
earth.<sup>15</sup>**

PSALM 58

To the chief Musician, Al-taschith, Michtam  
of David.<sup>16</sup>

**1. Do ye indeed speak righteousness, O  
congregation?**

Are ye verily tongue-tied,  
Ye that should vindicate the right  
— DeW

Do you indeed decree what is right,  
you gods — RSV

Do you indeed decree justice, you sov-  
ereign rulers — Har

Answer, you rulers: are your judge-  
ments just — NEB

Justice? You high and mighty poli-  
ticians don't even know the meaning  
of the word! — Tay

<sup>15</sup>See verse 5.

<sup>16</sup>See Psalm 57.

**do ye judge uprightly, O ye sons of men?**

With equity do ye judge, ye sons of men — ABPS

Do you judge the sons of men uprightly — RSV

Do you judge mankind fairly — Har  
Do you decide impartially between man and man — NEB

**2. Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth.**

Nay, in your hearts you devise wrongs; your hands deal out violence on earth — RSV

Behold you all speak evil on earth, and your hands are soiled with injustice — Lam

No; in your minds you devise injustice; by your actions you promote violence on earth — Har

On the contrary, in your hearts you meditate oppression, with your hands you dole out tyranny on earth — Jerus

**3. The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.**

The wicked are aliens from the womb; They go astray from their birth, speaking lies — DeW

The wicked are estranged from the womb;

The speakers of lies go astray as soon as they are born — JPS

These men are born sinners, lying from their earliest words! — Tay

**4. Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear;**

**5. Which will not hearken to the voice of charmers, charming never so wisely.**

They are as venomous as the poison of a serpent, even like the deaf adder, that stoppeth her ears:

Which refuseth to hear the voice of the charmer, charm he never so wisely — PVB

They have a venom like that of a serpent — like that of a deaf adder which stoppeth its ears; which will not hearken to the voice of charmers; nor to the charm administered by the wise — Sept

Their venom is like the venom of a serpent;

They are like the deaf asp that stoppeth her ear;

Which hearkeneth not to the voice of charmers,

Or of the most cunning binder of spells — JPS

Theirs is poison like a serpent's, like that of a stubborn snake that stops its ears,

That it may not hear the voice of enchanters

casting cunning spells — NAB

their poison is the poison of the snake, they are deaf as the adder that blocks its ears

so as not to hear the magician's music and the clever snake-charmer's spells — Jerus

**6. Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.**

O God, break the teeth in their mouths;

tear out the fangs of the young lions, O LORD! — RSV

O God! tear their teeth from their mouth;

Crush the grinders of these lions, O Jehovah! — DeW

My God, break their cruel fangs; Lord, shatter their jaws, strong as the jaws of lions — Knox

God, break their teeth in their mouths. Yahweh, wrench out the fangs of these savage lions! — Jerus

**7. Let them melt away as waters which run continually:**

Let them vanish like water that runs away — RSV

Let them disappear like water draining away — Har

May they melt, may they vanish like water — NEB

**when he bendeth his bow to shoot his arrows, let them be as cut in pieces.**

When he aimeth his arrows, let them be as though they were cut off! — ASV

When one bendeth the bow, let his arrows be blunt — DeW

when they draw the bow, let their arrows be headless shafts — NAB

Make their weapons useless in their hands — Tay

let them come to an end like the discharging of an arrow — Har

like grass let them be trodden down  
and wither — RSV  
may they wither like trodden grass —  
NEB

**8. As a snail which melteth, let every one of them pass away:**

Let them be like the snail which dissolves into slime — RSV

**like the untimely birth of a woman, that they may not see the sun.**

As the abortive birth of a woman, which seeth not the sun — Sprl  
like the untimely birth that never sees the sun — RSV

and as those who die at birth, who never see the sun — Tay

**9. Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in his wrath.**

Before your pots can feel the thorns, he shall take them away with a whirlwind.

the green and the burning alike —  
RV

Sooner than your pots can feel the heat of thorns.

whether green or ablaze, may he sweep them away! — RSV

God will sweep away both old and young. He will destroy them more quickly than a cooking pot can feel the blazing fire of thorns beneath it — Tay

Before your pots can feel the thorns [that are placed under them for fuel]. He will take them away as with a whirlwind, the green and the

burning ones alike — Amp  
Unexpectedly, like a thorn-bush, or like thistles, let the whirlwind carry them away — NAB

All unawares, may they be rooted up like a thorn-bush.

like weeds which a man angrily clears away! — NEB

**10. The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked.**

The righteous will rejoice that he has seen vengeance;

His steps he will bathe in the blood of the wicked — ABPS

Let the righteous be glad.

For he hath vision of vengeance:

In the blood of the wicked he shall bathe his steps — DeW

The upright will be glad to witness his revenge;

he will wade in the streaming blood of the wicked — Har

**11. So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth.**

Men shall say: Truly there is fruit for the righteous;

Truly there is a God that judgeth in the earth — DeW

"Yes," men shall say, "the good do get their due;

yes, a God rules on earth indeed!" — Mof

Then at last everyone will know that good is rewarded, and that there is a God who judges justly here on earth — Tay

PSALM 59

To the chief Musician, Al-taschith, Michtam of David; when Saul sent, and they watched the house to kill him.<sup>17</sup>

**1. Deliver me from mine enemies, O my God: defend me from them that rise up against me.**

Deliver me from my enemies. O my God,

protect me from those who rise up against me — RSV

Deliver me from my foes, O my God! Set me on high from my assailants — DeW

Rescue me from my enemies. O my God,

be my tower of strength against all

who assail me — NEB

**2. Deliver me from the workers of iniquity, and save me from bloody men.**

Rescue me from the workers of iniquity.

And from the men of bloodshed save me — Rhm

Deliver me from the iniquitous;

Oh save me from bloodthirsty men — DeW

Rescue me from evildoers.

and keep me secure from murderers — Har

**3. For, lo, they lie in wait for my soul:**

<sup>17</sup>See Psalm 57.

For, lo, they are in ambush for my life — DeW

**the mighty are gathered against me;**  
fierce men band themselves against me — RSV

**not for my transgression, nor for my sin, O LORD.**

though not for any wrongdoing or sin of mine, Lord God — Har

**4. They run and prepare themselves without my fault:**

Without iniquity on my part, they hurry and formidably array themselves — Sprl

Without guilt of mine, they run and prepare — DeW

for no guilt of mine they hurry to take up arms — NAB

Though I am innocent they make hurried preparations — Har

**awake to help me, and behold.**

Rouse thyself to meet me and see — Rhm

Rouse yourself to see it, and aid me — NAB

Rouse thyself, come to my help, and see! — RSV

**5. Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen:**

Lord God of armies, God of Israel, awake, and punish all the heathen — Har

**be not merciful to any wicked transgressors.**

Do not shew favour to any iniquitous traitors — Rhm

have no pity on any worthless traitors — NAB

show no mercy to these villains and traitors! — Jerus

spare none of those who treacherously plot evil — RSV

spare not one vile traitor — Mof

**Selah.**

Selah [pause, and calmly think of that]! — Amp

**6. They return at evening: they make a noise like a dog, and go round about the city.**

They return at evening

They growl like a dog,

And go round the city — Rhm

They return at evening; they snarl like dogs,

And go the rounds of the city — DeW

Each evening they come back,

howling like dogs

and prowling about the city — RSV

See how they come back at nightfall, like yelping dogs, to prowl about the city! — Knox

**7. Behold, they belch out with their mouth: swords are in their lips: for who, say they, doth hear?**

There they are, bellowing with their mouths,

and snarling with their lips —

for "Who," they think, "will hear us?" — RSV

See how they slaver at the mouth, with swords between their teeth,

'There is no one listening' — Jerus

See them foaming at the mouth,

with whetted fangs within their lips.

"Who can hear us?" they say — Har

From their mouths comes a stream of nonsense;

'But who will hear?' they murmur

— NEB

**8. But thou, O LORD, shalt laugh at them; thou shalt have all the heathen in derision.**

But thou, Jehovah, wilt laugh at them:

Thou wilt mock at all the nations

— ABPS

and all the while thou, Lord, makest light of them, thou, in whose esteem all the nations are as nothing

— Knox

But You, Lord, simply laugh at them;

You ridicule all the pagan nations

— Har

Yahweh, you laugh at them,

you make fun of these pagans —

Jerus

**9. Because of his strength will I wait upon thee: for God is my defence.**

O my Strength! for Thee will I watch:

For it is God that setteth me on high — DeW

O my Strength unto thee will I make melody,

For God is my high tower — Rhm

O my strength, to thee I turn in the night-watches:

for thou, O God, art my strong

tower — NEB

O my Strength, I will sing praises to thee;

for thou, O God, art my fortress

— RSV

O God my Strength! I will sing your  
praise, for you are my place of  
safety — Tay

**10. The God of my mercy shall prevent  
me:**

My God, my mercy, will go before  
me — Sprl

My compassionate God will precede  
me — Har

My gracious God will go before me  
— AAT

My God of lovingkindness will come  
to meet me — Rhm

My God in lovingkindness meeteth me  
— DeW

My God in his steadfast love will meet  
me — RSV

My God, in his true love, shall be my  
champion — NEB

**God shall let me see my desire upon  
mine enemies.**

God giveth me joy over my foes —  
DeW

my God will let me look in triumph  
on my enemies — RSV

God will let me gloat over my enemies  
— Har

with God's help, I shall gloat over my  
watchful foes — NEB

**11. Slay them not, lest my people forget:**

Don't kill them — for my people soon

forget such lessons — Tay

Put them not to death, for so my  
people will keep the memory of them  
— Bas

O God, slay them, lest they beguile my  
people — NAB

Pity them not, lest my people forget  
— Mof

**scatter them by thy power; and bring  
them down, O Lord our shield.**

Make them reel by thy might, and  
bring them down,

Our shield, O Lord! — ABPS

rout them, ruin them, by thy might,

O Lord who art shielding me — Mof

make them totter by thy power, and  
bring them down,

O Lord, our shield! — RSV

**12. For the sin of their mouth and the  
words of their lips let them even be  
taken in their pride: and for cursing  
and lying which they speak.**

**13. Consume them in wrath, consume  
them, that they may not be: and let**

**them know that God ruleth in Jacob  
unto the ends of the earth.**

For the sin of their mouth, for the  
words of their lips,

Let them be ensnared in their pride;  
For their cursing, and the lies which  
they speak.

Consume them in wrath;

Consume them that they be no more;

And teach them that God who  
ruleth in Jacob,

Ruleth to the bounds of the earth  
— DeW

Let them be trapped

by their sinful speech and their  
utterances:

by their proud curses, and the lies  
which they tell.

Devour them in anger; ruin them  
that they may exist no longer.

Then it will be realized to the ends  
of the earth

that God rules over Jacob — Har

For the sin of their mouths, the words  
of their lips,

let them be trapped in their pride.

For the cursing and lies which they  
utter,

consume them in wrath.

consume them till they are no more,  
that men may know that God rules

over Jacob

to the ends of the earth — RSV

**Selah.**

Selah [pause, and calmly think of that]'

— Amp

**14. And at evening let them return; and  
let them make a noise like a dog, and  
go round about the city.<sup>18</sup>**

When they return at evening,

They will snarl like dogs.

And go the rounds of the city —  
DeW

Each evening they return, they snarl  
like dogs

and howl about the city — NAB

Each evening they come back,

howling like dogs

and prowling about the city — RSV

At night they return, whining like dogs,  
and slink about the city — Har

Back they come at nightfall,

snarling like curs.

prowling through the town — Jerus

**15. Let them wander up and down for**

<sup>18</sup>Compare verse 6.



**meat, and grudge if they be not satisfied.**

They roam about for food,  
and growl if they do not get their  
fill — RSV

**16. But I will sing of thy power;**

But as for me, I will sing of thy might  
— ABPS

**yea, I will sing aloud of thy mercy in the morning:**

And will sing aloud of thy lovingkind-  
ness in the morning — ABPS

I will sing aloud of thy steadfast love  
in the morning — RSV

**for thou hast been my defence and  
refuge in the day of my trouble.**

For thou hast been to me a fortress  
and a refuge in the day of my  
distress — RSV

you have always been my citadel,

a shelter when I am in trouble —  
Jerus

for thou hast been my strong tower  
and a sure retreat in days of trouble  
— NEB

**17. Unto thee, O my strength, will I sing:**

O my Strength unto thee will I make  
melody — Rhm

Unto Thee, O my strength! I strike the  
harp — DeW

**for God is my defence, and the God of  
my mercy.**

for thou, O God, art my fortress,  
the God who shows me steadfast  
love — RSV

For God who is my tower, is God who  
loveth me — DeW

For God is my high tower, the God of  
my mercy — ASV

for you, O God, are my stronghold,  
my gracious God! — NAB

PSALM 60

**To the chief Musician upon Shushan-eduth,  
Michtam of David, to teach; when he strove  
with Aram-naharaim and with Aram-zobah,  
when Joab returned, and smote of Edom in  
the valley of salt twelve thousand.**

To the Chief Musician; set to the tune of The  
Lily of Testimony. A poem intended by David  
to record memorable thoughts; to teach; when  
he had striven with the Arameans of Meso-  
potamia and the Arameans of Zobah, and  
Joab returned and smote twelve thousand  
Edomites in the Valley of Salt — Amp

**1. O God, thou hast cast us off, thou  
hast scattered us, thou hast been dis-  
pleased; O turn thyself to us again.**

O God, thou hast cast us off, thou  
hast broken us down; thou hast been  
angry; O restore us again — RV

O God, thou hast rejected us, broken  
our defenses;

thou hast been angry; oh, restore us  
— RSV

Thou hast discarded us,  
crushed us in anger, O God;  
restore us to power — Mof

**2. Thou hast made the earth to tremble;  
thou hast broken it; heal the breaches  
thereof; for it shaketh.**

Thou hast convulsed the land, Thou  
hast riven it asunder;

Rebuild the breaches thereof, for it  
falleth into ruin — DeW

Thou hast made the land to quake,  
thou hast rent it open;

repair its breaches, for it totters —  
RSV

Thou hast made the earth quake, thou  
hast rent it;

Heal its wounds; for it staggers —  
AAT

**3. Thou hast shewed thy people hard  
things:**

Thou hast afflicted Thy people with  
hardship — DeW

Heavy the burden thou didst lay on  
us — Knox

**thou hast made us to drink the wine of  
astonishment.**

thou hast given us a drink of deadly  
wine — PHV

Thou hast let them drink the wine of  
confusion — Rhm

Thou hast made us to drink the wine  
of staggering — ASV

you have given us stupefying wine  
— NAB

thou hast given us wine to drink that  
made us reel — RSV

such a draught thou didst brew for us  
as made our senses reel — Knox

**4. Thou hast given a banner to them  
that fear thee, that it may be displayed  
because of the truth.**

Thou hast set up a banner for those  
who fear thee,

to rally to it from the bow — RSV

You have set up a standard for those  
 who fear You,  
 which they can rally around when  
 hostile arms approach — Har  
 But thou hast given a warning to those  
 who fear thee,  
 to make their escape before the  
 sentence falls — NEB

**Selah.**

**5. That thy beloved may be delivered;  
 save with thy right hand, and hear me.**

That thy beloved may be delivered,  
 give victory by thy right hand and  
 answer us! — RSV

To bring rescue to those you love,  
 save with your right hand and  
 answer us! — Jerus

To the rescue of thy dear folk!  
 Save by thy right hand, answer our  
 entreaty — Mof

**6. God hath spoken in his holiness;**

God gave his sacred promise: — Mof  
 God has spoken in his sanctuary: — RSV

**I will rejoice, I will divide Shechem,  
 and mete out the valley of Succoth.**  
 that I shall triumph!

That Sechem shall become my por-  
 tion;

And the Valley of Succoth shall be  
 measured out to me — Sprl

Therefore I will exult!

I will portion out Shechem,  
 And will measure the valley of  
 Succoth — DeW

“With exultation I will divide up  
 Shechem

and portion out the Vale of Succoth  
 — RSV

“I will divide Shechem in triumph,  
 and apportion the valley of Succoth  
 — Har

**7. Gilead is mine, and Manasseh is mine;  
 Ephraim also is the strength of mine  
 head; Judah is my lawgiver;**

Mine is Gilead, and mine is Manasseh;  
 And Ephraim is the defence of my  
 head;

As for Judah, he is my royal staff —  
 DeW

Gilead is mine; Manasseh is mine;

Ephraim is my helmet;

Judah is my scepter — RSV

Gilead is Mine, and Manasseh also,  
 Ephraim is My principal stronghold;  
 Judah is My emblem of authority  
 — Har

**8. Moab is my washpot; over Edom will**

**I cast out my shoe: Philistia, triumph  
 thou because of me.**

Moab is my wash-bowl

Upon Edom will I throw my shoe.  
 Over Philistia! raise a shout of tri-  
 umph — Rhm

Moab is my washpot; over Edom I  
 extend my sway;

Concerning me, O Philistia, cry  
 aloud! — DeW

Moab is my washbasin;  
 upon Edom I cast my shoe;  
 over Philistia I shout in triumph”  
 — RSV

Moab is My washpot [reduced to vilest  
 servitude]; upon Edom I cast My  
 shoe in triumph; over Philistia I  
 raise the shout of victory — Amp

**9. Who will bring me into the strong  
 city? who will lead me into Edom?**

Who will conduct me to a fortified  
 city?

Who will lead me as far as Edom!  
 — Rhm

Who will bring me [David] into the  
 strong city [of Petra]? Who will  
 lead me into Edom — Amp

**10. Wilt not thou, O God, which hadst  
 cast us off? and thou, O God, which  
 didst not go out with our armies?**

Is it not thou O God? — thou hast  
 rejected us!

And wilt thou not go forth O God  
 with our hosts — Rhm

Hast thou not rejected us, O God?

Thou dost not go forth, O God, with  
 our armies. — RSV

Have not you, O God, rejected us,  
 so that you go not forth, O God,  
 with our armies — NAB

God will! He who cast us off! He who  
 abandoned us to our foes! — Tay

Ah! Thou, O God, hast not rejected us!  
 For hast not Thou, O God, marched  
 along with our hosts? — Sprl

**11. Give us help from trouble: for vain  
 is the help of man.**

Oh give us help against the adversary!  
 For futile is the help of man — Sprl

Grant us help out of distress.

For vain is the deliverance of man  
 — Rhm

Give us aid against the foe.

for worthless is the help of men —  
 NAB

Help us in this hour of crisis.

the help that man can give is worthless — Jerus  
 Grant us help against the enemy,  
 for deliverance by man is a vain hope  
 — NEB

## 12. Through God we shall do valiantly:

Through God will we do great acts —  
 PBV  
 Through God we can exert power —  
 Sept  
 In God we do mightily — YLT

## PSALM 61

To the chief Musician upon Neginah, a Psalm  
 of David.

To the Chief Musician. Upon a Stringed Instrument. David's — Rhm

### 1. Hear my cry, O God;

Hear O God my loud cry — Rhm  
 God, hear my cry for help — Jerus  
**attend unto my prayer.**  
 listen to my prayer — RSV

### 2. From the end of the earth will I cry unto thee, when my heart is overwhelmed:

From the ends of the earth will I call  
 upon thee, when my heart is in  
 heaviness — PBV  
 from the end of the earth I call to thee,  
 when my heart is faint — RSV  
 I will call to You from the borders of  
 the earth  
 in my weariness of spirit — Har  
 From the end of the earth I call to you,  
 with sinking heart — Jerus

### lead me to the rock that is higher than I.

O set me up upon the rock that is  
 higher than I — PBV  
 Lead me to the rock that is high above  
 me — DeW

Be my guide:

set me up on a towering crag — Har

### 3. For thou hast been a shelter for me,

for thou hast been my hope — PBV  
 For thou hast been a refuge for me —  
 ABPS  
 For Thou hast become my refuge —  
 DeW

For You are my shelter — Har

### and a strong tower from the enemy.

A tower of strength, from before the  
 enemy — ABPS  
 A Tower of Strength from the face of  
 the foe — Rhm

Through God we shall perform brave  
 deeds — Har

Only through God can we fight victo-  
 riously — Knox

With God among us we shall fight like  
 heroes — Jerus

### for he it is that shall tread down our enemies.

only he can trample our oppressors in  
 the dust — Knox

He Himself will trample down our  
 enemies — Har

A tower of strength, away from the foe  
 — DeW

a strong fortress against the enemy —  
 Har

a tower for refuge from the enemy —  
 NEB

### 4. I will abide in thy tabernacle for ever:

I would be a guest in thy tent to the  
 ages — Rhm

Let me abide in Thy Tent for eternities  
 — DeW

Oh, that I might lodge in your tent  
 forever — NAB

**I will trust in the covert of thy wings.**  
 and my trust shall be under the cover-  
 ing of thy wings — PBV

I would seek refuge in the concealment  
 of thy wings — Rhm

Let me hide under cover of Thy wings  
 — DeW

oh to be sheltered underneath thy  
 wings! — Mof

let me find security within Your pro-  
 tecting power — Har

**Selah.**  
 Selah [pause, and calmly think of that]!

— Amp

### 5. For thou, O God, hast heard my vows:

For You, my God, have heard my  
 solemn promises — Har

### thou hast given me the heritage of those that fear thy name.

Thou hast granted a possession unto  
 them who revere thy Name — Rhm

Thou hast granted the wish of those  
 who fear thy name — AAT

You have restored the prosperity of  
 those who revere Your name — Har

### 6. Thou wilt prolong the king's life:

Thou wilt add days to the days of the  
 king — ABPS

Prolong the life of the king — RSV

Let the king live on and on — **Jerus  
and his years as many generations.**  
His years shall be as many generations  
— ASV  
may his years endure to all generations!  
— RSV  
while generations come and go, may  
his life still last — Knox

**7. He shall abide before God for ever:**

May he be enthroned for ever before  
God — RSV

**O prepare mercy and truth, which may  
preserve him.**

O prepare thy loving mercy and faith-  
fulness, that they may preserve him  
— PBV

Appoint that lovingkindness and faith-  
fulness may watch over him! — Rhm  
Cause that mercy and faithfulness  
preserve him — ABPS  
bid steadfast love and faithfulness  
watch over him! — RSV

**8. So will I sing praise unto thy name  
for ever, that I may daily perform my  
vows.**

Thus will I harp to Thy Name for ever,  
While daily performing my vows —  
DeW

So I will sing praise to Your name  
continually,  
and discharge my vows daily — Har

PSALM 62

**To the chief Musician, to Jeduthun, A Psalm  
of David.**

For the Chief Musician; according to Jedu-  
thun. . . . — Ber  
From the Choirmaster's collection. To Jedu-  
thun's tune. A song of David — Mof

**1. Truly my soul waiteth upon God:**

My soul waiteth in silence for God  
only — ASV

To God alone is my spirit resigned —  
AAT

To God alone I commit myself silently  
— Har

Truly my soul looks in stillness to God  
— Ber

Only in God is my soul quieted — ABPS  
Only in God is my soul at rest — NAB

In God alone there is rest for my soul  
— Jerus

Leave it all quietly to God, my soul —  
Mof

**from him cometh my salvation.**

my rescue comes from him alone —  
Mof

From him is my deliverance — AAT  
From him comes my safety — Jerus

**2. He only is my rock and my salvation;  
he is my defence; I shall not be greatly  
moved.**

He only is my sure foundation and my  
help:

He is my refuge,

I shall not be dispossessed — Har

He alone is my rock and my health,  
my fortress; I shall not be greatly  
shaken — Ber

In truth he is my rock of deliverance,  
my tower of strength, so that I stand  
unshaken — NEB

rock, rescue, refuge, he is all to me,  
never shall I be overthrown — Mof  
with him alone for my rock, my safety,  
my fortress, I can never fall — Jerus

**3. How long will ye imagine mischief  
against a man? ye shall be slain all of  
you: as a bowing wall shall ye be, and  
as a tottering fence.**

How long will ye shout at a man?

Ye shall be crushed all of you. —  
Like a wall that bulgeth. — a fence  
pushed in! — Rhm

How long will ye set upon a man.

That ye may slay him, all of you.  
Like a leaning wall, like a tottering  
fence? — ASV

How long will you people continue to  
assail a person,

striking him down as though he  
were a leaning fence.

or a tottering wall — Har

**4. They only consult to cast him down  
from his excellency:**

They only consult to thrust him down  
from his dignity — ASV

To thrust him forth from his dignity is  
their only thought — DeW

They plot with the sole intention  
of removing him from his eminent  
position — Har

**they delight in lies:**

They take pleasure in falsehood —  
RSV

**they bless with their mouth, but they  
curse inwardly.**

they give good words with their mouth,  
but curse with their heart — PBV

**Selah.**

Selah [pause, and calmly think of that]!

— Amp

**5. My soul, wait thou only upon God;**

My soul, wait thou in silence for God only — ASV

Leave it all quietly to God, my soul — Mof

For God alone my soul waits in silence — RSV

To God alone I commit myself silently — Har

**for my expectation is from him.**

for my hope is in him — PBV

For from him comes my hope — NAB

**6. He only is my rock and my salvation: he is my defence; I shall not be moved.<sup>19</sup>**

**7. In God is my salvation and my glory:**

In God have I safety and glory — DeW

On God rests my deliverance and my honor — RSV

Upon God [depend] my salvation and mine honour — Rhm

**the rock of my strength, and my refuge, is in God.**

my mighty rock, my refuge is God — RSV

my God is my shelter.

my powerful defense — Har

**8. Trust in him at all times; ye people, pour out your heart before him:**

Always rely on him, my followers.

pour out your prayers to him — Mof

Trust Him continually, all you nations: disclose the depths of your minds to Him — Har

O my people, trust him all the time. Pour out your longings before him — Tay

**God is a refuge for us.**

for God is our hope — PBV

God is a shelter for us — Sprl

for he can help! — Tay

Selah.

**9. Surely men of low degree are vanity, and men of high degree are a lie:**

Men of low estate are but a breath,

men of high estate are a delusion — RSV

Ordinary men are only a puff of wind, important men delusion — Jerus

In very truth men are a puff of wind, all men are faithless — NEB

Humanity as such is worthless:

the offspring of man is unreliable — Har

**to be laid in the balance, they are**

**altogether lighter than vanity.**

In the balances they go up;

They are alike lighter than breath!

— DeW

put them in the balance and they can only rise,

all of them lighter than wind — NEB

weigh them, they prove to be lighter and slighter than a breath of air — Mof

put both in the scales and up they go, lighter than a puff of wind — Jerus

**10. Trust not in oppression, and become not vain in robbery:**

Put no confidence in extortion,

set no vain hopes on robbery — RSV

Rely not on extortion,

pride not yourselves on robbery — Mof

Have no faith in rewards of evil-doing, or in profits wrongly made — Bas

Put no trust in extortion,

do not be proud of stolen goods — NEB

**if riches increase, set not your heart upon them.**

though riches may increase, keep your heart detached — Jerus

**11. God hath spoken once; twice have I heard this; that power belongeth unto God.**

There is one thing God has said;

ay, twice have I heard him say it:

that power belongs to God — Mof

Not once, but twice I have heard God's voice of warning: all power is God's — Knox

One thing God has spoken, two things have I learnt: 'Power belongs to God' — NEB

**12. Also unto thee, O Lord, belongeth mercy:**

and that to thee, O Lord, belongs steadfast love — RSV

and that merciful favor is part of Your nature — Har

And that in Thee, O God! there is lovingkindness — DeW

and 'True love, O Lord, is thine' — NEB

**for thou renderest to every man according to his work.**

For thou dost requite a man according to his work — RSV

for You repay a person according to his doings — Har

<sup>19</sup>Compare verse 2.

## PSALM 63

**A Psalm of David, when he was in the wilderness of Judah.**

**1. O God, thou art my God; early will I seek thee:**

... earnestly will I seek thee — ASV

... I yearn for thee — Mof

God, you are my God:

I am searching for You — Har

**my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;**

my soul thirsts for thee;

my flesh faints for thee,

as in a dry and weary land where no water is — RSV

for you my flesh pines and my soul thirsts

like the earth, parched, lifeless and without water — NAB

**I long for You earnestly,**

with my whole being I yearn for You, as in a parched and arid land, where there is no water — Har

with a heart that thirsts for thee and a body wasted with longing for thee

like a dry and thirsty land that has no water — NEB

**2. To see thy power and thy glory, so as I have seen thee in the sanctuary.**

Thus have I looked for thee in the sanctuary, that I might behold thy power and glory — PBV

Thus have I gazed toward you in the sanctuary

to see your power and your glory — NAB

I long to gaze on you in the Sanctuary, and to see your power and glory — Jerus

So longing, I come before thee in the sanctuary

to look upon thy power and glory — NEB

How I wish I could go into your sanctuary to see your strength and glory — Tay

**3. Because thy lovingkindness is better than life, my lips shall praise thee.**

Surely Thy loving-kindness is preferable to life!

My lips would adore Thee! — Sprl

For your kindness is a greater good than life;

my lips shall glorify you — NAB

because Your merciful love is preferable to life itself.

I will praise You — Har

**4. Thus will I bless thee while I live: I will lift up my hands in thy name.**

So I will bless thee as long as I live:

I will lift up my hands and call on thy name — RSV

... lifting my hands in prayer to thee — Mof

**5. My soul shall be satisfied as with marrow and fatness;**

As with fatness and richness shall my soul be satisfied — Rhm

As with the riches of a banquet shall my soul be satisfied — NAB

I am satisfied as with a rich and sumptuous feast — NEB

My longing will be satisfied as with succulent fat meat — Har

My whole being shall be satisfied as with marrow and fatness — Amp

**and my mouth shall praise thee with joyful lips:**

And with joyfully shouting lips shall my mouth utter praise — Rhm

**6. When I remember thee upon my bed, and meditate on thee in the night watches.**

when I think of thee upon my bed,

and meditate on thee in the watches of the night — RSV

when I remember You in my bed,

and commune with You throughout the night — Har

I will remember you upon my couch,

and through the night-watches I will meditate on you — NAB

**7. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.**

For thou hast become a help unto me, —

And in the shadow of thy wings will I shout for joy — Rhm

For since Thou hast become my helper,

Overshadowed by Thy wings, I sing for joy — DeW

For You have been of assistance to me,

and under Your mighty protection I shout for joy — Har

That you are my help,

and in the shadow of your wings I shout for joy — NAB

**8. My soul followeth hard after thee: thy**

**right hand upholdeth me.**

My soul hangeth upon thee; thy right  
hand hath upholden me — PBV

My soul cleaveth close in following  
Thee.

Held fast by Thine own right hand  
— DeW

I have clung close to thee;

Thy right hand has sustained me —

AAT

I have clung fast to You;

You have supported me by Your  
great power — Har

**9. But those that seek my soul, to destroy  
it, shall go into the lower parts of  
the earth.**

But those who seek to destroy my life  
shall go down into the depths of the  
earth — RSV

But they shall be destroyed who seek  
my life.

they shall go into the depths of the  
earth — NAB

But they, to their ruin, seek after my  
life;

They go down into the depths of the  
earth — DeW

**10. They shall fall by the sword: they shall  
be a portion for foxes.**

Let them fall upon the edge of the  
sword, that they may be a portion  
for foxes — PBV

They shall be given over to the power  
of the sword;

They shall become a prey for jackals  
— DeW

They are doomed to die by the sword,  
to become the food of jackals — Tay

**11. But the king shall rejoice in God; every  
one that sweareth by him shall glory:**

all who swear allegiance to Him will  
praise Him — Har

All who swear by Him shall triumph  
— Sprl

**but the mouth of them that speak lies  
shall be stopped.**

for the mouths of liars will be stopped  
— RSV

silence shall fall on the lips that mut-  
tered treason — Knox

## PSALM 64

To the chief Musician, A Psalm of David.

**1. Hear my voice, O God, in my prayer:**

Hear, O God, my voice, in my medi-  
tation — YLT

Hear, O God, my voice in my com-  
plaint — ABPS

Hear my voice, O God! in my lamen-  
tation — DeW

God, hear me as I make my plea —  
Jerus

**preserve my life from fear of the  
enemy.**

From dread peril by the foe wilt thou  
guard my life — Rhm

keep me safe from the threats of the  
enemy — NEB

**2. Hide me from the secret counsel of the  
wicked;**

Wilt thou hide me

From the conclave of evil-doers —  
Rhm

Conceal me from the secret plots of  
the wicked — Sprl

**from the insurrection of the workers  
of iniquity:**

From the tumultuous throng of work-  
ers of iniquity — ABPS

From the crowd of the iniquitous —  
DeW

from the scheming of evildoers — RSV

**3. Who whet their tongue like a sword,  
and bend their bows to shoot their  
arrows, even bitter words:**

Who have whet their tongue like a  
sword,

And have aimed their arrows, even  
bitter words — ASV

who whet their tongues like swords,  
who aim bitter words like arrows —  
RSV

**4. That they may shoot in secret at the  
perfect:**

shooting from ambush at the blameless  
— RSV

to shoot from ambush at the innocent  
— Har

**suddenly do they shoot at him, and  
fear not.**

shooting at him suddenly and without  
fear — RSV

They let fly boldly without warning —  
Har

**5. They encourage themselves in an evil  
matter:**

They encourage themselves in an evil  
purpose — ASV

- They hold fast to their evil purpose —  
RSV  
They confirm themselves in an evil  
purpose — DeW  
They confirm their intent by an evil  
plan — Har  
**they commune of laying snares privily;**  
They talk of laying snares secretly —  
RSV  
they discuss the setting of traps in  
secret — Har  
**they say, Who shall see them?**  
thinking, "Who can see us?" — RSV  
saying, "Who will notice them?" —  
Har  
'Who is going to see us?' they say —  
Jerus
- 6. They search out iniquities; they accom-**  
**plish a diligent search; both the inward**  
**thought of every one of them, and the**  
**heart, is deep.**  
"Who can search out our crimes?  
We have thought out a cunningly  
conceived plot."  
For the inward mind and heart of a  
man are deep! — RSV  
They go over the plot thoroughly:  
"We have discovered a cleverly de-  
vised scheme."  
for the human heart and mind is  
indeed cunning — Har  
Who? He who probes the inmost mind  
and the depths of the heart — Jerus
- 7. But God shall shoot at them with an**  
**arrow; suddenly shall they be wounded.**  
God will shoot them with his own arrow,  
wound them without warning —  
Jerus
- 8. So they shall make their own tongue to**  
**fall upon themselves; all that see them**  
**shall flee away.**

Yea, their own tongues shall make  
them fall; insomuch that whoso seeth  
them shall laugh them to scorn —  
PBV  
Because of their tongue he will bring  
them to ruin;  
all who see them will wag their  
heads — RSV  
They will come to ruin through their  
malicious speech;  
all who behold them will shake their  
heads — Har  
he trips them up in their own plot,  
till all who see them recoil in horror  
— Mof

- 9. And all men shall fear, and shall**  
**declare the work of God;**  
And all men that see it shall say, This  
hath God done — PBV  
Then all men will fear;  
they will tell what God has wrought  
— RSV  
Everyone will then be awestruck,  
and proclaim what God has done —  
Har  
**for they shall wisely consider of his**  
**doing.**  
and ponder what he has done — RSV
- 10. The righteous shall be glad in the**  
**LORD, and shall trust in him;**  
The righteous shall be glad in Jehovah,  
and shall take refuge in him — ASV  
Let the righteous rejoice in the LORD,  
and take refuge in him! — RSV  
**and all the upright in heart shall glory,**  
and all they that are true of heart shall  
be glad — PBV  
right-minded men will all exult — Mof  
Let all the upright in heart glory! —  
RSV

## PSALM 65

To the chief Musician. A Psalm and Song of  
David.

- 1. Praise waiteth for thee, O God, in**  
**Sion:**  
Praise is due to thee,  
O God, in Zion — RSV  
**and unto thee shall the vow be per-**  
**formed.**
- 2. O thou that hearest prayer, unto thee**  
**shall all flesh come.**  
And to thee shall the vow be paid.  
Thou that hearest prayer,  
To thee shall all flesh come — ABPS

- and to thee shall vows be performed.  
O thou who hearest prayer!  
To thee shall all flesh come — RSV  
and vows will be discharged to You in  
Jerusalem.  
All mankind will approach You,  
because You listen to prayer — Har
- 3. Iniquities prevail against me: as for**  
**our transgressions, thou shalt purge**  
**them away.**  
Mine iniquities overpower me;  
But thou wilt cover our transgres-  
sions — DeW



Guilty deeds overwhelm me,  
yet You forgive our wrongdoing —  
Har

our sins are too heavy for us;  
only thou canst blot them out — NEB

**4. Blessed is the man whom thou choos-  
est, and caustest to approach unto thee,  
that he may dwell in thy courts:**

Blessed is he whom thou dost choose  
and bring near,

to dwell in thy courts! — RSV

Happy indeed is he whom You choose,  
and allow to reside in your dwelling  
— Har

**we shall be satisfied with the goodness  
of thy house, even of thy holy  
temple.**

We shall be satisfied with

The blessing of thy house,

The holiness of thy temple — Rhm

We shall be satisfied with the riches  
of thy house,

Thy holy temple — ABPS

May we be satisfied with the goodness  
of Thy house,

The holy place of Thy temple! — JPS

let us enjoy the blessing of thy house,  
thy holy temple — NEB

**5. By terrible things in righteousness wilt  
thou answer us, O God of our salvation;**

By dread deeds thou dost answer us  
with deliverance,

O God of our salvation — RSV

You will reply to us with wonderful  
deeds of vindication,

our delivering God — Har

Thou shalt show us wonderful things  
in thy righteousness, O God of our  
salvation — PBV

**who art the confidence of all the ends of  
the earth, and of them that are afar  
off upon the sea:**

thou that art the hope of all the ends  
of the earth, and of them that re-  
main in the broad sea — PBV

**6. Which by his strength setteth fast the  
mountains; being girded with power:**

who by thy strength hast established  
the mountains,

being girded with might — RSV

He who has set mountains in position  
by His might

is surrounded with power — Har

thou art girded with strength,

and by thy might dost fix the moun-  
tains in their place — NEB

What power girds thee about! In thy

strength the mountains stand firm  
— Knox

**7. Which stilleth the noise of the seas,  
the noise of their waves, and the tu-  
mult of the people.**

Who stilleth

The noise of the seas

The noise of their rolling waves, and

The tumult of races of men? — Rhm

You still the roaring of the seas,

the roaring of their waves and the  
tumult of the peoples — NAB

He soothes alike raging oceans with  
roaring waves,

and turbulent humanity — Har

thou dost calm the raging of the sea,  
raging sea-billows, ay, and the

turmoil of angry nations — Knox

He quiets the raging oceans and all  
the world's clamor — Tay

**8. They also that dwell in the uttermost  
parts are afraid at thy tokens:**

so that the inhabitants of distant lands  
become awed at Your portents —  
Har

so that those who dwell at earth's  
farthest bounds

are afraid at thy signs — RSV

And the dwellers at the earth's ends  
are in fear at your marvels — NAB

In the farthest corners of the earth  
the glorious acts of God shall startle  
everyone — Tay

**thou makest the outgoings of the  
morning and evening to rejoice.**

The goings forth of morning and eve-  
ning thou caustest to shout for joy  
— Rhm

the farthest east and west you make  
resound with joy — NAB

You can give occasion for rejoicing at  
dawn and sunset — Har

Thou makest the morning dawn and  
the evening sunset to shout for joy  
— Ber

**9. Thou visitest the earth, and waterest  
it: thou greatly enrichest it with the  
river of God, which is full of water:  
thou preparest them corn, when thou  
hast so provided for it.**

Thou visitest the earth and waterest  
it,

thou greatly enrichest it:

the river of God is full of water;

thou providest their grain,

for so thou hast prepared it — RSV

You have shown consideration for the land  
in watering it abundantly.  
You have enriched it greatly.  
You have prepared the sacred river,  
filling it with water for their grain.  
In this way You have made provision — Har

He waters the earth to make it fertile.  
The rivers of God will not run dry!  
He prepares the earth for his people  
and sends them rich harvests of grain — Tay

**10. Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof:**

You make the ploughed lands full of water; you make smooth the slopes — Bas

This is how you provide it:  
by drenching its furrows, by leveling its ridges — Jerus

**thou makest it soft with showers; thou blestest the springing thereof.**

by softening it with showers, by blessing the firstfruits — Jerus  
moistening it with showers,  
and blessing its young growth — Har  
you make the earth soft with showers,  
sending your blessings on its growth — Bas

**11. Thou crownest the year with thy goodness; and thy paths drop fatness.**

Thou crownest the year with Thy goodness,  
And Thy footsteps are dropping with riches — DeW

You have crowned the year with your bounty,  
and your paths overflow with a rich harvest — NAB

You crown the year with your bounty,  
abundance flows wherever you pass — Jerus

Thy bounty it is that crowns the year;  
where thy feet have passed, the stream of plenty flows — Knox  
The year is crowned with the good you give;  
life-giving rain is dropping from your footsteps — Bas

**12. They drop upon the pastures of the wilderness; and the little hills rejoice on every side.**

On the wilderness pastures they are dropping;  
And the hills are girdled with joy — DeW

The luxuriant pastures in the uncultivated country drip [with moisture].  
and the hills gird themselves with joy — Amp

The untilled meadows overflow with it,  
and rejoicing clothes the hills — NAB

**13. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.**

The pastures are decked with flocks of sheep.

And the valleys shall be arrayed with a mantle of corn:

They shall wave with delight; yea, they shall sing — Sprl

The pastures are clothed with flocks.  
And the valleys are robed with grain:  
They shout together, yea they sing — ABPS

the meadows clothe themselves with flocks,  
the valleys deck themselves with grain,  
they shout and sing together for joy — RSV

The pastures are filled with flocks of sheep, and the valleys are carpeted with grain. All the world shouts with joy, and sings — Tay

PSALM 66

**To the chief Musician, A Song or Psalm.**  
... A Melodious Song — Rhm

**1. Make a joyful noise unto God, all ye lands:**

Raise ye a joyous shout unto God, all the earth! — Sprl  
Send up a glad cry to God, all the earth — Bas

**2. Sing forth the honour of his name: make his praise glorious.**

Sing ye glory to His name!

Sing the glory of His praise! — Sprl  
Praise ye in song the glory of His Name.  
Celebrate the glory of his praise — Rhm

Strike the harp to His glorious Name;  
Give Him glory in a song of praise — DeW

sing the glory of his name;  
give to him glorious praise! — RSV

Sing of his glorious name! Tell the world how wonderful he is — Tay

**3. Say unto God, How terrible art thou in thy works!**

Say to God, How fearful are thy doings  
— ABPS

Say unto God: How tremendous is Thy work — JPS

Say to God, How greatly to be feared are your works — Bas

Cry out to God, What dread, Lord, thy acts inspire — Knox  
saying to God,

"How awesome are Your doings!" — Har

Say to God, How awesome and fearfully glorious are Your works— Amp  
**through the greatness of thy power shall thine enemies submit themselves unto thee.**

Through the abounding of thy power shall thy foes come cringing unto thee — Rhm

Through the greatness of Thy power shall Thine enemies dwindle away before Thee — JPS

Thy foes cower through the greatness of thy strength — NEB

**4. All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name.**

For all the world shall worship thee, sing of thee, and praise thy Name  
— PBV

Let all the earth worship and harp to Thee;

Let them make melody to Thy Name — DeW

All the earth shall bow themselves down to thee

And sing praises unto thee.

Shall praise in song thy name — Rhm

All men on earth fall prostrate in thy presence,

and sing to thee, sing psalms in honour of thy name — NEB

**Selah.**

Selah [pause, and calmly think of that]! — Amp

**5. Come and see the works of God: he is terrible in his doing toward the children of men.**

O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men  
— PBV

Come and see what God hath accomplished:

How fearful His deeds toward the sons of men! — DeW

Come and see the works of God, his tremendous deeds among men  
— NAB

Come and observe the works of God; he is awe-inspiring in His activity among men — Har

Come and see what marvels God has done, so much to be feared for his deeds among mankind — Jerus

Come, see the glorious things God has done. What marvelous miracles happen to his people! — Tay

**6. He turned the sea into dry land: they went through the flood on foot: there did we rejoice in him.**

He has changed the sea into dry land; through the river they passed on foot;

therefore let us rejoice in him — NAB

**7. He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves.**

In that power of his he reigns for ever, and has eyes for what the Gentiles do: let rebellious souls tame their pride — Knox

who rules for ever by his power:

his eyes keep watch on the nations, let no rebel raise his head! — Jerus

Because of his great power he rules forever. He watches every movement of the nations. O rebel lands, he will deflate your pride — Tay

**Selah.**

**8. O bless our God, ye people, and make the voice of his praise to be heard:**

You nations, bless our God and make his praise resound — Jerus

**9. Which holdeth our soul in life, and suffereth not our feet to be moved.**

He preserveth our lives among the living,

And suffereth not our feet to slip  
— Sprl

For He preserveth our soul in life,

And suffereth not our feet to stumble — DeW

He it is who hath kept my soul alive; and hath not given my feet to the briny deep — Sept

for He has sustained us in the world,  
and has not allowed our steps to  
falter — Har

**10. For thou, O God, hast proved us: thou  
hast tried us, as silver is tried.**

For Thou hast tested us, O God,  
Thou hast smelted us as silver is  
smelted — Sprl

For thou hast tested us, O God;  
Thou hast refined us as silver is  
refined — AAT

You have purified us with fire, O Lord,  
like silver in a crucible — Tay

**11. Thou broughtest us into the net; thou  
laidst affliction upon our loins.**

Thou broughtest us into the hunter's  
net;

Thou laidst heavy burdens upon our  
loins — DeW

you let us fall into the net,  
you laid heavy burdens on our  
backs — Jerus

You have made us enter prison,  
You put chains about our waists  
— Har

You let us be put in prison; chains  
were put on our legs — Bas

**12. Thou hast caused men to ride over  
our heads;**

You allowed men to be placed over  
us — Har

**we went through fire and through  
water; but thou broughtest us out  
into a wealthy place.**

we went through fire and through  
water;

yet thou has brought us forth to a  
spacious place — RSV

We went into fire and into water,  
But thou didst bring us forth into  
freedom — Rhm

we have passed through fire and water.  
But thou hast brought us to a place  
of rest — Sept

we went through fire and water,  
but you have led us out to refresh-  
ment — NAB

though we had to pass through fire  
and water,

yet thou hast granted us a rich  
relief,

setting us free in liberty — Mof

we endured torments of fire and water,  
yet You brought us out to abundant  
prosperity — Har

we went through fire and through  
water,

and Thou hast brought us to an  
overflowing abundance — Ber

**13. I will go into thy house with burnt  
offerings: I will pay thee my vows,**

**14. Which my lips have uttered, and my  
mouth hath spoken, when I was in  
trouble.**

Those which my lips have uttered.  
And my mouth hath spoken in my  
distress — DeW

**15. I will offer unto thee burnt sacrifices  
of fatlings, with the incense of rams;  
I will offer You burnt-offerings of  
fatlings**

with the fragrant smoke of rams  
— Har

**I will offer bullocks with goats.**  
I will make an offering of bulls and  
goats — RSV

**Selah.**

**16. Come and hear, all ye that fear God,  
Come, listen, all you who reverence  
God — Har**

Come, all ye worshippers of God —  
Mof

**and I will declare what he hath done  
for my soul.**

and I will tell what he has done for  
me — RSV

**17. I cried unto him with my mouth, and  
he was extolled with my tongue.**

To him I cried with my mouth;  
And praise is beneath my tongue  
— ABPS

I cried loudly to Him,  
and praised Him in my speech —  
Har

**18. If I regard iniquity in my heart, the  
Lord will not hear me:**

If I had cherished iniquity in my  
heart,  
the Lord would not have listened  
— RSV

If my heart had delighted in evil;  
The Lord would not hear me —  
DeW

Were I to cherish wickedness in my  
heart,

the Lord would not hear — NAB

Had I been thinking secretly of sin,  
the Lord would never have listened  
— Mof

Had I nursed evil in my mind,  
the Lord would not have listened  
— Har

**19. But verily God hath heard me; he**

**hath attended to the voice of my prayer.**

But God did hear.

and paid attention to my prayerful appeal — Har

- 20. Blessed be God, which hath not turned away my prayer, nor his mercy from me.**

Blessed be God,

Who hath not turned away my prayer

Nor his own lovingkindness from me — Rhm

May God be blessed,

for He did not reject my petition, and did not withdraw His loving mercy from me — Har

## PSALM 67

**To the chief Musician on Neglinoth, A Psalm or Song.**

To the Chief Musician, With stringed Instruments. A Melody, a Song — Rhm

- 1. God be merciful unto us, and bless us;**

May God be gracious to us and bless us — RSV

God be favourable to us and bless us — Rhm

**and cause his face to shine upon us;**

And let His presence shine upon us! — DeW

may He radiate His presence upon us — Har

may thy face smile on us — Mof

**Selah.**

Selah [pause, and calmly think of that]! — Amp

- 2. That thy way may be known upon earth, thy saving health among all nations.**

That thy way may be known throughout the earth,

Throughout all nations thy saving help! — Rhm

That thy way may be known in the earth,

Thy salvation among all the nations

— ABPS

that so thy purpose may be plain to men,

thy saving power to every nation

— Mof

that mortal men may know Your intentions,

and every nation recognize Your ability to save — Har

For then the earth will acknowledge your ways

and all the nations will know of your power to save — Jerus

- 3. Let the people praise thee, O God; let all the people praise thee.**

Let the nations praise you, O God,

let all the nations praise you! — Jerus

O God, may the whole world praise thee,

may all races praise thee — Mof

- 4. O let the nations be glad and sing for joy:**

Let the nations be glad and shout for joy — ABPS

Races of men will be glad and shout for joy — Rhm

The nations will rejoice and be jubilant — Har

**for thou shalt judge the people righteously, and govern the nations upon earth.**

Because thou wilt judge peoples with equity,

And races of men throughout the earth thou wilt lead — Rhm

For thou wilt judge the peoples righteously,

And the nations in the earth, thou wilt guide them — ABPS

because You judge mankind equitably, and guide the races of the earth — Har

**Selah.**

- 5. Let the people praise thee, O God; let all the people praise thee.<sup>20</sup>**

- 6. Then shall the earth yield her increase;**

Earth will have given her increase — Rhm

The land has yielded her harvest — Mof

The soil has given its harvest — Jerus  
**and God, even our own God, shall bless us.**

God, our God, has blessed us — RSV

- 7. God shall bless us; and all the ends of the earth shall fear him.**

May God bless us;

<sup>20</sup>See verse 3.

And let all the ends of the earth  
fear Him — JPS  
bless us, O God, bless us,  
till men revere thee to the world's  
far end — Mof  
God grant us his blessing,  
that all the ends of the earth may  
fear him — NEB

God has blessed us;  
let all the ends of the earth fear  
him! — RSV

God has bestowed His blessing upon  
us;  
let every corner of the earth revere  
Him — Har

PSALM 68

**To the chief Musician. A Psalm or Song of David.**

**1. Let God arise, let his enemies be scattered:**

God ariseth. His enemies scatter —  
DeW

When God arises,

His enemies are dispersed — Har  
**let them also that hate him flee before him.**

Those that hate Him flee before Him  
— DeW

and those who hate Him flee from  
His presence — Har

**2. As smoke is driven away, so drive them away:**

As smoke is driven about

Let them be driven about — Rhm  
As smoke is driven away,

Thou drivest them away — DeW  
**as wax melteth before the fire, so let the wicked perish at the presence of God.**

As wax is melted before a fire

Let the lawless perish before God  
— Rhm

As wax melteth before the fire,

The wicked perish before God —  
DeW

**3. But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.**

But let the righteous be glad, and  
rejoice before God: let them also  
be merry and joyful — PBV

But let the righteous be joyful;

let them exult before God;  
let them be jubilant with joy! —  
RSV

But let them who are righteous re-  
joice — let them shout for joy at  
the presence of God — let them be  
transported with gladness — Sept  
But the virtuous will be happy;  
they will be joyful in the Divine  
presence.

and radiant with contentment —  
Har

But the righteous are glad — they  
rejoice before God;

Yea, they exult in their gladness —  
DeW

**4. Sing unto God, sing praises to his name:**

Sing to Yahweh, play music to his  
name — Jerus

Sing ye to God

Make music of his Name — Rhm  
Sing ye to God! strike the harp to  
His Name! — DeW

Sing to God; celebrate his name in  
songs — Sept

Sing, then, in God's honour, praise  
his name with a psalm — Knox

**extol him that rideth upon the heavens  
by his name JAH, and rejoice be-  
fore him.**

magnify him that rideth upon the  
heavens: praise him in his Name,  
JAH, and rejoice before him — PBV

Lift up (a song) to him that rideth  
through the waste plains. —

Since Yah is his name exult ye  
before him — Rhm

lift up a song to him who rides upon  
the clouds;

his name is the LORD, exult before  
him! — RSV

give glory to Him who rides upon the  
storm clouds,

His name is Jehovah;

be joyful in His presence — Har

Make a highway for the rider through  
deserts!

I AM is His Name: oh, exult ye  
before Him — DeW

Cast up a highway for him that rideth  
through the deserts;

His name is Jehovah; and exult ye  
before him — ASV

build a road for the Rider of the  
Clouds,

rejoice in Yahweh, exult at his coming! — Jerus

**5. A father of the fatherless, and a judge of the widows, is God in his holy habitation.**

Father of the fatherless and protector of widows

is God in his holy habitation — RSV

He is a Father of the fatherless, and defendeth the cause of the widows; even God in his holy habitation — PBV

The Father of the orphan, and the Advocate of the widow,

Is God in His holy habitation — Sprl

Father of orphans, and Defender of widows,

Is God in His holy dwelling — DeW

Father of orphans, Protector of widows, such is the Lord in His holy abode — Har

**6. God setteth the solitary in families:**

God gives the desolate a home to dwell in — RSV

God brings the disconsolate back home — Har

God gives the lonely a permanent home — Jerus

God gives a home to the forsaken — NAB

This is the God who makes a home for the outcast — Knox

Those who are without friends, God puts in families — Bas

**he bringeth out those which are bound with chains:**

he leads out the prisoners to prosperity — RSV

He leads the imprisoned out to success — Har

He bringeth out the prisoners into abundance — DeW

**but the rebellious dwell in a dry land,** but letteth the runagates continue in scarceness — PBV

But the rebellious have made their habitation in a sunburnt land — Rhm

But rebels inhabit a parched land — ABPS

but rebels must live in the scorching desert — NEB

**7. O God, when thou wentest forth before thy people, when thou didst**

**march through the wilderness;**

God, when you set out at the head of your people, and marched across the desert — Jerus

When You went out, Lord, among Your people, when You tramped through the desert — Har

**Selah:**

Selah [pause, and calmly think of that]! — Amp

**8. The earth shook, the heavens also dropped at the presence of God:**

the earth quaked, the heavens poured down rain,

at the presence of God — RSV

The earth trembled;

Yea, the heavens dissolved in drops before God — DeW

the earth quaked, the skies rained torrents at the Divine presence — Har

the earth rocked, the heavens deluged at God's coming — Jerus

**even Sinai itself was moved at the presence of God, the God of Israel.**

yon Sinai quaked at the presence of God,

the God of Israel — RSV

even Mount Sinai trembled

at the sacred presence of the God of Israel — Har

**9. Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.**

Rain in abundance, O God, thou didst shed abroad;

thou didst restore thy heritage as it languished — RSV

A copious rain didst thou pour down, O God;

Thine exhausted and worn-out land thou didst re-establish — AAT

God, you rained a downpour of blessings,

when your heritage was faint and you gave it strength — Jerus

**10. Thy congregation hath dwelt therein:**

For therein Thy living ones were dwelling — DeW

thy flock found a dwelling in it — RSV

thy household were settled there — Mof

Your people inhabited it — Har

your family found a home — Jerus

**thou, O God, hast prepared of thy goodness for the poor.**

Thou dost provide in thy bounty for the humbled one — O God! — Rhm  
In Thy goodness, O God! Thou carest for the poor — DeW  
in thy goodness thou didst provide for the distressed — Sept  
You provided for the destitute in Your goodness, Lord — Har

**11. The Lord gave the word:**

The Lord gives the command — RSV  
**great was the company of those that published it.**

great is the host of those who bore the tidings: those who proclaimed it were a mighty company — Har  
The herald bands will be a mighty host — Rhm

The women that published the tidings are a great host — ASV  
women bear the glad tidings, a vast army: — NAB

The women at home cry out the happy news! — Tay

**12. Kings of armies did flee apace: and she that tarried at home divided the spoil.**

"The kings of the armies, they flee, they flee!"

The women at home divide the spoil — RSV

"The armies that came to destroy us have fled!" Now all the women of Israel are dividing the booty — Tay  
Routed the kings, routed their armies: they have left their spoils for housewives to carry away — Knox

**13. Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.**

though they stay among the sheepfolds —

the wings of a dove covered with silver,

its pinions with green gold — RSV  
never shone silver so bright on a dove's feathers, never gold so fair on a dove's wings: and you, all the while, resting quiet among the sheepfolds! — Knox

Though you rested among the sheepfolds,

the wings of the dove shone with silver,

and her pinions with a golden hue — NAB

Though you [the slackers] may lie among the sheepfolds [in slothful ease], yet for Israel the wings of a dove covered with silver, its pinions excessively green with gold [are trophies taken from the enemy] — Amp

See them sparkle with jewels of silver and gold, covered all over as wings cover doves! — Tay

**14. When the Almighty scattered kings in it, it was white as snow in Salmon.**

When the Almighty scattered kings therein.

It was snow-white on Salmon — ABPS

When the Almighty scattered kings there,

snow fell on Zalmon — RSV

When the kings were routed in the field,

'twas like snow falling on Mount Zalmon — Mof

God scattered their armies like snowflakes melting in the forests of Zalmon — Tay

**15. The hill of God is as the hill of Bashan; an high hill as the hill of Bashan.**

A mountain of God is the mountain of Bashan:

A high mountain is the mountain of Bashan — ASV

A mighty mountain is the mountain of Bashan.

A mountain of peaks is the mountain of Bashan! — Rhm

O mighty mountain, mountain of Bashan:

O many-peaked mountain, mountain of Bashan! — RSV

A mountain of God is the mountain of Bashan:

a mountain studded with peaks is the Bashan range — Ber

That peak of Bashan, a mountain of God?

Rather, a mountain of pride, that peak of Bashan! — Jerus

**16. Why leap ye, ye high hills? this is the hill which God desireth to dwell in; yea, the LORD will dwell in it for ever.**

Why look you with envy, O many-peaked mountain,



at the mount which God desired  
for his abode,  
yea, where the LORD will dwell for  
ever? — RSV

Peaks of pride, have you the right to  
look down on  
a mountain where God has chosen  
to live,  
where Yahweh is going to live for  
ever? — Jerus

Why do you look enviously, you  
many-crested hills,  
at the mountain which God has  
chosen for His dwelling?  
There the Lord will abide perpet-  
ually — Har

Why look you jealously, you rugged  
mountains,  
at the mountain God has chosen  
for his throne,  
where the LORD himself will dwell  
forever? — NAB

Why look you with grudging and  
envy, you many-peaked mountains,  
at the mountain [of the city called  
Zion] which God has desired for  
His dwellingplace? Yes, the Lord  
will dwell in it for ever — Amp

**17. The chariots of God are twenty thou-  
sand, even thousands of angels: the  
Lord is among them, as in Sinai, in  
the holy place.**

With mighty chariotry, twice ten  
thousand,  
thousands upon thousands,  
the Lord came from Sinai into the  
holy place — RSV

The chariots of God are myriad, thou-  
sands on thousands;  
the Lord advances from Sinai to  
the sanctuary — NAB

The chariots of God are myriads, even  
thousands upon thousands;  
The Lord is among them, as in  
Sinai, in holiness — JPS

**18. Thou hast ascended on high, thou hast  
led captivity captive: thou hast re-  
ceived gifts for men;**

Thou didst ascend the high mount,  
leading captives in thy train,  
and receiving gifts among men —  
RSV

You have emerged victorious,  
carrying off captives and receiving  
tribute from men — Har

Thou hast ascended on high

Thou hast led in procession a body  
of captives  
Thou hast received gifts consisting of  
men — Rhm

You have ascended on high, taken  
captives,  
received men as gifts — NAB

**yea, for the rebellious also, that the  
LORD God might dwell among them.**

Yea even the rebellious,

That Yah Elohim might settle down  
to rest — Rhm

Yea, with the rebellious there is a  
dwelling for Jehovah God! — DeW  
even among the rebellious, that the  
LORD God may dwell there — RSV

even from rebels,  
that the Lord might dwell there —  
Har

— even rebels; the LORD God enters  
his dwelling — NAB

**19. Blessed be the Lord, who daily loadeth  
us with benefits, even the God of our  
salvation.**

Blessed be the Lord, who daily beareth  
our burden, even the God who is our  
salvation — RV

Blessed be God, who daily beareth our  
burden,

The Mighty One who is our salva-  
tion! — DeW

Blessed be the Lord,  
who daily bears us up;

God is our salvation — RSV

May the Lord be blessed for sustaining  
us daily,

the God who is our deliverance —  
Har

Blessed be the LORD; day by day He  
carries us,

the God of our salvation — Ber

Blessed be the Lord day after day,  
the God who saves us and bears our  
burdens! — Jerus

What a glorious Lord! He who daily  
bears our burdens also gives us our  
salvation — Tay

Blessed be the Lord now and ever, the  
God who bears our burdens, and wins  
us the victory — Knox

**Selah.**

**20. He that is our God is the God of  
salvation;**

The God we have is a God of saving  
deeds — Rhm

Our God is a God of rescuing — Ber

Our God is a God of deliverance —  
Knox  
God is for us a God of victories — Mof  
God is to us a God for deliverances —  
ABPS

This God of ours is a God who saves  
— Jerus

**and unto GOD the Lord belong the  
issues from death.**

God is the Lord, by whom we escape  
death — PBV

Through Jehovah, our Lord, are the  
escapes from death — DeW

the LORD, my Lord, controls the pas-  
sageways of death — NAB

and to God, the Lord, belongs escape  
from death — RSV

to the Lord Yahweh belong the ways  
of escape from death — Jerus

**21. But God shall wound the head of his  
enemies, and the hairy scalp of such  
an one as goeth on still in his tres-  
passes.**

Yea God himself will smite through  
the head of his foes. —

The hairy crown of him that is  
marching on in his guilty deeds —  
Rhm

Surely God will crush the head of  
his enemies,

The hairy crown of him that goes  
on in his trespasses — ABPS

But God will shatter the heads of his  
enemies,

the hairy crown of him who walks  
in his guilty ways — RSV

God himself will smite the head of  
his enemies,

those proud sinners with their  
flowing locks — NEB

yes, God will shatter the head of his  
foes,

each long-haired sinner who defies  
him — Mof

but God will smash the heads of his  
enemies,

the hairy skull of the man who  
parades his guilt — Jerus

God will indeed crush the power of  
His enemies,

and the stubborn will of him who  
persists in guilty conduct — Har

God will surely crush the head of his  
foes,

The skull of Seir who goes on in  
his guilt — AAT

**22. The Lord said, I will bring again from**

**Bashan, I will bring my people again  
from the depths of the sea:**

The Lord said, From Bashan will I  
bring thee back.

I will bring thee back out of the  
depths of the sea — DeW

The Lord has promised, 'I will bring  
them back from Bashan.

I will bring them back from the  
bottom of the sea' — Jerus

The Lord said, I will bring back [your  
enemies] from Bashan. I will bring  
them back from the depths of the

[Red] Sea — Amp

**23. That thy foot may be dipped in the  
blood of thine enemies, and the tongue  
of thy dogs in the same.**

"that you may bathe your feet in  
blood.

that the tongues of your dogs may  
have their portion from the foe"

— RSV

"in order that your feet may wade  
in blood.

and the tongue of your dogs have  
a share of your enemies" — Har

**24. They have seen thy goings, O God;  
even the goings of my God, my King,  
in the sanctuary.**

Thy solemn processions are seen.  
O God,

the processions of my God, my  
King, into the sanctuary — RSV

Your triumphal processions have been  
seen:

the processions of my God and  
King in the holy place — Har

**25. The singers went before, the players  
on instruments followed after; among  
them were the damsels playing with  
timbrels.**

In front are the singers

Behind are the harpers.

In the midst of damsels playing  
on timbrels: — Rhm

the singers in front, the minstrels last,  
between them maidens playing

timbrels: — RSV

The singers precede, the musicians  
follow;

between them are maidens playing  
on tambourines: — Har

singers in front, musicians behind,  
between them girls with tambou-

rines, — Mof

**26. Bless ye God in the congregations,**

**even the Lord, from the fountain of Israel.**

singing. "Bless the Lord God in your choirs.

O Israel's offspring!" — Mof

"Bless God in the great congregation. the LORD, O you who are Israel's fountain!" — RSV

Bless God in your choirs,  
bless the Lord, you who spring from Israel! — Jerus

**27. There is little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali.**

There is Benjamin the Diminutive — ruling them

The princes of Judah — their throng,  
The princes of Zebulun.

The princes of Naphtali — Rhm

There is Benjamin, the least of them, in the lead.

the princes of Judah in their throng,  
the princes of Zebulun, the princes of Naphtali — RSV

In front the Benjamites, so few,  
the chiefs of Judah, a great company.

the chiefs of Zebulun and Naphtali! — Mof

There is little Benjamin in the lead [in the procession], the princes of Judah and their company, the princes of Zebulun, and the princes of Naphtali — Amp

The little tribe of Benjamin leads the way. The princes and elders of Judah, and the princes of Zebulun and Naphtali are right behind — Tay

**28. Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.**

Summon thy might, O God;

show thy strength, O God, thou who hast wrought for us — RSV

Muster Your resources, Lord:

display Your power, my God, since You have worked on our behalf — Har

**29. Because of thy temple at Jerusalem shall kings bring presents unto thee.**

**30. Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver:**

**scatter thou the people that delight in war.**

Rebuke the beasts that dwell among the reeds,

the herd of bulls with the calves of the peoples.

Trample under foot those who lust after tribute;

scatter the peoples who delight in war — RSV

Rebuke the wild beasts of the reeds.

The herds of strong cattle, with the steers of the nations,

That come crouching with bars of silver;

He hath scattered the nations that have pleasure in war — DeW

Rebuke the Beasts of the Reeds,

that herd of bulls, those calves, that people,

until, humbled, they bring gold and silver.

Scatter those warmongering pagans! — Jerus

Rebuke that beast which inhabits the papyrus reeds.

the conclave of princes which dominates the offspring of the people; trample down those who crave for tribute.

and rout the nations who delight in fighting — Har

Check that Brute of a Nile-power,

the bullocks and steers of pagans; trample down crafty policy,

rout all the races that rejoice in war — Mof

Rebuke the wild beasts dwelling among the reeds [in Egypt], the herd of bulls [the leaders], with the calves of the peoples: trample under foot those who lust for tribute money; scatter the peoples who delight in war — Amp

**31. Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.**

Coming on are the magnates from Egypt;

With gift-laden hands Ethiopia hasteth unto God — DeW

Let nobles come from Egypt:

let Ethiopia extend its hands to God — NAB

till even Egypt sends ambassadors, and Ethiopia hurries to submit to God — Mof

Let bronze be brought from Egypt;  
let Ethiopia hasten to stretch out  
her hands to God — RSV

Rich tribute will come from Egypt;  
Ethiopia will eagerly extend her  
hands to God — Har

Ambassadors will come from Egypt.  
Ethiopia will stretch out her hands  
to God — Jerus

**32. Sing unto God, ye kingdoms of the  
earth; O sing praises unto the Lord;  
Sing unto God, ye kingdoms of the  
earth;**

Make melody upon the harp to the  
Lord — DeW

**Selah:**

Selah [pause, and calmly think of  
that]! — Amp

**33. To him that rideth upon the heavens  
of heavens, which were of old;**

to him who rides in the heavens, the  
ancient heavens — RSV

To him who rides upon the most  
ancient heavens — AAT

to Him who soars in the ancient  
heavens — Har

**lo, he doth send out his voice, and  
that a mighty voice.**

Behold. He will send forth His voice  
in mighty sound — Sprl

Lo. He uttereth His voice — it is a  
voice of strength! — DeW

Listen to him shouting, to his thunder-  
ing — Jerus

See how He thunders out a crashing  
roar — Har

**34. Ascribe ye strength unto God: his  
excellency is over Israel, and his  
strength is in the clouds.**

Give glory to God.

majestic over Israel.

mighty in the skies — Har

Ascribe power to God.

whose majesty is over Israel.

and his power is in the skies — RSV

Ascribe all might to God, Israel's High  
God.

Israel's pride and might throned in  
the skies — NEB

**35. O God, thou art terrible out of thy  
holy places: the God of Israel is he  
that giveth strength and power unto  
his people.**

Terrible art thou, O God out of thy  
holy places.

Mighty One of Israel;

He that gives strength and peace  
to the people — ABPS

O God, wonderful art thou in thy  
holy places: even the God of Israel.

he will give strength and power  
unto his people — PBV

Awe-inspiring art Thou, O God, from  
Thy sanctuary;

the God of Israel.

who bestows strength and fulness  
of might to His people — Ber

Awesome in his sanctuary is God,  
the God of Israel:

he gives power and strength to his  
people — NAB

**Blessed be God.**

## PSALM 69

**To the chief Musician upon Shoshannim, A  
Psalm of David.**

To the Chief Musician, set to the tune of  
Lilies . . . — Amp

**1. Save me, O God; for the waters are  
come in unto my soul.**

Save me, O God!

For the waters have come up to  
my neck — RSV

Save me, O God,

for the waters are threatening my  
life — Mof

**2. I sink in deep mire, where there is  
no standing;**

I have sunk in a deep swamp

where there is no place to stand  
— Rhm

I am sunk down into deep mire, and

there is no support beneath — Sept

I am like one who sticks fast in deep  
mire, with no ground under his  
feet — Knox

**I am come into deep waters, where  
the floods overflow me.**

I am come into the depth of the sea,  
and a tempest hath overwhelmed  
me — Sept

I have come into deep water,

and the current is sweeping me  
away — Har

I have stepped into deep water

and the waves are washing over  
me — Jerus

**3. I am weary of my crying; my throat  
is dried:**

I am worn out from crying:

my throat is parched — Har  
I have cried until I am exhausted —  
Ber

**mine eyes fail while I wait for my  
God.**

Mine eyes have become dim, through  
waiting for my God — Rhm

my eyes are strained, looking for my  
God — Jerus

my eyes are swollen with weeping,  
waiting for my God to act — Tay

**4. They that hate me without a cause  
are more than the hairs of mine  
head:**

I have more men who hate me wan-  
tonly

than hairs upon my head — Mof

Countless as the hairs on my head  
are my wanton enemies — Knox

**they that would destroy me, being  
mine enemies wrongfully, are  
mighty:**

Firmer than my bones

Are they who are my foes for false  
cause — Rhm

mighty are those who would destroy  
me,

those who attack me with lies —  
RSV

Those who wish to destroy me are  
powerful;

they are my enemies wrongfully  
— Ber

**then I restored that which I took not  
away.**

they force me to repay  
what I never extorted — Mof

Should I restore that which I took  
not away? — JPS

Must I restore what I did not steal?  
— NAB

How can I make restitution for that  
which I did not steal? — Har

(They ask me to give back what I  
never took.) — Jerus

They demand that I be punished for  
what I didn't do — Tay

**5. O God, thou knowest my foolishness;  
and my sins are not hid from thee.**

O God, thou hast known my folly,  
And my wrong-doings from thee

have not been hid — Rhm

O God, thou knowest my rash doings,  
no fault of mine is hidden from

thy sight — Knox

O God, thou knowest my foolishness;

and my guilt is not hidden from  
thee — AAT

Thou knowest my blundering;

my guilt is evident to Thee — Ber

O God, you know so well how stupid  
I am, and you know all my sins

— Tay

**6. Let not them that wait on thee, O  
Lord GOD of hosts, be ashamed for  
my sake:**

Let not them that wait for thee be  
put to shame through me, O Lord

Jehovah of hosts — ASV

may naught befall me that would  
disconcert

those who wait for thee, O Lord  
God of hosts — Mof

Let not those who hope in thee be  
put to shame through me,

O Lord God of hosts — RSV

Lord God of armies,

do not let those who trust in You  
be discredited on my account —

Har

O Lord God of the armies of heaven,  
don't let me be a stumbling block

to those who trust in you — Tay

**let not those that seek thee be con-  
founded for my sake, O God of  
Israel.**

Let not those that seek thee be  
brought to dishonor through me,

O God of Israel — ASV

may naught befall me that would  
disappoint

thy worshippers, O God of Israel  
— Mof

**7. Because for thy sake I have borne  
reproach; shame hath covered my  
face.**

And why? for thy sake have I suffered  
reproof; shame hath covered my

face — PBV

But for Thy sake I bear reviling,

And disgrace covereth my face —  
DeW

'Tis for thy sake that I have suffered  
taunts,

had insults cover me with shame  
— Mof

For Your sake I have endured abuse;  
shame has spread over my face —

Har

Because I have been humiliated for  
Thy sake,

confusion has covered my face —  
Ber

**8. I am become a stranger unto my brethren, and an alien unto my mother's children.**

I have become estranged from my brethren;  
Yea, I am an alien to my mother's sons — DeW

I have become an outcast to my brothers.

a stranger to my mother's sons —  
NAB

**9. For the zeal of thine house hath eaten me up;**

Because zeal for Thine house hath consumed me — DeW

'Tis zeal for thy house that wears me away — Mof

Was it not jealousy for the honour of thy house that consumed me?  
— Knox

I am on fire with passion for your house — Bas

Enthusiasm for Your house has devoured me — Har

My zeal for God and his work burns hot within me — Tay

**and the reproaches of them that reproached thee are fallen upon me.**

The reviling of those that reviled Thee, hath fallen upon me — DeW

And the abuse of them that abuse thee has fallen on me — AAT

and taunts against thee fall on me — Mof

and the insults of those who insult thee have fallen on me — RSV

was it not uttered against thee, the reproach I bore? — Knox

And because I advocate your cause, your enemies insult me even as they insult you — Tay

**10. When I wept, and chastened my soul with fasting, that was to my reproach.**

I wept, and chastened myself with fasting, and that was turned to my reproof — PBV

When I have humbled my soul with fasting

Then hath it turned to my reproach — Rhm

When I bowed down my soul with fasting; it furnished occasion for reproaching me — Sept

When I fasted, and wept away my soul.

I brought upon me their sharp reproach — DeW

When I chastened my soul with fasting,

men jeered at me — Mof

My bitter weeping, and my going without food, were turned to my shame — Bas

What more could I do? I humbled myself before them by fasting; and that, too, was matter for finding fault — Knox

If I mortify myself with fasting, they make this a pretext for insulting me — Jerus

How they scoff and mock me when I mourn and fast before the Lord! — Tay

**11. I made sackcloth also my garment; and I became a proverb to them.**

I put on sackcloth also, and they jested upon me — PBV

When I made sackcloth my clothing, I became a byword unto them — ASV

When I put on sackcloth for my clothing,

I became a laughingstock to them — Ber

If I assume sackcloth as my clothing, I become a joke to them — AAT

When I put on the clothing of grief, they said evil of me — Bas

**12. They that sit in the gate speak against me;**

Those that sit in the market-places whisper of me — DeW

Idlers in the market-place taunt me — Knox

They who sit at the gate gossip about me — NAB

Those in positions of authority criticize me — Har

**and I was the song of the drunkards.**

and the drunkards make songs about me — RSV

and the drunkards make me the butt of their songs — NAB

**13. But as for me, my prayer is unto thee, O LORD, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.**

**14. Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.**

But as for me, my prayer is to thee, O Jehovah;

At a time of acceptance, O God in abundance of thy mercy.

Answer me in the faithfulness of thy salvation.

Rescue me out of the mire, and let me not sink;

Let me be rescued from them that hate me.

And from the depths of waters — ABPS

But I — O Jehovah! my prayer is unto Thee.

In a time of favour, O God! through Thine abundant lovingkindness:

Answer me in Thy faithful, saving power.

Snatch me out of the mire, and let me not sink;

Let me escape from my foes, and out of the deep waters — DeW

But as for me, I pray to thee;

in thy great generosity, O God, do thou accept me;

answer me with thy loyal aid, save me from sinking in the mud,

from the deep waters of hatred — Mof

But as for me, my prayer is to thee, O LORD.

At an acceptable time, O God, in the abundance of thy steadfast love answer me.

With thy faithful help rescue me from sinking in the mire;

let me be delivered from my enemies and from the deep waters — RSV

For my part, I am praying to You, Lord God;

answer me, my God, in Your abundant mercy,

when the time is ripe.

Rescue me from the swamp by Your saving truth.

so that I do not become submerged; let me be delivered from those who hate me,

and from the deep waters — Har

But I lift up this prayer to thee, O LORD:

accept me now in thy great love, answer me with thy sure deliverance, O God.

Rescue me from the mire, do not let me sink;

let me be rescued from the muddy depths — NEB

**15. Let not the waterflood overflow me, neither let the deep swallow me up,**

**and let not the pit shut her mouth upon me.**

Let not the flood of waters overwhelm me,

Nor the abyss swallow me up;

And let not the grave close upon me its mouth — DeW

let not the flood sweep over me, let not the depths drown me;

let not death close over me — Mof

Do not let the current sweep me away; do not allow the deep to engulf me,

nor the grave to close over me — Har

so that no flood may carry me away, no abyss swallow me up,

no deep close over me — NEB

**16. Hear me, O LORD; for thy loving-kindness is good:**

... for Thy grace is good — Ber

... for thy steadfast love is good — RSV

Answer me, Lord God, for Your mercy is gratifying — Har

Hear and answer me, O Lord; for Your loving-kindness is sweet and comforting — Amp

Answer me, O LORD, in the goodness of thy unfailing love — NEB

**turn unto me according to the multitude of thy tender mercies.**

According to the abounding of thy compassions turn thou towards me — Rhm

In Thine abundant mercies turn unto me — DeW

in thy vast pity turn to me — Mof

in your great tenderness turn to me — Jerus

turn towards me in thy great affection — NEB

**17. And hide not thy face from thy servant; for I am in trouble: hear me speedily.**

Hide not thy face from thy servant; for I am in distress, make haste to answer me — RSV

do not hide your face from your servant,

quick, I am in trouble, answer me — Jerus

**18. Draw nigh unto my soul, and redeem it:**

come to me, rescue my life — Mof

Fight for me and deliver me — AAT

Draw near in my distress, and grant deliverance — Knox

Come to me, and rescue me — Har

**deliver me because of mine enemies.**  
set me free because of my enemies! —

RSV

as an answer for my enemies, redeem  
me — NAB

free me from my foes — Ber  
ransom me, for I have many enemies

— NEB

**19. Thou hast known my reproach, and  
my shame, and my dishonour: mine  
adversaries are all before thee.**

Thou knowest my reviling, my shame,  
and my disgrace;

Mine adversaries are all before Thee  
— DeW

Thou knowest my abuse.

And my shame and disgrace:

All my foes are before thee — AAT

Thou knowest my reproach,

and my shame and my dishonor:  
my foes are all known to thee —

RSV

Thou knowest how I am taunted,  
shamed, dishonoured.

my foes are plain to thee — Mof

You are aware how I am affronted,  
disgraced and insulted;

my opponents are well-known to  
you — Har

**20. Reproach hath broken my heart; and  
I am full of heaviness:**

Reproach hath broken my heart and  
I am weak — Rhm

Their reviling hath broken my heart:

I am sick — DeW

Insults have broken my heart,

so that I am in despair — RSV

Abuse has broken my spirit, and I  
am ill — Har

Reproach has broken my heart and  
I feel depressed — Ber

**and I looked for some to take pity,  
but there was none;**

And I looked for pity, but there was  
none — ABPS

And I looked for some to show com-  
passion, but there was none — JPS

And I look for sympathy, but there  
is none — AAT

I had hoped for sympathy, but in  
vain — Jerus

**and for comforters, but I found none.**

**21. They gave me also gall for my meat;**

They gave me also gall for my food

— ASV

But they put in my food — poison!

— Rhm

They gave me poison for food — RSV  
**and in my thirst they gave me vinegar  
to drink.**

and gave me sour wine to drink when  
I was thirsty — Har

and bitter wine for my drink — Bas

**22. Let their table become a snare before  
them:**

Let their table before them become  
a snare — Rhm

May the table they spread be their  
own ruin — Mof

May their own tables cause their  
downfall — Har

May their own table prove a trap  
for them — Jerus

**and that which should have been for  
their welfare, let it become a trap.**

And when they are in peace, let it  
become a trap — ASV

When they are in security, let it be-  
come a trap — DeW

let their sacrificial feasts be a trap  
— RSV

let their feasts become a net to take  
them — Bas

and their thank-offerings become a  
trap — Har

and their plentiful supplies, a snare!  
— Jerus

and their sacred feasts lure them to  
their ruin — NEB

**23. Let their eyes be darkened, that they  
see not;**

Let their eyes become too dim to see  
— Rhm

may their eyes be blurred and blind  
— Mof

May their eyesight fail, so that they  
cannot see — Har

**and make their loins continually to  
shake.**

and bow down their neck continually  
— Sept

And let their loins tremble continually  
— DeW

may their thighs be all a-quiver! —  
Mof

make their bodies tremble incessantly  
— Har

strike their loins with chronic palsy!  
— Jerus

and make their backs continually to  
bend — Lam

and keep their backs always feeble —  
NAB

**24. Pour out thine indignation upon them,**



**and let thy wrathful anger take hold of them.**

Pour out thine indignation upon them,  
and let the fierceness of thine anger  
overtake them — RV

Pour out over them thine indignation.  
And let the glow of thine anger  
overtake them — Rhm

Pour out thy anger upon them, let  
them be overtaken by the tide of  
thy vengeance — Knox

Flood them with Your anger,  
and let Your violent fury engulf  
them — Har

Vent thine anger on them,  
may thy burning fury seize them  
— Mof

**25. Let their habitation be desolate; and let none dwell in their tents.**

Let their encampment become desolate.

In their tents be there none to dwell — Rhm

let their dwelling-place be deserted,  
let their tents for ever uninhabited — Knox

may their camp be reduced to ruin,  
and their tents left unoccupied — Jerus

**26. For they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded.**

For they persecute the one whom You have afflicted.

and increase the agony of those whom You have injured — Har

For they pursue and persecute him whom You have smitten, and they gossip about those whom You have wounded. [adding] to their grief and pain — Amp

**27. Add iniquity unto their iniquity; and let them not come into thy righteousness.**

Add guilt to their guilt.

And let them not enter into thy justification — AAT

Let them fall from one wickedness to another, and not come into thy righteousness — PBV

Lay punishment on their iniquity.

And let them not enter into thy righteousness — Rhm

Punish them according to their iniquity:

And let them not come into Thy

righteousness — DeW

Punish them for their crime,

exclude them from thy favours —

Mof

Add to them punishment upon punishment;

may they have no acquittal from thee — RSV

Pile their sins high and do not overlook them — Tay

**28. Let them be blotted out of the book of the living, and not be written with the righteous.**

Let them be blotted from the book of life,

And with the righteous let them not be written — ABPS

blot them from the Book of life,

blot their name from the list of the upright! — Mof

Let them be obliterated from the record of the living,

and not enrolled with the virtuous — Har

**29. But I am poor and sorrowful: let thy salvation, O God, set me up on high.**

As for me, when I am poor and in heaviness, thy help, O God, shall lift me up — PBV

But as for me, O God! in suffering and sorrow,

Let Thy saving power set me on high — DeW

But I am afflicted and in pain;

let thy salvation, O God, set me on high! — RSV

But though I am afflicted and in distress,

Your deliverance, my God, will restore me — Har

But by thy saving power, O God, lift me high

above my pain and my distress — NEB

**30. I will praise the name of God with a song, and will magnify him with thanksgiving.**

then I will praise God's name in song and glorify him with thanksgiving

— NEB

**31. This also shall please the LORD better than an ox or bullock that hath horns and hoofs.**

And it will please Jehovah better than an ox,

Or a bullock that hath horns and hoofs — ASV

'twill please the Eternal more than  
any bull,  
or any bullock that has horns and  
hoofs — Mof

**32. The humble shall see this, and be glad: and your heart shall live that seek God.**

The humble shall consider this, and  
be glad: seek ye after God, and your  
souls shall live — PBV

The meek have seen it, and are glad:  
Ye that seek after God, let your  
heart live — ASV

The suffering will see, and be glad:  
Ye that seek after God, let your  
heart revive! — DeW

Mark all this and be glad, O folk  
forlorn.

take heart, O worshippers of God  
— Mof

Let the oppressed see it and be glad:  
you who seek God, let your hearts  
revive — RSV

May the humble see it and rejoice:  
let those who are searching for God  
be revived in spirit — Har

**33. For the LORD heareth the poor, and despiseth not his prisoners.**

For a Hearer to the needy is  
Yahweh.

And his prisoners hath he not de-  
spised — Rhm

For the ears of the Lord are open to  
the poor, and he takes thought for  
his prisoners — Bas

For the LORD hears the needy,  
and does not despise his own that  
are in bonds — RSV

For the LORD hears the poor,

and his own who are in bonds he  
spurns not — NAB

Yahweh will always hear those who  
are in need.

will never scorn his captive people  
— Jerus

**34. Let the heaven and earth praise him, the seas, and every thing that moveth therein.**

The heavens and the earth will praise  
him.

The sea and all that stirs therein  
— AAT

Let heaven and earth acclaim him.  
the oceans and all that moves in  
them! — Jerus

**35. For God will save Zion, and will build the cities of Judah:**

Because God delivers Zion.

And rebuilds the cities of Judah  
— AAT

**that they may dwell there, and have it in possession.**

that people may dwell there and  
occupy it — Har

So shall men dwell there and possess  
it — Rhm

and his servants shall dwell there and  
possess it — RSV

**36. The seed also of his servants shall inherit it: and they that love his name shall dwell therein.**

and the descendants of his servants  
shall inherit it.

and those who love his name shall  
inhabit it — NAB

The children of His followers shall  
inherit it.

and those who cherish His name  
shall live there — Har

PSALM 70

**To the chief Musician, A Psalm of David, to bring to remembrance.**

**1. Make haste, O God, to deliver me;**  
[Be pleased] O God to rescue me —

Rhm

O God, — to my rescue — ABPS

Rescue me, my God — Har

**make haste to help me, O LORD.**

O Yahweh, to help me — make haste  
— Rhm

**2. Let them be ashamed and confounded that seek after my soul:**

Let them turn pale and then at once  
blush

Who are seeking my life — Rhm

Let those who desire to kill me be  
shamed and disgraced — Har

**let them be turned backward, and put to confusion, that desire my hurt.**

Let them draw back and be con-  
founded,

Who are taking pleasure in my  
misfortune — Rhm

Let them be turned back and brought  
to dishonor

who desire my hurt! — RSV

may those who wish me adversity be  
routed and dishonored — Har

Down with them! Disgrace on those  
who enjoy my misfortune! — Jerus

**3. Let them be turned back for a reward  
of their shame that say, Aha, aha.**

Let them for their reward be soon  
brought to shame, that cry over  
me, There! there! — PBV

Let them who say to me, Ha! Ha!  
be turned back suddenly, covered  
with shame — Sept

Thwarted and appalled be they who  
taunt and scoff! — Mof

May they be aghast with shame,  
those who say to me, 'Aha! Aha!'  
— Jerus

**4. Let all those that seek thee rejoice  
and be glad in thee:**

but let all who seek thee  
be jubilant and rejoice in thee —  
NEB

But fill the followers of God with joy!  
— Tay

**and let such as love thy salvation say  
continually, Let God be magnified.**

May those who love thy saving help  
have ever cause to say,

"All hail to God!" — Mof

May those who love thy salvation

say evermore, "God is great!" —  
RSV

To all who love your saving power  
give constant cause to say, 'God is  
great!' — Jerus

and let those who long for thy saving  
help ever cry,

'All glory to God!' — NEB

Let those who love your salvation  
exclaim, "What a wonderful God  
he is!" — Tay

**5. But I am poor and needy; make haste  
unto me, O God:**

And I — suffering and needy —

O God, make haste to me! — DeW

To me, poor wretch,

come quickly, God! — Jerus

But I am in deep trouble. Rush to  
my aid — Tay

**thou art my help and my deliverer;**

**O LORD, make no tarrying.**

My help and my deliverer art thou;  
O Jehovah, do not delay — ABPS

Thou art my champion and my deli-  
verer; Lord, do not delay thy  
coming — Knox

My helper, my saviour, Yahweh,  
come without delay! — Jerus

## PSALM 71

**1. In thee, O LORD, do I put my trust:  
let me never be put to confusion.**

To thee, O God, I turn for succour;  
may I never be disappointed! —  
Knox

In thee, O LORD, do I take refuge;  
let me never be put to shame! —  
RSV

In you, Yahweh, I take shelter;  
never let me be disgraced — Jerus

**2. Deliver me in thy righteousness, and  
cause me to escape:**

Deliver me in thy righteousness, and  
rescue me — ASV

**incline thine ear unto me, and save  
me.**

**3. Be thou my strong habitation, where-  
unto I may continually resort: thou  
hast given commandment to save me;**

Become to me a rock-dwelling for  
continual resort.  
Thou that hast commanded that  
I be saved! — DeW

Be thou to me a protecting God, and  
a place of strength to save me —  
Sept

Let me find in thee a rock-fastness, a  
citadel of defence — Knox

Be thou to me a rock of refuge,  
a strong fortress, to save me — RSV

Be a sheltering rock for me,  
a walled fortress to save me! —  
Jerus

Be my rock of refuge, a stronghold to  
give me safety — NAB

**for thou art my rock and my fortress.**

for thou art my house of defence, and  
my castle — PBV

For my mountain crag and my strong-  
hold thou art — Rhm

You are my refuge and my fortress  
— Har

**4. Deliver me, O my God, out of the  
hand of the wicked, out of the hand  
of the unrighteous and cruel man.**

Oh my God deliver me

From the hand of the lawless one,  
From the clutch of the perverse  
and ruthless one — Rhm

O my God, rescue me out of the  
hand of the wicked,

Out of the grasp of the unrighteous

and ruthless man — JPS

**5. For thou art my hope, O Lord GOD: thou art my trust from my youth.**

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth — PBV

For thou art my hope, O Lord Jehovah:

Thou art my trust from my youth — ASV

**6. By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise shall be continually of thee.**

On thee have I been sustained from the womb:

Thou art he that took me from the bowels of my mother.

Of thee is my praise continually — ABPS

upon thee I have leaned from the womb: from my birth thou art my protector: thou art the constant subject of my song — Sept

Upon Thee have I been stayed from my birth;

Through Thy help my mother bare me:

My praise is continually of Thee — DeW

Upon thee I have leaned from my birth;

Thou art he who took me from my mother's womb.

My praise is continually of thee — RSV

I have relied on you since I was born, you have been my portion from my mother's womb,

and the constant theme of my praise — Jerus

**7. I am as a wonder unto many; but thou art my strong refuge.**

Through thee, my strength and shelter. I am a marvel to many — Mof

Men stare at me now as a strange portent, so signal the protection thou hast given me — Knox

To many I have seemed an enigma, but you are my firm refuge — Jerus

My success — at which so many stand amazed — is because you are my mighty protector — Tay

**8. Let my mouth be filled with thy praise and with thy honour all the day.**

My mouth shall be filled with thy praise,

With thy majesty, all the day — ABPS

Let my mouth be filled with praise, that I may celebrate thy glory — thy majesty, all the day long — Sept

my lips shall be full of thy praise, singing thy glory all the day long — Mof

My speech will be full of Your praise, and Your magnificence all day long — Har

My mouth is full of your praises, filled with your splendor all day long — Jerus

**9. Cast me not off in the time of old age; forsake me not when my strength faileth.**

Thou wilt not cast me off when oppressed with years.

When my strength is consumed Thou wilt not forsake me — Sprl

Do not give me up when I am old; be my help even when my strength is gone — Bas

Do not reject me now I am old, nor desert me now my strength is failing — Jerus

**10. For mine enemies speak against me; and they that lay wait for my soul take counsel together,**

For my enemies malign me, and those who lie in ambush for me deliberate together — Har

for murderous foes are plotting, my enemies say of me — Mof

**11. Saying, God hath forsaken him: persecute and take him; for there is none to deliver him.**

saying, "God hath forsaken him: pursue and take him, for he hath no deliverer" — Sept

They say, "God has forsaken him: they say, "God has forsaken him: pursue and seize him, for there is no one to rescue him" — NAB

and whisper, God has abandoned him; now is the time to overtake and seize him; no one can bring him rescue now — Knox

**12. O God, be not far from me: O my God, make haste for my help.**

**13. Let them be confounded and consumed that are adversaries to my soul;**

May my accusers be put to shame and consumed — RSV

Let those come to shame and perish, That assail my life — DeW

Let all my rivals be shamed and destroyed — Har

**let them be covered with reproach and dishonour that seek my hurt.**

Let those be covered with scorn and disgrace.

That would fain destroy me — DeW  
may insults and dishonour cover all  
who would injure me! — Mof

May they be covered with abuse and  
shame who seek to injure me —

AAT

may those who are anxious to injure  
me

have contempt and disgrace poured  
upon them — Har

**14. But I will hope continually, and will yet praise thee more and more.**

But as for me, I will hope continually.

And will praise Thee yet more and  
more — JPS

As for me, I hope on and on.

I praise thee more than ever — Mof

**15. My mouth shall shew forth thy righteousness and thy salvation all the day;**

My mouth recounteth Thy righteous  
deeds.

And all the day long Thy deliver-  
ances — DeW

My mouth will tell of thy righteous  
acts.

of thy deeds of salvation all the day

— RSV

My mouth shall declare your justice,  
day by day your salvation — NAB

all day long thy righteousness.

thy saving acts, shall be upon my  
lips — NEB

**for I know not the numbers thereof.**

for their number is past my knowledge

— RSV

though never can I tell it to the full —

Mof

though I know not their extent — NAB

**16. I will go in the strength of the Lord GOD: I will make mention of thy righteousness, even of thine only.**

I will enter into the mighty doings of  
My Lord — Yahweh.

I will make mention of thy right-  
eousness — thine alone — Rhm

I will come with the mighty acts of the  
Lord Jehovah:

I will make mention of thy right-  
eousness, even of thine only — ASV

I will recite the great deeds of the  
Lord.

and praise thy faithful aid — and  
only thine — Mof

I will treat of the mighty works of the  
Lord;

O God, I will tell of your singular  
justice — NAB

I will go in the strength of the LORD  
God; I will make mention of Thy  
righteousness, Thine alone — Ber

I will come in the power of Yahweh  
to commemorate your righteousness,

yours alone — Jerus

Though I should attain to great age,  
Lord God,

I could only continue to acknowl-  
edge Your righteousness — Har

**17. O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.**

Thou hast been teaching it from my  
youth, O God,

and I have ever told thy wondrous  
deeds — Mof

**18. Now also when I am old and gray-headed, O God, forsake me not;**

And now that I am old and gray.

O God, forsake me not — NAB

So then, even in old age,

and when I am grey-headed, my  
God,

do not renounce me — Har

**until I have shewed thy strength unto this generation, and thy power, to every one that is to come.**

that I may tell the rising generation  
of thy strength and thy might —

Mof

So that I may tell of thy mighty arm  
to the generations.

To all that are to come — AAT

till I proclaim thy might

to all the generations to come — RSV

**19. Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee!**

Thy power<sup>21</sup> and thy righteousness. O  
God

reach the high heavens.

Thou who hast done great things.

O God, who is like thee? — RSV

Thy faithful aid is high as heaven, O  
God,

for great things thou hast done;

who is like thee, O God? — Mof

For Your righteousness, my God, ex-

<sup>21</sup>“Thy power” is read with verse 19 in RSV.

tends to the heavens above;  
 You have performed great deeds.  
 Who is Your equal? — Har

**20. Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.**

Thou who hast let us see many distresses and misfortunes  
 Wilt again bring us to life,  
 And out of the resounding depths of the earth wilt again raise us up — Rhm

Thou that hast shown us distresses, many and grievous,  
 Wilt restore us unto life;

Yea, out of the depths of the earth,  
 Thou wilt bring us up again — DeW

O thou who hast made us see many dangers and disasters,  
 Do thou quicken us again,  
 And from the depths of the earth bring us up again — AAT

O what afflictions many and sore hast thou shewn me! But thou has returned and quickened me; and brought me up again from the depths of the earth — Sept

**21. Thou shalt increase my greatness, and comfort me on every side.**

Thou wilt increase My happiness, and encompass Me with consolation — Sprl

thou wilt add to our honour,  
 and comfort us once more — Mof  
 Increase Thou my greatness,

And return to comfort me — DeW  
 prolong my old age, and once more comfort me — Jerus

You will give me greater honor than before, and turn again and comfort me — Tay

**22. I will also praise thee with the psalter, even thy truth, O my God:**

I will give praise to you with instruments of music, O my God, for you are true — Bas

So shall I praise thee on the lute for loyalty to me, my God — Mof

I will also praise thee with the harp for thy faithfulness, O my God — RSV

I promise I will thank you on the lyre,  
 my ever-faithful God — Jerus  
**unto thee will I sing with the harp, O thou Holy One of Israel.**

I make melody to Thee with the harp.  
 Thou Holy One of Israel — DeW  
 I will make music unto thee with a lyre.

Thou holy one of Israel — Rhm  
 I will play the harp in your honour.  
 Holy One of Israel — Jerus

**23. My lips shall greatly rejoice when I sing unto thee;**

My lips shall make a joyful noise  
 When I make music unto thee — Rhm

My lips sing with joy while I harp to Thee — DeW

My lips shall ring with joy and praise — Mof

**and my soul, which thou hast redeemed.**

and so will my soul, which You have redeemed — Har

**24. My tongue also shall talk of thy righteousness all the day long:**

And my tongue will talk of thy righteous help  
 all the day long — RSV

Day in, day out, I will repeat the story of thy faithfulness — Knox

and my tongue day by day shall discourse on your justice — NAB

Even my tongue all the day shall softly utter thy righteousness — Rhm

**for they are confounded, for they are brought unto shame, that seek my hurt.**

For they have turned pale — for they have blushed

Who were seeking my hurt — Rhm  
 what shame fell, what confusion, on the men who sought to wrong me — Knox

for they have been put to shame and disgraced

who sought to do me hurt — RSV

How shamed and how disgraced are those who sought to harm me! — NAB

## PSALM 72

**A Psalm for Solomon.**

A Psalm of Solomon — RSV

**1. Give the king thy judgments, O God, and thy righteousness unto the king's son.**

O God! thy justice give unto the king.  
And thy righteousness unto the son  
of a king — Rhm

Give Thy judgments. O God! unto the king:

Thy righteousness to him of royal birth — DeW

Inspire the king. O God, with thine own justice,  
endow his majesty with thine own equity — Mof

Endow the king with Your authority,  
Lord,  
and the royal son with Your fairness — Har

O God, help the king to judge as you would, and help his son to walk in godliness — Tay

**2. He shall judge thy people with righteousness, and thy poor with judgment.**

May he judge  
Thy people with righteousness;  
And thine oppressed ones with justice — Rhm

Let him rule Thy people in uprightness,  
And Thy sufferers with equity — DeW

that he may judge Your people impartially,  
dispensing justice to the afflicted — Har

**3. The mountains shall bring peace to the people, and the little hills, by righteousness.**

May the mountains bring peace to the people.

And the hills [be laden] with righteousness — Rhm

Let the mountains bear blessing to the people:

And the hills be fruitful in righteousness — DeW

The mountains shall bring peace to the people.

and the hills, through [the general establishment of] righteousness — Amp

May the mountains and hills flourish

in prosperity because of his good reign — Tay

May hills and mountains afford thy people  
peace and prosperity in righteousness — NEB

may justice bring welfare to the people,  
from the very hills and mountains! — Mof

**4. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.**

He shall plead for the oppressed of the people;

He shall save the children of the needy;

And He shall crush the oppressor — Sprl

May he Vindicate the oppressed of the people

Bring deliverance to the children of the needy, and

Crush the oppressor — Rhm

May he prove the champion of the weak,

may he deliver the forlorn,

and crush oppressors! — Mof

**5. They shall fear thee as long as the sun and moon endure, throughout all generations.**

They shall revere thee as long as the sun and moon endure, throughout all generations — Lam

May he endure as long as the sun lasts, and while the moon shines — for all time — Har

He shall live as long as the sun endures,

long as the moon, age after age — NEB

**6. He shall come down like rain upon the mown grass: as showers that water the earth.**

Let him come down

Like rain on fields to be mown.

Like myriad drops on land to be reaped — Rhm

Let him come down as rain upon the meadow,

As showers that water the earth — DeW

May his rule be like rainfall on the meadows,

like showers that water the land! — Mof

May the reign of this son of mine be as  
gentle and fruitful as the springtime  
rains upon the grass — like showers  
that water the earth! — Tay

**7. In his days shall the righteous flourish;  
and abundance of peace so long as the  
moon endureth.**

May righteousness in his days blossom  
forth.

And abundance of peace till there  
be no moon — Rhm

In his days, let the righteous flourish;  
And peace abound till the moon  
faileth — DeW

May fairness abound in his time,  
and peace flourish, till the moon  
shall exist no longer — Har

Justice shall flower in his days,  
and profound peace, till the moon  
be no more — NAB

**8. He shall have dominion also from sea  
to sea, and from the river unto the  
ends of the earth.**

So let him have dominion

From sea to sea,

And from the River ["Euphrates"]  
unto the ends of the earth — Rhm

From sea to sea may his domain ex-  
tend,

from the Euphrates to the earth's far  
end! — Mof

**9. They that dwell in the wilderness shall  
bow before him; and his enemies shall  
lick the dust.**

They of the desert shall crouch before  
him.

And his enemies shall lick the dust  
— ABPS

Before him let the men of the desert  
kneel.

But as for his foes the dust let them  
lick — Rhm

May his foes bow down before him,  
and his enemies lick the dust! — rsv

May his enemies bow before him;  
may his rivals grovel in the dust —

Har

**10. The kings of Tarshish and of the isles  
shall bring presents: the kings of Sheba  
and Seba shall offer gifts.**

Let the kings of Tarshish and the isles  
pay tribute;

The kings of Sheba and Seba bring  
gifts — DeW

May kings of the west and the sea-  
board

pay tribute to him,

may kings of the south and of  
Arabia

offer him presents — Mof

**11. Yea, all kings shall fall down before  
him: all nations shall serve him.**

Yea, all kings shall prostrate them-  
selves before him . . . — JPS

All kings shall pay him homage . . . —  
NAB

Yea, let all kings bow down to him:

Let all the nations serve him —  
DeW

May all monarchs pay homage to him,  
and all nations be his vassals — Har

**12. For he shall deliver the needy when  
he crieth; the poor also, and him that  
hath no helper.**

For he will rescue the needy, crying  
for help.

The poor, and him that has no  
helper — ABPS

For he will deliver the needy that  
crieth.

The sufferer, and him that hath none  
to aid — DeW

For he shall rescue the poor man  
when he cries out,

and the afflicted when he has no one  
to help him — NAB

For he shall rescue the needy from  
their rich oppressors.

the distressed who have no protec-  
tor — NEB

For he saves the forlorn who cry to  
him.

the weak and helpless — Mof

**13. He shall spare the poor and needy, and  
shall save the souls of the needy.**

He will have pity on the weak and  
needy.

And will save the souls of the needy  
— ABPS

He will pity the wretched and needy.  
And the lives of the needy will he  
save — DeW

He is sympathetic towards the frail and  
needy,

and saves the life of the poor — Har

**14. He shall redeem their soul from deceit  
and violence: and precious shall their  
blood be in his sight.**

From extortion and from violence he  
will redeem their soul;

And precious is their blood in his  
eyes — ABPS

rescuing them from outrage and op-  
pression —



they are not cheap to him — Mof  
 He delivers them from wrong and  
 violence.  
 for they are valuable in his estima-  
 tion — Har  
 he will redeem their lives from ex-  
 ploitation and outrage.  
 their lives will be precious in his  
 sight — Jerus

- 15. And he shall live, and to him shall be given of the gold of Sheba; prayer also shall be made for him continually; and dally shall he be praised.**

Let him live then!

And be there given unto him of the  
 gold of Sheba, —  
 let prayer also be offered for him  
 continually.  
 All the day let him be blessed —  
 Rhm

and he shall live, and to him shall be  
 given of the gold of Arabia; and  
 prayer shall be made for him contin-  
 ually; and he will be blessed all the  
 day long — Sept

Long may he live,

to receive gold from Arabia!

For him may ceaseless prayer be  
 made,  
 and all day long may he be blessed!  
 — Mof

Long life shall be his, and gold from  
 Arabia shall be given him; men will  
 pray for him continually, bless his  
 name evermore — Knox

- 16. There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth.**

There shall be abundance of grain in  
 the land;

On the top of the mountains its fruit  
 shall wave like Lebanon;

And they shall bloom forth from the  
 city like the herb of the earth —

ABPS

May there be an abundance of corn in  
 the earth in the top of the moun-  
 tains, —

Let the fruit thereof wave like Leb-  
 anon.

And they of the city bloom like the  
 fresh shoots of the earth — Rhm

Let grain be abundant in the land,  
 Even upon the mountain top;

In its growth, let it wave like Leb-  
 anon.

And overflowing from the city.

Let the people flourish.

Like the grass of the earth — DeW

May the land be rich in waving corn,  
 right up to the top of the hills!

May the folk flourish like trees in  
 Lebanon.

may citizens flower like grass in the  
 field! — Mof

- 17. His name shall endure for ever; his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed.**

Let his name endure for ever;

While the sun shineth, let his name  
 increase;

And let men find blessing in him;

Let all nations call him blessed —  
 DeW

May his name endure for ever,

his fame continue as long as the  
 sun!

May men bless themselves by him,  
 all nations call him blessed! — rsv

May his name endure for ever:

may his reputation thrive while the  
 sun lasts.

May mankind be prospered through  
 him,

and all the nations call him blessed  
 — Har

- 18. Blessed be the LORD God, the God of Israel, who only doeth wondrous things.**

Blessed be Jehovah God, the God of  
 Israel.

Who alone doeth wonders — ABPS

Blessed be Yahweh, the God of Israel,  
 who alone performs these marvels!

— Jerus

Blessed be the Lord God of Israel, who  
 does wonderful deeds as none else

— Knox

Praise be to the Lord God, the God of  
 Israel, the only doer of wonders —

Bas

- 19. And blessed be his glorious name for ever: and let the whole earth be filled with his glory;**

Let His glorious name be blessed eter-  
 nally;

may the entire earth be replete with  
 His majesty — Har

**Amen, and Amen.**

So be it, So be it — Bas

**20. The prayers of David the son of Jesse are ended.**

Here end the prayers of David the son of Jesse — Sprl

An intermission of the Hymns of David son of Jessai — Sept  
(This ends the psalms of David, son of Jesse.) — Tay

**BOOK III****PSALM 73**

**A Psalm of Asaph.**

**1. Truly God is good to Israel, even to such as are of a clean heart.**

How good God is to the upright;  
the LORD, to those who are clean of heart! — NAB

Truly God is good to the upright,  
to those who are pure in heart — RSV

**2. But as for me, my feet were almost gone; my steps had well nigh slipped.**

But I — my feet had nearly given way;  
In a moment, my steps would have failed — DeW

But as for me, I came so close to the edge of the cliff! My feet were slipping and I was almost gone — Tay

**3. For I was envious at the foolish, when I saw the prosperity of the wicked.**

For I was envious of the arrogant  
When I saw the prosperity of the wicked — Sprl

For I was incensed at the boastful;  
I beheld the prosperity of the wicked — DeW

And why? I was grieved at the wicked:  
I do also see the ungodly in such prosperity — PBV  
envying the arrogant as I did,  
and watching the wicked get rich — Jerus

**4. For there are no bands in their death: but their strength is firm.**

For they are in no peril of death; but are lusty and strong — PBV

For there are no painful diseases for them;  
Their strength is sound and firm — Sprl

For they have no pangs in their death,  
And vigorous is their body — Rhm  
For they have no pangs;  
their bodies are sound and sleek — RSV

**5. They are not in trouble as other men;**

**neither are they plagued like other men.**

They come in no misfortune like other folk; neither are they plagued like other men — PBV

They are free from the burdens of mortals,  
and are not afflicted like the rest of men — NAB

no part have they in human cares,  
no blows like other men — Mof

**6. Therefore pride compasseth them about as a chain; violence covereth them as a garment.**

Therefore pride is as a chain about their neck; violence covereth them as a garment — RV

Therefore pride hath enchained them:  
And a robe of violence enwrappeth them — Sprl

For this cause doth arrogance deck them as a neck-chain.

And a garment of wrong is their attire — Rhm

In consequence they flaunt their pride like a necklace;  
violence wraps around them like clothing — Har

So pride is their chain of honour,  
violence the garment that covers them — Jerus

**7. Their eyes stand out with fatness: they have more than heart could wish.**

Their eyes swell out with fatness,  
their hearts overflow with follies — RSV

Their imagination exceeds the best that can be provided;  
their thoughts emerge from deep inside them — Har

their spite oozes like fat,  
their hearts drip with slyness — Jerus

From those pampered hearts what malice proceeds, what vile schemes are hatched! — Knox  
vice oozes from their very soul.

their minds are rank and riotous  
— Mof

These fat cats have everything their  
hearts could ever wish for! — Tay  
Their iniquity comes through like  
grease; they do according to the  
evil dictates of the heart — Lam

**8. They are corrupt, and speak wickedly  
concerning oppression: they speak  
loftily.**

They scoff and speak wickedly;  
They utter blasphemy against the  
Most High — Sprl

They scoff, and in wickedness utter  
oppression:

They speak loftily — ASV

They talk wickedly of oppression;

They speak as from on high — DeW

They scoff and speak with malice;  
loftily they threaten oppression —  
RSV

their talk is mocking and malicious,  
and haughtily they lay their plots  
— Mof

They scoff, and in wickedness utter op-  
pression;

They speak as if there were none  
on high — JPS

**9. They set their mouth against the heav-  
ens, and their tongue walketh through  
the earth.**

They set their mouths against the heav-  
ens,

and their tongue struts through the  
earth — RSV

They boast against the very heavens,  
and their words strut through the  
earth — Tay

For they stretch forth their mouth  
unto the heaven, and their tongue  
goeth through the world — PBV

They set their mouthings in place of  
heaven,

and their pronouncements roam the  
earth — NAB

They have assigned authority to their  
words in heaven,

and what they say traverses the  
earth — Har

they think their mouth is heaven  
and their tongue can dictate on  
earth — Jerus

They set their mouth against and speak  
down from heaven, and their tongue

swaggers through the earth [invad-  
ing even heaven with blasphemy

and smearing earth with slanders]  
— Amp

**10. Therefore his people return hither: and  
waters of a full cup are wrung out to  
them.**

Therefore fall the people unto them,  
and thereout suck they no small  
advantage — PBV

Therefore God's people turn away  
after them,

And enjoy the waters of a full stream  
— DeW

Enviously the men of my own race  
look on, to see them draining life's  
cup to the full — Knox

For this reason people resort to them,  
and greedily gulp down their pro-  
nouncements — Har

And so God's people are dismayed and  
confused, and drink it all in — Tay

Therefore the people turn and praise  
them;

and find no fault in them — RSV

**11. And they say, How doth God know?  
and is there knowledge in the most  
High?**

Tush, say they, how should God per-  
ceive it? is there knowledge in the  
Most High — PBV

They also say,

"How can God know?" and,

"Is the Most High aware of this?"  
— Har

asking, 'How will God find out?

Does the Most High know every-  
thing?' — Jerus

**12. Behold, these are the ungodly, who  
prosper in the world; they increase  
in riches.**

Lo! these are the lawless,

Who are secure for an age

They have attained unto wealth —  
Rhm

Behold, these are the wicked;

And, being alway at ease, they in-  
crease in riches — ASV

Behold, these are the wicked;

And secure for ever, they increase  
in power — DeW

Such, then are the wicked;

always carefree, while they increase  
in wealth — NAB

Look at them: these are the wicked,  
well-off and still getting richer! —  
Jerus

Look at these men of arrogance; they  
never have to lift a finger — theirs

is a life of ease; and all the time  
their riches multiply — Tay

- 13. Verily I have cleansed my heart in vain, and washed my hands in innocence.**

'Tis all in vain I kept my heart from stain,

kept my life clean — Mof

Have I been wasting my time? Why  
take the trouble to be pure? — Tay

- 14. For all the day long have I been plagued, and chastened every morning.**

All the day long have I been punished,  
and chastened every morning — PHV

when all day long blows fell on me,  
and every dawn brought me some

chastening! — Mof

All I get out of it is trouble and woe  
— every day and all day long! —

Tay

- 15. If I say, I will speak thus: behold, I should offend against the generation of thy children.**

Had I thought, "I will speak as they  
do,"

I had been false to the fellowship  
of your children — NAB

If I had really said that, I would have  
been a traitor to your people — Tay

Had I spoken thus [and given expres-  
sion to my feelings], I would have  
been untrue and have dealt treach-  
erously against the generation of  
your children — Amp

- 16. When I thought to know this, it was too painful for me;**

- 17. Until I went into the sanctuary of God; then understood I their end.**

But when I thought how to understand  
this,

it seemed to me a wearisome task,  
until I went into the sanctuary of  
God;

then I perceived their end — RSV

I set myself to read the riddle, but it  
proved a hard search, until I betook  
myself to God's sanctuary, and con-  
sidered, there, what becomes of such  
men at last — Knox

Though I tried to understand this

it seemed to me too difficult,

Till I entered the sanctuary of God  
and considered their final destiny —

NAB

Yet it is so hard to explain it — this  
prosperity of those who hate the

Lord. Then one day I went into God's  
sanctuary to meditate, and thought  
about the future of these evil men  
— Tay

- 18. Surely thou didst set them in slippery places; thou castedst them down into destruction.**

Surely Thou settest them in slippery  
places;

Thou hurlest them down to utter  
ruin — JPS

The truth is, thou art making a slippery  
path for their feet, ready to plunge  
them in ruin — Knox

You have placed them in a precarious  
position;

You overthrow them and destroy  
them — Har

How often thou dost set them on slip-  
pery ground

and drive them headlong into ruin!  
— NEB

- 19. How are they brought into desolation, as in a moment! they are utterly consumed with terrors.**

How they are destroyed in a moment,  
swept away utterly by terrors! —

RSV

O how suddenly do they consume,  
perish, and come to a fearful end!

— PBV

Now have they become desolate as in  
a moment!

They have ceased — come to an end  
by reason of calamities — Rhm

How they become a desolation as in a  
moment,

Are swept away, are destroyed  
through horrors! — AAT

Then in a moment how dreadful their  
end,

cut off root and branch by death  
with all its terrors — NEB

- 20. As a dream when one awaketh; so, O Lord, when thou wakest, thou shalt despise their image.**

They are like a nightmare when one  
awakens, Lord;

one despises their ghostly forms  
when fully roused — Har

As a dream when one awakes, O Lord,  
So, when thou dost bestir thyself,

thou wilt set at naught their fancies  
— AAT

As a dream when one is awake, they  
are ended; they are like an image

gone out of mind when sleep is over  
— Bas

When you wake up, Lord, you shrug  
them off  
like the phantoms of a morning  
dream — Jerus

And thou, Lord, dost rise up and brush  
aside all their imaginings as a waking  
man his dream — Knox

As a dream [which seems real] until  
one awakens, so, O Lord, when You  
arouse Yourself [to take note of the  
wicked] You will despise their out-  
ward show — Amp

**21. Thus my heart was grieved, and I was  
pricked in my reins.**

**22. So foolish was I, and ignorant: I was  
as a beast before thee.**

For my soul was grieved,  
And I was pricked in my heart:  
So brutish was I, and ignorant;  
I was as a beast before thee — ASV  
When my heart became bitter,  
And I was so deeply pained;  
Then was I a brute, and knew nothing;  
I had become as a beast before Thee  
— DeW

When my heart was stirred up,  
And my feelings were aroused,  
Then I was stupid and knew nothing;  
A brute was I toward thee! — AAT  
When I was worried,  
and emotionally disturbed,  
then I was stupid and thoughtless,  
behaving just like an animal towards  
You — Har

When I saw this, what turmoil filled  
my heart! I saw myself so stupid and  
so ignorant; I must seem like an  
animal to you, O God — Tay  
Because my heart was embittered  
and my soul was pierced,  
I was stupid and understood not;  
I was like a brute beast in your  
presence — NAB

**23. Nevertheless I am continually with  
thee: thou hast holden me by my right  
hand.**

Nevertheless, I am always in Your  
presence;  
You have grasped me by my right  
hand — Har

**24. Thou shalt guide me with thy counsel,  
and afterward receive me to glory.**

Your wisdom will be my guide, and  
later you will put me in a place of  
honour — Bas

You will direct me by your advice,  
and afterwards receive me to an  
honored position — Har  
now guide me with advice  
and in the end receive me into glory  
— Jerus

**25. Whom have I in heaven but thee? and  
there is none upon earth that I desire  
beside thee.**

Whom have I in heaven but Thee?  
And having Thee, I delight not in  
the earth — DeW

Whom have I in the heavens but thee?  
And having thee, I wish nought else  
on earth — AAT

What else does heaven hold for me,  
but thyself? What charm for me has  
earth, here at thy side? — Knox

I look to no one else in heaven,  
I delight in nothing else on earth  
— Jerus

Whom else have I in heaven?  
And when I am with you, the earth  
delights me not — NAB

**26. My flesh and my heart faileth; but  
God is the strength of my heart, and  
my portion for ever.**

My strength and my heart fail;  
The rock of my heart and my por-  
tion is God forevermore — ABPS

Body and soul may fail,  
but God my strength is mine, my  
own for evermore — Mof

My flesh and my heart are wasting  
away: but God is the Rock of my  
heart and my eternal heritage —  
Bas

Though my body and my spirit may  
droop,  
God is the source of my stability,  
and my eternal choice — Har  
Though heart and body fail,  
yet God is my possession for ever  
— NEB

**27. For, lo, they that are far from thee  
shall perish: thou hast destroyed all  
them that go a whoring from thee.**

For, lo, they that are far from thee  
shall perish:

Thou hast destroyed all them that  
play the harlot, departing from thee  
— ASV

For lo, they that forsake thee shall  
perish; thou hast destroyed all them  
that are unfaithful unto thee — RBV  
So then: those who abandon you are  
doomed,

you destroy the adulterous deserter  
— Jerus

**28. But it is good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works.**  
But it is my happiness to draw near to God;

In JEHOVAH my Lord have I taken up my shelter;

That I may recount all Thy marvellous works — Sprl

But as for me the drawing near of God is my blessedness. —

I have made of My Lord Yahweh my refuge. —

That I may recount all thy works  
— Rhm

But as for me, my joy is my nearness to God;

In Thee, Lord Jehovah! I take refuge,

That I may tell of all that Thou hast done — DeW

But as for me, the nearness of God is my good;

I have made the Lord GOD my refuge.

That I may tell of all Thy works  
— JPS

## PSALM 74

**Maschil of Asaph.**

An instructive Psalm. Asaph's — Rhm

**1. O God, why hast thou cast us off for ever? why doth thine anger smoke against the sheep of thy pasture?**

O God, wherefore art thou absent from us so long? why is thy wrath so hot against the sheep of thy pasture  
— PBV

Why, O God! dost Thou spurn us for ever?

Why ascendeth the smoke of Thine anger

Over the flock of Thy shepherd care — DeW

Why are You forever rejecting us, Lord?

Why does Your anger fume against Your grazing flock — Har

God, have you finally rejected us, raging at the flock you used to pasture — Jerus

**2. Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this mount Zion, wherein thou hast dwelt.**

Bethink thee of the company thou hast gathered, long ago; of the tribe thou hast chosen to be thy domain; of mount Zion, where thou hast thy dwelling-place — Knox

Remember Your community which you acquired long ago; the tribe which You ransomed formerly as Your inheritance.

Call to mind Mount Zion, which You have inhabited — Har

Remember the people you long since made your own.

your hereditary tribe whom you redeemed,

and this Mount Zion where you came to live — Jerus

Keep in mind your band of worshippers, for whom you gave payment in the days which are past, whom you took for yourself as the people of your heritage; even this mountain of Zion, which has been your resting-place — Bas

**3. Lift up thy feet unto the perpetual desolations; even all that the enemy hath done wickedly in the sanctuary.**

Lift up Thy steps because of the perpetual ruins.

Even all the evil that the enemy hath done in the sanctuary — JPS

Let Thy footsteps pass up to the perpetual ruins.

Unto all that the enemy hath destroyed in the sanctuary — DeW

Direct thy steps to the perpetual ruins, the enemy has destroyed everything in the sanctuary! — RSV

Go in the direction of the leveled ruins;

the enemy has devastated Your entire shrine — Har

Walk through the awful ruins of the city, and see what the enemy has done to your sanctuary — Tay

**4. Thine enemies roar in the midst of thy congregations; they set up their ensigns for signs.**

Thine adversaries roared in the midst of Thy place of assembly;

- They set up their own symbols for  
the symbols of God — DeW  
Your foes roar triumphantly in your  
shrine;  
they have set up their tokens of  
victory — NAB  
The shouts of thy enemies filled the  
holy place.  
they planted their standards there as  
tokens of victory — NEB  
Your foes behave rowdily in the center  
of Your sanctuary;  
they have replaced our symbols with  
their own banners — Har
- 5. A man was famous according as he had  
lifted up axes upon the thick trees.**  
They seemed like men with axes up-  
lifted.  
Assaulting the thick growing trees  
— DeW  
they smashed the doors down with  
their axes.  
like woodmen felling trees — Mof  
They hew down at the upper entrance  
The wooden trellis work with axes  
— AAT  
Everything lies in shambles like a  
forest chopped to the ground — Tay
- 6. But now they break down the carved  
work thereof at once with axes and  
hammers.**  
They came with their axes and sledge-  
hammers and smashed and chopped  
the carved paneling — Tay  
they ripped the carvings clean out,  
they smashed them with hatchet and  
pick — NEB
- 7. They have cast fire into thy sanctuary,  
they have defiled by casting down the  
dwelling place of thy name to the  
ground.**  
They have set thy sanctuary on fire;  
They have profaned the dwelling-  
place of thy name by casting it to the  
ground — ASV  
They set your sanctuary on fire;  
the place where your name abides  
they have razed and profaned —  
NAB
- 8. They said in their hearts, Let us de-  
stroy them together: they have burned  
up all the synagogues of God in the  
land.**  
They said in their heart,  
“We will crush them at once;”  
They have burned all the houses of  
God in the land — DeW

- They said to themselves, “Let us root  
them out!”  
so all the synagogues in the land  
they burned — Mof  
They said in their hearts, “Let us de-  
stroy them;  
burn all the shrines of God in the  
land” — NAB  
They said to themselves,  
“We will desolate them completely.”  
They burned down all the places for  
divine assembly in the land — Har  
Determined to destroy us once and for  
all,  
they burned down every shrine of  
God in the country — Jerus
- 9. We see not our signs: there is no more  
any prophet: neither is there among us  
any that knoweth how long.**  
not an emblem of ours is to be seen.  
No prophet now — none knows  
when this will end! — Mof  
Our own emblems are nowhere to be  
seen: there are no prophets left now,  
none can tell how long we must  
endure — Knox
- We no longer see our symbols:  
the prophet has ceased to exist,  
and there is no one among us who  
knows how long it will last — Har  
Deprived of signs, with no prophets  
left,  
who can say how long this will  
last? — Jerus  
There is nothing left to show that we  
are your people. The prophets are  
gone, and who can say when it all  
will end? — Tay
- 10. O God, how long shall the adversary  
reproach? shall the enemy blaspheme  
thy name for ever?**  
How long, O God! shall the oppressor  
revile?  
Shall the enemy scoff at Thy Name  
for ever? — DeW  
How much longer, God, is the oppres-  
sor to blaspheme,  
is the enemy to insult your name for  
ever? — Jerus
- How long, O God, will you allow our  
enemies to dishonor your name?  
Will you let them get away with  
this forever? — Tay
- 11. Why withdrawest thou thy hand, even  
thy right hand? pluck it out of thy  
bosom.**  
Why withdrawest thou thy hand? why

- pluckest thou not thy right hand out  
of thy bosom to consume the enemy? — PBV
- Why dost thou hold back thy hand,  
why dost thou keep thy right hand  
in thy bosom? — RSV
- Why hold back thy hand, O God?  
Stretch out thy right hand and strike  
— Mof
- Why do You restrain Your great  
power?  
Release Your might from its confines  
and annihilate them — Har
- 12. For God is my King of old, working  
salvation in the midst of the earth.**  
For God is my King of old; the help  
that is done upon earth, he doeth it  
himself — PBV
- And God is my king of old.  
Working deliverances in the earth  
— ABPS
- God is my king from of old.  
Who wrought victory in the midst of  
the earth — AAT
- You, my God, have been my King for  
many years,  
working deeds of deliverance  
amongst humanity — Har
- But thou, O God, thou king from of  
old.  
thou mighty conqueror all the world  
over — NEB
- 13. Thou didst divide the sea by thy  
strength: thou brakest the heads of the  
dragons in the waters.**  
Thou hast, by Thy power, parted the  
sea!  
Thou hast shattered the heads of the  
crocodiles in the water! — Sprl
- Thou didst divide the sea by thy  
strength:  
Thou brakest the heads of the sea-  
monsters in the waters — ASV
- by your power you split the sea in two,  
and smashed the heads of monsters  
on the waters — Jerus
- You did divide the [Red] Sea by Your  
might; You broke the heads of the  
[Egyptian] dragons on the waters  
— Amp
- 14. Thou brakest the heads of leviathan in  
pieces, and gavest him to be meat to  
the people inhabiting the wilderness.**  
Thou didst crush the heads of the Sea-  
Monster.  
Thou didst give him to be food for the  
people of the deserts — Rhm
- You crushed the heads of Leviathan  
[Egypt]: You did give him as food  
for the creatures inhabiting the wil-  
derness — Amp
- You crushed the heads of Leviathan,  
and made food of him for the dol-  
phins — NAB
- You crushed the power of Leviathan:  
You divided him up as food for the  
sharks — Har
- The heads of the great snake were  
crushed by you: you gave them as  
food to the fishes of the sea — Bas
- 15. Thou didst cleave the fountain and  
the flood: thou driedst up mighty rivers.**  
Thou broughtest out fountains and  
waters out of the hard rocks: thou  
driedst up mighty waters — PBV
- Thou didst cleave the rock, whence a  
fountain and a river!  
Thou hast dried the mighty torrents  
— Sprl
- Thou didst break open the fountain and  
brook:  
Thou didst dry up ever-flowing  
streams — ABPS
- At your command the springs burst  
forth to give your people water; and  
then you dried a path for them across  
the ever-flowing Jordan — Tay
- 16. The day is thine, the night also is thine:  
thou hast prepared the light and the  
sun.**  
Thine is the day, Thine also the night:  
Thou hast established luminary and  
sun — JPS
- Thine is the day and the night is thine:  
it is thou who preparedst the sun  
and moon — Sept
- thine is the day and thine the night,  
thou hast provided sun and starlight  
— Mof
- Both day and night belong to You:  
You set the sun and moon in posi-  
tion — Har
- 17. Thou hast set all the borders of the  
earth: thou hast made summer and  
winter.**  
thou hast arranged the earth in its due  
order.  
thou hast made summer and winter  
— Mof
- You fixed all the boundaries of the  
earth:  
it was You who made both summer  
and winter — Har



**18. Remember this, that the enemy hath reproached, O LORD, and that the foolish people have blasphemed thy name.**

Remember this: O Jehovah!

How the enemy hath reviled Thee,  
And a foolish people have blasphemed Thy Name — DeW

Remember this, O LORD, how the enemy scoffs,  
and an impious people reviles thy name — RSV

**19. O deliver not the soul of thy turtledove unto the multitude of the wicked: forget not the congregation of thy poor for ever.**

Leave not thy Dove Israel to a brutal power;  
forget not thy poor people for all time — Mof

Do not deliver the soul of thy dove to the wild beasts;  
do not forget the life of thy poor for ever — RSV

Cast not to the beasts the soul that confesses thee;  
forget not for ever the sufferings of thy servants — NEB

**20. Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.**

Have respect unto the covenant;  
For the dark regions of the earth are filled with homes of violence — DeW  
Respect the covenant.  
for the far reaches of the land are full of disturbances — Har

Remember the covenant! We can bear no more —  
every cave in the country is the scene of violence! — Jerus

Remember your promise! For the land is full of darkness and cruel men — Tay

**21. O let not the oppressed return ashamed: let the poor and needy praise thy name.**

Let not the oppressed turn back in dishonour:

Let the suffering and the needy praise Thy Name — DeW

Let not the downtrodden turn from thee disappointed,

but may the weak and wretched have good cause to praise thee! — Mof

Do not let the hard-pressed retreat in confusion,

give the poor and needy cause to praise your name — Jerus

**22. Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.**

Up, O God, to vindicate the cause that is thine own!

Remember how the impious scoff at thee all day long — Mof

Rise, God, say something on your own behalf,

do not forget the madman's day-long blaspheming — Jerus

**23. Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth continually.**

Forget not the voice of thine enemies:  
the presumption of them that hate thee increaseth ever more and more — PBV

Forget not the noise of Thine adversaries,

The uproar of Thy foes that ascendeth continually — DeW

forget not the loud clamour of thy foes,  
the endless din that rises from thine enemies — Mof

do not overlook them, the triumphant shouts of thy enemies, the ever growing clamour that here defies thee — Knox

Be not unmindful of the voice of your foes;

the uproar of those who rebel against you is unceasing — NAB

Ignore no longer the cries of thy assailants,

the mounting clamour of those who defy thee — NEB

PSALM 75

To the chief Musician, Al-taschith, A Psalm or Song of Asaph.

To the chief Musician, "Do not Destroy." A Melody of Asaph, a Song — Rhm

**1. Unto thee, O God, do we give thanks, unto thee do we give thanks: for that**

**thy name is near thy wondrous works declare.**

We give thanks to thee, O God, we give thanks;

And that thy name is near, thy wonders have told — ABPS

We give thee thanks, O God, we give thee thanks;  
thy name is brought very near to us  
in the story of thy wonderful deeds

NEB

We give thanks unto thee, O God; we give thanks, for thy name is near:  
men tell of thy wondrous works —

RV

We offer thanks to thee, O God, we offer thanks to thee,  
telling of all thy wondrous deeds —  
Mof

We give thanks to thee, O God; we give thanks;  
we call on thy name and recount thy wondrous deeds — RSV

**2. When I shall receive the congregation I will judge uprightly.**

When I shall find the set time, I will judge uprightly — RV

When the time is ripe, I will judge strictly — Knox

When the time is ripe,

I will judge in fairness — Har

When the proper time is come [for executing My judgments] I will judge uprightly [says the Lord] —  
Amp

"Yes", the Lord replies, "And when I am ready, I will punish the wicked!" —  
Tay

**3. The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it.**

The earth and all that dwell in it are dissolving:

I, I bear up its pillars — ABPS

When the earth dissolveth, and all that dwell in it,

It is I that adjust the pillars thereof — DeW

when men in any panic melt away,

I still uphold the order of the world — Mof

When the earth totters, and all its inhabitants,

it is I who keep steady its pillars —  
RSV

**Selah.**

Selah [pause, and calmly think of that]! — Amp

**4. I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn:**

I tell the boastful, 'Do not boast.'

I tell the impious, 'Never flaunt your power' — Mof

I said to the arrogant and boastful,

Deal not arrogantly — do not boast;  
and to the wicked, Lift not up the horn [of personal aggrandizement] — Amp

**5. Lift not up your horn on high: speak not with a stiff neck.**

Lift not up your horn on high,

Nor speak insolently — DeW

No, never flaunt your power thus proudly,

defy not God thus loudly — Mof

"Do not flaunt your power,

nor speak with wanton presumption" — Har

how dare you raise your horn like that,  
how dare you speak so boldly! —  
Jerus

**6. For promotion cometh neither from the east, nor from the west, nor from the south.**

For the east availeth not, nor the west,  
Nor the wilderness of mountains —

DeW

rely not upon east or west, on the south desert or the northern hills — Mof

For not from the east or from the west and not from the wilderness comes lifting up — RSV

No power from the east nor from the west,

no power from the wilderness, can raise a man up — NEB

Look east, look west, it will avail you nothing; no help comes from the desert, or the high hills — Knox

**7. But God is the judge: he putteth down one, and setteth up another.**

And why? God is the Judge; he putteth down one, and setteth up another —

PBV

'tis God who rules o'er men,

this one he lowers, this one he lifts — Mof

But God is the judge!

He humbles one and exalts another — AAT

God himself is the Judge:

He deposes one and promotes another — Har

**8. For in the hand of the LORD there is a cup, and the wine is red; it is full of mixture;**

For in the hand of the LORD there is a cup,

with foaming wine, well mixed —  
RSV

Within the Lord's dispensing power is a  
cup of destiny,  
with fermenting wine, well mixed —  
Har

For in the hand of the Lord there is  
a cup [of His wrath], and the wine  
foams and is red, well mixed — Amp  
**and he poureth out of the same; but  
the dregs thereof, all the wicked of  
the earth shall wring them out, and  
drink them.**

and he will pour a draught from it,  
and all the wicked of the earth  
shall drain it down to the dregs —  
RSV

**9. But I will declare for ever; I will sing  
praises to the God of Jacob.**

But as for me, I will exult.

I will sing praises to the God of  
Jacob — Sprl

But I will rejoice for ever,

I will sing praises to the God of  
Jacob — RSV

But I will never stop proclaiming the  
God of Jacob

or playing in his honour — Jerus

**10. All the horns of the wicked also will I  
cut off; but the horns of the righteous  
shall be exalted.**

I will shatter the strength of the wicked,  
but the power of the virtuous will be  
increased — Har

for lopping the power of evil men,  
and rallying the power of the upright  
— Mof

## PSALM 76

To the chief Musician on Neginoth, a Psalm  
or Song of Asaph.

To the Chief Musician. With Stringed Instru-  
ments. A Melody of Asaph, a Song — Rhm

**1. In Judah is God known: his name is  
great in Israel.**

In Judah God is renowned,

his fame is high in Israel — Mof

God has revealed Himself in Judah:

His name is renowned in Israel —

Har

God's reputation is very great in Judah  
and in Israel — Tay

**2. In Salem also is his tabernacle, and  
his dwelling place in Zion.**

In Salem is His retreat:

His resting place in Zion — DeW

His abode has been established in  
Salem.

his dwelling place in Zion — rsv

His home is in Jerusalem. He lives upon  
Mount Zion — Tay

**3. There brake he the arrows of the bow,  
the shield, and the sword, and the  
battle.**

There He scattered the flashing bolts  
of the bow:

The shield, and the sword, and the  
battle — DeW

There he broke the flashing arrows,

the shield, the sword, and the weap-  
ons of war — rsv

he has destroyed all flashing arrows,  
shields and swords and martial weap-  
ons — Mof

Selah.

Selah. [pause, and calmly think of that]!  
— Amp

**4. Thou art more glorious and excellent  
than the mountains of prey.**

Terrible art thou, mightier than a  
devouring lion — AAT

Enveloped in light thou art more  
majestic than the mountains of prey  
— Rhm

Glorious art Thou, and lordly.

Descending from the mountains of  
prey — DeW

Glorious art thou, more majestic  
than the everlasting mountains —

RSV

The everlasting mountains cannot com-  
pare with you in glory! — Tay

**5. The stout-hearted are spoiled, they  
have slept their sleep:**

The stouthearted were stripped of their  
spoil;

they sank into sleep — rsv

the valiant fell a prey to thee and slept  
their last — Mof

The brave were plundered,

they passed into oblivion — Har

men that lust for plunder stand aghast,  
the boldest swoon away — NEB

**and none of the men of might have  
found their hands.**

the veterans — not a man of them  
could move a finger — Mof

All the men of war

were unable to use their hands —  
RSV

all the powerful warriors were thwarted  
— Har

and the strongest cannot lift a hand —  
NEB

**6. At thy rebuke, O God of Jacob, both the chariot and horse are cast into a deep sleep.**

At thy rebuke, O God of Jacob,  
both rider and horse lay stunned —  
RSV

At Your command, God of Jacob,  
both rider and horse fell unconscious  
— Har

**7. Thou, even thou, art to be feared:**

Thou, even Thou, art terrible — JPS  
But thou, terrible art thou! — RSV

You the Terrible! — Jerus

**and who may stand in thy sight when once thou art angry?**

Who can stand before thee  
when once thy anger is roused —  
RSV

Who can oppose you  
and your furious onslaught — Jerus  
who can stand thy full weight of wrath  
— Mof

**8. Thou didst cause judgment to be heard from heaven; the earth feared, and was still,**

The earth was hushed in terror when  
thy sentence fell from heaven — Mof  
You dispensed judgment from heaven:  
earth became fearful and was silent  
— Har

When your verdicts thunder from  
heaven,  
earth stays silent with dread — Jerus

**9. When God arose to judgment, to save all the meek of the earth.**

when God arose to act on earth, in  
succor of the afflicted — Mof  
when God arose to administer justice,  
and save all the oppressed upon earth  
— Har

Selah.

**10. Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.**

For the multitude of mankind shall  
give thanks unto thee.

The remainder of the multitude shall  
keep holy festival unto thee — Rhm  
All pagans shall give praise to thee;  
the rest of us shall keep thy festival  
— Mof

Even man in his fury will praise You:  
You will adorn Yourself with the  
remnant of their anger — Har  
Man's wrath only adds to your glory:  
the survivors of your wrath you will  
draw like a girdle around you — Jerus  
Man's futile wrath will bring you glory!  
You will use it as an ornament —  
Tay

**11. Vow, and pay unto the LORD your God:**

Make your vows to the LORD your God,  
and perform them — RSV  
fulfill the promises you make to Yah-  
weh your God — Jerus

**let all that be round about him bring presents unto him that ought to be feared.**

to his dread majesty let all around pay  
tribute — Mof  
let all neighboring tribes bring gifts  
to Him who inspires reverence — Har  
make offerings to the Terrible, you  
who surround him — Jerus

**12. He shall cut off the spirit of princes: he is terrible to the kings of the earth.**

He will restrain the spirit of princes:  
He will be revered by the kings of  
the earth — Sprl  
who humbles the spirit of powerful  
leaders,  
and who is a source of terror to  
earthly monarchs — Har  
he snuffs out the lives of princes,  
he is terrible to the kings of the earth  
— Jerus

For he cuts down princes and does  
awesome things to the kings of the  
earth — Tay

PSALM 77

To the chief Musician, to Jeduthun, A Psalm  
of Asaph.

To the Chief Musician. On "Jeduthun."  
Asaph's, a Melody — Rhm

**1. I cried unto God with my voice, even**

**unto God with my voice, and he gave ear unto me.**

I will raise my voice to God and cry  
aloud;

I will raise my voice to God, that he  
may hear me — AAT

**2. In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not:**

In the day of my trouble I seek the Lord;

in the night my hand is stretched out without wearying — RSV

When trouble overtook me, I sought the Lord;

my hands were extended in the night tirelessly — Har

**my soul refused to be comforted.**

My mind refused consolation — AAT

There can be no joy for me until he acts — Tay

**3. I remembered God, and was troubled; I complained, and my spirit was overwhelmed.**

I remember God, and am disquieted:

I complain, and my spirit is overwhelmed — ASV

When I remember God, I must moan;

I must utter my grief, when my spirit languisheth — DeW

I call God to mind, and sigh;

I lament, and my spirit faints — ABPS

I think of God and moan, overwhelmed with longing for his help — Tay

**Selah.**

**4. Thou holdest mine eyes waking:**

Thou holdest mine eyes upon the watch — DeW

all night I never close my eyes — Mof

Thou dost hold my eyelids from closing — RSV

You keep me awake — Har

**I am so troubled that I cannot speak.**

I was driven to and fro and could not speak — Rhm

I toss about, and am speechless — DeW

I was dazed and I could not speak — NEB

**5. I have considered the days of old, the years of ancient times.**

I have considered the days of old, and the years that are past — PBV

I think of the days of old —

Of the years of far off times — DeW

I think over former days;

I recall years long past — Har

**6. I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search.**

I commune with my heart in the night;

I meditate and search my spirit: — RSV

Snatches of music come to me in the night;

I turn things over in my mind, and ponder

in a spirit of enquiry: — Har

I spent all night meditating in my heart,

I pondered and my spirit asked this question: — Jerus

**7. Will the Lord cast off for ever? and will he be favourable no more?**

"Will the Lord for ever discard us,

will he never be kind again — Mof

"Will the Lord spurn for ever,

and never again be favorable — RSV

"Will the Lord abandon me for ever?

Will He never again display kindness — Har

**8. Is his mercy clean gone for ever? Doth his promise fail for evermore?**

Hath his lovingkindness come to a perpetual end?

Hath his word failed to generation after generation — Rhm

Has his steadfast love for ever ceased?

Are his promises at an end for all time — RSV

Has his merciful love completely disappeared?

Have His decrees ceased for all time — Har

Is his love over for good

and the promise void for all time — Jerus

Has his unfailing love now failed us utterly,

must his promise time and again be unfulfilled — NEB

**9. Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?**

Hath God forgotten to show favour?

Or hath he shut up in anger his compassions — Rhm

Can God forget to be gracious, can anger move him to withhold his mercy — Knox

**Selah.**

**10. And I said, This is my infirmity: but I will remember the years of the right hand of the most High.**

And I said: This is my misery,

That the right hand of the Most High is changed — DeW

For me, I tell myself, this sorrow was reserved; the most High has altered

the fashion of his dealings with men

— Knox

I also said,

"It is my misfortune that the power  
of the Most High  
seems altered nowadays." — Har

And I said: This is my fate, that the  
blessings of God have changed to  
hate — Tay

And I say, This [apparent desertion of  
Israel by God] is my appointed lot  
and trial, but I will recall the years  
of the right hand of the Most High  
[in loving-kindness extended toward  
us] for this is my grief, that the right  
hand of the Most High changes —  
Amp

**11. I will remember the works of the LORD:  
surely I will remember thy wonders of  
old.**

I will make mention of the deeds of  
Jehovah;

For I will remember thy wonders of  
old — ASV

But then, O LORD, I call to mind thy  
deeds;

I recall thy wonderful acts in times  
gone by — NEB

**12. I will meditate also of all thy work,  
and talk of thy doings.**

I will meditate on all thy work,

and muse on thy mighty deeds —  
RSV

**13. Thy way, O God, is in the sanctuary:**

Thy way, O God, is holy — RSV

Your ways are sublime, my God — Har  
**who is so great a God as our God?**

Who is a great God like Elohim — Rhm

What god is great like our God — RSV

**14. Thou art the God that doest wonders:  
thou hast declared thy strength among  
the people.**

Thou art the God who workest won-  
ders, who hast manifested thy might  
among the peoples — RSV

Thou art the Mighty One that doest  
wonders;

Thou hast shown Thy strength  
among the nations — DeW

Thou wast a God of wonders,

thou didst show the world thy  
strength — Mof

You are the God who did marvellous  
things

and forced nations to acknowledge  
your power — Jerus

You are the God of miracles and won-

ders! You still demonstrate your  
awesome power — Tay

**15. Thou hast with thine arm redeemed thy  
people, the sons of Jacob and Joseph.**

By Your power You ransomed Your  
people,

the offspring of Jacob and Joseph —

Har

**Selah.**

Selah. [pause, and calmly think of that]!

— Amp

**16. The waters saw thee, O God, the  
waters saw thee; they were afraid: the  
depths also were troubled.**

When the waters saw thee, O God,

when the waters saw thee, they were

afraid,

yea, the deep trembled — RSV

When the waters [at the Red Sea and  
the Jordan] saw You, O God, they  
were afraid: the deep shuddered also.

for [all] the waters saw You — Amp

**17. The clouds poured out water: the skies  
sent out a sound: thine arrows also  
went abroad.**

The clouds poured down waters

The skies uttered a voice.

Yea thine arrows flew hither and  
thither — Rhm

The clouds poured down torrents.

the skies thundered out.

Your lightning flashed to and fro —  
Har

**18. The voice of thy thunder was in the  
heaven: the lightnings lightened the  
world: the earth trembled and shook.**

The crash of thy thunder was in the  
whirlwind:

thy lightnings lighted up the world:

the earth trembled and shook — RSV

Your thunder sounded in the hurricane:  
lightning illuminated the earth.

The ground shuddered and trembled  
— Har

**19. Thy way is in the sea, and thy path in  
the great waters, and thy footsteps are  
not known.**

Your way led through the sea:

Your path traversed deep waters,

but Your tracks remained concealed  
— Har

Thy ways are in the sea. Thy paths in  
the great waters:

Thy footprints are untraceable —  
Ber

You strode across the sea,

you marched across the ocean.

but your steps could not be seen —  
 Jerus  
 Your way [in delivering Your people]  
 was through the sea, and Your paths  
 through the great waters; yet Your  
 footsteps were not traceable, but  
 were obliterated — Amp  
 Your road led by a pathway through

the sea — a pathway no one knew  
 was there! — Tay  
**20. Thou leddest thy people like a flock by  
 the hand of Moses and Aaron.**  
 Thou didst guide thy people like a  
 flock,  
 By the hand of Moses and Aaron —  
 ABPS

## PSALM 78

**Maschil of Asaph.**

An Instructive Psalm. Asaph's — Rhm

- 1. Give ear, O my people, to my law:**  
 Give ear, O my people, to my teaching  
 — RSV  
**incline your ears to the words of my  
 mouth.**  
 Bend your ear to the sayings of my  
 mouth — Rhm  
 pay attention to what I am saying —  
 Har
- 2. I will open my mouth in a parable: I  
 will utter dark sayings of old:**  
 I will open my mouth with a parable;  
 I will utter dark sayings concerning  
 days of old — JPS  
 I am going to speak to you in parable  
 and expound the mysteries of our  
 past — Jerus  
 I will open my mouth in a parable;  
 I will utter riddles from of old — AAT  
 I will narrate a parable,  
 and tell of ancient lore — Har  
 Opening my mouth I will give out a  
 story, even the dark sayings of old  
 times — Bas  
 I will open my mouth in a parable —  
 in instruction by [numerous] exam-  
 ples; I will utter dark sayings of old  
 [that hide important truth] — Amp
- 3. Which we have heard and known, and  
 our fathers have told us.**  
 — such as we have heard and known,  
 which our fathers have related to us  
 — Sept
- 4. We will not hide them from their  
 children, shewing to the generation to  
 come the praises of the LORD, and  
 his strength, and his wonderful works  
 that he hath done.**  
 We will not hide them from their  
 children,  
 but tell to the coming generation  
 the glorious deeds of the LORD, and  
 his might,

- and the wonders which he has  
 wrought — RSV
- From their sons we will not hide  
 the praises of the LORD and his might  
 nor the wonderful acts he has per-  
 formed — NEB
- I will reveal these truths to you so that  
 you can describe these glorious deeds  
 of Jehovah to your children, and tell  
 them about the mighty miracles he  
 did — Tay
- 5. For he established a testimony in Jacob,  
 and appointed a law in Israel, which  
 he commanded our fathers, that they  
 should make them known to their  
 children:**  
 He established a covenant with Jacob,  
 and instituted a law in Israel,  
 which He commanded our fore-  
 fathers to impart to their children  
 — Har  
 He set it up as a decree in Jacob,  
 and established it as a law in Israel.  
 That what he commanded our fathers  
 they should make known to their  
 sons — NAB
- 6. That the generation to come might  
 know them, even the children which  
 should be born; who should arise and  
 declare them to their children:**  
 that a succeeding generation might be  
 acquainted with them;  
 that children yet unborn might grow  
 up to instruct their offspring — Har
- 7. That they might set their hope in God,  
 and not forget the works of God, but  
 keep his commandments:**  
 to place their trust in God,  
 and not to forget the Divine work-  
 ings,  
 but to observe His commandments  
 — Har  
 so that they should set their hope in  
 God,  
 and not forget the works of God,  
 but keep his commandments — RSV

- 8. And might not be as their fathers, a stubborn and rebellious generation;**  
 So that they would not be like their predecessors,  
 a stubborn and refractory generation — Har  
**a generation that set not their heart aright, and whose spirit was not steadfast with God.**  
 a generation whose heart was not steadfast,  
 whose spirit was not faithful to God — RSV  
 a generation with no sincerity of heart,  
 in spirit unfaithful to God — Jerus  
 a wavering race —  
 no loyal hearts for God — Mof  
 A generation that kept not its heart steadfast  
 nor its spirit faithful toward God — NAB
- 9. The children of Ephraim, being armed, and carrying bows, turned back in the day of battle.**  
 The sons of Ephraim, armed bowmen,  
 Turned back in the day of conflict — ABPS  
 The Ephraimites, armed with bows,  
 retreated in the time of battle — Har  
 The Ephraimites were like a disappointing bow,  
 that fails upon the day of battle — Mof
- 10. They kept not the covenant of God, and refused to walk in his law;**  
 They were false to God's covenant,  
 refused to follow his law — Knox  
 they would not hold to their compact with God,  
 they would not follow his directions — Mof
- 11. And forgot his works, and his wonders that he had shewed them.**  
 They forgot what he had done,  
 and the miracles that he had shown them — RSV
- 12. Marvellous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan.**  
 In the sight of their fathers he wrought wonders,  
 In the land of Egypt, the plain of Zoan — ABPS  
 He wrought miracles in the presence of their fathers,  
 in the land of Egypt, in the locality of Zoan — Har
- 13. He divided the sea, and caused them to pass through; and he made the waters to stand as an heap.**  
 He parted the sea and let them pass through,  
 and made the water stand up like a mound — Har  
 he divided the sea and took them through it,  
 making the water stand up like banks on either side — NEB
- 14. In the daytime also he led them with a cloud, and all the night with a light of fire.**  
 he led them with a cloud by day,  
 and all night with a blazing fire — Mof  
 In the daytime he led them with a cloud,  
 and all the night with a fiery light — RSV  
 By day He guided them with a cloud  
 and all night with a burning light — Ber  
 leading them with a cloud by day  
 and with a fiery glow at night — Jerus
- 15. He clave the rocks in the wilderness, and gave them drink as out of the great depths.**  
 he split rocks in the wilderness,  
 to give them a flow of drink in the desert — Mof  
 He split rocks in the desert  
 and provided abundant water for them,  
 as from the great depths — Har
- 16. He brought streams also out of the rock, and caused waters to run down like rivers.**  
 He brought waters out of the stony rock, so that it gushed out like the rivers — PBV  
 He made streams come out of the rock,  
 and caused waters to flow down like rivers — RSV
- 17. And they sinned yet more against him by provoking the most High in the wilderness.**  
 And they continued still to sin against him,  
 To rebel against the Most High in the desert — ABPS  
 But they sinned still more against Him  
 by showing disobedience  
 to the Most High in the wilderness — Ber



- They only sinned against him more  
than ever,  
defying the Most High in the desert  
— Jerus
- 18. And they tempted God in their heart  
by asking meat for their lust.**  
Yea, they tempted God in their hearts,  
By desiring flesh to please their taste  
— Sprl  
And they tempted God in their heart  
By asking food according to their  
desire — ASV  
They tested God in their heart  
by demanding the food they craved  
— RSV  
deliberately challenging God  
by demanding their favourite food  
— Jerus
- 19. Yea, they spake against God; they said,  
Can God furnish a table in the wilder-  
ness?**  
They disparaged God by saying, "Is it  
possible for God to set a table in the  
desert?" — Har  
They blasphemed against God,  
'Is it likely' they said 'that God  
could give a banquet in the wilder-  
ness?' — Jerus
- 20. Behold, he smote the rock, that the  
waters gushed out, and the streams  
overflowed; can he give bread also?  
can he provide flesh for his people?**  
'Admittedly, when he struck the rock,  
waters gushed, torrents streamed out,  
but bread now, can he give us that,  
can he provide meat for his people?'  
— Jerus
- 21. Therefore the LORD heard this, and  
was wroth:**  
Therefore, when the LORD heard, he  
was full of wrath — RSV  
Then the LORD heard and was enraged  
— NAB  
so a fire was kindled against Jacob,  
and anger also came up against  
Israel;  
and fire blazed up against Jacob,  
and anger rose against Israel — NAB
- 22. Because they believed not in God, and  
trusted not in his salvation:**  
because they had no faith in God,  
and did not trust his saving power  
— RSV
- 23. Though he had commanded the clouds  
from above, and opened the doors of  
heaven,**  
Yet he commanded the skies above,  
and opened the doors of heaven —  
RSV  
Then He commanded the sky above,  
and opened the floodgates of heaven  
— Har
- 24. And had rained down manna upon  
them to eat, and had given them of  
the corn of heaven.**  
And rained upon them manna for food,  
And grain of heaven he gave them  
— ABPS  
He rained manna upon them for food  
and gave them heavenly bread —  
NAB
- 25. Man did eat angels' food: he sent them  
meat to the full.**  
The bread of the mighty was eaten by  
men;  
even a surfeit of provisions he sent  
them — NAB
- 26. He caused an east wind to blow in the  
heaven:**  
He caused the east wind to blow in the  
heavens — ASV  
He let loose an east wind from the  
heavens — Rhm  
and by his power he brought in the  
south wind.  
And by his power he guided the south  
wind — ASV
- 27. He rained flesh also upon them as  
dust, and feathered fowls like as the  
sand of the sea:**  
raining down meat on them thick as  
dust, birds on the wing, plentiful as  
the sea-sand — Knox  
he rained flesh upon them like dust,  
winged birds like the sand of the  
seas — RSV
- 28. And he let it fall in the midst of their  
camp, round about their habitations.**  
Which fell in the midst of their camp  
round about their tents — NAB  
He let them fall in the middle of their  
camp,  
around their dwellings — Har
- 29. So they did eat, and were well filled:**  
So they ate and were fully satisfied —  
Ber  
for he gave them their own desire;  
for He sent them what they had  
craved — Ber
- 30. They were not estranged from their  
lust. But while their meat was yet in  
their mouths,**  
But before they had sated their craving.

- while the food was still in their mouths,  
Yet they did not abandon their complaints  
even while the food was in their mouths — NEB
- 31. The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel.**  
the anger of God rose against them  
and he slew the strongest of them.  
and laid low the picked men of Israel — RSV  
the fierce anger of God came upon them.  
and He made havoc of their well-fed company.  
striking down the flower of Israelite youth — Har  
God's anger against them reached its height, and slew their lordliest,  
brought them low, all the flower of Israel — Knox  
Then the anger of God blazed up against them:  
he spread death among their stoutest men  
and brought the young men of Israel to the ground — NEB
- 32. For all this they sinned still and believed not for his wondrous works.**  
For all this, they still sinned,  
And believed not in his wonders — ABPS  
Despite all this, they sinned still more,  
and did not believe in His great works — Har  
Despite all this they went on sinning,  
and put no faith in his marvels — Jerus
- 33. Therefore their days did he consume in vanity, and their years in trouble.**  
So he ended in a breath their days,  
And their years, in a sudden terror! — Rhm  
And He made their days vanish as a breath:  
Their years in sudden terror — DeW  
So he made their days brief as a breath,  
and the end of their life sudden death — Mof
- 34. When he slew them, then they sought him:**  
When he slew them, then they inquired after him — ASV  
When He devastated them, they resorted to Him — Har
- and they returned and inquired early after God.**  
they repented and sought God earnestly — RSV
- 35. And they remembered that God was their rock, and the high God their redeemer.**  
And remembered that Elohim was their rock.  
Yea El Most High their redeemer — Rhm  
They remembered that God was their Rock.  
The Mighty God, the Most High, their Redeemer — DeW  
They recalled that God was their sure foundation,  
and that the Most High was their Redeemer — Har  
remembering God was their strength.  
And God Most High their preserver — Mof
- 36. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues.**  
But it was smooth words and no more.  
their promises to him were false — Mof  
But it was only with their words they followed him, not with their hearts — Tay
- 37. For their heart was not right with him, neither were they stedfast in his covenant.**  
in their hearts they were not true to him.  
they were unfaithful to his covenant — Jerus  
they had a wavering mind.  
they were not loyal to his compact — Mof  
And their hearts were not right with him, and they did not keep their agreement with him — Bas
- 38. But he, being full of compassion, forgave their iniquity, and destroyed them not:**  
But he, the compassionate, covers iniquity, and destroys not — ABPS  
But He, the merciful One, forgave their sin and did not destroy them — Ber  
Compassionately, however,  
he forgave their guilt instead of killing them — Jerus  
**yea, many a time turned he his anger**

**away, and did not stir up all his wrath.**

And many times he turned away his anger,

And would not rouse up all his wrath — ABPS

often he restrained his wrath  
and did not rouse his anger to its height — NEB

**39. For he remembered that they were but flesh;**

For he remembered that they were only human — Har

**a wind that passeth away, and cometh not again.**

A breath that passeth away, and returneth not — DeW

a passing breath that returns not — NAB

their life no better than a passing breeze — Mof

a puff of wind which passes and does not return — Har

who pass by like a wind and never return — NEB

**40. How oft did they provoke him in the wilderness, and grieve him in the desert!**

How oft they rebelled against him in the wilderness.

Grieved him in the desert! — ABPS

How frequently did they go against him in the waste land, and give him cause for grief in the dry places — Bas

**41. Yea, they turned back and tempted God, and limited the Holy One of Israel.**

And they tempted God anew,

And offended the Holy One of Israel — ABPS

They tested him again and again,  
and provoked the Holy One of Israel

— RSV

Again and again they tried God's patience

and provoked the Holy One of Israel — NEB

**42. They remembered not his hand, nor the day when he delivered them from the enemy.**

They remembered not his power,

nor the day he saved them from the foe — Mof

**43. How he had wrought his signs in Egypt, and his wonders in the field of Zoan:**

when he wrought his signs in Egypt.

and his miracles in the fields of Zoan

— RSV

What signs He had wrought in Egypt;  
What wonders in the field of Zoan

— DeW

**44. And had turned their rivers into blood; and their floods, that they could not drink.**

And turned their rivers into blood, and their streams, that they could not drink — RV

He turned their rivers to blood,  
so that they could not drink of their streams — RSV

**45. He sent divers sorts of flies among them, which devoured them;**

He sent among them swarms of flies, which devoured them — RV

**and frogs, which destroyed them.**

and frogs which brought devastation — NEB

**46. He gave also their increase unto the caterpillar, and their labour unto the locust.**

He gave their increase to the grasshopper,

And their labour to the locust — DeW

He gave their harvest to the caterpillar,

the fruits of their toil to the locust — NAB

**47. He destroyed their vines with hail, and their sycamore trees with frost.**

He destroyed their vines with hailstones, and their mulberry-trees with frost — PBV

With hail He broke down their vines and with sleet their sycamores — Ber

**48. He gave up their cattle also to the hail, and their flocks to hot thunderbolts.**

He gave over their cattle to the hail, And their flocks to the lightnings — DeW

And how he gave their cattle over to the plague,

And their flocks to the pestilence — AAT

He abandoned their cattle to the hail, and their flocks to the plague — Har

**49. He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them.**

He let loose on them his fierce anger, wrath, indignation, and distress.

a company of destroying angels —  
RSV  
He sent among them the heat of his  
anger  
Wrath and indignation and dis-  
tress, —  
A mission of messengers of mis-  
fortune — Rhm  
He let loose upon them His burning  
anger:  
Wrath, and indignation, and distress.  
An embassy of messengers of evil  
— DeW  
He sent upon them his fierce anger.  
Wrath and fury and trouble.  
An embassy of messengers of woe  
— AAT  
In His fierce anger he sent upon them  
fury,  
wrath and distress;  
a flood of destructive powers — Har  
**50. He made a way to his anger;**  
He made a path for his anger — ASV  
He leveled a path for his anger — ABPS  
He blazed a trail for His anger — Har  
**he spared not their soul from death,  
but gave their life over to pestilence;**  
he did not spare them from death,  
but gave their lives over to the plague  
— RSV  
**51. And smote all the firstborn in Egypt;**  
He smote all the firstborn of Egypt —  
DeW  
**the chief of their strength in the taber-  
nacles of Ham:**  
the first issue of their strength in the  
tents of Ham — RSV  
the first fruits of manhood in the tents  
of Ham — NAB  
the flower of their manhood in the  
tents of Ham — NEB  
the male first-fruit in the tents of Ham  
— Har  
the first-fruits of their virility in the  
tents of Ham — Jerus  
**52. But made his own people to go forth  
like sheep, and guided them in the  
wilderness like a flock.**  
But as for his own people, he led them  
forth like sheep, and carried them in  
the wilderness like a flock — PBV  
Then he led forth his people like sheep,  
and guided them in the wilderness  
like a flock — RSV  
He led His people out like a flock,  
guiding them like a herd in the  
desert — Har

**53. And he led them in safety, so that they  
feared not:**  
He led them in safety, so that they  
were not afraid — RSV  
**but the sea overwhelmed their enemies,  
and their enemies the sea did cover —**  
Rhm  
**54. And he brought them to the border of  
his sanctuary, even to this mountain,  
which his right hand had purchased.**  
And he brought them to his holy land,  
to the mountain which his right hand  
had won — RSV  
He brought them to His sacred land,  
to the mountain which His great  
power had acquired — Har  
**55. He cast out the heathen also before  
them,**  
He drove out the nations also before  
them — RSV  
**and divided them an inheritance by  
line,**  
and allotted them an inheritance by  
measure — Lam  
and allotted them a measured inher-  
itance — Ber  
and allotted tracts of land — Har  
he allotted their lands to Israel as a  
possession — NEB  
**and made the tribes of Israel to dwell  
in their tents,**  
and settled the tribes of Israel in their  
tents — RSV  
**56. Yet they tempted and provoked the  
most high God, and kept not his  
testimonies:**  
But they tested and resisted God Most  
High.  
And his testimonies did not observe  
— Rhm  
Still they tempted and provoked God  
Most High,  
and did not observe His precepts —  
Har  
Even so, they went on challenging God  
the Most High,  
rebelliously disregarding his decrees  
— Jerus  
**57. But turned back, and dealt unfaithfully  
like their fathers:**  
but turned away and acted treacher-  
ously like their fathers — RSV  
They turned back and were faithless  
like their fathers — NAB  
**they were turned aside like a deceitful  
bow.**  
they twisted like a deceitful bow — RSV

deceiving like an unreliable bow — Har  
treacherous as a bow with a warp —  
Jerus

**58. For they provoked him to anger with their high places,**

They irritated Him with their sanctuaries — Har

For they grieved him with their hill-altars — PBV

**and moved him to jealousy with their graven images,**

and provoked him to displeasure with their images — PBV

and with their idols roused his jealousy — NAB

**59. When God heard this, he was wroth, and greatly abhorred Israel:**

When God heard, he was full of wrath, and he utterly rejected Israel — RSV

God observed this, and became angry; He thoroughly detested Israel — Har

God heard of it, and he was furious — he was done with Israel! — Mof

**60. So that he forsook the tabernacle of Shiloh, the tent which he placed among men;**

He forsook his dwelling at Shiloh, the tent where he dwelt among men — RSV

**61. And delivered his strength into captivity, and his glory into the enemy's hand,**

He allowed His emblem of strength to be taken as booty, delivering His glory into enemy keeping — Har

Yes, He delivered His ark into captivity and its glory into the hand of the foe — Ber

And delivered His strength and power [the ark of the covenant] into captivity, and His glory to the hand of [the Philistines] the foe — Amp

**62. He gave his people over also unto the sword; and was wroth with his inheritance.**

He gave his people over to the sword, and vented his wrath on his heritage — RSV

He abandoned his people to the sword and was enraged against his inheritance — NAB

**63. The fire consumed their young men; and their maidens were not given to marriage.**

His young men were devoured by fire,

And his virgins were not praised in song — Rhm

The fire devoured their chosen men; And their virgins were not given in marriage — Sprl

whose young men were then burnt to death —

no brides left to hear the wedding song — Jerus

Their young men were killed by fire and their girls died before they were old enough to sing their wedding songs — Tay

The fire [of war] devoured their young men, and their bereaved virgins were not praised in a wedding song — Amp

**64. Their priests fell by the sword; and their widows made no lamentation.**

Their priests fell by the sword,

and their widows sang no dirges — NAB

The priests were slaughtered and their widows died before they could even begin their lament — Tay

Their priests [Hophni and Phinehas] fell by the sword, and their widows made no lamentation [for the bodies came not back from the scene of battle, and the widow of Phinehas also died that day] — Amp

**65. Then the Lord awaked as one out of sleep, and like a mighty man that shouteth by reason of wine.**

So the Lord awaked as one out of sleep, and like a giant refreshed with wine — PBV

And the Lord awaked, as one that slept; As a mighty man jubilant with wine — ABPS

Then the Lord awaked as out of sleep, Like a warrior shouting from wine — DeW

Then the Lord started up, as from a sleep,

and, like a hero wild with wine — Mof

Then, like a sleeper, like a hero fighting-mad with wine, the Lord woke up — Jerus

**66. And he smote his enemies in the hinder parts:**

So he smote his adversaries in the rear — Rhm

And he put his foes to flight — NAB

And He smote His adversaries in the back [as they fled] — Amp

**he put them to a perpetual reproach.**  
He laid upon them eternal reproach

— ABPS

defeating and disgracing them for ever

— Mof

And he inflicted upon them a perpetual  
disgrace — AAT

he put them to everlasting shame —

RSV

**67. Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:**

He disowned the house of Joseph,  
and did not select the tribe of Ephraim — Har

Moreover He rejected the tent of Joseph  
and chose not the tribe of Ephraim  
[in which the tabernacle had been  
accustomed to stand] — Amp

But he rejected Joseph's family, the  
tribe of Ephraim — Tay

**68. But chose the tribe of Judah, the mount Zion which he loved.**

But he chose the tribe of Judah [as  
Israel's leader], Mount Zion which  
He loves [to replace Shiloh as His  
capitol] — Amp

**69. And he built his sanctuary like high places,**

And he built his sanctuary like the  
heights — RV

He built His sanctuary like the lofty  
hills — Har

He built his sanctuary like the high  
heavens — RSV

And He built His sanctuary [exalted]  
like the heights [of the heavens] —

Amp

And he made his holy place like the  
high heaven — Bas

And he built his sanctuary on a high  
place — Lam

**like the earth which he hath established for ever.**

firm as the earth he has founded for  
ever — Mof

and enduring like the earth which He  
has established — Ber

**70. He chose David also his servant, and took him from the sheepfolds:**

**71. From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance.**  
From following the suckling ewes he  
took him.

To be shepherd over Jacob his people.  
And over Israel his inheritance —

ABPS

from tending the ewes that had young  
he brought him  
to be the shepherd of Jacob his people,  
of Israel his inheritance — RSV  
From looking after the sheep which  
were giving milk, he took him to give  
food to Jacob his people, and to Israel  
his heritage — Bas

**72. So he fed them according to the integrity of his heart;**

So he fed them with a faithful and true  
heart — PBV

So he did shepherd them according to  
the singleness of his heart — Rhm

With upright heart he tended them —

RSV

He shepherded them in sincerity —

Har

**and guided them by the skilfulness of his hands.**

and ruled them prudently with all his  
power — PBV

and with skillful hands he guided them  
— NAB

and led them with a sensitive hand —  
Jerus

## PSALM 79

**A Psalm of Asaph.**

**1. O God, the heathen are come into thine inheritance;**

O God, the nations are come into thine  
inheritance — ASV

O God, the pagans have invaded thy  
preserve — Mof

O God, your land has been conquered  
by the heathen nations — Tay

**thy holy temple have they defiled;**

they have profaned Thy holy temple  
— Ber

they have made your holy Temple  
unclean — Bas

**they have laid Jerusalem on heaps.**

Jerusalem have they laid in ruins —  
Sprl

and have made Jerusalem a ruined  
heap — Har

they have reduced Jerusalem to a pile  
of ruins — Jerus

**2. The dead bodies of thy servants have**

**they given to be meat unto the fowls of the heaven,**

They have made the dead bodies of thy servants

Food for the birds of heaven — ABPS  
**the flesh of thy saints unto the beasts of the earth.**

The flesh of thy saints for the beasts of the earth — ABPS

The flesh of Thy beloved to the wild beasts of the earth — DeW  
the flesh of thy followers to wild beasts — Mof

the flesh of Thy worshipers to the beasts of the earth — Ber

they have made thy loyal servants carrion for wild beasts — NEB

**3. Their blood have they shed like water round about Jerusalem;**

They have poured out their blood like water

round about Jerusalem — RSV

**and there was none to bury them.**

and there they lie unburied — NEB  
not a gravedigger left! — Jerus

**4. We are become a reproach to our neighbours,**

we have become a taunt to our neighbours — RSV

We have become contemptible to our neighbors — Har

What a triumph was this for the nations that dwell around us — Knox

we are now insulted by our neighbours — Jerus

[Because of such humiliation] we have become a taunt and reproach to our neighbors — Amp

**a scorn and derision to them that are round about us.**

A derision and a sneer unto those surrounding us — Sprl

We are a scoff and a jest to those around us — DeW

mocked and ridiculed by those around us — Har

**5. How long, LORD? wilt thou be angry for ever? shall thy jealousy burn like fire?**

Lord, must we always taste thy vengeance, must thy jealous anger still burn unquenched — Knox

How much longer, Lord God?

Will You continue to be angry indefinitely?

Will Your resentment flare up like fire — Har

How much longer will you be angry, Yahweh? For ever?

Is your jealousy to go on smouldering like a fire — Jerus

**6. Pour out thy wrath upon the heathen that have not known thee,**

Pour out thy wrath upon the nations that know thee not — ASV

Pour out thy wrath upon the nations who do not acknowledge thee — AAT

**and upon the kingdoms that have not called upon thy name.**

**7. For they have devoured Jacob, and laid waste his dwelling place.**

see how they have made Jacob their prey, and left his dwelling-place in ruins! — Knox

For they have destroyed your people Israel, invading every home — Tay

**8. O remember not against us former iniquities:**

O remember not our old sins — PBV

remember not against us the iniquities of our forefathers — RV

Remember not against us the guilt of our fathers — DeW

Do not hold our ancestors' crimes against us — Jerus

**let thy tender mercies speedily prevent us:**

Let thy tender mercies speedily meet us — ASV

but have mercy upon us, and that soon — PBV

Haste, let thy compassions meet us — ABPS

Let Your sympathy overtake us quickly — Har

in tenderness quickly intervene — Jerus

and haste in mercy to our side — Knox

**for we are brought very low.**

for we are come to great misery — PBV

never was need so sore as this — Knox

for we are greatly weakened — Ber

we can hardly be crushed lower — Jerus

for our need is most urgent — Har

**9. Help us, O God of our salvation, for the glory of thy name:**

Help us, O God of our salvation, On account of the honor of thy name — ABPS

Help us, O God our saviour, for the sake of thine own honour — Mof

**and deliver us, and purge away our sins, for thy name's sake.**

Rescue us then and put a propitiatory-  
covering over our sins.

For the sake of thy Name — Rhm  
rescue us, and pardon our sins for  
Your name's sake — Har  
take us out of danger and give us  
forgiveness for our sins, because of  
your name — Bas

**10. Wherefore should the heathen say,  
Where is their God?**

Wherefore should the nations say,  
Where is their God — ASV  
Shall the heathen ask, what has become  
of their God — Knox  
Why should the heathen nations be  
allowed to scoff, "Where is their  
God?" — Tay

**let him be known among the heathen  
in our sight by the revenging of the  
blood of thy servants which is shed.**

let the revenging of the blood of thy  
servants which is shed be known  
among the heathen in our sight —  
RV

Let the avenging of the outpoured blood  
of thy servants  
be known among the nations before  
our eyes! — RSV

May we soon see the pagans learning  
what vengeance  
you exact for your servants' blood  
shed here! — Jerus

**11. Let the sighing of the prisoner come  
before thee;**

Let the groaning of the prisoner come  
before Thee — JPS

May the groans of the captive reach  
you — Jerus

Oh may the moan of the prisoners  
reach thee — Mof

**according to the greatness of thy power  
preserve thou those that are ap-  
pointed to die;**

according to thy great power preserve  
those doomed to die! — RSV  
and by thy mighty power  
release those who are doomed to die  
— Mof

**12. And render unto our neighbours seven-  
fold into their bosom their reproach,  
wherewith they have reproached thee,  
O Lord.**

Return sevenfold into the bosom of our  
neighbors  
the taunts with which they have  
taunted thee, O Lord! — RSV

Pour out seven-fold retribution into the  
laps of our neighbours, for all the  
insults, Lord, which they have put  
upon thee — Knox

Repay our neighbors seven times over  
for their mockery  
with which they have flouted You.  
Lord — Har

As for the contempt our neighbours  
pour on thee, O Lord,  
turn it back sevenfold on their own  
heads — NEB

**13. So we thy people and sheep of thy  
pasture will give thee thanks for ever:**

So we, Thy people, and the flock of  
Thy shepherd care,  
Will give Thee thanks for ever —  
DeW

**we will shew forth thy praise to all  
generations.**

From generation to generation will we  
recount Thy praise — Sprl

PSALM 80

**To the chief Musician upon Shoshannim-  
Eduth, A Psalm of Asaph.**

To the Chief Musician. For "the Lilies of  
Testimony." Asaph's. A Melody — Rhm  
From the Choirmaster's collection. To the tune  
of "Lilies of the Law." An Asaphite song —  
Mof

**1. Give ear, O Shepherd of Israel, thou  
that leadest Joseph like a flock;**

Give audience, thou that art the guide  
of Israel, that leadest Joseph with a  
shepherd's care — Knox

O shepherd of Israel, hearken,  
O guide of the flock of Joseph! —

NAB

**thou that dwellest between the cheru-  
bims, shine forth.**

**2. Before Ephraim and Benjamin and  
Manasseh stir up thy strength, and  
come and save us.**

Thou who art enthroned upon the  
cherubim, shine forth

before Ephraim and Benjamin and  
Manasseh!

Stir up thy might,  
and come to save us! — RSV

Thou who art enthroned above the  
cherubim, shine forth!



Before Ephraim, Benjamin, and Manasseh.

arouse Thy strength and come to our rescue — Ber

Thou who art throned on the cherubim, appear!

Before Ephraim and Benjamin and Manasseh stir up thy strength.

And come

to our salvation — Rhm

**3. Turn us again, O God, and cause thy face to shine; and we shall be saved.**

O God bring us back.

And light up thy face

That we may be saved — Rhm

Restore us, O God;

let thy face shine, that we may be saved — RSV

O God, restore us to our own; smile upon us, and we shall find deliverance — Knox

**4. O LORD God of hosts, how long wilt thou be angry against the prayer of thy people?**

O LORD of hosts, how long will you burn with anger

while your people pray — NAB

Lord God of armies,

how long will You be angry with Your praying people — Har

O Lord of hosts, how long will thine anger fume,

though thy people are praying — Mof

O LORD God of Hosts,

how long wilt thou resist thy people's prayer — NEB

**5. Thou feedest them with the bread of tears;**

Thou hast made tears our daily bread — Mof

**and givest them tears to drink in great measure.**

And hast caused them to drink the water of weeping in threefold abundance

— Rhm

and tears on tears our drink — Mof

**6. Thou makest us a strife unto our neighbours:**

Thou dost make us the scorn of our neighbors — RSV

You have made us the ridicule of our neighbors — Har

Thou dost make us an object of contention to our neighbors — Rhm

you now let our neighbours quarrel over us — Jerus

You have left us to be fought over by our neighbors — NAB

Thou hast humbled us before our neighbours — NEB

**and our enemies laugh among themselves.**

and our enemies laugh us to scorn — PBV

and our enemies mock us — NAB

**7. Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.<sup>22</sup>**

Restore us, God of armies . . . — Har

O God of hosts, restore us to power . . . — Mof

**8. Thou hast brought a vine out of Egypt: You brought a vine [Israel] out of Egypt — Amp**

You brought us from Egypt as though we were a tender vine — Tay

**thou hast cast out the heathen, and planted it.**

You uprooted nations, and planted it — Har

thou didst drive out the nations and plant it — RSV

You drove out the (heathen) nations and planted it [in Canaan] — Amp

**9. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.**

Thou didst make a clear space before it.

So it rooted well its roots and filled up the land — Rhm

You made ready a place for it, so that it might take deep root, and it sent out its branches over all the land — Bas

**10. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars.**

The mountains were covered with its shade,

the mighty cedars with its branches — RSV

**11. She sent out her boughs unto the sea, and her branches unto the river.**

[Israel] sent out its boughs to the [Mediterranean] Sea, and its branches to the [Euphrates] River — Amp

**12. Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her?**

<sup>22</sup>See also verse 3.

Why is it that in these days thou hast levelled its wall, for every passer-by to rob it of its fruit — Knox

Why, then, have You broken down its fences,  
so that all who pass by pluck off its fruit — Har

But now you have broken down our walls, leaving us without protection — Tay

**13. The boar out of the wood doth waste it, and the wild beast of the field doth devour it.**

The boar from the forest ravages it,  
and all that move in the field feed on it — RSV

The wild hog gnaws at it,  
and the animals of the field feed upon it — Har

**14. Return, we beseech thee, O God of hosts:**

Return, God of armies — Har

O God of hosts, restore us — AAT

**look down from heaven, and behold, and visit this vine;**

**15. And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.**

Look down from heaven, and see;

have regard for this vine,

the stock which thy right hand planted — RSV

look from heaven and observe and visit this vine.

Protect what Thy right hand has planted,

the son whom Thou hast raised for Thyself — Ber

Look down from heaven and see our plight and care for this your vine! — Tay

**16. It is burned with fire, it is cut down: they perish at the rebuke of thy countenance.**

they have burned it with fire, they have cut it down;

may they perish at the rebuke of thy countenance! — RSV

Let those who would burn it with fire or cut it down

perish before you at your rebuke — NAB

For we are chopped and burned by our enemies. May they perish at your frown — Tay

**17. Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself.**

May your help be with the man of your right hand,

with the son of man whom you yourself made strong — NAB

Bestow Your power upon man.

Your sovereign might upon the offspring which You have raised up for Yourself — Har

May your hand protect the man at your right,  
the son of man who has been authorized by you — Jerus

Do thou protect thy chosen folk.

those thou hast nurtured for thyself — Mof

**18. So will not we go back from thee:**

Then we will never turn back from thee — RSV

Then we will never stray from You — Har

**quicken us, and we will call upon thy name.**

O let us live, and we shall call upon thy Name — PBV

give us life, and we will call on thy name! — RSV

**19. Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.<sup>23</sup>**

Restore us, O LORD God of hosts!

let thy face shine, that we may be saved! — RSV

Lord God of armies, restore us:

bestow Your favor upon us, that we may be saved — Har

O Yahweh God of hosts! bring us back. Light up thy face,

That we may be saved — Rhm

## PSALM 81

**To the chief Musician upon Gittith, A Psalm of Asaph.**

To the Chief Musician. On "The Gittith." Asaph's — Rhm

From the Choirmaster's collection. Set to a vintage melody. An Asaphite song — Mof  
To the Chief Musician; set to Philistine lute,

or [possibly] a particular Gittite tune. [A Psalm] of Asaph — Amp

### 1. Sing aloud unto God our strength:

<sup>23</sup>Compare verses 3 and 7.

Sing we merrily unto God our strength

— PBV

Shout ye for joy unto God our strength

— Rhm

Sing joyfully of our mighty God— Har

Sing out in praise of God our refuge

— NEB

**make a joyful noise unto the God of Jacob.**

shout for joy to the God of Jacob! —

RSV

Sound the note of triumph to the God of Jacob— Rhm

cry out with gladness to the God of Jacob — Knox

acclaim the God of Jacob — NEB

**2. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.**

Raise a song, sound the timbrel,

the sweet lyre with the harp — RSV

Let the music crescendo;

beat the tambourine,

play the soothing harp and the lyre

— Har

Start the music, sound the drum,

the melodious lyre and the harp —

Jerus

Raise the chant and beat the drum,

Both the pleasant harp and the lute

— AAT

raise the chorus, sound the drum,

sound the sweet lyre and the lute

— Mof

**3. Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.**

Blow the trumpet at the new moon,

At the full moon, on our feast day

— ASV

Sound the trumpet at the new moon,

and at the day of our festival, when

the moon is full — Har

Sound the trumpet! Come to the joyous

celebrations at full moon, new moon

and all the other holidays — Tay

**4. For this was a statute for Israel, and a law of the God of Jacob.**

For it is a statute for Israel, an ordinance of the God of Jacob — RV

For it is a statute for Israel — a rite established by the God of Jacob —

Sept

This is a custom in Israel,

a decree of the God of Jacob — Har

For God has given us these times of

joy; they are scheduled in the laws of Israel — Tay

**5. This he ordained in Joseph for a testimony, when he went out through the land of Egypt:**

He made it a decree in Joseph,

when he went out over the land of Egypt — RSV

He made it a law for Joseph,

when He marched against the land of Egypt — Har

laid as a solemn charge on Joseph

when he came out of Egypt — NEB

**where I heard a language that I understood not.**

**6. I removed his shoulder from the burden: his hands were delivered from the pots.**

I hear a voice I had not known:

"I relieved your shoulder of the burden;

your hands were freed from the basket — RSV

I heard an unfamiliar voice saying,

"I have removed the burden from his shoulder;

his hands were released from carrying the heavy basket — Har

I heard one whom I knew not, saying:

"I freed your shoulder from the load, your hands from the heavy hod — Mof

In a tongue unknown the message came to me; I have eased his shoulder of the burden, freed his hands from the slavery of the hod! — Knox

**7. Thou calledst in trouble, and I delivered thee;**

In distress thou didst cry and I delivered thee — Rhm

at your cry of distress I rescued you — Mof

**I answered thee in the secret place of thunder:**

I answered you from thunderclouds — Mof

I answered you from the recesses of the thundercloud — Har

**I proved thee at the waters of Meribah.**

I tested you at the waters of Meribah — Mof

**Selah.**

Selah. [pause, and calmly think of that]! — Amp

**8. Hear, O my people, and I will testify unto thee:**

Hear, O my people, while I admonish you! — RSV

Give heed, my people, to this warning of mine — Knox

**O Israel, if thou wilt hearken unto me;  
9. There shall no strange god be in thee;  
neither shalt thou worship any strange god.**

O Israel, if you would but listen to me!  
There shall be no strange god among you;

you shall not bow down to a foreign god — RSV

if only you will pay attention to Me,  
people of Israel,  
there will not be one foreign deity among you,  
nor will you be subservient to pagan gods — Har

**10. I am the LORD thy God, which brought thee out of the land of Egypt:  
I am Jehovah thy God.**

Who brought thee up out of the land of Egypt — ASV

I Yahweh am thy God

Who brought thee up out of the land of Egypt — Rhm

**open thy mouth wide, and I will fill it.**  
make your requests without limit,  
and I will accede to them all — Har  
you have only to open your mouth for me to fill it — Jerus

**11. But my people would not hearken to my voice; and Israel would none of me.  
But my people would not hear my voice; and Israel would not obey me**  
— PBV

But my people did not listen to my voice;

Israel would have none of me — RSV

But My people paid no attention to what I said;

Israel declined My offer — Har

**12. So I gave them up unto their own hearts' lust: and they walked in their own counsels.**

And I gave them up to the stubbornness of their hearts;

They go on in their own counsels — ABPS

So I have abandoned them to their obstinacy;  
they have followed their own inclinations — Har

so I left them to their own self-will,  
to follow their own devices — Mof

so I left them to their stubborn selves

to do whatever they pleased — Jerus

**13. Oh that my people had hearkened unto me, and Israel had walked in my ways!**

**14. I should soon have subdued their enemies, and turned my hand against their adversaries.**

O that my people would listen to me,  
that Israel would walk in my ways!  
I would soon subdue their enemies,  
and turn my hand against their foes — RSV

If only My people would listen to Me:  
if Israel would only follow My directions,

I would subdue their enemies quickly,

and focus My power on their opponents — Har

If only my people would listen,  
if Israel would follow my ways,  
at one blow I would defeat their enemies  
and strike at all who attack them — Jerus

**15. The haters of the LORD should have submitted themselves unto him: but their time should have endured for ever.**

Those who hate the LORD would cringe toward him,  
and their fate would last for ever — RSV

Those who hate the Lord God would cower before him,  
and their destiny would be fixed forever — Har

The haters of the Lord would be broken, and their destruction would be eternal — Bas

Then those who hate Yahweh would cringe,  
their doom being sealed for ever — Jerus

[Had Israel listened to Me in Egypt, then] those who hated the Lord would have come cringing before Him, and their defeat would have lasted forever — Amp

**16. He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee.**

I would feed you with the finest of the wheat,  
and with honey from the rock I would satisfy you" — RSV

He would feed them with the best wheat,

and nourish them with honey gathered from the rocks" — Har  
while I would feed you on pure wheat  
and satisfy you with the wild rock  
honey — Jerus

Israel should have full ears of wheat  
to nourish them, and honey dropping  
from the rock to their heart's  
content — Knox

## PSALM 82

## A Psalm of Asaph.

**1. God standeth in the congregation of the mighty; he judgeth among the gods.**

God has taken his place in the divine  
council:

in the midst of the gods he holds  
judgment: — RSV

God standeth in the congregation of  
God;

In the midst of the judges He  
judgeth: — JPS

God stands up in the divine assembly:  
in the midst of the judges He gives  
judgment. — Har

God stands up to open heaven's court.  
He pronounces judgment on the  
judges — Tay

**2. How long will ye judge unjustly, and accept the persons of the wicked?**

"How long will you judge unjustly,  
And show partiality toward the  
wicked — AAT

'No more mockery of justice,  
no more favouring the wicked! —  
Jerus

**Selah.**

**3. Defend the poor and fatherless: do justice to the afflicted and needy.**

"Dispense justice to the needy and  
orphaned;  
uphold the rights of the oppressed  
and destitute — Har

Let the weak and the orphan have  
justice,  
be fair to the wretched and destitute  
— Jerus

**4. Deliver the poor and needy: rid them out of the hand of the wicked.**

Deliver the wretched and needy;  
Out of the hand of the wicked rescue  
them — DeW

rescue the weak and needy,  
save them from the clutches of the  
wicked! — Jerus

**5. They know not, neither will they understand;**

They have neither knowledge nor un-  
derstanding — RSV

The magistrates and judges know not,  
neither will they understand —  
Amp

**they walk on in darkness: all the foundations of the earth are out of course.**

they walk about in darkness;  
all the foundations of the earth are  
shaken — RSV

they walk about in bewilderment.  
All the foundations of the earth  
tremble — Har

Ignorant and senseless, they carry on  
blindly,  
undermining the very basis of earth-  
ly society — Jerus

they walk on in the darkness [of com-  
placent satisfaction]; all the founda-  
tions of the earth [the fundamental  
principles upon which rests the ad-  
ministration of justice] are shaking  
— Amp

**6. I have said, Ye are gods; and all of you are children of the most High.**

I was the one to say that you should be  
as God:

all of you the kin of the Most High  
— Har

I once said, 'You too are gods,  
sons of the Most High, all of you'  
— Jerus

I said, You are gods [since you judge  
on My behalf, as My representa-  
tives]; indeed, all of you are chil-  
dren of the Most High — Amp

This is my sentence: Gods you may be,  
sons all of you of a high god — NEB

**7. But ye shall die like men, and fall like one of the princes.**

nevertheless, you shall die like men,  
and fall like any prince — RSV

But you shall die like mortal men,  
and succumb like any other noble  
person — Har

but all the same, you shall die like  
other men;

as one man. princes, you shall fall  
— Jerus  
yet you shall die as men die: princes  
fall, every one of them, and so shall  
you — NEB  
But in death you are mere men. You  
will fall as any prince — for all  
must die — Tay

## PSALM 83

**A Song or Psalm of Asaph.**

**1. Keep not thou silence, O God:**

Do not remain silent, Lord God —  
Har

**hold not thy peace, and be not still,  
O God.**

do not show indifference, or refrain  
from activity — Har  
do not be unmoved. O God, or un-  
responsive! — Jerus

**2. For, lo, thine enemies make a tumult:  
For lo, thine enemies rage — ABPS  
and they that hate thee have lifted up  
the head.**

those who hate You have become  
haughty — Har  
see how those who hate you rear their  
heads — Jerus

**3. They have taken crafty counsel against  
thy people, and consulted against thy  
hidden ones.**

They lay crafty plans against thy  
people;  
they consult together against thy  
protected ones — RSV

They have made ingenious plans  
against Your people,  
and they plot together against those  
whom You protect — Hat

They devise cunning schemes against  
thy people  
and conspire against those thou hast  
made thy treasure — NEB

**4. They have said, Come, and let us cut  
them off from being a nation;**

They say, "Come, let us wipe them out  
as a nation — RSV

**that the name of Israel may be no  
more in remembrance.**

let the name of Israel be remembered  
no more!" — RSV

so that the very name of Israel will be  
remembered no more — Knox

**5. For they have consulted together with  
one consent:****8. Arise, O God, judge the earth:**

Stand up, Lord God, to dispense justice  
on earth — Har

**for thou shalt inherit all nations.**

for to thee belong all the nations! —

RSV  
since no nation is excluded from your  
ownership — Jerus

Yea, they conspire with one accord —

RSV  
**they are confederate against thee:**  
against thee they make a covenant —

RSV  
and form an alliance against You —  
Har

**6. The tabernacles of Edom, and the  
Ishmaelites; of Moab, and the Hagar-  
enes;****7. Gebal, and Ammon, and Amalek; the  
Philistines with the inhabitants of  
Tyre;**

— the tents of Edom and the Ishma-  
elites,

Moab and the Hagrites.

Gebal and Ammon and Amalek,

Philistia with the inhabitants of  
Tyre — RSV

the families of Edom, the Ishmaelites.

Moabites . . . — NEB

**8. Assur also is joined with them:**

Assyria also has joined them — RSV

Assyria also is in league with them —  
Har

**they have holpen the children of Lot.**  
They have helped the children of Lot

— ASV

. . . the children of Lot [the Ammon-  
ites and the Moabites] — Amp

they are the strong arm of the children  
of Lot — RSV

they constitute the military backing of  
Lot's descendants — Har

**Selah.**

**9. Do unto them as unto the Midianites;**

Do to them as thou didst to Midian —  
RSV

**as to Sisera, as to Jabin, at the brook  
of Kison:**

As to Sisera, as to Jabin, at the river  
Kishon — ASV

**10. Which perished at En-dor:**

who were destroyed at En-dor — RSV  
**they became as dung for the earth.**

- who became dung for the ground —  
RSV  
becoming corpses on the ground —  
Har  
who became as manure for the earth  
— Amp  
and were spread on the battlefield like  
dung — NEB
- 11. Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna:**  
Who have said, Let us take possession for ourselves  
Of the dwelling-places of God —  
ABPS  
who said, "Let us take possession for ourselves  
of the pastures of God" — RSV
- 12. O my God, make them like a wheel;**  
O my God, make them like the whirling dust — RSV  
Make them, my God, like the blown chaff — Har  
My God, bowl them along like tumbleweed — Jerus  
O my God, make them like leaves in a whirlwind — NAB  
My God, send them whirling this way and that, like leaves — Knox  
**as the stubble before the wind.**  
like straws before the wind — Knox  
like chaff at the mercy of the wind — Jerus
- 13. As the fire burneth a wood, and as the flame setteth the mountains on fire;**  
As fire consumes the forest,  
as the flame sets the mountains ablaze — RSV
- 14. So persecute them with thy tempest, and make them afraid with thy storm.**  
so do thou pursue them with thy tempest  
and terrify them with thy hurricane!  
— RSV  
follow them relentlessly by Your storm,  
and terrify them by Your tornado — Har
- 15. Fill their faces with shame; that they may seek thy name. O LORD.**  
Fill thou their faces with dishonour.  
That men may seek thy Name O Yahweh — Rhm  
Fill their faces with confusion,  
That they may seek thy name, O Jehovah — ASV  
Make them thoroughly shamefaced,  
that they may search You out, Lord — Har  
Let their faces be full of shame; so that they may give honour to your name, O Lord — Bas  
Darken their faces with disgrace,  
that men may seek your name, O LORD — NAB  
Let their cheeks blush crimson with shame, Lord, till they come to sue for thy favour — Knox
- 16. Let them be confounded and troubled for ever;**  
Let them be ashamed and dismayed for ever — RV  
Let them be disgraced  
and live in continual terror — Har  
**yea, let them be put to shame, and perish:**  
let them perish in disgrace — RSV  
Yea let them blush and perish — Rhm
- 17. That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth.**  
That men may know that thou  
Whose Name alone is Yahweh  
Art Most High over all the earth — Rhm  
till they, too, know the meaning of the divine name, acknowledge thee as the most high God, the Overlord of the earth — Knox  
So let them learn that thou alone art LORD,  
God Most High over all the earth — NEB

## PSALM 84

To the chief Musician upon Gittith<sup>24</sup>, A Psalm for the sons of Korah.

- 1. How amiable are thy tabernacles, O LORD of hosts!**  
How dear are your tents, O Lord of armies — Bas

How I love your palace,  
Yahweh Sabaoth — Jerus  
How lovely Your dwelling is,  
Lord God of armies — Har

<sup>24</sup>See Psalm 81.

**2. My soul longeth, yea, even fainteth for the courts of the LORD:**

My soul longeth — yea even languisheth — for the courts of Yahweh — Rhm

My soul longs and yearns for the shrines of the Lord — Har  
my soul longeth, it panteth for the courts of the Lord — Sept

I pine, I faint with longing  
for the courts of the LORD's temple — NEB

**my heart and my flesh crieth out for the living God.**

my mind and body shout for joy to the living God — Har

The living God! at his name my heart,  
my whole being thrills with joy — Knox

**3. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young,**

Even the sparrow finds a home,  
and the swallow a nest for herself,  
where she may lay her young — RSV  
The sparrow has found its home at last,  
the swallow a nest for its young — Jerus

**even thine altars, O LORD of hosts, my King, and my God.**

at thy altars, O LORD of hosts,  
my King and my God — RSV  
namely, at Your altars, Lord God of armies,  
my King and God — Har  
where she rears her brood beside thy altars.

O LORD of Hosts, my King and my God — NEB

**4. Blessed are they that dwell in thy house: they will be still praising thee.**  
O their blessedness that dwell in Thy house!

They shall still be praising Thee — DeW

Happy they who dwell in thy house:  
Continually do they praise thee — ABPS

Blessed are those who dwell in thy house,

ever singing thy praise! — RSV

All who live in Your dwelling are happy indeed,  
singing Your praises continually — Har

Happy those who live in your house

and can praise you all day long — Jerus

**Selah.**

Selah [pause, and calmly think of that]! — Amp

**5. Blessed is the man whose strength is in thee; in whose heart are the ways of them.**

Blessed is the man whose strength is in thee; in whose heart are thy ways — PBV

O the blessedness of the men  
Whose strength is in Thee.

In whose heart are the highways to Zion! — DeW

How happy the men whose strength is in thee.

Festive processions are in their heart — Rhm

Happy the man who has his strength in thee.

In their heart the pilgrim-ways — ABPS

Happy the men whose refuge is in thee, whose hearts are set on the pilgrim ways! — NEB

Happy are they who, nerved by thee, set out on pilgrimage! — Mof

**6. Who passing through the valley of Baca make it a well; the rain also filleth the pools.**

Who going through the vale of misery use it for a well; and the pools are filled with water — PBV

Passing through the valley of Weeping they make it a place of springs; yea, the early rain covereth it with blessings — RV

As they pass through the valley of weeping,

they transform it into a region of springs — Har

When they pass through Weary-glen, fountains flow for their refreshing, blessing rain upon them — Mof

As they pass through the thirsty valley they find water from a spring and the LORD provides even men who lose their way with pools to quench their thirst — NEB

When they pass through the arid valley,

they make a spring of it;  
the early rain clothes it with generous growth — NAB

**7. They go from strength to strength.**



**every one of them in Zion appeareth before God.**

they are the stronger as they go,  
till God at last reveals himself in  
Sion — Mof

They go from strength to strength:  
the God of gods will be seen in Zion  
— RSV

So, at each stage refreshed, they will  
reach Sion, and have sight there of  
the God who is above all gods —  
Knox

Thence they make their way from  
height,  
soon to be seen before God on Zion  
— Jerus

**8. O LORD God of hosts, hear my prayer: give ear, O God of Jacob.**

O Jehovah God of hosts, hear my  
prayer:

Give ear, O God of Jacob — ASV  
Lord God of armies, hear my prayer:  
pay attention, God of Jacob — Har  
Selah.

**9. Behold, O God our shield, and look upon the face of thine anointed.**

Behold, O God our defender, and look  
upon the face of thine anointed —  
PBV

God, our protector, look on us,  
welcome thy chosen to thy presence  
— Mof

Behold our shield, O God;  
look upon the face of thine anointed!  
— RSV

Behold our shield [the king as Your  
agent], O God, and look upon the  
face of Your anointed! — Amp

God, ever our protector, do not dis-  
regard us now; look favourably  
upon him whom thou hast anointed!  
— Knox

**10. For a day in thy courts is better than a thousand.**

For better is one day in thy courts

than a thousand elsewhere — AAT  
**I had rather be a doorkeeper in the  
house of my God, than to dwell in  
the tents of wickedness.**

I choose rather to stand at the thresh-  
old in the house of my God,  
Than to dwell in the tents of law-  
lessness — Rhm

I would rather sit at the threshold of  
God's house  
than live inside the tents of worldly  
men — Mof  
merely to stand on the steps of God's  
house  
is better than living with the wicked  
— Jerus

**11. For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly.**

For Jehovah God is a sun and a shield:  
Jehovah will give grace and glory;  
No good thing will he withhold from  
them that walk uprightly — ASV

Sun to enlighten, shield to protect us,  
the Lord God has favour, has hon-  
our to bestow. To innocent lives he  
will never refuse his bounty —  
Knox

For the Lord God is a towering pro-  
tection:  
He bestows goodness and honor.  
He does not withhold prosperity  
from those who live blamelessly —  
Har

**12. O LORD of hosts, blessed is the man that trusteth in thee.**

O Yahweh of hosts!  
How happy the man who trusteth in  
thee! — Rhm

Lord God of armies,  
how happy is the one who trusts in  
You — Har

Jehovah of Hosts! O the happiness of  
a man trusting in Thee — YLT

## PSALM 85

To the chief Musician, A Psalm for the  
sons of Korah.

**1. LORD, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.**

Thou hast shown favour, O Jehovah!  
unto Thy land:

Thou hast returned to the captives  
of Jacob — DeW

LORD, thou wast favorable to thy land:  
thou didst restore the fortunes of  
Jacob — RSV

Yahweh, you favour your own coun-  
try,  
you bring back the captives of Jacob  
— Jerus

LORD, You have [at last] been favor-  
able and have dealt graciously with

Your land [of Canaan]. You have brought back [from Babylon] the captives of Jacob — Amp

- 2. Thou hast forgiven the iniquity of thy people, thou hast covered all their sin.**  
Thou hast taken away the iniquity of thy people.

Thou hast covered all their sin — Rhm

Thou hast lifted off the guilt of Thy people; Thou hast covered all their sin — DeW

You have forgiven the wrongdoing of Your people,  
and have pardoned all their sin — Har

Selah.

- 3. Thou hast taken away all thy wrath:**  
Thou hast withdrawn all thine indignation — Rhm

**thou hast turned thyself from the fierceness of thine anger.**

Thou hast ceased from the glow of thine anger — Rhm

you have revoked your burning anger — NAB

- 4. Turn us, O God of our salvation, and cause thine anger toward us to cease.**

Turn us then, O God our Saviour, and let thine anger cease from us — PBV  
Restore us O God of our salvation,

And take away thy vexation towards us — Rhm

Return unto us, O God of our salvation!

And cause Thine indignation toward us to cease — DeW

Turn back to us, O God our saviour, and cancel thy displeasure — NEB

And now, God of our deliverance, do thou restore us; no longer let us see thy frown — Knox

- 5. Wilt thou be angry with us for ever?**

Do you mean to be angry with us for ever — Jerus

**wilt thou draw out thine anger to all generations?**

and wilt thou stretch out thy wrath from one generation to another — PBV

Wilt thou prolong thine anger from generation to generation — Rhm

Must thy resentment smoulder on, age after age — Knox

Will You prolong Your fury indefinitely — Har

- 6. Wilt thou not revive us again: that thy people may rejoice in thee?**

Wilt thou not turn again, and quicken us, that thy people may rejoice in thee — PBV

Wilt not thou thyself again give us life, That thy people may rejoice in thee — Rhm

Will not THOU give back to us our life,

That Thy people may rejoice in Thee — DeW

Will You not rather revive us once more,  
that Your people may behave gratefully towards You — Har

- 7. Shew us thy mercy, O LORD, and grant us thy salvation.**

Show us thy lovingkindness, O Jehovah,

And grant us thy salvation — ASV

Show us thy steadfast love, O LORD, and grant us thy salvation — RSV

Show us Your loving concern, Lord, and favor us with speedy release — Har

- 8. I will hear what God the LORD will speak:**

I will hear what God Jehovah will speak — ASV

Let me hear what God the LORD will speak — RSV

**for he will speak peace unto his people, and to his saints: but let them not turn again to folly.**

for He will speak peace to His people and to His worshippers;

but let them not turn again to folly — Ber

For he will bespeak prosperity to his people

And to his men of lovingkindness, And to them who return with their heart unto him — Rhm

For He speaketh peace to His people whom He loveth;

But let them not return unto folly — DeW

surely He will assure His people and His saints of peace,

if only they do not return to foolishness — Har

What God is saying means peace for his people, for his friends,

if only they renounce their folly — Jerus

- 9. Surely his salvation is nigh them that**

**fear him; that glory may dwell in our land.**

For his salvation is close to them that fear him,

That honor may dwell in our land — AAT

Surely near unto them who revere him is his salvation,

That the Glory may settle down in our land — Rhm

soon shall his worshippers behold his saving aid,

till his Great Presence dwells within our land — Mof

For us, his worshippers, deliverance is close at hand; in this land of ours,

the divine glory is to find a home — Knox

His deliverance is near indeed to those who revere Him;

renown will make her abode in our country — Har

#### **10. Mercy and truth are met together;**

Steadfast love and faithfulness will meet — RSV

Lovingkindness and faithfulness have met together — Rhm

Kindness and faithfulness unite — Mof

**righteousness and peace have kissed each other.**

Righteousness and prosperity have kissed each other — Rhm

victory and peace embrace — Mof

justice and peace join hands — NEB

#### **11. Truth shall spring out of the earth; and righteousness shall look down from heaven.**

Truth shall spring out of the earth,  
and justice shall look down from heaven — NAB

Faithfulness will spring up from the ground,

and righteousness will look down from the sky — RSV

Truth rises from the earth and righteousness smiles down from heaven — Tay

#### **12. Yea, the LORD shall give that which is good; and our land shall yield her increase.**

Yea, Jehovah will bestow blessing,

And our land shall yield its increase — DeW

The Lord, now, will grant us his blessing,  
to make our land yield its harvest — Knox

Yea, the Lord pours down his blessings on the land and it yields its bountiful crops — Tay

#### **13. Righteousness shall go before him; and shall set us in the way of his steps.**

Righteousness will precede it,  
marking the way with its tracks — Har

justice will go on before him, deliverance follow where his feet tread — Knox

Justice shall go in front of him  
and the path before his feet shall be peace — NEB

## PSALM 86

**A Prayer of David.**

#### **1. Bow down thine ear, O LORD, hear me: for I am poor and needy.**

Bow down thine ear, O LORD, and hear me; for I am poor, and in misery — PBV

Incline Thine ear, O JEHOVAH:

Answer me, for I am poor and destitute — Sprl

Bow down O Yahweh thine ear — answer me,

For oppressed and needy am I — Rhm

#### **2. Preserve my soul; for I am holy:**

Preserve my life, for I am godly — RSV

Keep my soul, for I am a devoted man — Sprl

Keep me secure, for I am a godly person — Har

O guard my life

For a man of lovingkindness am I — Rhm

Preserve Thou my soul; for I am one whom Thou lovest — DeW

**O thou my God, save thy servant that trusteth in thee.**

#### **3. Be merciful unto me, O Lord; for I cry unto thee daily.**

Thou art my God; be gracious to me, O Lord,

for to thee do I cry all the day — RSV

**4. Rejoice the soul of thy servant;**

Gladden the heart of thy servant —

AAT

Bring gladness into the life of Your servant — Har

**for unto thee, O Lord, do I lift up my soul.**

for I dedicate myself to You, Lord — Har

**5. For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.**

For thou, O Lord, art good and forgiving,

abounding in steadfast love to all who call on thee — RSV

For thou O My Lord art good and forgiving

And abundant in lovingkindness to all who call upon thee — Rhm

Who is so kind and forgiving, Lord, as thou art, who so rich in mercy to all who invoke him? — Knox

**6. Give ear, O LORD, unto my prayer; and attend to the voice of my supplications.**

O Thou Eternal, listen to my prayer, and hear my pleading cry — Mof

Pay attention, Lord, to my prayer, and listen to my imploring voice — Har

**7. In the day of my trouble I will call upon thee; for thou wilt answer me.**

In the day of my distress I will call upon Thee,

For thou wilt answer me — Sprl

**8. Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works.**

There is none like thee among the gods, O Lord,

And no works like thine — ABPS

There is no god like thee, O Lord, there are no deeds like thine — Mof

Among the deities there is none like You, Lord;

there is nothing to compare with Your mighty deeds — Har

Where among the heathen gods is there a God like you? Where are their miracles? — Tay

**9. All nations whom thou hast made shall come and worship before thee, O Lord;**

All nations, which thou hast made, Shall come and bow down before thee, O Lord — ABPS

**and shall glorify thy name.**

And shall give glory to thy name —

ABPS

and will honor Your name — Har

**10. For thou art great, and doest wondrous things: thou art God alone.**

for thou art great, thou workest wonders,

thou, only thou, art God — Mof

since you alone are great, you perform marvels,

you God, you alone — Jerus

**11. Teach me thy way, O LORD: I will walk in thy truth; unite my heart to fear thy name.**

Direct me, O JEHOVAH, in Thy way,

That I may walk according to Thy truth:

Dispose my heart to reverence Thy Name — Sprl

Point out to me O Yahweh thy way

I will walk steadfastly in thy truth.

My heart will rejoice to revere thy Name — Rhm

Teach me thy way, O LORD,

That I may walk in fidelity to thee,

That my heart may rejoice in the fear of thy name — AAT

Give me insight into Your ways, Lord, I will behave loyally toward You.

May my life be centered upon reverence to Your name — Har

Yahweh, teach me your way,

how to walk beside you faithfully, make me single-hearted in fearing

your name — Jerus

Tell me where you want me to go and I will go there, May every fiber of my being unite in reverence

to your name — Tay

**12. I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.**

I will praise You, my Lord and God, with my whole being,

and I will honor Your name for ever — Har

I will give thanks Adonay my God with all my heart,

And will glorify thy name unto times age-abiding — Rhm

**13. For great is thy mercy toward me:**

For great is thy steadfast love toward me — RSV

For great is thy lovingkindness toward me — ASV

For the loving sympathy which You

have shown me is immense — Har  
**and thou hast delivered my soul from  
 the lowest hell.**

And thou hast rescued my soul from  
 Hades beneath — Rhm

And thou hast delivered my soul from  
 the lowest Sheol — ASV

And thou hast rescued my soul from  
 the underworld beneath — ABPS

You have liberated me from the re-  
 cesses of the world beyond — Har  
 and You have delivered me from the  
 depths of Sheol [from exceeding  
 depth of affliction] — Amp

- 14. O God, the proud are risen against  
 me, and the assemblies of violent men  
 have sought after my soul; and have  
 not set thee before them.**

O God, insolent men have risen up  
 against me;

a band of ruthless men seek my life,  
 and they do not set thee before them  
 — RSV

Now arrogant men, God, are attacking  
 me,  
 a brutal gang hounding me to death:  
 people to whom you mean nothing  
 — Jerus

- 15. But thou, O Lord, art a God full of  
 compassion, and gracious, longsuffer-  
 ing, and plenteous in mercy and  
 truth.**

But thou, O Lord, art a God merciful  
 and gracious.

Slow to anger, and abundant in  
 lovingkindness and truth — ASV

But thou, O Lord, art a God merci-  
 ful and gracious.

slow to anger and abounding in stead-  
 fast love and faithfulness — RSV

But thou, Lord, art a Lord of mercy  
 and pity, patient, full of compassion,  
 true to thy promise — Knox

- 16. O turn unto me, and have mercy upon  
 me;**

Turn thou unto me and shew me  
 favour — Rhm

Turn toward me, and be gracious to  
 me — ABPS

**give thy strength unto thy servant,  
 and save the son of thine hand-  
 maid.**

Give me your strength, your saving  
 help,

me your servant, this son of a pious  
 mother — Jerus

give your strength to your servant, and  
 your salvation to the son of her who  
 is your servant — Bas

- 17. Shew me a token for good;**

Grant me a proof of your favor — NAB  
 Show me a heartening sign — Har

give me one proof of your goodness  
 — Jerus

**that they which hate me may see it,  
 and be ashamed: because thou,  
 LORD, hast holpen me, and com-  
 comforted me.**

that those who hate me may see and  
 be put to shame

because thou, LORD, hast helped me  
 and comforted me — RSV

that my enemies may see, to their con-  
 fusion,

that you, O LORD, have helped and  
 comforted me — NAB

Yahweh, make my opponents ashamed,  
 show them that you are my help  
 and consolation — Jerus

## PSALM 87

A Psalm or Song for the sons of Korah.

- 1. His foundation is in the holy moun-  
 tains.**

He hath founded His city

Upon the holy mountains — DeW

On the holy mount stands the city he  
 founded — RSV

- 2. The LORD loveth the gates of Zion  
 more than all the dwellings of Jacob.**

dearer to the Lord are Sion walls than  
 any other home in Israel — Knox

- 3. Glorious things are spoken of thee, O  
 city of God.**

Dear city of God, he utters thy glories:  
 — Mof

Glorious things he speaks of you,

O city of God — AAT

Marvelous things have been said in  
 praise of you,

city of God — Har

**Selah.**

Selah [pause, and calmly think of  
 that]! — Amp

- 4. I will make mention of Rahab and  
 Babylon to them that know me: be-  
 hold Philistia, and Tyre, with Ethiopia;  
 this man was born there.**

I may mention Rahab and Babylon  
on account of their famous men,  
Philistia, Tyre, and also Ethiopia:  
"Such a one was born there!" — AAT  
Among those who know me I mention  
Rahab and Babylon;  
behold, Philistia and Tyre, with  
Ethiopia" —

"This one was born there," they say  
— RSV

I will make mention of Rahab [the  
poetic name for Egypt] and Bab-  
ylon as among those who know  
[the city of God]; behold, Philistia  
and Tyre, with Ethiopia (Cush), say.  
This man was born there — Amp

Nowadays when I mention among my  
friends the names of Egypt and Bab-  
ylonia, Philistia and Tyre, or even  
distant Ethiopia, someone boasts  
that he was born in one or another  
of those countries — Tay

**5. And of Zion it shall be said, This and  
that man was born in her: and the  
highest himself shall establish her.**

But of Zion it will be said,

"This one and that one were born  
in her!"

And that will place her in the highest  
rank — AAT

And of Zion it shall be said,

"This one and that one were born  
in her";

for the Most High himself will estab-  
lish her — RSV

But someday the highest honor will  
be to be a native of Jerusalem! For  
the God above all gods will person-  
ally bless this city — Tay

**6. The LORD shall count, when he  
writeth up the people, that this man  
was born there.**

The LORD, when he lists the nations,  
will record,

"Such a one was born there" — AAT

The LORD records as he registers the  
peoples,

"This one was born there" — RSV

When he registers her citizens he will  
place a checkmark beside the names  
of those who were born here — Tay  
**Selah.**

**7. As well the singers as the players on  
instruments shall be there: all my  
springs are in thee.**

Singers and dancers alike say,

"All my springs are in you" — RSV

And all shall sing, in their festive  
dance:

"My home is within you" — NAB

And in the festivals they'll sing, "All  
my heart is in Jerusalem" — Tay

As well the singers as the players of  
instruments shall say, All my springs  
— my sources of life and joy — are  
in you [city of our God] — Amp

PSALM 88

**A Song or Psalm for the sons of Korah, to  
the chief Musician upon Mahalath Leannoth,  
Maschil of Heman the Ezrahite.**

A Song, a Melody. For the Sons of Korah. To  
the Chief Musician. On "Mahalath." For  
alternate Song. An Instructive Psalm. By  
Heman the Ezrahite — Rhm

A Korahite song for music from the Choir-  
master's collection. To the tune of "Suffering  
sore." An ode of Heman the Ezrahite — Mof

**1. O LORD God of my salvation, I have  
cried day and night before thee:**

O Jehovah, the God of my salvation,  
I have cried day and night before  
thee — ASV

O LORD, my God, I call for help by  
day;

I cry out in the night before thee  
— RSV

LORD, God of my salvation, by day I  
cry for help;

at night I am in Thy presence — Ber

Yahweh my God, I call for help all day.

I weep to you all night — Jerus

O thou Eternal, I cry for help in the  
day-time,

and at night I moan before thee —  
Mof

**2. Let my prayer come before thee: incline  
thine ear unto my cry;**

Let my prayer come into thy presence.  
Bow down thine ear to my loud cry  
— Rhm

Let my prayer come into Thy presence:  
Incline Thine ear unto my wailing  
— DeW

may my prayer reach you  
hear my cries for help — Jerus

**3. For my soul is full of troubles:**

For my soul is sated with misfortunes  
— Rhm

For my soul is full of suffering — DeW

For I am surfeited with troubles — AAT

and my life draweth nigh unto the grave.

And my soul draweth nigh unto Sheol — ASV

And my life draws near to the underworld — ABPS

And my life — unto Hades hath drawn near — Rhm

and my life draweth near to the mansion of the dead — Sept

my life is on the verge of death — Mof

My life sinks ever closer to the grave — Knox

and I am on the verge of the world beyond — Har

**4. I am counted with them that go down into the pit:**

I am numbered with those who go down to the abyss — NEB

I am already reckoned among the departed — Mof

I am included among those destined for the grave — Har

**I am as a man that hath no strength:**

I am as a man that hath no help — ASV

I have become like a man whose strength is gone — DeW

I became like a man who is past recovery — Sept

**5. Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand.**

like one forsaken among the dead,  
like the slain that lie in the grave,  
like those whom thou dost remember no more.

for they are cut off from thy hand — RSV

a man alone, down among the dead,  
among the slaughtered in their graves,

among those you have forgotten,  
those deprived of your protecting hand — Jerus

**6. Thou hast laid me in the lowest pit, in darkness, in the deeps.**

Thou hast put me in the depths of the Pit,

in the regions dark and deep — RSV

You have plunged me into the bottom of the pit,

into the dark abyss — NAB

You have plunged me to the bottom of the Pit,

to its darkest, deepest place — Jerus

**7. Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves.**

Thine indignation lieth hard upon me,  
and thou hast vexed me with all thy storms — PBV

heavily thy anger weighs down on me,  
and thou dost overwhelm me with its full flood — Knox

thy wrath lies heavy upon me,

thy waves all overwhelm me — Mof

Your wrath lies heavy on me; wave after wave engulfs me — Tay

**Selah.**

Selah [pause, and calmly think of that]! — Amp

**8. Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them:**

Thou hast caused my companions to shun me;

thou hast made me a thing of horror to them — RSV

You have caused my friends to shun me;

You have made me revolting to them — Har

You have turned my friends against me

and made me repulsive to them — Jerus

**I am shut up, and I cannot come forth.**

**9. Mine eye mourneth by reason of affliction: LORD I have called daily upon thee, I have stretched out my hands unto thee.**

I am shut in so that I cannot escape;  
my eye grows dim through sorrow.  
Every day I call upon thee, O Lord  
I spread out my hands to thee — RSV

I am hemmed in so that I cannot escape.

My sight is degenerating through sorrow;

I have entreated You daily, Lord,  
and stretched out my hands to You — Har

I cannot escape from my prison,  
and my health pines away under my trouble.

Daily I call to thee, O thou Eternal,  
I stretch out my hands to thee — Mof

**10. Wilt thou shew wonders to the dead?**

Dost thou work wonders for the  
dead — rsv  
Will you perform miracles for the  
dead — Har  
are your marvels meant for the dead  
— Jerus

Soon it will be too late! Of what use  
are your miracles when I am in  
the grave — Tay

**shall the dead arise and praise thee?**  
Can ghosts arise to praise thee — Mof  
How can I praise you then — Tay  
**Selah.**

**11. Shall thy lovingkindness be declared  
in the grave?**

Will thy loving-kindness be told in  
the grave — ABPS

Can any in the grave declare thy  
kindness — Sept

Is Your divine grace talked of in the  
grave — Har

Who talks of your love in the grave  
— Jerus

**or thy faithfulness in destruction?**  
or thy faithfulness in Abaddon — rsv  
Or Your faithfulness in the world  
beyond — Har

of your faithfulness in the place of  
perdition — Jerus

**12. Shall thy wonders be known in the  
dark? and thy righteousness in the  
land of forgetfulness?**

Shall any wonder of thine be known  
in the dark?

Or thy righteousness in the land of  
forgetfulness — Rhm

Are Your wonders acknowledged in  
regions of darkness?

Or Your righteousness in the land  
of oblivion — Har

Do they hear about your marvels in  
the dark,

about your righteousness in the  
land of oblivion — Jerus

Can thy wonders be known in the  
darkness of death,

thy saving help in the land of oblivion — Mof

**13. But unto thee have I cried, O LORD;  
And I to thee, Jehovah, have cried  
for help — ABPS**

**and in the morning shall my prayer  
prevent thee.**

and early shall my prayer come be-  
fore thee — PBV

And in the morning shall my prayer  
come before thee — ASV

And in the morning my prayer will  
confront thee! — Rhm

**14. LORD, why castest thou off my soul?**

Wherefore, O Jehovah, dost thou cast  
off my soul — ABPS

Why do you spurn me, Lord — Har

**why hidest thou thy face from me?**

Why dost thou reject my plea, Lord,

and turn thy face away from me  
— Knox

**15. I am afflicted and ready to die from  
my youth up: while I suffer thy ter-  
rors I am distracted.**

I am afflicted, and ready to expire,  
from my youth:

I have borne thy terrors; am in  
despair — ABPS

I am in misery, and like unto him that  
is at the point to die: even from  
my youth up, thy terrors have I  
suffered with a troubled mind —

PBV

Ever since youth, misery and mortal  
sickness have been my lot; wearily

I have borne thy visitations — Knox

I am afflicted and in agony from my  
youth: —

I am dazed with the burden of  
your dread — NAB

Afflicted and close to death from my  
youth up.

I suffer thy terrors; I am helpless  
— RSV

Ever since I was young I have been  
oppressed, and at the point of death.

I have endured Your terrors: I am  
benumbed — Har

Wretched, slowly dying since my  
youth,

I bore your terrors — now I am  
exhausted — Jerus

I have suffered from boyhood and  
come near to death:

I have borne thy terrors, I cower  
beneath thy blows — NEB

From my youth I have been sickly  
and ready to die, I stand helpless

before your terrors — Tay

**16. Thy fierce wrath goeth over me; thy  
terrors have cut me off.**

Thy wrathful displeasure goeth over  
me, and the fear of thee hath un-  
done me — PBV

Over me have passed thy bursts of  
burning anger.

The alarms of thee have put an  
end to me — Rhm



Thy wrath has swept over me;  
thy dread assaults destroy me —  
RSV

Your fiery anger has swept over me;  
your horrors have left me stunned  
— Har

**17. They came round about me daily  
like water; they compassed me about  
together.**

They surround me like a flood all day  
long;  
they close in upon me together  
— RSV

They encompass me like water all the  
day;  
on all sides they close in upon me  
— NAB

**18. Lover and friend hast thou put far  
from me, and mine acquaintance into  
darkness.**

Thou hast put far every friend,  
and darkness is my one compan-  
ion — Mof

Friends and neighbours gone, a world  
of shadows is all my company —  
Knox

Companion and neighbor you have  
taken away from me;  
my only friend is darkness — NAB  
You have made admirer and friend  
alike stand aloof from me;  
obscurity is my only companion  
— Har

You have turned my friends and  
neighbours against me,  
now darkness is my one companion  
left — Jerus

Lover, friend, acquaintance — all are  
gone. There is only darkness every-  
where — Tay

## PSALM 89

**Maschil of Ethan the Ezrahite.**

An Instructive Psalm, by Ethan the Ezrahite  
Rhm

**1. I will sing of the mercies of the LORD  
for ever:**

I will sing of the lovingkindness of  
Jehovah for ever — ASV

**with my mouth will I make known  
thy faithfulness to all generations.**  
with my mouth will I ever be showing  
thy truth from one generation to  
another — PRV

age after age my words shall proclaim  
your faithfulness — Jerus

**2. For I have said, Mercy shall be built  
up for ever: thy faithfulness shalt thou  
establish in the very heavens.**

For I know that lovingkindness is  
built up for ever,

Thou wilt establish Thy faithful-  
ness in the heavens — DeW

For you have said, "My kindness is  
established forever";

in heaven you have confirmed  
your faithfulness — NAB

For I say, "Kindness will be renewed  
forever;

In the heavens thou dost establish  
thy faithfulness" — AAT

for I claim that love is built to last  
for ever

and your faithfulness founded  
firmly in the heavens — Jerus

For I have said,

"Your loving mercy is established  
forever

Your loyalty is as reliable as the  
very heavens" — Har

For thy steadfast love was established  
for ever,

thy faithfulness is firm as the heav-  
ens — RSV

**3. I have made a covenant with my  
chosen, I have sworn unto David my  
servant.**

[You have said] I have made a cov-  
enant with My chosen one, I have  
sworn to David My servant, — Amp  
I entered into an agreement with My  
chosen one:

I swore solemnly to David My  
servant, — Har

Thou hast said, "I have made a cov-  
enant with my chosen one,

I have sworn to David my servant:  
— RSV

**4. Thy seed will I establish for ever, and  
build up thy throne to all generations.**

I will make your seed go on for ever,  
your kingdom will be strong through  
all generations — Bas

"I will establish your posterity for-  
ever;

And I will build your throne through-  
out the ages" — AAT

"I will establish your descendants for  
all time,

and build up your dynasty for all ages" — Har

**Selah.**

Selah [pause, and calmly think of that]! — Amp

**5. And the heavens shall praise thy wonders, O LORD:**

Let the heavens praise thy wonders.  
O LORD — RSV

Let heaven [the angels] praise Your wonders, O Lord — Amp

**thy faithfulness also in the congregation of the saints.**

Your faithfulness also in the assembly of the holy ones [the holy angels] — Amp

**6. For who in the heaven can be compared unto the LORD?**

For who in the skies can be compared to Jehovah — ABPS

**who among the sons of the mighty can be likened unto the LORD?**

Who among the heavenly beings is like the LORD — RSV

Who is like the Lord among the deities — Har

**7. God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.**

A God feared in the council of the holy ones,  
great and terrible above all that are round about him? — RSV

**8. O LORD God of hosts, who is a strong LORD like unto thee?**

O Jehovah God of hosts,

Who is a mighty one, like unto thee, O Jehovah — ASV

O Yahweh God of hosts!

Who like thee is mighty O Yah — Rhm

Lord God of armies,

who is as powerful as You, Lord — Har

**or to thy faithfulness round about thee?**

And thy faithfulness is round about thee — ASV

With thy faithfulness round about thee — Rhm

**9. Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.**

Thou rulest over the swelling of the sea,

When the rolling waves thereof lift themselves

Thou dost bid them be still — Rhm

**10. Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.**

Thou didst crush Rahab like a carcass,

thou didst scatter thy enemies with thy mighty arm — RSV

You have crushed Rahab with a mortal blow;

with your strong arm you have scattered your enemies — NAB

You have broken Rahab (Egypt) in pieces: with Your mighty arm You have scattered Your enemies — Amp

You have cut haughty Egypt to pieces. Your enemies are scattered by your awesome power — Tay

**11. The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them.**

Thine are the heavens, yea. Thine is the earth;

The world with its produce: Thou hast founded them — Sprl

The heavens are thine, the earth is thine,

twas thou didst found the world and all it holds — Mof

Yours are the heavens, and yours is the earth;

the world and its fulness you have founded — NAB

**12. The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name.**

North and South, thou didst create them;

Tabor and Hermon triumph in thy name — ABPS

you created north and south;

Tabor and Hermon hail your name with joy — Jerus

The north and the south, You have created them: Mount Tabor and Mount Hermon joyously praise Your name — Amp

**13. Thou hast a mighty arm; strong is thy hand, and high is thy right hand.**

Thine is an arm with might,

Strong is thy hand. High is thy right hand — Rhm

You are possessed with formidable strength:

Your activity is vigorous. Your resources immense — Har

**14. Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.**

Righteousness and justice are the foundation of thy throne:

Lovingkindness and truth go before thy face — ASV

Righteousness and justice are the basis of Your sovereignty.

Divine mercy and truth precede You — Har

Righteousness and Justice support your throne.

Love and Faithfulness are your attendants — Jerus

**15. Blessed is the people that know the joyful sound:**

Blessed are the people who know the festal shout — RSV

How happy are the people who know the joyful sound! — Rhm

Happy the people who learn to acclaim you! — Jerus

Blessed — happy, fortunate [to be envied] — are the people who know the joyful sound [who understand and appreciate the spiritual blessings symbolized by the feasts] — Amp

**they shall walk, O Lord, in the light of thy countenance.**

They shall proceed under the smile of Thy face. O Jehovah — Sprl

O Yahweh! in the light of thy countenance shall they firmly march along — Rhm

who walk, O LORD, in the light of thy countenance — RSV

who go about radiant with Your presence — Har

**16. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.**

Their delight shall be daily in thy Name; and in thy righteousness

shall they make their boast — RBV

At your name they rejoice all the day, and through your justice they are exalted — NAB

Evermore they take pride in thy name, rejoice over thy just dealings — Knox

who exult in thy name all the day.

and extol thy righteousness — RSV

They rejoice in Your name daily, and are exalted through Your righteousness — Har

**17. For thou art the glory of their strength; and in thy favour our horn shall be exalted.**

For You are their glorious strength; and by Your favor our power is increased — Har

Thou art thyself the strength in which they glory; through thy favour we hold our heads high — NEB

For thou art our pride, thou our strength,

and, thanks to thy favour, our honour is high — Mof

**18. For the LORD is our defence; and the Holy One of Israel is our king.**

For to Yahweh belongeth our Shield. And to the Holy One of Israel

belongeth our King — Rhm

For our shield belongeth unto Jehovah;

And our king to the Holy One of Israel — ASV

we are defended by the Eternal, by our King, the Majestic One of Israel — Mof

Yes, our protection is from the Lord himself and he, the Holy One of Israel, has given us our king — Tay

**19. Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people.**

Once thou didst speak in vision to thy faithful one,

And didst say, "I have placed a diadem upon a warrior;

I have raised up a chosen one from the people — AAT

You once addressed Your devoted servant in a vision, saying,

"I have placed a youth above the mighty man;

I have raised up a young man over the people" — Har

Once you spoke in vision and said to your friends

"I have conferred the crown on a hero,

and promoted one chosen from my people — Jerus

Once you spoke in a vision, and to your faithful ones you said:

"On a champion I have placed a crown;  
over the people I have set a youth  
— NAB

**20. I have found David my servant; with my holy oil have I anointed him:**

**21. With whom my hand shall be established: mine arm also shall strengthen him.**

I have found David, my servant;  
with my holy oil I have anointed him;  
so that my hand shall ever abide with him,  
my arm also shall strengthen him  
— RSV

I have chosen David as My servant,  
and have anointed him with holy oil.  
My power will sustain him,  
My might will strengthen him — Har

He is my servant David! I have anointed him with my holy oil.  
I will steady him and make him strong — Tay

**22. The enemy shall not exact upon him; nor the son of wickedness afflict him.**

The enemy shall not be able to do him violence: the son of wickedness shall not hurt him — PBV  
No foe shall make exactions on him.  
Nor shall a son of perversity humiliate him — Rhm

The enemy shall not outwit him,  
the wicked shall not humble him  
— RSV

**23. And I will beat down his foes before his face, and plague them that hate him.**

But I will crush his foes before him  
and those who hate him I will smite — NAB

I will shatter his foes before him  
and vanquish those who hate him  
— NEB

**24. But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted.**

My faithfulness and mercy shall go with him; by my favour he shall rise to preeminence — Knox  
My fidelity and loving mercy shall accompany him,  
and through My name his prestige shall increase — Har  
my loyalty and love shall be with him,

and I will lift him high in honour  
— Mof

**25. I will set his hand also in the sea, and his right hand in the rivers.**

I will put the sea on one hand,  
and the river on the other — Har  
I will extend his power to the sea,  
and his authority far as the Euphrates — Mof

I will give him control of the sea,  
complete control of the rivers — Jerus

I will set his hand in control also on the [Mediterranean] Sea and his right hand on the rivers [Euphrates with its tributaries] — Amp

**26. He shall cry unto me, Thou art my father, my God, and the rock of my salvation.**

he shall say, 'Thou art my Father,  
my God, my saving strength!' — Mof

And he will entreat me.  
You are my Father, my God, my sure deliverance — Har

He will invoke me, "My father,  
my God and rock of my safety" — Jerus

**27. Also I will make him my firstborn, higher than the kings of the earth.**

I also will make him my firstborn, the highest of the kings of the earth  
— RV

Yea I will appoint him firstborn,  
Most High to the kings of the earth! — Rhm

and I will acknowledge him as my first-born, overlord to all the kings of the earth — Knox

I will treat him as my firstborn son,  
and make him the mightiest king in all the earth — Tay

**28. My mercy will I keep for him for evermore, and my covenant shall stand fast with him.**

My lovingkindness . . . — ASV  
I will always keep my word to him,  
my compact with him stands secure — Mof

I will keep my mercy for him for ever;  
my agreement with him will not be changed — Bas

**29. His seed also will I make to endure for ever, and his throne as the days of heaven.**

I make his dynasty eternal,

- his throne unending as the heavens  
— Mof
- I will give him a posterity that never  
fails, a throne enduring as heaven  
itself — Knox
- I will establish his succession forever;  
his dynasty will be as stable as  
heaven — Har
- 30. If his children forsake my law, and  
walk not in my judgments;**
- 31. If they break my statutes, and keep  
not my commandments;**  
If his sons forsake my law,  
And in my regulations do not walk;  
If my statutes they profane,  
And my commandments do not keep  
— Rhm
- If his sons renounce My law,  
and do not follow My decisions:  
if they violate My enactments,  
and do not observe My injunctions  
— Har
- 32. Then will I visit their transgression  
with the rod, and their iniquity with  
stripes.**  
Then they shall feel the rod for their  
transgressions, I will scourge them  
for their sin — Knox
- 33. Nevertheless my lovingkindness will  
I not utterly take from him, nor suffer  
my faithfulness to fail.**  
but I will not cancel my gracious  
promise to him; never will I be  
guilty of unfaithfulness — Knox  
but I will not remove from him my  
steadfast love,  
or be false to my faithfulness —  
RSV
- But I will not withdraw My loving  
compassion,  
nor be false to My assurances — Har
- 34. My covenant will I not break, nor  
alter the thing that is gone out of  
my lips.**  
I will be true to my agreement; the  
things which have gone out of my  
lips will not be changed — Bas  
my compact I will never violate,  
my spoken word I will not change —  
Mof
- 35. Once have I sworn by my holiness  
that I will not lie unto David.**  
I have sworn by my holiness, once  
for all,  
and cannot turn liar to David —  
Jerus
- Pledged stands my inviolable word,  
I will never be false to David —  
Knox
- 36. His seed shall endure for ever, and  
his throne as the sun before me.**  
His line shall endure for ever,  
his throne as long as the sun before  
me — RSV
- his posterity shall continue for ever,  
his royalty, too, shall last on in my  
presence like the sun — Knox
- 37. It shall be established for ever as the  
moon, and as a faithful witness in  
heaven.**  
Like the moon it shall be established  
for ever;  
it shall stand firm while the skies  
endure — RSV
- Selah.**  
Selah [pause, and calmly think of  
that]! — Amp
- 38. But thou hast cast off and abhorred,  
thou hast been wroth with thine  
anointed.**  
And yet thou hast scorned, discarded,  
stormed against thy chosen! — Mof  
Yet you have rejected and spurned  
and been enraged at your anointed  
— NAB
- 39. Thou hast made void the covenant  
of thy servant:**  
Thou hast renounced the covenant  
with thy servant — RSV  
you have repudiated the covenant  
with your servant — Jerus  
You have made your agreement with  
your servant of no effect — Bas  
**thou hast profaned his crown by  
casting it to the ground.**  
and flung his crown dishonoured to  
the ground — Jerus  
and have defiled his crown in the  
dust — Har
- 40. Thou hast broken down all his  
hedges;**  
You have broken down all his de-  
fences — Har  
thou hast demolished all his walls  
— Mof  
**thou hast brought his strong holds  
to ruin.**  
and laid his fortifications in ruins —  
Har  
Thou hast laid his fortresses in ruins  
— Rhm
- 41. All that pass by the way spoil him:**  
All who pass by rob him — Har

They plunder him, all that pass by  
the way — ABPS

**he is a reproach to his neighbours.**  
He has become the scorn of his  
neighbors — ABPS

He has become a jest to his neigh-  
bors — AAT

he is the joke of the neighborhood  
— Har

**42. Thou hast set up the right hand of  
his adversaries;**

You have increased the power of his  
assailants — Har

You have let his opponents get the  
upper hand — Jerus

**thou hast made all his enemies to  
rejoice.**

Thou hast gladdened all his enemies  
— Rhm

and given his rivals cause for re-  
joicing — Har

**43. Thou hast also turned the edge of  
his sword, and hast not made him  
to stand in the battle.**

You have turned back his sharp  
sword

and have not sustained him in  
battle — NAB

You have blunted the edge of his  
sword.

and have not supported him in  
battle — Har

**44. Thou hast made his glory to cease,  
Thou hast brought to an end his  
splendour — Rhm**

You have deprived him of his luster  
— NAB

You have terminated his regal splen-  
dour — Har

Thou hast removed the scepter from  
his hand — RSV

**and cast his throne down to the  
ground.**

and hurled his throne to the ground  
— NAB

**45. The days of his youth hast thou  
shortened:**

you have aged him before his time  
— Jerus

**thou hast covered him with shame.**  
and have covered him with disgrace

— Har

**Selah.**

**46. How long, LORD? wilt thou hide thy-  
self for ever? shall thy wrath burn  
like fire?**

Yahweh, how much longer will you  
hide? For ever?

How much longer must your anger  
smoulder like a fire — Jerus

**47. Remember how short my time is:  
wherefore hast thou made all men  
in vain?**

Remember, O Lord, what the mea-  
sure of life is,

for what vanity thou hast created  
all the sons of men! — RSV

Remember how short my life is;

how frail you created all the children  
of men! — NAB

**48. What is he that liveth, and shall not  
see death?**

What man can live and never see  
death — RSV

**shall he deliver his soul from the  
hand of the grave?**

Who can deliver his soul from the  
power of Sheol — RSV

who can escape the grave — Mof

and that can rescue his soul from  
the clutches of the world beyond

— Har

**Selah.**

**49. Lord, where are thy former loving-  
kindnesses, which thou swarest unto  
David in thy truth?**

Lord, where is thy steadfast love of  
old,

which by thy faithfulness thou didst  
swear to David — RSV

Where are Your former deeds of  
mercy, Lord,

which in Your fidelity You solemnly  
promised to David — Har

Where are thy former lovingkind-  
nesses, O My Lord?

Thou did swear unto David, in thy  
faithfulness! — Rhm

Lord, where are those earlier signs  
of your love?

You swore your oath to David on  
your faithfulness! — Jerus

**50. Remember, Lord, the reproach of  
thy servants;**

Remember, O Lord, how thy servant  
is scorned — RSV

Remember, Lord, the disgrace of Your  
servant — Har

Lord, do not forget how your servant  
was insulted — Jerus

**how I do bear in my bosom the re-  
proach of all the mighty people;**

**51. Wherewith thine enemies have re-**

**proached, O LORD: wherewith they have reproached the footsteps of thine anointed.**

how I bear in my bosom the insults  
of the peoples,  
with which thy enemies taunt. O  
LORD,  
with which they mock the footsteps  
of thy anointed — RSV  
and how I bear within myself the

abuse of many nations,  
which Your enemies hurl. Lord,  
and with which they revile Your  
anointed one at every step — Har

**52. Blessed be the LORD for evermore.**  
Blessed be Jehovah for evermore —  
ASV

**Amen, and Amen.**  
So be it, So be it — Bas

## BOOK IV

### PSALM 90

**A Prayer of Moses the man of God.**

**1. Lord, thou hast been our dwelling place in all generations.**

Lord, thou hast been our refuge,  
from one generation to another —  
PBV

Lord, You have been our shelter  
in all ages — Har

Age after age, Lord, thou hast been  
our home — Mof

O Lord, thou hast been a refuge for  
us, from one generation to another  
— Sept

**2. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.**

Before the mountains were formed,  
or the earth and the universe were  
created,

You existed as God eternal — Har  
Before the mountains were born,

before the earth or the world came  
to birth,

you were God from all eternity and  
for ever — Jerus

**3. Thou turnest man to destruction; and sayest, Return, ye children of men.**

You bring mankind to a state of  
contrition, saying,

"Repent, offspring of man" — Har

Thou turnest man back to the dust,  
and sayest, "Turn back, O children  
of men!" — RSV

You can turn man back into dust  
by saying, 'Back to what you were,  
you sons of men!' — Jerus

You speak, and man turns back to  
dust — Tay

**4. For a thousand years in thy sight**

**are but as yesterday when it is past, and as a watch in the night.**

In thy sight, a thousand years are but  
as yesterday, that has come and gone,  
or as one of the night watches —  
Knox

A thousand years are only as the  
passing of yesterday with You;  
a mere period of the night — Har

To you, a thousand years are a single  
day,  
a yesterday now over, an hour of the  
night — Jerus

**5. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.**

Thou dost sweep men away; they are  
like a dream,

like grass which is renewed in the  
morning — RSV

You engulf them:

they are like a dream at dawn,  
like grass in its development — Har

You carry away [these disobedient  
people, doomed to die within forty  
years] as with a flood; they are  
as a sleep [vague and forgotten  
as soon as gone]. In the morning  
they are like grass which grows up,  
— Amp

We glide along the tides of time as  
swiftly as a racing river, and van-  
ish as quickly as a dream. We are  
like grass — Tay

**6. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.**

In the morning it sprouteth and  
shooteth up,

By the evening it is cut down and  
withered — Rhm

in the morning it flourishes and is renewed;

in the evening it fades and withers  
— RSV

In the morning it flourishes and grows;  
by evening it has faded and shriveled  
— Har

sprouting and flowering in the morning,

withered and dry before dusk —  
Jerus

that is green in the morning but  
mowed down and withered before  
the evening shadows fall — Tay

**7. For we are consumed by thine anger,  
and by thy wrath are we troubled.**

For we are consumed in thine anger,  
And in thy wrath are we dismayed  
— Rhm

For we are swamped by Your fury,  
and ruined by Your anger — Har

We too are burnt up by your anger  
and terrified by your fury — Jerus

So we are brought to an end by thy  
anger

and silenced by thy wrath — NEB

For we [the Israelites in the wilderness]  
are consumed by Your anger,  
and by Your wrath are we troubled,  
overwhelmed and frightened away  
— Amp

**8. Thou hast set our iniquities before  
thee, our secret sins in the light of  
thy countenance.**

You bear our wrongdoing in mind,  
in Your searching presence appear  
the things we would hide — Har

Thou dost lay bare our iniquities before  
thee

and our lusts in the full light of thy  
presence — NEB

**9. For all our days are passed away in  
thy wrath: we spend our years as a  
tale that is told.**

For all our days pass away under thy  
wrath,

our years come to an end like a sigh  
— RSV

All our days go by under the shadow  
of thy wrath:

our years die away like a murmur  
— NEB

our days all droop under thy dis-  
pleasure,

our life is over like a sigh — Mof

For all our days vanish in thy wrath;

We come to an end; our years are like  
a cobweb wiped away — AAT

Day after day vanishes, and still thy  
anger lasts; swift as a breath our  
lives pass away — Knox

For all our days [out here in this  
wilderness, says Moses] are passed  
away in Your wrath; we spend  
our years as a tale that is told [for  
we adults know we are doomed to  
die soon, without reaching Canaan]  
— Amp

**10. The days of our years are threescore  
years and ten; and if by reason of  
strength they be fourscore years, yet  
is their strength labour and sorrow;  
for it is soon cut off, and we fly away.**

The years of our life are threescore  
and ten,

or even by reason of strength four-  
score;

yet their span is but toil and trouble;  
they are soon gone, and we fly away  
— RSV

The length of life is seventy years;

perhaps eighty, given good health.

Even so, their vigor is but travail  
and trouble:

they pass quickly, and we disappear  
— Har

— our life lasts for seventy years,

eighty with good health,

but they all add up to anxiety and  
trouble —

over in a trice, and then we are gone  
— Jerus

Seventy is the sum of our years,

or eighty, if we are strong.

And most of them are fruitless toil  
for they pass quickly and we drift  
away — NAB

**11. Who knoweth the power of thine  
anger? even according to thy fear, so  
is thy wrath.**

Who knows the fury of your anger  
or your indignation toward those  
who should fear you? — NAB

Who is aware of the violence of Your  
fury?

Who stands in reverent awe of Your  
anger? — Har

Who yet has felt the full force of your  
fury,

or learnt to fear the violence of  
your rage? — Jerus

Who feels the power of thy anger.



who feels thy wrath like those that  
fear thee? — NEB

Who can realize the terrors of your  
anger? Which of us can fear you  
as he should? — Tay

- 12. So teach us to number our days, that  
we may apply our hearts unto wisdom.**  
So teach us to number our days,

That we may get us a heart of  
wisdom — ASV

Teach us to count every passing day,  
till our hearts find wisdom — Knox

Teach us, then, how to interpret our  
existence,  
so that we may acquire a discerning  
mind — Har

Teach us to order our days rightly,  
that we may enter the gate of  
wisdom — NEB

- 13. Return, O LORD, how long? and let  
it repent thee concerning thy servants.**  
Return Yahweh oh how long?

And have compassion upon thy  
servants — Rhm

Return O Jehovah; how long!

And have pity on thy servants —  
ABPS

Change Your attitude, Lord;  
how long will it be before You take  
pity on Your servants? — Har

Relent, Yahweh! How much longer do  
we have?

Take pity on your servants! — Jerus

- 14. O satisfy us early with thy mercy;  
that we may rejoice and be glad all  
our days.**

O satisfy us with thy mercy, and that  
soon: so shall we rejoice and be glad  
all the days of our life — PBV

Oh satisfy us in the morning with thy  
lovingkindness,

That we may rejoice and be glad all  
our days — ASV

Fill us at daybreak with your kindness,  
that we may shout for joy and glad-  
ness all our days — NAB

Let us wake in the morning filled with  
your love  
and sing and be happy all our days  
— Jerus

- 15. Make us glad according to the days**

**wherein thou hast afflicted us, and  
the years wherein we have seen evil.**

Make us glad as many days as thou hast  
afflicted us,  
and as many years as we have seen  
evil — RSV

make our future as happy as our past  
was sad,

those years when you were punishing  
us — Jerus

- 16. Let thy work appear unto thy servants,  
and thy glory unto their children.**

Let thy work appear to thy servants,

And thy majesty upon their sons  
— ABPS

Let thy work be manifest to thy ser-  
vants,

and thy glorious power to their  
children — RSV

Let your servants see what you can do  
for them,

let their children see your glory —  
Jerus

May Your work be evident to all Your  
servants,

and Your majesty to their children  
— Har

- 17. And let the beauty of the LORD our  
God be upon us:**

And let the favor of the Lord our  
God be upon us — ASV

And let the delightfulness of Adonay  
our God be upon us — Rhm

Let the graciousness of Jehovah our  
God be upon us — DeW

May the sweetness of the Lord be  
on us! — Jerus

And may the gracious care of the  
LORD our God be ours — NAB

And let the splendor of the Lord our  
God be over us — Sept

**and establish thou the work of our  
hands upon us; yea, the work of  
our hands establish thou it.**

Make all we do succeed — Jerus

and prosper all the work we under-  
take — Mof

and do thou direct for us the works  
of our hands — Sept

O Lord, give strength to the work of  
our hands — Bas

## PSALM 91

- 1. He that dwelleth in the secret place  
of the Most High, shall abide under  
the shadow of the Almighty.**

Whoso dwelleth under the defence  
of the Most High, shall abide under  
the shadow of the Almighty — RBV

He who dwelleth under the protection  
of the Most High shall lodge in  
the shelter of the God of heaven  
— Sept

He who lives in the secret shelter of  
the Most High lodges in the shad-  
ow of the Almighty — Ber

He who lives as a ward of the Most  
High

shall repose under the protection of  
the Almighty — Har

He who dwells in the secret place of  
the Most High shall remain stable  
and fixed under the shadow of the  
Almighty [Whose power no foe  
can withstand] — Amp

He who dwells under the shelter of the  
Most High.

Who abides under the shadow of  
the Almighty. — AAT

**2. I will say of the LORD, He is my  
refuge and my fortress: my God; in  
him will I trust.**

I will say to Jehovah, O my refuge  
and fortress,

Thou art my God, in whom I will  
trust — DeW

Says of the LORD, "My refuge and  
my fortress.

My God, in whom I trust" — AAT

I will say of the Lord,

"You are my sheltering haven; my  
God whom I trust" — Har

**3. Surely he shall deliver thee from the  
snare of the fowler,**

He it is will rescue thee from every  
treacherous lure — Knox

Certainly it is He who rescues you  
from the hunter's trap — Ber

**and from the noisome pestilence.**

And from the deadly pestilence — ASV

... destructive pestilence — Rhm

... deadly epidemic — Har

and keep you safe from wasting disease  
— Bas

**4. He shall cover thee with his feathers,  
and under his wings shalt thou trust:**

He shall cover thee with his pinions,  
'and under his wings shalt thou

take refuge — rv

He will safeguard you with His strength,  
and you will find shelter within His  
protecting power — Har

**his truth shall be thy shield and  
buckler.**

... a shield and armor — Ber

His truth will encompass thee with  
armour — Sept

His faithfulness is a shield and buckler  
— AAT

His fidelity is your assurance of se-  
curity — Har

His faithful promises are your armor  
— Tay

**5. Thou shalt not be afraid for the  
terror by night; nor for the arrow  
that flieth by day;**

Thou shalt not be afraid

Of the dread of the night.

Of the arrow that flieth by day —  
Rhm

You need not fear the terrors of the  
night.

nor arrows flying in the day — Mof

You will not need to be afraid of any  
nocturnal terror.

nor of any danger that is abroad in  
daylight — Har

**6. Nor for the pestilence that walketh  
in darkness; nor for the destruction  
that wasteth at noonday.**

Of the pestilence that in darkness doth  
walk,

Of the plague that layeth waste at  
noonday — Rhm

you need not fear plague stalking in  
the dark,

nor sudden death at noon — Mof

neither the plague that stalks at dead  
of night.

nor the epidemic which devastates  
at midday — Har

nor the plague that lurks in the dark-  
ness.

nor the calamity that spreads havoc  
at noontime — Ber

**7. A thousand shall fall at thy side, and  
ten thousand at thy right hand; but it  
shall not come nigh thee.**

hundreds may fall beside you.

thousands at your right hand.

but the plague will never reach you  
— Mof

Though a thousand fall at your side.  
ten thousand at your right hand.

you yourself will remain unscathed  
— Jerus

**8. Only with thine eyes shalt thou be-  
hold and see the reward of the wicked.**

You have only to look on and see

how evil men are punished — Mof

You will but gaze upon with your eyes

And see the reward of the wicked —

AAT

You will need only to take careful notice.

to see how the wicked are punished — Har

You will merely see it with your eyes and witness the sinners' reward —

Ber

rather, thy eyes shall look about thee, and see the reward of sinners —

Knox

Only a spectator shall you be [yourself inaccessible in the secret place of the Most High] as you witness the reward of the wicked — Amp

**9. Because thou hast made the LORD, which is my refuge, even the most High, thy habitation;**

**10. There shall no evil befall thee, neither shall any plague come nigh thy dwelling.**

Because thou hast made Yahweh my refuge, —

The Most High thou hast made thy dwelling-place

There shall not be sent unto thee misfortune.

Nor shall plague come near into thy tent — Rhm

Because you have made the LORD your refuge,

the Most High your habitation, no evil shall befall you,

no scourge come near your tent — RSV

Because you have made the LORD your refuge.

And the Most High your habitation, No disaster will befall you.

Nor calamity come near your tent — AAT

Because you have made the Lord your shelter,

and the Most High your protection, no evil will overwhelm you:

no plague shall approach your dwelling — Har

For thou, O Jehovah! art my refuge! Hast thou made the Most High thy habitation?

Then no evil shall befall thee.

Nor any plague come nigh thy tent — DeW

**11. For he shall give his angels charge over thee, to keep thee in all thy ways.**

For his messengers will he charge concerning thee,

To keep thee in all thy ways — Rhm  
For he puts you under his angels' charge, to guard you wherever you go — Mof

For He gives His angels orders regarding you,

to protect you wherever you go — Ber

**12. They shall bear thee up in their hands, lest thou dash thy foot against a stone.**

They shall bear thee in their hands, that thou hurt not thy foot against a stone — PBV

By their power they will uphold you, lest you should even injure your foot on a stone — Har

**13. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.**

On the lion and adder shalt thou tread, Shalt trample on young lion and crocodile — Rhm

Thou shalt tread upon the lion and asp: The young lion and the serpent shalt

thou trample under feet — JPS  
you can walk over reptiles and cobras,

trampling on lions and on dragons — Mof

You shall tread upon the asp and the viper;

you shall trample down the lion and the dragon — NAB

**14. Because he hath set his love upon me, therefore will I deliver him:**

Because he cleaves to me in love,

I will deliver him — RSV

Because he has anchored his love in Me,

I will deliver him — Ber

Because he clings to me, I will deliver him — NAB

I rescue all who cling to me — Jerus  
**I will set him on high, because he hath known my name.**

I will lift him beyond danger, for he knows me by my name — NEB

I will protect him, because he knows my name — RSV

he acknowledges my name, from me he shall have protection — Knox

**15. He shall call upon me, and I will answer him:**

When he calls to me, I will answer him — RSV

**I will be with him in trouble; I will deliver him, and honour him.**

I will be with him in hardship.  
I will deliver him and honor him — Har  
in affliction I am at his side, to bring him safety and honour — Knox

**16. With long life will I satisfy him, and shew him my salvation.**

I will satisfy him with long life,  
and let him see my saving care — Mof  
He will have the satisfaction of a long life,  
and I shall let him participate in My salvation — Har  
I give them life, long and full,  
and show them how I can save — Jerus

## PSALM 92

**A Psalm or Song for the sabbath day.**

**1. It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High:**

It is good to give thanks to Jehovah.  
And to make melody to Thy Name.  
O Most High! — DeW

It is a joy to give thanks to the Eternal,  
to sing thy praise. O thou Most High — Mof

It is appropriate to give thanks to the Lord,  
and to praise Your name in song.  
Most High — Har

Sweet it is to praise the Lord, to sing,  
most high God, in honour of thy name — Knox

It is a good and delightful thing to give thanks to the Lord, to sing praises [with musical accompaniment] to Your name. O Most High — Amp

**2. To shew forth thy lovingkindness in the morning, and thy faithfulness every night,**

To tell of thy loving-kindness early in the morning, and of thy truth in the night season — PBV

to proclaim thy goodness in the morning  
and thy faithfulness at night — Mof

To proclaim your kindness at dawn  
and your faithfulness throughout the night — NAB

**3. Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.**

Upon an instrument of ten strings  
and upon a harp.  
With resounding music on the lyre — Rhm

To a ten-stringed instrument, and to the lute,

To the murmuring sound on the harp — ABPS

to the sound of a ten-stringed lute,  
to the sweet music of the lyre — Mof

to the music of the lute and the harp,  
to the melody of the lyre — RSV  
to the music of the zither and lyre,  
to the rippling of the harp — Jerus  
Here is a theme for ten-stringed harp  
and viol, for music of voice and zither — Knox

**4. For thou, LORD, hast made me glad through thy work:**

For thou hast gladdened me, Jehovah,  
by thy work — ABPS

For you make me glad, O LORD, by your deeds — NAB

For You have given me cause for rejoicing  
through what You have done — Har  
**I will triumph in the works of thy hands.**

In the works of thy hands will I shout  
for joy — Rhm

I sing for joy at all that thou hast done — Mof

I burst into song  
because of your handiwork — Har

**5. O LORD, how great are thy works! and thy thoughts are very deep.**

O LORD, how glorious are thy works!  
thy thoughts are very deep — PBV  
How magnificent are Thy works, O JEHOVAH!

How incomprehensibly great Thy thoughts! — Sprl

How great have grown thy works  
Yahweh,

[How] very deep are laid thy plans! — Rhm

How majestic Your deeds are, I ord;  
how profound are Your designs — Har

How magnificent is thy creation,  
Lord, how unfathomable are thy  
purposes! — Knox

**6. A brutish man knoweth not; neither doth a fool understand this.**

A man that is brutish cannot know,  
And a dullard cannot discern this  
— Rhm

A stupid man cannot know,  
A senseless one cannot understand  
this — AAT

The dull man cannot know,  
the stupid cannot understand this:  
— RSV

The stupid person is unable to appreciate  
it;  
the dullard cannot comprehend this  
fact, — Har

**7. When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever:**

**8. But thou, LORD, art most high for evermore.**

that, though the wicked sprout like grass  
and all evildoers flourish,  
they are doomed to destruction for  
ever,  
but thou, O LORD, art on high for  
ever — RSV

that when the wicked spring up like  
grass,  
and all the wrongdoers blossom forth,  
they are destined for ultimate de-  
struction.

Whereas You, Lord, remain supreme  
forever — Har

**9. For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.**

Look at Your enemies, Lord God —  
those who are Your opponents will  
be destroyed;  
all the wicked will be dispersed —  
Har

**10. But my horn shalt thou exalt like the horn of an unicorn: I shall be anointed with fresh oil.**

But my horn thou wilt exalt as of the  
wild-ox;

I am anointed with fresh oil — ABPS

But You have promoted me, so that  
I am like a powerful buffalo;

I am anointed with fresh oil — Har

But thou dost raise me high to honour,  
thou dost revive my failing strength  
— Mof

But my horn [emblem of excessive  
strength and stately grace] you  
have exalted like that of a wild  
ox; I am anointed with fresh oil  
— Amp

But you have made me as strong as  
a wild bull. How refreshed I am  
by your blessings! — Tay

**11. Mine eye also shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me.**

And my eye had its desire on them  
that lie in wait for me,

And my ear on evil-doers that rise up  
against me — ABPS

My eyes have seen the downfall of my  
enemies,

my ears have heard the doom of my  
evil assailants — RSV

I feast mine eyes on my defeated foes,  
I hear with joy my enemies' doom  
Mof

**12. The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.**

The innocent man will flourish as the  
palm-tree flourishes; he will grow  
to greatness as the cedars grow on  
Lebanon — Knox

The upright man will flourish like  
the palm tree,  
and will grow tall like the cedar in  
Lebanon — Har

**13. Those that be planted in the house of the LORD shall flourish in the courts of our God.**

They are planted in the house of  
Jehovah;

They shall flourish in the courts of  
our God — ASV

**14. They shall still bring forth fruit in old age; they shall be fat and flourishing; They shall still bring forth fruit in old age;**

They shall be full of sap and green  
— ASV

They shall bear fruit even in old age;  
vigorous and sturdy shall they  
be — NAB

**15. To shew that the LORD is upright: he is my rock, and there is no unrighteousness in him.**

cager to declare that the LORD is just,  
the LORD my rock, in whom there  
is no unrighteousness — NEB

## PSALM 93

**1. The LORD reigneth, he is clothed with majesty;**

The LORD reigns; he is robed in majesty — RSV

The LORD is King, and hath put on glorious apparel — PBV

The LORD is king, in splendor robed — NAB

**the LORD is clothed with strength, wherewith he hath girded himself:**  
the LORD is robed, he is girded with strength — RSV

Jehovah is clothed with strength; he hath girded himself therewith — ASV

Yahweh is robed in power,  
he wears it like a belt — Jerus

**the world also is established, that it cannot be moved.**

He hath made the round world so sure, that it cannot be moved — PBV

So the world standeth fast; it cannot be overthrown — DeW

The universe has been established immovably — Har

**2. Thy throne is established of old: thou art from everlasting.**

Firm stood thy throne ere ever the world began; from all eternity, thou art — Knox

Your sovereignty has been founded from old time;

You have existed eternally — Har

**3. The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.**

The floods have lifted up, O God!

The floods have lifted up their voice;

The floods lift up their roaring — DeW

The floods may storm, O thou Eternal,

the floods may storm aloud.

the floods may storm and thunder — Mof

The rivers are swollen, Lord God;  
the torrents have increased their thundering;

the floods have piled up their breakers — Har

Loud the rivers echo, Lord, loud the rivers echo, crashing down in flood — Knox

**4. The LORD on high is mightier than the noise of many waters, yea, than the mighty waves of the sea.**

but high above the roaring billows.

high above the ocean breakers.

the Eternal stands supreme — Mof

Mightier than the thunders of many waters,

mightier than the waves of the sea.

the LORD on high is mighty! — RSV

Above the roar of mighty waters,

more majestic than the ocean billows.

is the Lord, gloriously supreme — Har

greater than the voice of ocean.

transcending the waves of the sea.

Yahweh reigns transcendent in the heights — Jerus

**5. Thy testimonies are very sure: holiness becometh thine house, O LORD, for ever.**

Thy decrees are very sure;

holiness befits thy house.

O LORD, for evermore — RSV

Your decrees are firmly established.

It is proper for Your shrine to be eternally sacred, Lord — Har

Thy testimonies are so trustworthy;

holiness is the mark of Thy house.

O LORD, forevermore — Ber

Your decrees will never alter;

holiness will distinguish your house.

Yahweh, for ever and ever — Jerus

## PSALM 94

**1. O LORD God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself.**

O Jehovah, thou God to whom vengeance belongeth,

Thou God to whom vengeance

belongeth, shine forth — ASV

God of vengeance — Jehovah!

God of vengeance, shine forth —

YLF

In thy divine vengeance, Lord, in thy divine vengeance stand revealed!

— Knox

Yahweh, God of revenge.

God of revenge, appear! — Jerus

**2. Lift up thyself, thou judge of the**

**earth: render a reward to the proud.**

Rise up, O judge of the earth;

render to the proud their deserts!

— RSV

Judge of the world, mount thy throne, and give the proud their deserts! — Knox

Stand up, Judge of the world;

mete out retribution to the haughty

— Har

**3. LORD, how long shall the wicked, how long shall the wicked triumph?**

How long shall the lawless O Yahweh,

How long shall the lawless exult

— Rhm

How long is it to last, O thou Eternal,

this exultation of ungodly men —

Mof

**4. How long shall they utter and speak hard things? and all the workers of iniquity boast themselves?**

How long shall all wicked doers speak so disdainfully, and make such proud boasting — PBV

They prate, they speak arrogantly:  
All the workers of iniquity boast themselves — ASV

They blurt out arrogant words;  
all the wrongdoers are boastful —

Har

**5. They break in pieces thy people, O LORD, and afflict thine heritage.**

They crush thy people, O LORD,

and afflict thy heritage — RSV

They grind thy people, O Jehovah,  
and thy heritage they oppress —

ABPS

they beat down thy people, O LORD,  
and oppress thy chosen nation —

NEB

**6. They slay the widow and the stranger, and murder the fatherless.**

They slay the widow and the sojourner.

And murder the fatherless — ASV

They murder widows, immigrants, and orphans — Tay

**7. Yet they say, the LORD shall not see, neither shall the God of Jacob regard it.**

And yet they say, Tush, the LORD shall not see, neither shall the God of Jacob regard it — PBV

Yet have they said —

Yah doth not see.

The God of Jacob doth not understand — Rhm

And they think, the Lord will never

see it, the God of Israel pays no heed — Knox

for "The Lord isn't looking," they say,

"and besides, he doesn't care" — Tay

**8. Understand, ye brutish among the people: and ye fools, when will ye be wise?**

Understand, O dullest of the people!

Fools, when will you be wise — RSV

Ponder on this, you dull-witted people:

when will you become wise, you

dolts? — Har

You most stupid of men, you fools,  
think this over and learn some sense — Jerus

**9. He that planted the ear, shall he not hear? he that formed the eye, shall he not see?**

Is he deaf, the God who implanted hearing in us; is he blind, the God who gave us eyes to see — Knox

Is He who formed the hearing deaf?

Is He who constructed the eye blind

— Har

Is the inventor of the ear unable to hear?

The creator of the eye unable to see — Jerus

**10. He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know?**

**11. The LORD knoweth the thoughts of man, that they are vanity.**

He who chastens the nations, does he not chastise?

He who teaches men knowledge,

the LORD, knows the thoughts of man,

that they are but a breath — RSV

He that correcteth nations shall he not reprove?

He that teacheth man knowledge!

Yahweh knoweth the plans of men,

That they are a breath! — Rhm

He who disciplines the nations, shall He not correct?

Is He not the One who teaches man all he knows?

The LORD discerns the thoughts of man

that they are futile — Ber

The punisher of the pagans unable to punish?

Yahweh the teacher of mankind

knows exactly how men think,

how their thoughts are a puff of wind — Jerus

He who gives nations their schooling,  
who taught man all that man knows,  
will he not call you to account? The  
Lord looks into men's hearts, and  
finds there illusion — Knox

**12. Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law;**

How happy the man whom thou correctest O Yah!

And whom out of thy law thou instructest! — Rhm

O the blessedness of the man

Whom Thou chastenest, O Jehovah!  
And whom Thou teachest out of Thy law — DeW

Blessed is the man whom Thou dost discipline,  
whom Thou dost instruct from Thy Law, O LORD — Ber

Blessed — happy, fortunate [to be envied] — is the man whom You discipline and instruct, O Lord, and teach out of Your law — Amp

**13. That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.**

to give him respite from days of trouble,

until a pit is dug for the wicked — RSV

that he may enjoy security during the days of distress,

till a pit be dug for the wicked — Ber

his mind is at peace though times are bad,

while a pit is being dug for the wicked — Jerus

So that you may give him rest from the days of evil, till a hole is made ready for the destruction of the sinners — Bas

That You may give him power to hold himself calm in the days of adversity, until the [inevitable] pit of corruption is dug for the wicked — Amp

For him, thou wilt lighten the time of adversity, digging a pit all the while to entrap the sinner — Knox

**14. For the LORD will not cast off his people, neither will he forsake his inheritance.**

For Yahweh will not abandon his people,

And his inheritance will he not forsake — Rhm

For the Eternal will not leave his people,

never will he forsake his own — Mof

For the LORD will not spurn his people.

Nor abandon his heritage — AAT

The LORD will not abandon his people nor forsake his chosen nation — NEB

**15. But judgment shall return unto righteousness: and all the upright in heart shall follow it.**

for justice will return to the righteous, and all the upright in heart will follow it — RSV

The righteous will receive justice.

and the virtuous will succeed to it — Har

But justice will be applied to the righteous,

and all whose hearts are right will subscribe to it — Ber

no, goodness shall have justice done to it —

the future is with men of upright mind — Mof

**16. Who will rise up for me against the evildoers? or who will stand up for me against the workers of iniquity?**

Who will protect me from the wicked?

Who will be my shield — Tay

Who is my champion against the ungodly?

Who sides with me against the evildoers — Mof

**17. Unless the LORD had been my help, my soul had almost dwelt in silence.**

If the LORD had not been my help,

my soul would soon have dwelt in the land of silence — RSV

without Yahweh's help. I should, long ago,

have gone to the Home of Silence — Jerus

If the Lord had not assisted me,

I would have succumbed to death quickly — Har

**18. When I said, My foot slippeth; thy mercy, O LORD, held me up.**

When I said, My foot slippeth:

Thy lovingkindness, O Jehovah, held me up — ASV

Still, when my foothold seems lost, thy mercy, Lord, holds me up — Knox

If I say, My foot is slipping; your mercy, O Lord, is my support — Bas



**19. In the multitude of my thoughts within me thy comforts delight my soul.**

... Thy comforts soothe my spirits —

ABPS

In the multitude of the sorrows that I had in my heart, thy comforts have refreshed my soul — PBV

In the multitude of my inward perplexities,

Thy consolations shall delight my soul — Sprl

when doubts crowd into my mind,

thy comforts cheer me — Mof

In the multitude of distractions within me,

Thy comforts delight my soul — DeW

In the multitude of my cares within me Thy consolations delight my soul — Rhm

When my cares are many within me, thy comforts delight my soul — JPS

When the cares of my heart are many, thy consolations cheer my soul —

RSV

amid all the thronging cares that fill my heart, my soul finds comfort in thy consolation — Knox

When cares abound within me, your comfort gladdens my soul —

NAB

When my mind is burdened with worry, Your comforting encourages me — Har

**20. Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?**

Can wicked rulers be allied with thee,

who frame mischief by statute —

RSV

What part have these unjust judges with thee, that make mischief in the name of law — Knox

**21. They gather themselves together against the soul of the righteous, and condemn the innocent blood.**

They band themselves against the life of the righteous,

and condemn the innocent to death — RSV

**22. But the LORD is my defence; and my God is the rock of my refuge.**

But Yahweh hath become for me a high tower,

And my God my rock of refuge — Rhm

**23. And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the LORD our God shall cut them off.**

He will bring back on them their iniquity

and wipe them out for their wickedness;

the LORD our God will wipe them out — RSV

He has made them pay for their crime, and He will destroy them in their sin;

the LORD our God will make an end to them — Ber

Who will repay them for their sin, and destroy them for their iniquity?

The Lord our God will obliterate them — Har

PSALM 95

**1. O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation.**

O come, let us sing unto the LORD; let us heartily rejoice in the strength of our salvation — PBV

Come let us make a joyful noise to Yahweh,

Let us shout in triumph to the rock of our salvation! — Rhm

Come, let us sing joyously to the Lord; let us shout for joy to our saving defense — Har

Come, let us praise Yahweh joyfully, acclaiming the Rock of our safety — Jerus

Come, let us sing to the LORD:

let us cheer in honor of the Rock of our salvation — Ber

Come, let us sing unto the LORD;

Let us raise joyful shouts to the rock of our deliverance! — AAT

**2. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.**

Let us come before his presence with thanksgiving; and show ourselves

glad in him with psalms — PBV

O let us come before his face with thanksgiving,

With the sounds of strings let us shout aloud to him — Rhm

Let us come before his face with thanksgiving.

And shout to him in songs — ABPS  
 Let us approach Him with praise,  
 and sing jubilantly with hymns of  
 thanks — Har  
 let us come into his presence with  
 thanksgiving,  
 acclaiming him with music — Jerus

**3. For the LORD is a great God, and a great King above all gods.**

For Jehovah is a great God,  
 And a great King above all gods —  
 ASV  
 For a great God is Yahweh,  
 And a great king above all gods —  
 Rhm  
 For the Lord is a majestic Deity;  
 a King supreme over all gods —  
 Har

**4. In his hand are the deep places of the earth: the strength of the hills is his also.**

In his hand are the depths of the earth;  
 the heights of the mountains are  
 his also — rsv  
 Under His control are the recesses of  
 the earth,  
 and the towering mountains belong  
 to Him — Har  
 from depths of earth to mountain top  
 everything comes under his rule —  
 Jerus

**5. The sea is his, and he made it: and his hands formed the dry land.**

The sea is His. for he formed it:  
 His power molded the dry land —  
 Har  
 the sea belongs to him. he made it,  
 so does the land. he shaped this too  
 — Jerus

**6. O come, let us worship and bow down: let us kneel before the LORD our maker.**

O come, let us worship, and fall pros-  
 trate;  
 Let us bend the knee in the presence  
 of JEHOVAH our Creator — Sprl  
 Come, let us bow down in worship;  
 let us kneel before the LORD who  
 made us — NAB  
 Come! Let us throw ourselves at his  
 feet in homage,  
 let us kneel before the LORD who  
 made us — NEB

**7. For he is our God; and we are the people of his pasture, and the sheep of his hand.**

For he is our God,  
 and we are the people he shepherds,  
 the flock he guides — NAB  
**To-day if ye will hear his voice,**

**8. Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness:**

O that today you would hearken to his  
 voice!  
 Harden not your hearts, as at  
 Meribah,  
 as on the day at Massah in the wil-  
 derness — rsv  
 Oh, if you would only listen to His  
 voice today!  
 Do not stiffen your heart as at  
 Meribah.  
 at the time of testing in the wilder-  
 ness — Ber

**9. When your fathers tempted me, proved me, and saw my work.**

when your forefathers doubted me,  
 and tested me, though they had felt  
 my power — Mof  
 when your fathers tested me,  
 and put me to the proof, though  
 they had seen my work — rsv  
 when your ancestors challenged me,  
 tested me,  
 although they had seen what I could  
 do — Jerus

**10. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways:**

Forty years did I loathe the generation:  
 And I said, They are a people that  
 err in heart,  
 And they know not my ways — ABPS  
 For forty years I loathed that genera-  
 tion;  
 I said, "They are a senseless people,  
 who care not for my ways" — Mof

**11. Unto whom I swear in my wrath that they should not enter into my rest.**

And I swear in mine anger, —  
 Verily they shall not enter into my  
 rest — Rhm  
 So I swore solemnly in My anger,  
 that they should not enter My land  
 of rest — Har

## PSALM 96

**1. O sing unto the LORD a new song: sing unto the LORD, all the earth.**

Oh sing unto Jehovah a new song:  
Sing unto Jehovah, all the earth —  
ASV

Sing the Lord a new song; in the  
Lord's honour, let the whole earth  
make melody! — Knox

Sing a new song to the Lord! Sing it  
everywhere around the world! —  
Tay

**2. Sing unto the LORD, bless his name; shew forth his salvation from day to day.**

Sing to Yahweh bless ye his  
Name, —

Tell the tidings from day to day of  
his salvation — Rhm

sing to the Eternal, praise him,  
day after day tell of his saving aid  
— Mof

Sing to the Lord, and bless his name;  
never cease to bear record of his  
power to save — Knox

**3. Declare his glory among the heathen, his wonders among all people.**

Declare his glory among the nations,  
his marvelous works among all the  
peoples! — RSV

Publish his glory among the heathen;  
his wonderful acts for all the world  
to hear — Knox

Tell among the nations His glory,  
In all the kingdoms His wonders —  
DeW

let the heathen hear his glory,  
let every nation know his wondrous  
deeds — Mof

**4. For the LORD is great, and greatly to be praised: he is to be feared above all gods.**

For the LORD is great, and cannot  
worthily be praised; he is more to  
be feared than all gods — RBV

For great is Yahweh and worthy to be  
mightily praised,

To be revered is he above all gods  
— Rhm

For great is the LORD and highly to  
be praised;

awesome is he, beyond all gods —  
NAB

For the Lord is majestic, and most  
praiseworthy;

He is to be feared above all deities  
— Har

Yahweh is great, loud must be his  
praise,

he is to be feared beyond all gods  
— Jerus

**5. For all the gods of the nations are idols: but the LORD made the heavens.**

For all the gods of the peoples are  
nothings;

And Jehovah made the heavens —  
ABPS

For all the gods of the peoples are  
nonentities,

While the LORD made the heavens  
— AAT

**6. Honour and majesty are before him: strength and beauty are in his sanctuary.**

Praise and majesty . . . — Rhm

grandeur and majesty attend him,  
splendour and power are in his  
sanctuary — Mof

His presence is one of splendor and  
majesty;

praise and glory are found in his  
shrine — Har

Honour and beauty are his escort;  
worship and magnificence the atten-  
dants of his shrine — Knox

**7. Give unto the LORD, O ye kindreds of the people, give unto the Lord glory and strength.**

Ascribe unto Jehovah, ye kindreds of  
the peoples,

Ascribe unto Jehovah glory and  
strength — ASV

Praise the Eternal, O families of the  
nations,

praise the Eternal for his glory and  
his might! — Mof

O nations of the world, confess that  
God alone is glorious and strong —  
Tay

**8. Give unto the LORD the glory due unto his name: bring an offering, and come into his courts.****9. O worship the LORD in the beauty of holiness: fear before him, all the earth.**

O worship the LORD in the beauty of  
holiness: let the whole earth stand  
in awe of him — RBV

O worship JEHOVAH in the beauty of  
holiness;

Let the whole earth tremble at His presence — Sprl  
 Oh worship Jehovah in holy array:  
 Tremble before him, all the earth  
 — ASV  
 kneel before God in sacred vestments,  
 tremble before him, all the earth  
 — Mof  
 Bow down to Yahweh in the adornment of holiness.  
 Be in anguish at his presence all the earth! — Rhm  
 worship the Lord in holy array. Before the Lord's presence let the whole earth bow in reverence — Knox  
 Worship the Lord with a sanctified spirit;  
 let all the earth stand in awe of Him  
 — Har

**10. Say among the heathen that the LORD reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.**  
 Tell it out among the heathen, that the LORD is King, and that it is he who hath made the round world so fast that it cannot be moved; and how that he shall judge the peoples righteously — PBV  
 Say among the nations, Jehovah reigneth:  
 The world also is established that it cannot be moved:  
 He will judge the peoples with equity  
 — ASV  
 Say among the nations, Jehovah reigns:  
 Yea, the world shall stand fast, it shall not be moved;  
 He will judge the peoples in rectitude — ABPS  
 Proclaim to pagans that the Eternal reigns;  
 he has steadied and settled the world,  
 he will rule the nations justly — Mof  
 Say among the nations, the Lord is King; yes, the world is ordered so that it may not be moved; he will be an upright judge of the peoples  
 — Bas

**11. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.**  
 Let the skies be glad, let earth rejoice,  
 let the sea and all within it thunder praise — Mof  
 Let the heavens rejoice, let earth be exultant;  
 let the sea and all its contents roar  
 — Har  
 Rejoice, heaven, and let earth be glad;  
 let the sea, and all the sea contains,  
 give thunderous applause — Knox

**12. Let the field be joyful, and all that is therein:**  
 Let the field leap for joy and all that is therein — Rhm  
 let the land and all it holds exult — Mof  
**then shall all the trees of the wood rejoice**  
**13. Before the LORD: for he cometh, for he cometh to judge the earth:**  
 Then shall all the trees of the forest shout in triumph  
 Before Yahweh for he is coming  
 For he is coming to judge the earth  
 — Rhm  
 Then shall all the trees of the wood sing for joy  
 Before Jehovah: for he cometh.  
 For he cometh to judge the earth — ASV  
 then all the trees in the forest will shout aloud  
 in the presence of the Lord,  
 as He comes to dispense justice on earth — Har  
**he shall judge the world with righteousness, and the people with his truth.**  
 He will judge the world in righteousness,  
 And the peoples in his faithfulness  
 — ABPS  
 He will judge the world with justice,  
 and the peoples impartially — Har  
 He will judge the world with justice,  
 the nations with His faithfulness  
 — Ber

PSALM 97

**1. The LORD reigneth; let the earth rejoice;**  
 Yahweh hath become King  
 Let the earth exult — Rhm

Yahweh is king! Let earth rejoice — Jerus  
**let the multitude of isles be glad thereof.**

- Let the multitude of coastlands rejoice — Rhm  
let the distant shores be glad — Har
- 2. Clouds and darkness are round about him:**  
Clouds and thick darkness are round about him — Rhm  
Cloud and mist enfold him — NEB  
**righteousness and judgment are the habitation of his throne.**  
Righteousness and justice are the foundations of his throne — ASV  
righteousness and justice are the basis of His sovereignty — Har
- 3. A fire goeth before him, and burneth up his enemies round about.**  
Fire goes before him.  
And blazes around his steps — AAT
- 4. His lightnings enlightened the world: the earth saw, and trembled.**  
His lightnings illuminated the world:  
The earth beheld it, and trembled — Har  
his lightning lights up the world,  
earth observes and quakes — Jerus
- 5. The hills melted like wax at the presence of the LORD, at the presence of the LORD of the whole earth.**  
The mountains melted like wax at the presence of Jehovah.  
At the presence of the Lord of the whole earth — ASV  
The mountains melt like wax as the LORD approaches,  
the Lord of all the earth — NEB
- 6. The heavens declare his righteousness, and all the people see his glory.**  
The heavens declared his saving goodness: and all the peoples saw his glory — Sept  
the heavens proclaim his high authority,  
all nations see his majesty — Mof  
The heavens proclaim His justice,  
and all nations can see His glory — Har
- 7. Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods.**  
Let all who worship images, who vaunt their idols,  
be put to shame;  
bow down, all gods, before him — NEB  
All worshipers of images are put to shame,  
who make their boast in worthless idols;  
all gods bow down before him — RSV  
All who worship graven things are put to shame,  
who glory in the things of naught;  
all gods are prostrate before him — NAB  
All who serve wrought images are put to shame,  
They who prided themselves on their nonentities.  
Worship him, all you gods! — AAT
- 8. Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O LORD.**  
Zion hath heard and rejoiced  
And the daughters of Judah have exulted,  
Because of thy righteous decisions  
O Yahweh — Rhm  
Sion heard it and rejoiced,  
the towns of Judah were in joy  
at thy saving deeds, O thou Eternal — Mof  
Zion has heard, and is delighted;  
the towns of Judah rejoice at Your decrees, Lord — Har  
Zion heard and was glad: the cities of Judah rejoiced  
because of Thy justice, O LORD — Ber
- 9. For thou, LORD, art high above all the earth: thou art exalted far above all gods.**  
For thou, Jehovah, art most high above all the earth:  
Thou art exalted far above all gods — ASV  
For you are Yahweh  
Most High over the world,  
far transcending all other gods — Jerus
- 10. Ye that love the LORD, hate evil: he preserveth the souls of his saints: he delivereth them out of the hand of the wicked.**  
Hate evil, you who love the Lord;  
for He preserves the lives of His saints,  
rescuing them from the clutches of the wicked — Har  
The LORD loves those who hate evil;  
he preserves the lives of his saints;  
he delivers them from the hand of the wicked — RSV  
Yahweh loves those who repudiate evil.

he guards the souls of the devout,  
rescuing them from the clutches of  
the wicked — Jerus

**11. Light is sown for the righteous, and gladness for the upright in heart.**

There is sprung up a light for the  
righteous, and joyful gladness for  
such as are true-hearted — PBV

Light dawns for the righteous,  
and joy for the upright in heart —  
RSV

A harvest of light is sown for the  
righteous,

and joy for all good men — NEB

Light is scattered abroad by the  
Righteous One,

And joy for the upright of heart  
— Sprl

**12. Rejoice in the LORD, ye righteous; and give thanks at the remembrance of his holiness.**

Be glad in Jehovah, ye righteous;

And give thanks to his holy memo-  
rial name — ASV

Rejoice in the LORD, O righteous, And  
praise his holy name — AAT

You who are righteous, rejoice in the  
LORD;

be thankful for the consciousness of  
His holiness — Ber

Rejoice in Yahweh, you virtuous.  
remember his holiness, and praise  
him! — Jerus

PSALM 98

A Psalm.

**1. O sing unto the LORD a new song; for he hath done marvellous things:**

Sing ye to Jehovah a new song.

For wonders He hath done — YLT  
**his right hand, and his holy arm,  
hath gotten him the victory.**

His right hand and his holy arm have  
wrought salvation for him — ABPS

His right hand and his holy arm have  
brought him victory — AAT

His great power and supreme strength  
have achieved victory for Him —  
Har

his own right hand, his holy arm,  
gives him the power to save —  
Jerus

For he has won a mighty victory by  
his power and holiness — Tay

**2. The LORD hath made known his salvation:**

The LORD has made known his victory  
— RSV

The Lord has proclaimed His triumph  
— Har

Yahweh has displayed his power —  
Jerus

He has announced this victory — Tay  
**his righteousness hath he openly  
shewed in the sight of the heathen.**  
he has revealed his vindication in the  
sight of the nations — RSV

Before the eyes of the nations has he  
revealed his righteousness — ABPS  
and revealed it to every nation — Tay

**3. He hath remembered his mercy and**

**his truth toward the house of Israel:**

He has remembered his steadfast love  
and faithfulness

to the house of Israel — RSV

He hath remembered his lovingkind-  
ness and his faithfulness toward  
the house of Israel — ASV

He has remembered His lovingkind-  
ness and His faithfulness to Israel's  
descendants — Ber

by fulfilling his promise to be kind to  
Israel — Tay

**all the ends of the earth have seen  
the salvation of our God.**

All the ends of the earth have seen  
the victory of our God — RSV

The most distant parts of the earth  
have seen

the saving power of our God —  
Jerus

no corner of the world but has wit-  
nessed how our God can save —  
Knox

from end to end the world has seen  
the victory of our God — Mof

The whole earth has seen God's sal-  
vation of his people — Tay

**4. Make a joyful noise unto the LORD, all the earth:**

Let all the earth shout for joy to the  
Lord — Har

Show yourselves joyful unto the LORD,  
all ye lands — PBV

Acclaim Yahweh, all the earth —  
Jerus

**make a loud noise, and rejoice, and  
sing praise.**

- Break forth and make a joyful noise  
and sweep the strings — Rhm  
Break forth, sing for joy, and strike  
the chords — DeW  
sing, rejoice, and give thanks — PBV  
rejoice, be exultant, and sing praises  
— Har  
break forth in joyful song; yes, sing  
praises! — Ber
- 5. Sing unto the LORD with the harp;  
with the harp, and the voice of a  
psalm.**  
Sweep the strings to Yahweh  
With the lyre,  
With the lyre and the voice of  
melody — Rhm  
Sing praises to the Lord with the lyre,  
with the harp, and with melodious  
music — Har  
Make music on a harp for the LORD,  
with the harp and melodious song  
— Ber  
Sing to Yahweh, sing to the music of  
harps,  
and to the sound of many instru-  
ments — Jerus
- 6. With trumpets and sound of cornet  
make a joyful noise before the LORD,  
the King.**  
With trumpets also, and shawms; O  
shew yourselves joyful before the  
LORD, the king — PBV  
With trumpets and the sound of a  
horn  
Shout aloud before the king — Yah-  
weh — Rhm  
With spiral trumpets and the sound-  
ing cornet, raise a shout of triumph  
for the Lord, before the king —  
Sept
- With a fanfare of trumpets and horns,  
shout aloud in the presence of the  
Lord and King — Har  
With trumpet and echoing horn  
acclaim the presence of the LORD  
our king — NEB  
to the sound of trumpet and horn  
acclaim Yahweh the King! — Jerus
- 7. Let the sea roar, and the fulness  
thereof; the world, and they that  
dwell therein.**  
Let the sea in its vastness roar in  
praise,  
the world and its inhabitants! — Ber
- 8. Let the floods clap their hands:**  
Let the rivers unite in applauses —  
Sept  
Let the rivers join in the applause —  
Har  
**let the hills be joyful together**
- 9. Before the LORD;**  
let the hills sing for joy together  
before the LORD — RSV  
let the mountains also rejoice in the  
presence of the Lord — Har  
and the mountains shout for joy,  
at the presence of Yahweh — Jerus  
**for he cometh to judge the earth:**  
for he comes to rule the earth — NAB  
**with righteousness shall he judge the  
world, and the people with equity.**  
He will rule the world with justice  
and the peoples with equity — NAB  
He will judge the world righteously  
and the nations impartially — Har  
He will judge the world with justice,  
the peoples with unfaltering fair-  
ness — Ber

## PSALM 99

- 1. The LORD reigneth; let the people  
tremble:**  
The Lord is sovereign; let pagan  
nations tremble — Har  
The LORD is king; the peoples tremble  
— NAB  
The LORD is King, be the people never  
so impatient — PBV  
The Lord is King; let the peoples be  
in fear — Bas  
**he sitteth between the cherubims; let  
the earth be moved.**  
he sitteth between the Cherubim, be  
the earth never so unquiet — PBV
- He is enthroned between the cheru-  
bim; stagger, O earth! — Sprl  
He is enthroned on the cherubim  
Let the earth shake — Rhm  
He is throned above the cherubim,  
Let the earth quake — DeW  
He is enthroned in heaven; let the  
earth quake — Har
- 2. The LORD is great in Zion; and he is  
high above all the people.**  
Jehovah in Zion is great;  
And He is high above all the nations  
— DeW  
Great is the Lord who dwells in Sion.

sovereign ruler of all peoples! —  
Knox

The Lord is majestic in Zion,  
and supreme over all races — Har

**3. Let them praise thy great and terrible name; for it is holy.**

They shall give thanks unto thy Name,  
which is great, wonderful and holy  
— PBV

Let them thank his Name — great and  
reverend.

Holy is he! — Rhm

Let them praise Your pre-eminent and  
venerable name, saying,

"He is holy" — Har

**4. The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob.**

Mighty King, lover of justice,  
thou hast established equity;  
thou hast executed justice  
and righteousness in Jacob — rsv

The King's energy is keenly set on  
justice;

Thou dost establish equity;

Thou dost guarantee justice and  
truth in Jacob — Ber

You are a king who loves justice,

insisting on honesty, justice, virtue,  
as you have done for Jacob — Jerus

This mighty King is determined to  
give justice. Fairness is the touch-  
stone of everything he does. He  
gives justice throughout Israel —  
Tay

**5. Exalt ye the LORD our God, and worship at his footstool; for he is holy.**

Exalt the LORD, our God; bow in  
worship at His footstool; He is  
holy! — Ber

**6. Moses and Aaron among his priests, and Samuel among them that call**

**upon his name; they called upon the LORD, and he answered them.**

Moses and Aaron were among his  
priests,

Samuel also was among those who  
called on his name.

They cried to the LORD, and he  
answered them — rsv

**7. He spake unto them in the cloudy pillar:**

In the pillar of cloud he spoke to  
them — ABPS

He used to converse with them from  
the column of cloud — Har

**they kept his testimonies, and the ordinance that he gave them.**

They kept his testimonies, and the  
statutes he gave them — ABPS

They kept his decrees and the law  
which he gave them — AAT  
they followed his teaching and kept  
the law he gave them — NEB

**8. Thou answeredst them, O LORD our God:**

It was You, our Lord and God, who  
answered them — Har

**thou wast a God that forgavest them,  
though thou tookest vengeance of  
their inventions.**

thou wast a forgiving God to them,  
but an avenger of their wrong  
doings — rsv

Thou wast a forgiving God to them  
although Thou didst make them  
pay for their evil practices — Ber

**9. Exalt the LORD our God, and worship at his holy hill;**

Exalt Yahweh our God

And bow down towards his holy  
mountain — Rhm

**for the LORD our God is holy.**

For JEHOVAH our God is holy — Sprl  
For holy is Yahweh our God — Rhm<sup>25</sup>

## PSALM 100

*A Psalm of praise.*

**1. Make a joyful noise unto the LORD, all ye lands.**

Shout to Jehovah, all the earth —  
ABPS

Shout triumphantly for the Lord, all  
ye of the land — Sept

Hail the LORD joyously, all the earth!  
— AAT

Let the whole earth keep holiday in  
God's honour — Knox

Let all the earth shout for joy to the  
Lord — Har

**2. Serve the LORD with gladness: come before his presence with singing.**

Serve Yahweh with rejoicing.

Enter before him, with shouts of  
triumph — Rhm

pay to the Lord the homage of your  
rejoicing, appear in his presence

<sup>25</sup>Compare verses 3 and 5.



with glad hearts — Knox  
 serve Yahweh gladly,  
 come into his presence with songs  
 of joy! — Jerus  
 worship the LORD in gladness,  
 enter his presence with songs of  
 exultation — NEB

**3. Know ye that the LORD he is God: it is he that hath made us, and not we ourselves;**

Know ye that Jehovah, he is God:  
 It is he that hath made us, and we  
 are his — ASV

Acknowledge the Lord as God:

He has made us, we are His — Har  
 Learn that it is the Lord, no other, who  
 is God, his we are, he it was that  
 made us — Knox

**we are his people, and the sheep of  
 his pasture.**

we are his people, the flock that he  
 pastures — Jerus

his people, the flock he tends — NAB  
 . . . the flock which he shepherds —  
 NEB

**4. Enter into his gates with thanksgiving,  
 and into his courts with praise:**

Enter His gates with rejoicing,  
 and His precincts with praise — Har  
**be thankful unto him, and bless his  
 name.**

Give thanks unto him, and bless his  
 name — ASV

**5. For the LORD is good; his mercy is  
 everlasting; and his truth endureth to  
 all generations.**

For Jehovah is good; his lovingkind-  
 ness endureth for ever,  
 And his faithfulness unto all gener-  
 ations — ASV

Yes, Yahweh is good,

his love is everlasting,

his faithfulness endures from age to  
 age — Jerus

## PSALM 101

### A Psalm of David

**1. I will sing of mercy and judgment:  
 unto thee, O LORD, will I sing.**

I will sing of loyalty and of justice;  
 to thee, O LORD, I will sing —  
 RSV

I will sing of lovingkindness and jus-  
 tice:

Unto thee, O Jehovah, will I sing  
 praises — ASV

Of lovingkindness and of justice will  
 I sing!

Unto thee O Yahweh will I touch the  
 strings! — Rhm

**2. I will behave myself wisely in a  
 perfect way.**

I will behave myself wisely in a  
 blameless way — Rhm

I will give heed to the way that is  
 blameless — RSV

I will give heed unto the way of  
 integrity — JPS

I will carefully observe the path of  
 the perfect — Ber

**O when wilt thou come unto me?**

Ah, when wilt thou grant me thy  
 presence — Knox

**I will walk within my house with a  
 perfect heart.**

I will walk with integrity of heart  
 within my house — RSV

I will walk to and fro in the blame-  
 lessness of my heart, — in the  
 midst of my house — Rhm

I will live an exemplary life in my  
 own home — Har

**3. I will set no wicked thing before mine  
 eyes: I hate the work of them that  
 turn aside; it shall not cleave to me.**

I will take no wicked thing in hand; I  
 hate the sins of unfaithfulness;  
 there shall no such cleave unto me  
 — PBV

I would not suffer a lawless deed in  
 my presence.

The work of transgressors I hate;  
 it shall not cleave to me — Sprl

I will set no base thing before mine  
 eyes;

For I hate faithless dealing;

It shall not cleave unto me — DeW

I will set before myself no sordid aim;  
 I will hate disloyalty. I will have  
 none of it — NEB

I will not have anything unworthy in  
 my presence:

dissolute behavior is odious to me;  
 it shall not gain a hold on me — Har

I will not allow a base thought to  
 attract my attention.

I despise crooked practices;

They shall not gain hold on me —  
 Ber

**4. A froward heart shall depart from me: I will not know a wicked person.**

A perverse heart shall depart from me.

A maker of mischief will I not acknowledge — Rhm

Perverseness of heart shall be far from me;

I will know nothing of evil — rsv

An evil mind will be a thing utterly remote from me:

I shall have no dealings with wrongdoing — Har

**5. Whoso privily slandereth his neighbour, him will I cut off:**

He that uttereth slander in secret against his friend

Him will I root out — Rhm

I will destroy

the man who maligns his friend secretly — Har

**him that hath an high look and a proud heart will not I suffer.**

Whoso is haughty of eye and proud of heart, him will I not suffer —

JPS

The man of haughty looks and arrogant heart

I will not endure — rsv

I cannot tolerate

the supercilious and haughty person — Har

I will not tolerate one who is conceited and arrogant — Ber

**6. Mine eyes shall be upon the faithful of the land, that they may dwell with me:**

I will look with favor on the faithful in the land,

that they may dwell with me — rsv

I will concentrate my attention on the faithful in the land,

that they may remain my allies — Har

I look to the trustworthy in the land to be my associates — Ber

**he that walketh in a perfect way, he shall serve me.**

He that walketh in the way of uprightness —

It is he that shall serve me — DeW

He that walketh in a way of integrity, he shall minister unto me — JPS

he who walks in the way that is blameless

shall minister to me — rsv

my servants shall be such as follow the path of innocence — Knox

**7. He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight.**

No man who practices deceit

shall dwell in my house;

no man who utters lies

shall continue in my presence — rsv

There is no room in my house

for any hypocrite;

no liar keeps his post

where I can see him — Jerus

No scandal-monger shall live in my household;

no liar shall set himself up where I can see him — NEB

**8. I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD.**

Morning by morning I will destroy all the wicked in the land,

cutting off all the evildoers

from the city of the LORD — rsv

Morning by morning will I uproot

All the lawless ones of the land,

That I may cut off out of the city of Yahweh —

All the workers of iniquity — Rhm

Morning after morning I will do away with all criminals within the country

that I may eliminate from the city of the LORD all those who practice sin — Ber

My daily task will be to ferret out criminals and free the city of God

from their grip — Tay

PSALM 102

**A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the LORD.**

A Prayer for the Humbled One when he is about to faint, and before Yahweh poureth out his grief — Rhm

**1. Hear my prayer, O LORD, and let my cry come unto thee.**

O Yahweh, hear thou my prayer,

And let my cry for help unto thee enter in — Rhm

Listen to my prayer, O thou Eternal, let my cry for help reach thee —

Mof

**2. Hide not thy face from me in the day when I am in trouble;**

Do not hide thy face from me  
in the day of my distress! — RSV  
**incline thine ear unto me; in the day when I call answer me speedily.**  
incline thine ear unto me when I call;  
O hear me, and that right soon —

PBV

give me Your full attention,  
and answer me quickly at the time  
when I call — Har

**3. For my days are consumed like smoke, and my bones are burned as by fire.**

For my days have vanished in smoke,  
And my bones are burned up as by  
fire — DeW

My days are vanishing like smoke;  
my limbs are fevered like a fire —  
Mof

For my days pass away like smoke,  
and my bones burn like a furnace  
— RSV

For my days vanish like smoke,  
and my bones are charred like a  
burnt stick — Har

for my days go up in smoke;  
my bones are inflamed as a bonfire  
— Ber

**4. My heart is smitten, and withered like grass; so that I forget to eat my bread.**

My heart is smitten like grass, and  
withered;

For in my sorrow I forget to eat my  
bread — DeW

My mind is dulled and withered like  
grass;

I am wasted away too much even to  
eat my food — Har

my health is blighted, withering like  
grass —

I forget to take my food — Mof

**5. By reason of the voice of my groaning my bones cleave to my skin.**

By reason of my loud outcries.

My bone cleaveth to my flesh —  
DeW

my skin is stretched tight on the bone,  
so bitterly I moan — Mof

I am spent with sighing, till my skin  
clings to my bones — Knox

Because of my insistent sighing  
I am reduced to skin and bone —

NAB

Because of my prolonged grieving  
I have become skin and bone —  
Har

whenever I heave a sigh.

my bones stick through my skin  
— Jerus

**6. I am like a pelican of the wilderness: I am like an owl of the desert.**

I am like a vulture of the wilderness,  
like an owl of the waste places —  
RSV

I am like the pelican of the desert,  
I have become as an owl among  
ruins — Rhm

I live in a desert like the pelican,  
in a ruin like the screech owl —  
Jerus

I am like a vulture in a far-off wil-  
derness, or like an owl alone in the  
desert — Tay

**7. I watch, and am as a sparrow alone upon the house top.**

I have passed sleepless nights; and  
been like a solitary bird on a house  
top — Sept

I cannot sleep, I mourn

like a lonely bird on the roof — Mof

I keep mournful watch, lonely as a  
single sparrow on the house top —  
Knox

**8. Mine enemies reproach me all the day; and they that are mad against me are sworn against me.**

All day long my foes insult me;  
Those who deride me curse by me  
— AAT

All the day my enemies taunt me,  
those who deride me use my name  
for a curse — RSV

Still my enemies taunt me, in their  
mad rage make a by-word of me —  
Knox

My enemies insult me incessantly;  
those who ridicule me use my name  
in oaths — Har

All the day long mine enemies revile  
me.

Raving at me as "the accursed" in  
their oaths — DeW

all day long my foes are taunting me,  
those who mock me call me "The  
accursed" — Mof

**9. For I have eaten ashes like bread, and mingled my drink with weeping,**

For I eat ashes like bread,  
and mingle tears with my drink  
— RSV

I eat ashes with my food,  
tears fall into my drink — Mof

I eat ashes instead of bread. My tears

- run down into my drink — Tay  
**10. Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.**

And that, because of thine indignation and wrath; for thou hast taken me up, and cast me down — PBV

On account of Thy wrath and indignation.

Surely Thou didst elevate me, then didst cast me down — Sprl

because of thy indignation and anger; for thou hast taken me up and thrown me away — RSV

Because of your fury and your wrath; for you lifted me up only to cast me down — NAB

on account of Your furious anger, for You lifted me up, and then tossed me away — Har

- 11. My days are like a shadow that declineth; and I am withered like grass.**

My days are gone like a shadow, and I am withered like grass — PBV

My days have flitted away like a shadow; and I am withered like mown grass — Sept

My days are like a lengthened shadow, And I am withering like the grass — DeW

My days are brief as any evening shadow,

and I am withering away like grass — Mof

Like a tapering shadow my days dwindle, wasting away, like grass in the sun! — Knox

- 12. But thou, O LORD, shalt endure for ever;**

But thou, O Jehovah, wilt abide for ever — ASV

But thou, O LORD, art enthroned for ever — RSV

But You, Lord, exist eternally — Har  
**and thy remembrance unto all generations.**

And thy memorial name unto all generations — ASV

from age to age thy fame endures — Mof

thy name endures to all generations — RSV

Your renown endures throughout the ages — Har

and the fame of Your name endures to all generations — Amp

and your name will never come to an end — Bas

- 13. Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come.**

Thou wilt arise and have pity on Zion: it is the time to favor her;

the appointed time has come — RSV

- 14. For thy servants take pleasure in her stones, and favour the dust thereof.**

And why? thy servants think upon her stones, and it pitieth them to see her in the dust — PBV

When Thy servants take delight in her very stones:

and have an affection for her very rubbish! — Sprl

For Thy servants take pleasure in her stones.

And love her dust — JPS

her scattered stones are dear to thy servants,

and they are distressed at the dust of her ruins — Mof

For her stones are dear to your servants, and her dust moves them to pity —

NAB

- 15. So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory.**

Surely the nations shall reverence the Name of JEHOVAH;

And all the kings of the earth Thy glory — Sprl

The nations will reverre the name of the Lord,

and all the earthly monarchs will acknowledge His glory — Har

- 16. When the LORD shall build up Zion, he shall appear in his glory.**

For Jehovah hath built up Zion:

He hath appeared in his glory — ASV

For the LORD will build up Zion,

he will appear in his glory — RSV

When the Lord has rebuilt Zion,

He will manifest Himself in His splendor — Har

when the LORD builds up Zion again and shows himself in his glory —

NEB

- 17. He will regard the prayer of the destitute, and not despise their prayer.**

He will respond to the entreaty of the destitute,

and will not spurn their prayer — Har

he will answer the prayer of the abandoned.

he will not scorn their petitions —  
Jerus

He will listen to the prayers of the destitute, for he is never too busy to heed their requests — Tay

**18. This shall be written for the generation to come: and the people which shall be created shall praise the LORD.**

**19. For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth;**

**20. To hear the groaning of the prisoner; to loose those that are appointed to death;**

**21. To declare the name of the LORD in Zion, and his praise in Jerusalem;**

**22. When the people are gathered together, and the kingdoms, to serve the LORD.**

Let this be recorded for a generation to come,

so that a people yet unborn may praise the LORD;

that he looked down from his holy height,

from heaven the LORD looked at the earth,

to hear the groans of the prisoners, to set free those who were doomed to die;

that men may declare in Zion the name of the LORD,

and in Jerusalem his praise,

when peoples gather together, and kingdoms, to worship the LORD

— RSV

Let this be recorded for future ages, that a people yet unborn may praise the Lord.

For He looked down from His sacred elevation;

from the heavens the Lord gazed down to earth,

to hear the groans of the imprisoned,

to set free those doomed to die, that the name of the Lord might be proclaimed in Zion,

and His praise in Jerusalem,

when peoples and kingdoms assemble there

to serve the Lord — Har

This shall be recorded for a generation to come;

a people yet to be born shall praise the LORD.

For He has kept watch from the height of His sanctuary;

from heaven the LORD kept vigil over the earth,

to detect the groaning of the prisoners,

to release those who are destined to die;

that the name of the LORD may be proclaimed in Zion, His praise throughout Jerusalem,

when the nations, even the kingdoms, are brought together

for the purpose of serving the LORD

— Ber

**23. He weakened my strength in the way; he shortened my days.**

He has broken my strength in mid-course;

he has shortened my days — RSV

He has sapped my developing strength, and diminished my days — Har

He has afflicted and weakened my strength, humbling and bringing me low [with sorrow] in the way;

He has shortened my days [aging me prematurely] — Amp

He has cut me down in middle life, shortening my days — Tay

My strength is broken in mid course; the time allotted me is short — NEB

**24. I said, O my God, take me not away in the midst of my days: thy years are throughout all generations.**

I plead, "O my God, take me not away in middle age;

O Thou whose years endure through all generations!" — Ber

But I cried to him, "O God, you live forever and forever! Don't let me die half through my years!" — Tay

**25. Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.**

**26. They shall perish, but thou shalt endure:**

Though they perish, You will remain — Har

**yea, all of them shall wax old like a garment;**

they will all deteriorate like a garment — Har

And they all like a garment shall fall in pieces — Rhm

they will all wear out like a garment — RSV

**as a vesture shalt thou change them,  
and they shall be changed:**

As a vesture wilt thou change them  
and they shall vanish — Rhm  
and like a mantle thou wilt fold them  
up and they shall be changed —  
Sept

Thou changest them like raiment, and  
they pass away — RSV

You will change them like clothing,  
and they will be discarded — Har  
like clothes that need changing you  
will change them — Jerus

thou shalt cast them off like a cloak,  
and they shall vanish — NEB

**27. But thou art the same, and thy years  
shall have no end.**

but thou art still the same, O thou  
Eternal.

thy years shall never end — Mof

But thou art always the same.

And thy years have no end — AAT

thou art unchanging, thy years can  
never fail — Knox

But you yourself never grow old. You  
are forever, and your years never  
end — Tay

**28. The children of thy servants shall  
continue, and their seed shall be estab-  
lished before thee.**

The sons of thy servants shall dwell  
[in the land].

And their seed shall be established  
before Thee — ABPS

The children of Thy servants shall  
dwell in peace;

And their offspring shall be estab-  
lished before Thee — Spri

The posterity of thy servants shall yet  
hold their lands in peace, their race  
shall live on in thy keeping — Knox

The children of your servants will  
have a safe resting-place, and their  
seed will be ever before you — Bas

## PSALM 103

**A Psalm of David.**

**1. Bless the LORD, O my soul; and all  
that is within me, bless his holy name.**

Praise the LORD, O my soul; and all  
that is within me, praise his holy  
Name — PBV

Bless the Eternal, O my soul.

let all my being bless his sacred  
name — Mof

Bless the Lord, my soul;

let my innermost being praise His  
holy name — Har

**2. Bless the LORD, O my soul, and forget  
not all his benefits:**

Bless the Lord, my soul, remembering  
all he has done for thee — Knox

Bless Yahweh, my soul,

and remember all his kindnesses —  
Jerus

**3. Who forgiveth all thine iniquities; who  
healeth all thy diseases;**

how he pardons all thy sins, heals all  
thy mortal ills — Knox

Who forgives all my guilt,

Who heals all my sicknesses — AAT  
in forgiving all your offences.

in curing all your diseases — Jerus

**4. Who redeemeth thy life from destruc-  
tion; who crowneth thee with loving-  
kindness and tender mercies;**

... compassion — Rhm

Who redeemeth thy life from the pit;

Who encompasseth thee with lov-  
ingkindness and tender mercies —  
JPS

he saves your life from death.

he crowns you with his love and  
pity — Mof

who redeems your life from the grave,  
who crowns you with loving-kind-  
ness and mercy — Ber

**5. Who satisfieth thy mouth with good  
things; so that thy youth is renewed  
like the eagle's.**

Who satisfieth thy desire with good  
things.

So that thy youth is renewed like the  
eagle — ASV

who satisfies you with good as long as  
you live

so that your youth is renewed like  
the eagle's — RSV

**6. The LORD executeth righteousness and  
judgment for all that are oppressed.**

Yahweh is one who executeth righ-  
teousness.

Yea vindication for all the op-  
pressed — Rhm

The LORD works vindication

and justice for all who are oppressed  
— RSV

Yahweh, who does what is right,

is always on the side of the op-  
pressed — Jerus

- 7. He made known his ways unto Moses, his acts unto the children of Israel.**  
 he revealed his intentions to Moses.  
 his prowess to the sons of Israel — Jerus  
 He taught Moses to know his way  
 and showed the Israelites what he could do — NEB
- 8. The LORD is merciful and gracious, slow to anger, and plenteous in mercy.**  
 JEHOVAH is tenderly kind and compassionate.  
 Long-suffering, and bounteous in mercy — Sprl  
 The LORD is full of compassion and mercy, long-suffering, and of great goodness — PBV  
 Compassionate and gracious is Yahweh, —  
 Slow to anger and abundant in lovingkindness — Rhm  
 The LORD is merciful and gracious, slow to anger and abounding in steadfast love — RSV  
 The LORD is merciful and gracious, patiently considerate and abounding in mercy — Ber  
 The Lord is kind and full of pity, not quickly made angry, but ever ready to have mercy — Bas  
 How pitying and gracious the Lord is, how patient, how rich in mercy! — Knox
- 9. He will not always chide: neither will he keep his anger for ever.**  
 He will not always be finding fault, his frown does not last forever — Knox  
 He will not reprimand continually, nor harbor resentment forever — Har  
 his indignation does not last for ever, his resentment exists a short time only — Jerus  
 He never bears a grudge, nor remains angry forever — Tay
- 10. He hath not dealt with us after our sins; nor rewarded us according to our iniquities.**  
 He has not dealt with us to the measure of our sins,  
 nor rewarded us as our iniquities deserve — Ber  
 he never treats us, never punishes us, as our guilt and our sins deserve — Jerus
- 11. For as the heaven is high above the**

**earth, so great is his mercy toward them that fear him.**

- For look how high the heaven is in comparison of the earth; so great is his mercy also toward them that fear him — PBV  
 For as the heavens are exalted over the earth  
 His lovingkindness hath prevailed over them who revere him — Rhm  
 but, high as heaven is over earth, so vast his love is to his worshippers — Mof  
 For his mercy toward those who fear and honor him is as great as the height of the heavens above the earth — Tay
- 12. As far as the east is from the west, so far hath he removed our transgressions from us.**  
 Look how wide also the east is from the west; so far hath he set our sins from us — PBV  
 Far as east is from west,  
 so far has he put our offences away from us — NEB
- 13. Like as a father pitieth his children, so the LORD pitieth them that fear him.**  
 Like the compassion of a father for his children  
 Is the compassion of Yahweh for them who revere him — Rhm  
 As a father has compassion on his children,  
 Jehovah has compassion on them that fear him — ABPS  
 As a father has compassion for his children,  
 so the LORD tenderly sympathizes with those who revere Him — Ber  
 As tenderly as a father treats his children,  
 so Yahweh treats those who fear him — Jerus  
 For his own worshippers, the Lord has a father's pity — Knox
- 14. For he knoweth our frame; he remembereth that we are dust.**  
 For He knows what we are made of:  
 He keeps in mind that we are dust — Ber  
 does he not know the stuff of which we are made, can he forget that we are only dust? — Knox
- 15. As for man, his days are as grass: as a flower of the field, so he flourisheth.**  
 Frail man! his days are like the grass:

As the flower of the field, so he flourisheth — Sprl

Poor man! — his days are like the grass.

he blooms like a flower in the meadow — Mof

Man's life is like the grass, he blooms and dies like a flower in the fields — Knox

Man lasts no longer than grass, no longer than a wild flower he lives — Jerus

**16. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.**

at the breath of a breeze it is gone, and its place never sees it again — Mof

once the hot wind has passed over, it has gone, forgotten by the place where it grew — Knox

the wind blows over it, and it is gone, with not a sign that it has ever been there — Ber

one gust of wind, and he is gone, never to be seen there again — Jerus

**17. But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;**

But the merciful goodness of the LORD endureth for ever and ever upon them that fear him; and his righteousness upon children's children — PBV

but the lovingkindness of Yahweh is from one age even to another Upon them who revere him.

And his righteousness to children's children — Rhm

But the Lord's worshippers know no beginning or end of his mercy; he will keep faith with their children's children — Knox

But the loving mercy of the Lord is eternally present to those who revere Him,

and His equity avails for future generations — Har

But the LORD's love never fails those who fear him; his righteousness never fails their sons and their grandsons — NEB

**18. To such as keep his covenant, and to those that remember his commandments to do them.**

If they keep his agreement, and have

his laws in mind to do them — Bas do they but hold fast by his covenant, and live mindful of his law — Knox

as long as they keep covenant and remember to obey his precepts — Jerus

**19. The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.**

In heaven has the Eternal fixed his throne,

and his dominion covers all the world — Mof

The Lord has set up his throne in heaven, rules with universal sway — Knox

**20. Bless the LORD ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.**

Bless the LORD, O you his angels, you mighty ones who do his word, hearkening to the voice of his word! — RSV

Bless the LORD, all you his angels, you mighty in strength, who do his bidding,

obeying his spoken word — SAB

Bless the Lord, you who are His angels;

powerful beings, who execute His commands,

and listen to His utterances — Har

Bless Yahweh, all his angels,

heroes mighty to enforce his word, attentive to his word of command — Jerus

Bless the Lord, you mighty angels of his who carry out his orders, listening for each of his commands — Tay

**21. Bless ye the LORD, all ye his hosts; ye ministers of his, that do his pleasure.**

Bless the Eternal, all his hosts,

ye servants who carry out his will! — Mof

Bless the Lord, you who constitute His armies,

to attend on Him to perform His will — Har

Bless the LORD, all you His armies,

you His servants who continually do what pleases Him! — Ber

**22. Bless the LORD, all his works in all places of his dominion:**

bless the Lord, all you creatures of his,



in every corner of his dominion —  
 Knox  
 May all His works bless the Lord  
 in every place where His sway ex-  
 tends — Har  
 Let everything everywhere bless the  
 Lord — Tay

**bless the LORD, O my soul.**

praise thou the LORD, O my soul —  
 PBV

Bless Jehovah, O my soul — ASV  
 And how I bless him too! — Tay

## PSALM 104

### 1. **Bless the LORD, O my soul.**

Praise the LORD, O my soul — PBV  
**O LORD my God, thou art very great;**  
 You are most majestic, my Lord and  
 God — Har  
 O Lord my God, what magnificence is  
 thine! — Knox  
**thou art clothed with honour and ma-  
 jesty.**  
 In glory and majesty art Thou arrayed  
 — Sprl  
 You are adorned with honor and  
 splendor — Har  
 Glory and beauty are thy clothing —  
 Knox

### 2. **Who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain:**

Putting on light as a robe,  
 Stretching out the heavens as a  
 curtain — Rhm  
 covering Yourself with a robe of light,  
 and stretching out the skies like a  
 tent covering — Har  
 Thou wrapp'st thyself in a robe of  
 light,  
 thou spreadest the sky like a tent —  
 Mof  
 The light is a garment thou dost wrap  
 about thee, the heavens a curtain  
 thy hand unfolds — Knox

### 3. **Who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind:**

He has laid the foundation of His  
 dwelling on the waters;  
 He makes the clouds His chariot,  
 and soars on wings of wind — Har  
 The waters of heaven are thy ante-  
 chamber, the clouds thy chariot; on  
 the wings of the wind thou dost  
 come and go — Knox  
 Who frames his chambers in the wa-  
 ters;  
 Who makes the clouds his chariot;

Who goes on the wings of the wind  
 — ABPS

### 4. **Who maketh his angels spirits; his ministers a flaming fire:**

Making His messengers winds,  
 His attendants a flaming fire —  
 Rhm  
 Who maketh the winds His messen-  
 gers,  
 The flaming thunderbolts His min-  
 isters — DeW  
 who makest the winds thy messengers,  
 fire and flame thy ministers — RSV  
 making the spirits His messengers,  
 flames of fire His servants — Ber  
 you use the winds as messengers  
 and fiery flames as servants — Jerus

### 5. **Who laid the foundations of the earth, that it should not be removed for ever.**

He founded the earth on its bases,  
 That it should not be moved forever  
 and ever — ABPS  
 He laid the foundations of the earth,  
 That it should not be overthrown for  
 ever — DeW

### 6. **Thou coveredst it with the deep as with a garment: the waters stood above the mountains.**

The deep once covered it, like a cloak;  
 the waters stood high above the  
 mountains — Knox  
 You covered it with the garment of  
 the ocean;  
 the waters towered above the moun-  
 tains — Har  
 you wrapped it with the deep as with  
 a robe,  
 the waters overtopping the moun-  
 tains — Jerus

### 7. **At thy rebuke they fled; at the voice of thy thunder they hasted away.**

### 8. **They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.**

### 9. **Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.**

At thy rebuke they fled;  
 at the sound of thy thunder they  
 took to flight.  
 The mountains rose, the valleys  
 sank down  
 to the place which thou didst ap-  
 point for them.  
 Thou didst set a bound which they  
 should not pass,  
 so that they might not again cover  
 the earth — RSV

then [the deep] cowered before thy  
 rebuking word, fled away at thy  
 voice of thunder, leaving the moun-  
 tain heights to rise, the valleys to  
 sink into their appointed place! And  
 to these waters thou hast given a  
 frontier they may not pass; never  
 must they flow back, and cover the  
 earth again — Knox

At your reproof the waters took to  
 flight,  
 they fled at the sound of your thun-  
 der,  
 cascading over the mountains, into  
 the valleys,  
 down to the reservoir you made for  
 them;  
 you imposed the limits they must  
 never cross again,  
 or they would once more flood the  
 land — Jerus

You spoke, and at the sound of your  
 shout the water collected into its  
 vast ocean beds, and mountains rose  
 and valleys sank to the levels you  
 decreed. And then you set a bound-  
 ary for the seas, so that they would  
 never again cover the earth — Tay

**10. He sendeth the springs into the valleys,  
 which run among the hills.**

He sends out springs in the valleys;  
 they run among the mountains —  
 ABPS

Thou makest springs gush forth in the  
 valleys;  
 they flow between the hills — RSV

You sent springs gushing in ravines,  
 running down between the moun-  
 tains — Jerus

**11. They give drink to every beast of the  
 field: the wild asses quench their thirst.**

They provide water for all the animals  
 of the countryside;  
 and wild asses slake their thirst in  
 them — Har

**12. By them shall the fowls of the heaven**

**have their habitation, which sing  
 among the branches.**

By them the birds of the heavens have  
 their habitation;

They sing among the branches —  
 ASV

The birds of heaven, too, will roost  
 beside them; vocal is every bough  
 with their music — Knox

Beside them the birds of heaven dwell:  
 from among the branches they send  
 forth their song — NAB

Near them live the birds of the sky;  
 they trill their notes from among the  
 branches — Har

**13. He watereth the hills from his cham-  
 bers: the earth is satisfied with the fruit  
 of thy works.**

From thy lofty abode thou waterest the  
 mountains;

the earth is satisfied with the fruit of  
 thy work — RSV

From thy high dwelling-place thou  
 dost send rain upon the hills; thy  
 hand gives earth all her plenty —  
 Knox

He sends rain upon the mountains and  
 fills the earth with fruit — Tay

**14. He causeth the grass to grow for the  
 cattle, and herb for the service of man:**

Thou dost cause the grass to grow for  
 the cattle,

and plants for man to cultivate —  
 RSV

you make fresh grass grow for cattle  
 and those plants made use of by  
 man — Jerus

You raise grass for the cattle,  
 and vegetation for men's use — NAB

Thou makest grass grow for the cattle  
 and green things for those who toil  
 for man — NEB

**that he may bring forth food out of  
 the earth;**

**15. And wine that maketh glad the heart  
 of man, and oil to make his face to  
 shine, and bread which strengtheneth  
 man's heart.**

that man may produce sustenance  
 from the earth,

and wine to cheer the human spirit,  
 making his face gleam more brightly  
 than oil;

with bread also, to refresh the hu-  
 man body — Har

that he may derive sustenance from  
 the land,

wine to elate the spirit of man,  
oil to brighten his facial appearance,  
and bread to improve man's health  
— Ber

for them to get food from the soil:  
wine to make them cheerful,  
oil to make them happy  
and bread to make them strong —  
Jerus

**16. The trees of the LORD are full of sap;  
the cedars of Lebanon, which he hath  
planted;**

The trees of Jehovah are filled with  
moisture;

The cedars of Lebanon, which he  
hath planted — ASV

The trees of the LORD are watered  
abundantly . . . —RSV

**17. Where the birds make their nests: as  
for the stork, the fir trees are her house.**

In them the birds build their nests;  
the stork has her home in the fir  
trees — RSV

**18. The high hills are a refuge for the  
wild goats; and the rocks for the conies.**

The high mountains are for the wild  
goats;

the rocks are refuge for the badgers  
— RSV

He made the mountain heights for the  
wild goats.

the rocky crags for the rock-badger's  
refuge — Ber

**19. He appointed the moon for seasons:  
the sun knoweth his going down.**

Thou hast made the moon to mark the  
seasons;

the sun knows its time for setting  
— RSV

He marks the seasons by the moon,  
he tells the sun when it must set —  
Mof

He assigned the moon to mark the  
months, and the sun to mark the  
days — Tay

**20. Thou makest darkness, and it is night:  
wherein all the beasts of the forest do  
creep forth.**

Thou dost decree darkness, and the  
night falls; in the night all the forest  
is astir with prowling beasts —  
Knox

Thou makest darkness settle down, so  
that during the night  
all forest animals may roam about  
— Ber

**21. The young lions roar after their prey,**

**and seek their meat from God.**

The young lions roar after their prey.

And seek their food from God —

— ASV

Then the young lions roar for their  
food; but they are dependent on the  
Lord — Tay

**22. The sun ariseth, they gather them-  
selves together, and lay them down in  
their dens.**

The sun arises, they retire.

And couch down in their dens —

ABPS

Then the sun rises, and they slink away  
to lie down in their dens — Knox

**23. Man goeth forth unto his work and to  
his labour until the evening.**

while man goes abroad to toil and  
drudge till the evening — Knox

But man then starts out to his work  
and remains at his task until evening  
— Ber

**24. O LORD, how manifold are thy works!  
in wisdom hast thou made them all:  
the earth is full of thy riches.**

How manifold are Thy works. O Je-  
hovah!

In wisdom hast Thou wrought them  
all:

The earth is full of Thy creatures —  
DeW

What diversity, Lord, in thy creatures!  
What wisdom has designed them all!

There is nothing on earth but gives  
proof of thy creative power — Knox  
Yahweh, what variety you have  
created.

arranging everything so wisely!

Earth is completely full of things  
you have made — Jerus

**25. So is this great and wide sea, wherein  
are things creeping innumerable, both  
small and great beasts.**

Yonder is the sea, great and wide,  
wherein are things creeping innumerable,  
both small and great beasts  
— RV

There lies the vast ocean, stretching  
wide on every hand; this, too, is  
peopled with living things past number,  
great creatures and small —  
Knox

**26. There go the ships; there is that levia-  
than, whom thou hast made to play  
therein.**

the ships pass them on their course.  
Leviathan himself is among them:

him, too, thou hast created to roam  
there at pleasure — Knox  
There the ships sail,  
and Leviathan, which You have made  
to frolic in it — Har  
There go the ships; there is that great  
beast, which you have made as a  
plaything — Bas  
with the ships going to and fro  
and Leviathan whom you made to  
amuse you — Jerus

**27. These wait all upon thee; that thou  
mayest give them their meat in due  
season.**

These all look to thee,  
to give them their food in due season  
— RSV

All creatures depend on you  
to feed them throughout the year —  
Jerus

**28. That thou givest them they gather:  
thou openest thine hand, they are filled  
with good.**

Thou givest unto them, they gather;  
Thou openest thy hand, they are  
satisfied with good — ASV  
what thou givest, that they gather,  
feasting from thine open hand — Mof  
you provide the food they eat,  
with generous hand you satisfy their  
hunger — Jerus

**29. Thou hidest thy face, they are troubled:  
thou takest away their breath, they die,  
and return to their dust.**

If you hide your face, they are dis-  
mayed;  
if you take away their breath, they  
perish  
and return to their dust — NAB

**30. Thou sendest forth thy spirit, they are  
created; and thou renewest the face of  
the earth.**

Then thou sendest forth thy spirit, and  
there is fresh creation; thou dost re-  
people the face of the earth — Knox  
Thou sendest Thy Spirit and more are  
created,  
and Thou dost replenish the surface  
of the earth — Ber  
You give breath, fresh life begins,  
you keep renewing the world — Jerus

**31. The glory of the LORD shall endure  
for ever: the LORD shall rejoice in  
his works.**

The glorious majesty of the LORD shall  
endure for ever; the LORD shall rejoice  
in his works — PBV

Let the glory of Jehovah be forever;  
Let him rejoice in the works of his  
hands — ABPS  
May the glory of the LORD remain  
forever;  
may the LORD be pleased with His  
works — Ber

**32. He looketh on the earth, and it trem-  
bleth: he toucheth the hills, and they  
smoke.**

One glance from him makes earth  
tremble; at his touch, the mountains  
are wreathed in smoke — Knox  
When He contemplates the earth, it  
quakes;  
when He touches the mountains, they  
belch forth smoke — Har  
The earth trembles at his glance; the  
mountains burst into flame at his  
touch — Tay

**33. I will sing unto the LORD as long as  
I live: I will sing praise to my God  
while I have my being.**

I will sing to Yahweh as long as I live!  
Yea I will touch the strings to my  
God while I continue — Rhm

**34. My meditation of him shall be sweet:  
I will be glad in the LORD.**

oh, may this prayer with him find  
acceptance, in whom is all my con-  
tent! — Knox  
Let my meditation be sweet unto him:  
I will rejoice in Jehovah — ASV  
May these my thoughts please him --  
I find my joy in the Eternal! — Mof  
May he be pleased by all these thoughts  
about him, for he is the source of all  
my joy — Tay

**35. Let the sinners be consumed out of the  
earth, and let the wicked be no more.**

May sinners be swept off the earth,  
and the wicked disappear forever —  
Har  
May sinners vanish from the earth  
and the wicked exist no more! —  
Jerus  
Sinners shall be consumed out of the  
earth  
And the lawless no more shall exist  
— Rhm

**Bless thou the LORD, O my soul.**

But thou, my soul, bless the Lord —  
Knox  
Bless Jehovah, O my soul — ABPS  
Praise thou the LORD, O my soul —  
PBV

**Praise ye the LORD.**  
Praise ye Jah — ABPS

Praise ye Jehovah — ASV  
Hallelujah — Sprl

## PSALM 105

**1. O give thanks unto the LORD; call upon his name: make known his deeds among the people.**

Oh give thanks unto Jehovah, call upon his name;

Make known among the peoples his doings — ASV

Praise the Lord, and call upon his name; tell the story of his doings for all the nations to hear — Knox

**2. Sing unto him, sing psalms unto him: talk ye of all his wondrous works.**

O let your songs be of him, and praise him; and let your talking be of his wondrous works — PBV

greet him with song and psalm, recount his acts of miracle — Knox

Sing unto Him, make melody unto Him; Meditate upon all His wonders — DeW

Sing to him, play to him, tell over all his marvels! — Jerus

**3. Glory ye in his holy name: let the heart of them rejoice that seek the LORD.**

Exult in his hallowed name; let those who seek the LORD be joyful in heart — NEB

Triumph in that holy name; let every heart that longs for the Lord rejoice — Knox

Boast yourselves in His Holy Name, the heart of those seeking Jehovah rejoiceth — YLT

Glory in the Lord; O worshipers of God, rejoice — Tay

**4. Seek the LORD, and his strength: seek his face evermore.**

Search out Yahweh and his strength, Seek diligently his face at all times — Rhm

Worship the Eternal and be strengthened, worship in his presence evermore — Mof

Inquire of the LORD and his might!

Seek his face continually! — AAT

Search out the Lord and His power; look for His presence continually — Har

**5. Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;**

Remember the wonders that He has performed;

His miracles and His spoken decrees — Har

Keep in mind the great works which he has done; his wonders and the decisions of his mouth — Bas

**6. O ye seed of Abraham his servant, ye children of Jacob his chosen.**

O offspring of Abraham his servant, sons of Jacob, his chosen ones! — RSV

**7. He is the LORD our God: his judgments are in all the earth.**

Yahweh himself is our God,

Through all the land are his just decisions — Rhm

He is the Lord our God;

His decrees are universal — Har

He is Yahweh our God, his authority is over all the earth — Jerus

**8. He hath remembered his covenant for ever, the word which he commanded to a thousand generations.**

He never forgets his compact, the pledge given for a thousand generations — Bas

He is mindful of his covenant for ever, of the word that he commanded, for a thousand generations — RSV

He keeps in everlasting memory that covenant of his, that promise which a thousand ages might not cancel — Knox

**9. Which covenant he made with Abraham, and his oath unto Isaac;**

the compact made with Abraham,

the oath he swore to Isaac — Mof

The agreement which he made with Abraham, and his oath to Isaac — Bas

Which He covenanted with Abraham, the solemn promise which was sworn also to Isaac — Har

**10. And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant:**

which he confirmed to Jacob as a statute, to Israel as an everlasting covenant — RSV

He confirmed this to Jacob as a statute,

and unto Israel as a permanent agreement — Har

- 11. Saying, Unto thee will I give the land of Canaan, the lot of your inheritance:** saying, "To you I will give the land of Canaan

as your portion for an inheritance"

— RSV

Saying, To thee will I give the land of Canaan,

As your inherited portion — Rhm

- 12. When they were but a few men in number; yea, very few, and strangers in it.**

- 13. When they went from one nation to another, from one kingdom to another people;**

- 14. He suffered no man to do them wrong; yea, he reproved kings for their sakes;**

- 15. Saying, Touch not mine anointed, and do my prophets no harm.**

At this time they were only few in number,

of very minor importance, and strange to the country.

When they wandered from nation to nation,

from one kingdom to another,

He allowed no one to oppress them:

He even reprimanded kings on their account:

"Leave my anointed ones alone;

do not harm my prophets" — Har

When they were few in number,

of little account, and sojourners in it, wandering from nation to nation,

from one kingdom to another people,

he allowed no one to oppress them:

he rebuked kings on their account, saying, "Touch not my anointed ones,

do my prophets no harm!" — RSV

- 16. Moreover he called for a famine upon the land: he brake the whole staff of bread.**

- 17. He sent a man before them, even Joseph, who was sold for a servant:**

- 18. Whose feet they hurt with fetters: he was laid in iron:**

- 19. Until the time that his word came: the word of the LORD tried him.**

When he summoned a famine on the land,

and broke every staff of bread,

he had sent a man ahead of them,

Joseph, who was sold as a slave.

His feet were hurt with fetters, his neck was put in a collar of iron;

until what he had said came to pass: the word of the LORD tested him —

RSV

He sent famine upon the land.

He broke the very staff of life.

He dispatched a man ahead of them,

Joseph, who was sold into slavery.

They forced his feet into fetters;

his body was put in irons.

Until the time that his utterances were actually fulfilled,

the promise of the Lord tested him severely — Har

- 20. The king sent and loosed him; even the ruler of the people, and let him go free.**

The king sent and released him:

the overlord of nations let him go free — Har

- 21. He made him lord of his house, and ruler of all his substance:**

He appointed him supervisor of his household,

and ruler over all his possessions — Har

- 22. To bind his princes at his pleasure; and teach his senators wisdom.**

At his pleasure he could imprison the king's aides and teach the king's advisors — Tay

that he might give orders to his officers at will,

and offer advice to his elders — Har

- 23. Israel also came into Egypt; and Jacob sojourned in the land of Ham.**

So Israel came into Egypt,

And Jacob sojourned in the land of Ham — Rhm

So it was that Israel came into Egypt, that Jacob dwelt as an alien in the country of Cham — Knox

- 24. And he increased his people greatly; and made them stronger than their enemies.**

And he made his people exceeding fruitful. —

And caused them to become stronger than their adversaries — Rhm

And he made his people very prolific, And made them more numerous than their foes — AAT

- 25. He turned their heart to hate his people, to deal subtilly with his servants.**

He turned their heart to hate his people, To plot against his servants — ABIN

He changed their heart so that they hated his people,

- So that they dealt treacherously with  
his servants — AAT
- 26. He sent Moses his servant; and Aaron  
whom he had chosen.**  
And now he sent his servant Moses,  
and Aaron, the man of his choice —  
Knox
- 27. They shewed his signs among them,  
and wonders in the land of Ham.**  
They performed His signs among them.  
Yea, they performed miracles in the  
land of Ham — Sprl  
They showed His signs among them,  
wonders and miracles in the land of  
Ham [Egypt] — Amp
- 28. He sent darkness, and made it dark;  
and they rebelled not against his word.**  
He sent [thick] darkness, and made  
the land dark, and they [God's two  
servants] rebelled not against His  
word — Amp  
He sent darkness and made it dark.  
But they rebelled against his words  
— Rhm  
He sent darkness, and made it dark;  
and yet they rebelled against his  
word — Lam  
He ordered darkness, and it grew black;  
and they did not disobey His com-  
mand — Ber
- 29. He turned their waters into blood, and  
slew their fish.**  
He turned [Egypt's] waters into blood,  
and caused their fish to die — Amp
- 30. Their land brought forth frogs in  
abundance, in the chambers of their  
kings.**  
Their land swarmed with frogs,  
even in the chambers of their kings  
— RSV
- 31. He spake, and there came divers sorts  
of flies, and lice in all their coasts.**  
He spake, and there came swarms of  
flies, and lice in all their borders —  
RV  
He spake and there came in the gad-fly,  
Gnats in all their bounds — Rhm  
He spoke and a swarm of flies came.  
Mosquitoes throughout their coun-  
try — AAT
- 32. He gave them hail for rain, and flam-  
ing fire in their land.**  
Instead of rain He gave them hail.  
With flaming fire in their land —  
DeW  
He gave them hail for rain,  
and lightning that flashed through  
their land — RSV  
He changed their rain into hail  
and flashed fire over their country  
— NEB
- 33. He smote their vines also and their  
fig trees; and brake the trees of their  
coasts.**  
He smote their vines and fig trees,  
and shattered the trees of their  
country — RSV
- 34. He spake, and the locusts came, and  
caterpillars, and that without number,**  
He spake, and the locust came in,  
And grasshoppers without number  
— DeW  
He spoke, and the locusts came,  
and young locusts without number  
— RSV
- 35. And did eat up all the herbs in their  
land, and devoured the fruit of their  
ground.**  
They devoured all the plants in their  
land;  
They devoured the fruit of their  
ground — DeW
- 36. He smote also all the firstborn in their  
land, the chief of all their strength.**  
he struck down all the firstborn in their  
land,  
each oldest male child — Mof  
Then he struck every first-born through-  
out their land,  
the first fruits of all their manhood  
— NAB
- 37. He brought them forth also with silver  
and gold: and there was not one feeble  
person among their tribes.**  
Then he led out his clansmen,  
carrying spoil of gold and silver,  
not a weary man among them — Mof  
Then he sent them forth with silver  
and gold.  
And there was no straggler in their  
ranks — AAT  
And he led them forth laden with silver  
and gold,  
with not a weakling among their  
tribes — NAB
- 38. Egypt was glad when they departed:  
for the fear of them fell upon them.**  
Egypt rejoiced at their exodus;  
For their dread had fallen upon them  
— Sprl  
Egypt was relieved when they left,  
for apprehension had overtaken  
them — Har

- Egypt was glad to see them go,  
they had filled her with alarm —  
Jerus
- 39. He spread a cloud for a covering; and fire to give light in the night.**  
He spread a cloud for a screen:  
And fire to give light in the night —  
JPS  
He spread out a cloud to screen them,  
and fire to illuminate the night — Har
- 40. The people asked, and he brought quails, and satisfied them with the bread of heaven.**  
he sent them quails, at their demand,  
and bread of heaven in plenty — Mof  
He brought them quails at their request,  
and fed them with bread from the heavens — Har
- 41. He opened the rock, and the waters gushed out; they ran in the dry places like a river.**  
He opened a rock and waters gushed out,  
They flowed through the wastes like a river — DeW  
He opened the rock, and water gushed forth;  
it flowed through the desert like a river — RSV
- 42. For he remembered his holy promise, and Abraham his servant.**

- For he remembered his own sacred pledge  
to Abraham his servant — Mof
- 43. And he brought forth his people with joy, and his chosen with gladness:**  
So He brought forth His people with joy —  
Yea, His chosen with exultant shoutings — Sprl  
Thus brought he forth his people with gladness, —  
With shouts of triumph his chosen ones — Rhm  
and He brought forth His people rejoicing;  
His chosen ones were singing with joy — Har
- 44. And gave them the lands of the heathen; and they inherited the labour of the people;**  
he gave them the lands of the nations,  
and they possessed the fruit of others' toils — Mof
- 45. That they might observe his statutes, and keep his laws.**  
that they might be faithful to His statutes  
and diligently keep His laws — Ber  
**Praise ye the LORD.**  
Bless ye Jah — ABPS  
Praise ye Jehovah — ASV  
Hallelujah! — Ber

PSALM 106

- 1. Praise ye the LORD.**  
Praise ye Jehovah — ASV  
Bless ye Jah — ABPS  
Hallelujah! — Ber  
**O give thanks unto the LORD; for he is good: for his mercy endureth for ever.**  
For his lovingkindness endureth for ever — ASV  
for his steadfast love endures for ever!  
— RSV
- 2. Who can utter the mighty acts of the LORD? who can shew forth all his praise?**  
Who can express the noble acts of the LORD, or show forth all his praise — PBV  
Who shall utter the mighty deeds of Jehovah;  
Shall cause all his praise to be heard  
— ABPS

- Who can proclaim the Eternal's mighty deeds,  
or do full justice to his praise — Mof  
Who can count all Yahweh's triumphs?  
Who can praise him enough — Jerus
- 3. Blessed are they that keep judgment, and he that doeth righteousness at all times.**  
Blessed are they who observe justice,  
who do righteousness at all times! —  
RSV  
Happy indeed are those who cherish equity,  
who live virtuously all the time —  
Har
- 4. Remember me, O LORD, with the favour that thou bearest unto thy people:**  
Remember me, O LORD, when thou shonest favor to thy people — RSV  
**O visit me with thy salvation;**



- help me when thou deliverest them —  
RSV
- 5. That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.**  
That I may look upon the welfare of thy chosen ones  
That I may rejoice in the joy of thy nation,  
That I may glory with thine inheritance — Rhm  
that I may see the prosperity of thy chosen,  
rejoice in thy nation's joy and exult with thy own people — NEB
- 6. We have sinned with our fathers, we have committed iniquity, we have done wickedly.**  
We have sinned as have our fathers,  
We have become guilty, we have done wickedly — DeW
- 7. Our fathers understood not thy wonders in Egypt;**  
Our fathers, when they were in Egypt,  
did not consider thy wonderful works — RSV  
When our fathers were in Egypt, they disregarded Your wonders — Har  
Our fathers did not appreciate Thy miracles in Egypt — Ber  
**they remembered not the multitude of thy mercies;**  
They remembered not the multitude of thy lovingkindnesses — ASV  
they did not remember the abundance of thy steadfast love — RSV  
they did not remember thy many acts of faithful love — NEB  
**but provoked him at the sea, even at the Red sea.**  
but rebelled against the Most High at the Red Sea — RSV
- 8. Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.**  
Yet he saved them for his own sake,  
to display his power — Mof  
Yet, for his own honour, to make known his power, he delivered them — Knox  
Yet He saved them for the sake of His reputation,  
that He might reveal His mighty power — Har
- 9. He rebuked the Red sea also, and it was dried up; so he led them through the depths, as through the wilderness.**  
He rebuked the Red Sea, and it was dried up,  
and he led them through the deep as through a desert — NAB
- 10. And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy.**  
He saved them out of the hand of the foe,  
He redeemed them from the power of the enemy — DeW
- 11. And the waters covered their enemies; there was not one of them left.**  
For the waters engulfed their enemies; not one of them survived — Har
- 12. Then believed they his words; they sang his praise.**  
Then they believed his promise,  
and they sang his praise — Mof  
Then, having faith in his promises, they immediately sang his praises — Jerus
- 13. They soon forgot his works; they waited not for his counsel;**  
But soon they forgot what he had done, they would not be patient with his purposes — Mof  
But they soon forgot his deeds;  
They waited not for his advice — AAT
- 14. But lusted exceedingly in the wilderness, and tempted God in the desert.**  
They had greedy longings in the wilderness,  
And they tempted God in the desert — ABPS  
They gave way to their evil desires in the waste land, and put God to the test in the dry places — Bas  
their desires overcame them in the desert,  
they challenged God in the wilds — Jerus
- 15. And he gave them their request; but sent leanness into their soul.**  
he let them have what they desired,  
then — made them loathe it! — Mof  
And he granted their request,  
But sent disease upon them — AAT  
he gave them what they asked,  
but sent a wasting disease among them — RSV
- 16. They envied Moses also in the camp, and Aaron the saint of the LORD.**
- 17. The earth opened and swallowed up Dathan, and covered the company of Abiram.**

- They were incensed at Moses in the camp,  
Against Aaron the consecrated of Jehovah.  
The earth opened and swallowed up Dathan,  
And covered the company of Abiram — DeW  
When men in the camp were jealous of Moses  
and Aaron, the holy one of the LORD,  
the earth opened and swallowed up Dathan,  
and covered the company of Abiram — RSV
- 18. And a fire was kindled in their company; the flame burned up the wicked.**  
Fire also broke out in their company; the flame burned up the wicked — RSV  
fire flamed out against their faction,  
the renegades went up in flames — Jerus
- 19. They made a calf in Horeb, and worshipped the molten image.**
- 20. Thus they changed their glory into the similitude of an ox that eateth grass.**  
And they exchanged their Glory  
For the likeness of an ox that eateth grass — DeW  
They exchanged the glory of God for the image of an ox that eats grass — RSV  
They exchanged their glorious Deity for the image of an ox that feeds on fodder — Har
- 21. They forgot God their saviour, which had done great things in Egypt;**  
They forgot God their deliverer,  
who had performed miracles in Egypt — Har  
They forgot the God who had saved them  
by performing such feats in Egypt — Jerus
- 22. Wondrous works in the land of Ham, and terrible things by the Red sea.**
- 23. Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them.**
- 24. Yea, they despised the pleasant land, they believed not his word:**  
After this, they regarded the pleasant land with contempt,  
and had no confidence in His promise — Har
- 25. But murmured in their tents, and hearkened not unto the voice of the LORD.**  
They complained while in their tents and would not listen to the voice of the LORD — Ber  
they stayed in their camp and grumbled, they would not listen to Yahweh's voice — Jerus
- 26. Therefore he lifted up his hand against them, to overthrow them in the wilderness:**
- 27. To overthrow their seed also among the nations, and to scatter them in the lands.**  
Therefore he swore unto them.  
That he would overthrow them in the wilderness.  
And that he would overthrow their seed among the nations.  
And scatter them in the lands — ASV  
Therefore he raised his hand and swore to them  
that he would make them fall in the wilderness,  
and would disperse their descendants among the nations.  
scattering them over the lands — RSV
- 28. They joined themselves also unto Baal-peor, and ate the sacrifices of the dead.**  
They allied themselves with the Baal of Peor,  
And ate sacrifices offered to the dead — AAT  
They joined themselves also to the [idol] Baal of Peor, and ate sacrifices [offered] to the lifeless [gods] — Amp
- 29. Thus they provoked him to anger with their inventions:**  
they provoked the LORD to anger with their doings — RSV  
**and the plague brake in upon them.**  
and a plague broke out among them — RSV  
and he sent disease on them — Bas
- 30. Then stood up Phinehas, and executed judgment: and so the plague was stayed.**  
Then Phineas stood up and intervened,  
and the epidemic was checked — Har
- 31. And that was counted unto him for righteousness unto all generations for evermore.**  
And that has been reckoned to him as righteousness

from generation to generation for ever — RSV

For this he has been esteemed as righteous  
unto all generations for ever — Har  
hence his reputation for virtue  
through successive generations for ever — Jerus

**32. They angered him also at the waters of strife, so that it went ill with Moses for their sakes:**

Next, they annoyed Him at the waters of Meribah,  
and Moses suffered embarrassment on their account — Har

At Meribah, too, Israel angered God, causing Moses serious trouble — Tay

**33. Because they provoked his spirit, so that he spake unadvisedly with his lips. For they embittered his spirit,**

And he spake rashly with his lips — Rhm

**34. They did not destroy the nations, concerning whom the LORD commanded them:**

They did not destroy the peoples,  
As Jehovah commanded them — ASV

**35. But were mingled among the heathen, and learned their works.**

but they mingled with the nations and learned to do as they did — RSV

**36. And they served their idols: which were a snare unto them.**

They worshiped their idols,  
and these became their undoing — Har

**37. Yea, they sacrificed their sons and their daughters unto devils,**

Yea, they sacrificed their sons and their daughters unto demons — ASV

**38. And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.**

**39. Thus were they defiled with their own works, and went a whoring with their own inventions.**

Thus were they defiled with their works,  
And played the harlot in their doings — ASV

And they became unclean by their works,

And became unchaste in their doings — Rhm

They defiled themselves by such actions,

Their behaviour was that of a whore — Jerus

Thus they became impure through their practices,

and immoral in their behavior — Har

Thus were they defiled by their own works, and played the harlot and practiced idolatry with their own deeds [of idolatrous rites] — Amp

**40. Therefore was the wrath of the LORD kindled against his people, inasmuch that he abhorred his own inheritance.**

Then was kindled the anger of Yahweh with his people,

And he abhorred his own inheritance — Rhm

So the Eternal's anger blazed against his people,

he loathed his heritage — Mof

Then God's anger blazed up against his people, his chosen race became abominable to him — Knox

**41. And he gave them into the hand of the heathen; and they that hated them ruled over them.**

He delivered them into the power of the nations,

so that those who hated them were their overlords — Har

He handed them over to pagans, those who hated them became their masters — Jerus

**42. Their enemies also oppressed them, and they were brought into subjection under their hand.**

And their enemies oppressed them;  
And they were humbled under their power — Spri

Their enemies oppressed them,

and they were subservient to their authority — Har

their enemies tyrannised over them, crushing them under their rule — Jerus

**43. Many times did he deliver them; but they provoked him with their counsel,**

Time and again he rescued them — Jerus

but they provoked him with their counsel,

but they were rebellious in their purposes — RSV

but they went on defying him deliberately — Jerus

but they were obstinate in their opinions — Har

and were brought low for their iniquity,  
And sank low in their iniquity — Rhm

- till evildoing wasted them away — Mof  
becoming demoralized by their wicked-  
ness — Har  
and plunging deeper into wickedness  
— Jerus
- 44. Nevertheless he regarded their affliction, when he heard their cry:**  
even so, he took pity on their distress  
each time he heard them calling —  
Jerus
- 45. And he remembered for them his covenant,**  
And kept in mind his agreement with  
them — Bas  
he remembered for their sake his com-  
pact — Mof  
**and repented according to the multi-  
tude of his mercies.**  
And was moved to pity according to  
the abounding of his lovingkind-  
nesses — Rhm  
and relented according to the abun-  
dance of his steadfast love — RSV  
and in infinite kindness He relented —  
Har
- 46. He made them also to be pitied of all  
those that carried them captives.**  
And granted them compassion before  
all their captors — Rhm  
And made them objects of compassion.  
In presence of all that carried them  
captive — ABPS  
and excited compassion for them among  
all those who had captivated them  
— Sept
- 47. Save us, O LORD our God, and gather  
us from among the heathen, to give  
thanks unto thy holy name, and to  
triumph in thy praise.**  
Save us O Yahweh our God  
And gather us from among the  
nations, —  
That we may give thanks unto thy  
holy Name,  
That we may triumph aloud in thy  
praise — Rhm  
Yahweh our God and saviour,  
gather us from among the pagans,  
to give thanks to your holy name  
and to find our happiness in praising  
you — Jerus  
Deliver us, O LORD our God,  
and gather us in from among the  
nations  
that we may give thanks to thy holy  
name  
and make thy praise our pride —  
NEB
- 48. Blessed be the LORD God of Israel  
from everlasting to everlasting:**  
BLESSED BE JEHOVAH, THE GOD OF ISRAEL,  
FROM AGE TO AGE TIME BEYOND TIME!  
— DeW  
Blessed be the Lord, the God of Israel,  
for all eternity — Har  
**and let all the people say, Amen.**  
and let all the people say, So be it —  
Bas  
**Praise ye the LORD.**  
Praise ye Yah! — Rhm  
Hallelujah! — Ber

## BOOK V

### PSALM 107

- 1. O give thanks unto the LORD, for he  
is good: for his mercy endureth for ever.**  
... for his steadfast love endures for  
ever! — RSV  
... For his lovingkindness endureth  
for ever — ASV  
... his kindness never fails! — Mof
- 2. Let the redeemed of the LORD say so,  
whom he hath redeemed from the hand  
of the enemy;**
- 3. And gathered them out of the lands,  
from the east, and from the west, from  
the north, and from the south.**  
Let this be the declaration of the ran-  
somed,

whom the Lord has rescued from  
hostile clutches,  
and assembled from various lands,  
from east and west, from north and  
south — Har

let these be the words of Yahweh's  
redeemed,  
those he has redeemed from the  
oppressor's clutches,  
by bringing them home from foreign  
countries,  
from east and west, from north and  
south — Jerus

- 4. They wandered in the wilderness in a**

**solitary way; they found no city to dwell in.**

They roved the wilderness in desert ways;

They found not a city to dwell in — DeW

They wandered about in the wilderness in a trackless desert;

They could not discover the way to a habitable city — Sprl

Some wandered in desert wastes, finding no way to a city to dwell in — RSV

**5. Hungry and thirsty, their soul fainted in them.**

They were hungry and thirsty.

Their courage collapsed within them — AAT

Hungry and thirsty, their life was wasting away within them — NAB

Hungry and thirsty, their spirits sank — Har

**6. Then they cried unto the LORD in their trouble, and he delivered them out of their distresses.**

Then made they outcry to Yahweh in their peril.

Out of their distresses he rescued them — Rhm

Then in their distress they implored the Lord, and He rescued them from their misfortune — Har

**7. And he led them forth by the right way, that they might go to a city of habitation.**

he led them by a straight way, till they reached a city to dwell in — RSV

**8. Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!**

Let them give thanks to Yahweh for his lovingkindness, and for his wonderful dealings with the sons of men — Rhm

Let them thank the LORD for his steadfast love, for his wonderful works to the sons of men — RSV

Let them thank the LORD for his enduring love and for the marvellous things he has done for men — NEB

**9. For he satisfieth the longing soul, and filleth the hungry soul with goodness.**

For he satisfies him who is thirsty, and the hungry he fills with good things — RSV

**10. Such as sit in darkness and in the shadow of death, being bound in affliction and iron;**

Some sat in darkness and in gloom, prisoners in affliction and in irons<sup>26</sup> — RSV

There were those who were living in darkness and deep gloom; prisoners in the irons of oppression — Har

**11. Because they rebelled against the words of God, and contemned the counsel of the most High:**

Because they rebelled against the words of the Almighty, And despised the counsel of the Most High — DeW

for they had rebelled against the words of God, and spurned the counsel of the Most High — RSV

because they rebelled against the Divine injunctions, and rejected the advice of the Most High — Har

**12. Therefore he brought down their heart with labour; they fell down, and there was none to help.**

And he bowed down their heart with trouble,

They stumbled, and there was none to help — ABPS

Their spirit was subdued by hard labour; they stumbled and fell with none to help them — NEB

And he humbled their hearts with trouble;

when they stumbled, there was no one to help them — NAB

He, therefore, brought them low in trouble and sorrow and they stumbled from weakness with none to help — Ber

**13. Then they cried unto the LORD in their trouble, and he saved them out of their distresses.<sup>27</sup>**

Then made they outcry to Yahweh in their peril.

Out of their distresses he saved them — Rhm

<sup>26</sup>Compare RSV rendering of verses 4, 17 and 23.

<sup>27</sup>Compare verse 6.

Then they called to Yahweh in their trouble  
and he rescued them from their sufferings — Jerus

**14. He brought them out of darkness and the shadow of death, and brake their bands in sunder.**

He brought them forth out of darkness and death-shade.

And their fetters he tare off — Rhm  
He brought them out of darkness and gloom.

and broke their bonds asunder — RSV

He brought them out of darkness and deepest gloom.

and broke their fetters in pieces — Har

**15. Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!<sup>28</sup>**

**16. For he hath broken the gates of brass, and cut the bars of iron in sunder.**

he has shattered doors of bronze.

bars of iron he has snapped in two — NEB

For he broke down their prison gates of brass and cut apart their iron bars — Tay

**17. Fools because of their transgression, and because of their iniquities, are afflicted.**

**18. Their soul abhorreth all manner of meat; and they draw near unto the gates of death.**

Stricken because of their wicked ways and afflicted because of their sins.  
They loathed all manner of food.

so that they were near the gates of death — NAB

Some were sick through their sinful ways.

and because of their iniquities suffered affliction;

they loathed any kind of food,

and they drew near to the gates of death — RSV

Some, driven frantic by their sins, made miserable by their own guilt

and finding all food repugnant,

were nearly at death's door — Jerus

**19. Then they cry unto the LORD in their trouble, and he saveth them out of their distresses.<sup>29</sup>**

Then make they outcry to Yahweh in their peril.

And out of their distresses he saveth them — Rhm

**20. He sent his word, and healed them, and delivered them from their destructions.**

He sendeth His word, and healeth them,

And delivereth them from their dangers — DeW

He sent forth his word to heal them and to snatch them from destruction — NAB

He sent out His word to heal them and to save their lives from the grave — Ber

**21. Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!<sup>30</sup>**

**22. And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.**

And let them offer sacrifices of thanksgiving.

and tell of his deeds in songs of joy! — RSV

Let them make thank offerings and declare his works with shouts of joy — NAB

Let them offer grateful sacrifices, and recount His deeds in joyful song — Har

**23. They that go down to the sea in ships, that do business in great waters;**

Some went down to the sea in ships, doing business on the great waters — RSV

And then there are the sailors sailing the seven seas, plying the trade routes of the world — Tay

**24. These see the works of the LORD, and his wonders in the deep,**

they too saw what Yahweh could do, what marvels on the deep! — Jerus

They, too, observe the power of God in action — Tay

**25. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.**

At his word the stormy wind rose, churning up its waves — Knox

**26. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.**

They towered to the sky, they sank down to the very depths:

<sup>28</sup>Compare verse 8.

<sup>29</sup>Compare verses 6 and 13.

<sup>30</sup>Compare verses 8 and 15.

- in their danger their courage melted away — Har  
 Flung to the sky, then plunged to the depths,  
 they lost their nerve in the ordeal — Jerus  
 Their ships are tossed to the heavens  
 and sink again to the depths; the  
 sailors cringe in terror — Tay
- 27. They reel to and fro, and stagger like a drunken man, and are at their wit's end.**  
 They reel and stagger like a drunken man.  
 And all their wisdom is engulfed — Rhm  
 They reel and stagger like a drunken man.  
 And all their wisdom comes to naught — ABPS  
 they reel and stagger like one drunk,  
 and all their skill is swallowed up — Sept  
 see them reeling and staggering to and fro as a drunkard does, all their seamanship forgotten! — Knox
- 28. Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.<sup>31</sup>**  
 Then make they outcry to Yahweh in their peril.  
 And out of their distresses he bringeth them forth — Rhm
- 29. He maketh the storm a calm, so that the waves thereof are still.**  
 He calmeth the storm to a whisper.  
 And silent are their rolling waves — Rhm  
 He hushes the storm to silence,  
 And the waves thereof are still — ABPS  
 He hushed the storm to a gentle breeze,  
 and the billows of the sea were stilled — NAB
- 30. Then are they glad because they be quiet; so he bringeth them unto their desired haven.**  
 Then were they thankful for the abatement,  
 and He guided them to their desired harbor — Har
- 31. Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!<sup>32</sup>**
- 32. Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.**
- let them extol his name, where the people gather, glorify him where the elders sit in council — Knox
- 33. He turneth rivers into a wilderness, and the watersprings into dry ground;**
- 34. A fruitful land into barrenness, for the wickedness of them that dwell therein.**  
 He turns streams into a desert,  
 and fountains into dry land;  
 he turns an oasis into a salt waste,  
 to punish people for their sins — Mof  
 He transforms rivers into waste land,  
 and flowing rivers into arid ground.  
 A productive area becomes a salt marsh,  
 because of the wickedness of its inhabitants — Har  
 Sometimes he turned rivers into desert,  
 springs of water into arid ground,  
 or a fertile country into salt-flats,  
 because the people living there were wicked — Jerus
- 35. He turneth the wilderness into a standing water, and dry ground into watersprings.**  
 He turns a desert into pools of water,  
 a parched land into springs of water — RSV  
 Or again, he turned a desert into sheets of water,  
 and an arid country into flowing springs — Jerus
- 36. And there he maketh the hungry to dwell, that they may prepare a city for habitation;**  
 There He settles the hungry,  
 and they establish an inhabited city — Har
- 37. And sow the fields, and plant vineyards, which may yield fruits of increase.**  
 they sow fields, and plant vineyards,  
 and get a fruitful yield — RSV
- 38. He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.**  
 Thus hath he blessed them and they have multiplied greatly,  
 And their cattle he maketh not few — Rhm  
 By his blessing they multiply greatly;  
 and he does not let their cattle decrease — RSV  
 by his blessing they increase.

<sup>31</sup>Compare verses 6, 13, and 19.<sup>32</sup>Compare verses 8, 15, and 21.

- and their herds never diminish —  
Mof
- 39. Again, they are minished and brought low through oppression, affliction, and sorrow.**
- 40. He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way.**  
When they are diminished and brought low  
through oppression, trouble, and sorrow,  
he pours contempt upon princes  
and makes them wander in trackless wastes — RSV
- When they themselves dwindled in numbers,  
and were hard hit by oppression, misfortune and sorrow,  
He poured contempt upon the nobility,  
making them vagabonds in trackless wastes — Har
- He pours contempt on lords,  
and sets them in a pathless waste astray,  
till they grow few and faint  
under the weight of misery — Mof
- 41. Yet setteth he the poor on high from affliction, and maketh him families like a flock.**  
but he raises up the needy out of affliction,  
and makes their families like flocks — RSV
- The poor, however, He lifts out of their afflictions and miseries

- and makes their families like a fruitful flock — Ber
- but he rescues the poor who are godly and gives them many children and much prosperity — Tay
- 42. The righteous shall see it, and rejoice: and all iniquity shall stop her mouth.**  
Good men rejoice to see this,  
wrongdoers are silenced — Mof
- Honest men will rejoice to witness it, and malice will stand dumb with confusion — Knox
- The virtuous notice these things, and rejoice;  
and all wickedness shall be silenced — Har
- The upright see it and are glad,  
while evildoers are filled with disgust — NEB
- 43. Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the LORD.**  
Whoso is wise will give heed to these things;  
And they will consider the loving-kindnesses of Jehovah — ASV
- Whoever is wise, let him give heed to these things;  
let men consider the steadfast love of the LORD — RSV
- Who is wise? then let him observe these things!  
And diligently consider the loving-kindness of Yahweh — Rhm
- If you are wise, study these things and realize how Yahweh shows his love — Jerus

## PSALM 108

**A Song or Psalm of David.**

- 1. O God, my heart is fixed; I will sing and give praise, even with my glory.<sup>33</sup>**  
My heart is steadfast, O God,  
my heart is steadfast!  
I will sing and make melody!  
Awake, my soul! — RSV
- My mind is resolute, my God;  
I will sing and play music.  
Awake, my soul — Har
- 2. Awake, psaltery and harp: I myself will awake early.**  
Awake O harp and lyre,  
I will awaken the dawn! — Rhm
- 3. I will praise thee, O LORD, among the people; and I will sing praises unto thee among the nations.**

- I will give thanks unto thee, O Jehovah, among the peoples;  
And I will sing praises unto thee among the nations — ASV
- 4. For thy mercy is great above the heavens; and thy truth reacheth unto the clouds.**  
For thy lovingkindness is great above the heavens;  
And thy truth reacheth unto the skies — ASV
- For great above the heavens is thy mercy,  
And to the clouds thy faithfulness — ABPS

<sup>33</sup>Compare verses 1-5 with Psalm 57:7-11.



**5. Be thou exalted, O God, above the heavens: and thy glory above all the earth;**

**6. That thy beloved may be delivered: save with thy right hand, and answer me.<sup>34</sup>**

Be exalted, O God, above the heavens!

Let thy glory be over all the earth!

That thy beloved may be delivered,  
give help by thy right hand, and answer me! — RSV

May You be praised, my God, to the heavens:

may Your glory cover the whole earth.

in order that Your loved ones may be liberated:

give us victory by Your power, and respond to us — Har

**7. God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.**

God has promised in his sanctuary:

"With exultation I will divide up Shechem,

and portion out the Vale of Succoth — RSV

God gave his sacred promise:

"I will divide up Shechem in triumph,  
and parcel out the vale of Sukkoth — Mof

**8. Gilead is mine; Manasseh is mine; Ephraim also is the strength of mine head;**

But Ephraim is the defence of my head — Rhm

Ephraim is my helmet — RSV

**Judah is my lawgiver;**

Judah is my commander's staff — Rhm

Judah is my ruler's staff — ABPS

As for Judah, he is my royal staff — DeW

Judah is my sceptre — ASV

Judah is my sovereign emblem — Har

Judah, my marshal's baton — Jerus

**9. Moab is my washpot;**

Moab shall serve as my washbowl — NAB

**over Edom will I cast out my shoe;**

Over Edom I extend my sway — DeW

Over Idumea I shall extend my march — Sept

Edom I claim as subject — Mof

upon Edom [My slave] My shoe I cast [to be cleaned] — Amp

I fling my shoes at Edom — NEB

**over Philistia will I triumph.**

over Philistia I shout in triumph. — RSV

**10. Who will bring me into the strong city? who will lead me into Edom?**

Who but God can give me strength to conquer these fortified cities? Who else can lead me into Edom? — Tay

Who will bring me [David] into the strong, fortified city [of Petra]? Who will lead me into Edom? — Amp

**11. Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our hosts?**

Hast thou not rejected us, O God?

Thou dost not go forth, O God, with our armies — RSV

Had not You dispensed with us, my God?

At all events, You did not accompany our forces — Har

God, can you really have rejected us?

You no longer march with our armies — Jerus

**12. Give us help from trouble: for vain is the help of man.**

Grant us help out of distress.

For vain is the deliverance of man — Rhm

Give us assistance against the enemy; human help is useless — Har

Help us in this hour of crisis, the help that man can give is worthless — Jerus

**13. Through God we shall do valiantly:**

In God we do mightily — YLT

With God we shall do bravely — Mof

Through God we shall perform brave deeds — Har

With God among us, we shall fight like heroes — Jerus

With God we will do great things — Bas

**for he it is that shall tread down our enemies.**

only he can trample our oppressors in the dust — Knox

<sup>34</sup>Compare verses 6-13 with Psalm 60:5-12.

## PSALM 109

To the chief Musician, A Psalm of David.

**1. Hold not thy peace, O God of my praise;**

God whom I praise, be not silent! — AAT  
 God that guardest my renown, do not  
 leave me unbefriended — Knox  
 Do not remain mute, my praiseworthy  
 God — Har

**2. For the mouth of the wicked and the mouth of the deceitful are opened against me:**

For wicked and deceitful mouths are  
 opened against me — RSV  
 they have spoken against me with a  
 lying tongue.

**3. They compassed me about also with words of hatred; and fought against me without a cause.**

They have assailed me with hateful  
 words;  
 they attack me without provocation  
 — Har

**4. For my love they are my adversaries: but I give myself unto prayer.**

In return for my love they accuse me,  
 even as I make prayer for them —  
 RSV

They repay my love with enmity;  
 for my part I pray for them — Har

In return for my friendship, they de-  
 nounce me,  
 though all I had done was pray for  
 them — Jerus

**5. And they have rewarded me evil for good, and hatred for my love.**

kindness is repaid with injury, love  
 with ill will — Knox

**6. Set thou a wicked man over him: and let Satan stand at his right hand.**

Appoint a wicked man against him;  
 let an accuser bring him to trial —  
 RSV

Set a wicked judge over him, I pray,  
 and let a perverse accuser stand at  
 his right hand! — Ber

**7. When he shall be judged, let him be condemned: and let his prayer become sin.**

When he is tried, let him come forth  
 guilty;  
 let his prayer be counted as sin! —  
 RSV

let him be tried and found guilty,  
 let his prayer be construed as a  
 crime! — Jerus

let him leave the court of judgement  
 a doomed man, pleading with heaven  
 in vain — Knox

When he is to be judged, let him be  
 condemned;

let his defence incriminate him — Har

When the wicked shall be judged, let  
 him be condemned, and let his prayer  
 [for leniency] be turned into a sin  
 — Amp

**8. Let his days be few; and let another take his office.**

Let his days become few.

His overseers let another take —  
 Rhm

May his days be few;

may another seize his goods! — RSV

May his days be few;

may his hoarded wealth fall to  
 another! — NEB

Let his days be few in number;

let another take over his functions  
 — Har

**9. Let his children be fatherless, and his wife a widow.**

**10. Let his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places.**

Let his sons wander about, and beg,  
 And seek alms away from their  
 ruined homes — DeW

Let his children wander about and beg.

Let them be driven out of their ruins  
 — Rhm

Let his sons be vagabonds and beg: let  
 them be cast out from their dwellings  
 — Sept

May his children wander about and beg:  
 And may they be expelled from their  
 hovels! — AAT

May his children wander about and beg:  
 may they be driven out of the ruins  
 they inhabit! — RSV

**11. Let the extortioner catch all that he hath; and let the strangers spoil his labour.**

Let the creditor take aim at all that he  
 hath,

And let strangers prey on the fruit of  
 his toil — Rhm

may the creditor seize his possessions  
 and foreigners swallow his profits! —  
 Jerus

**12. Let there be none to extend mercy**

**unto him: neither let there be any to favour his fatherless children.**

May not a soul be kind to him,  
may no one pity his fatherless children! — Mof

Let no one show him kindness  
or even pity his fatherless little ones!  
— Ber

**13. Let his posterity be cut off; and in the generation following let their name be blotted out.**

May his posterity be rooted out,  
and his name blotted out in a single generation! — Mof

Instead, let his sons be cut off  
and his name be blotted out  
in the following generation! — Ber

May his line be doomed to extinction,  
may their name be wiped out within  
a generation! — NEB

**14. Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out.**

May the wickedness of his forebears be  
remembered by the Lord;  
let his mother's guilt remain unforgiven — Har

May the evil deeds of his father be  
remembered before the LORD  
and the sins of his mother never  
once be forgotten! — Ber

May the crimes of his fathers be held  
against him  
and his mother's sin never be effaced  
— Jerus

**15. Let them be before the LORD continually, that he may cut off the memory of them from the earth.**

Let them be before Yahweh continually.  
And let the memory of them be cut  
off off of the earth — Rhm  
may Yahweh bear these constantly in  
mind.

to wipe their memory off the earth!  
— Jerus

**16. Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.**

Because he remembered not to show  
kindness;  
But pursued the suffering, and needy,  
and broken-hearted unto death —  
DeW

Did he himself keep mercy in mind,  
when he persecuted the helpless, the  
destitute, the grief-stricken, and

marked them down for death? —  
Knox

Let it be recalled that it never occurred  
to him to show kindness;  
instead, he persecuted the poor, the  
needy,  
and the brokenhearted even unto  
death — Ber

That wretch never thought of being  
kind,  
but hounded the poor, the needy  
and the broken-hearted to death —  
Jerus

**17. As he loved cursing, so let it come unto him:**

He loved to curse; let curses come on  
him! — RSV

He loved to curse others; now you curse  
him — Tay

**as he delighted not in blessing, so let it be far from him.**

He did not like blessing; may it be far  
from him! — RSV

He never blessed others; now don't you  
bless him — Tay

**18. As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones.**

He used to wrap curses round him like  
a cloak,

let them soak right into him like  
water,

deep into his bones like oil — Jerus  
And may he be clothed with cursing  
as with a robe;

may it penetrate into his entrails like  
water

and like oil into his bones — NAB

**19. Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually.**

May it be like a garment which he  
wraps round him,

like a belt with which he daily girds  
himself! — RSV

Let it be the garb he wears, cling to  
him like a girdle he can never take  
off — Knox

May they now envelop him like a gown,  
be tied round his waist for ever! —  
Jerus

**20. Let this be the reward of mine adversaries from the LORD, and of them that speak evil against my soul.**

May this be the way in which the  
Lord will reward my accusers,

and those who malign me — Har  
So, in their own coin, may the Lord  
repay them, my accusers that defame  
me so cruelly — Knox

**21. But do thou for me, O GOD the Lord,  
for thy name's sake:**

But thou Yahweh Adonay deal effectually  
with me for the sake of thy Name  
— Rhm

For Your part, Lord God,  
work on my behalf for the sake of  
Your reputation — Har

But do you, O GOD, my Lord, deal  
kindly with me for your name's sake  
— NAB

But THOU, O Jehovah, the Lord!  
Become my helper for Thy Name's  
sake — DeW

**because thy mercy is good, deliver thou  
me.**

Because Thy lovingkindness is good,  
deliver me — DeW

rescue me, since your love is generous!  
— Jerus

rescue me in Your gracious kindness  
— Har

**22. For I am poor and needy, and my heart  
is wounded within me.**

For I am afflicted and needy,  
And my heart is pierced within me  
— ABPS

for I am destitute and needy,  
and my spirits are flagging — Har

Reduced to weakness and poverty,  
my heart is sorely tormented — Jerus

**23. I am gone like the shadow when it  
declineth:**

I am gone, like a shadow at evening —  
RSV

Like the shadow, as it lengthens, I am  
passing away — ABPS

my days are brief as any evening shadow  
— Mof

I am fading away like an evening  
shadow — Har

**I am tossed up and down as the locust,**  
they have brushed me off like a locust  
— Jerus

I am shaken off from life as easily  
as a man brushes a grasshopper from  
his arm — Tay

**24. My knees are weak through fasting;**  
My knees wobble from fasting — Har

My knees are weak for lack of food —  
Jerus

**and my flesh faileth of fatness.**

and my flesh is wasted of its substance  
— NAB

And my flesh is lean, and hath no fat-  
ness — JPS

my flesh is thin and shrivelled — Mof  
my body has become gaunt — RSV

and I am skin and bones — Tay

**25. I became also a reproach unto them:  
when they looked upon me they shook  
their heads.**

I am an object of scorn to my accusers;  
when they see me, they wag their  
heads — RSV

They make a laughing-stock of me,  
toss their heads in derision as they  
pass by — Knox

I am a symbol of failure to all man-  
kind; when they see me they shake  
their heads — Tay

**26. Help me, O LORD my God: O save  
me according to thy mercy:**

Help me, O Jehovah my God;  
Oh save me according to thy loving-  
kindness — ASV

Help me, Yahweh my God,  
save me since you love me — Jerus

**27. That they may know that this is thy  
hand; that thou, LORD, hast done it.**

Let them know that this is thy hand;  
thou, O LORD, hast done it! — RSV

prove to them that my woes are a visi-  
tation from thee, sent by no hand but  
thine — Knox

Do it publicly, so all will see that you  
yourself have done it — Tay

**28. Let them curse, but bless thou:**  
When they curse, do Thou bless — DeW

Counter their curses with your blessing  
— Jerus

**when they arise, let them be ashamed;  
but let thy servant rejoice.**

Let my assailants be put to shame;  
may thy servant be glad! — RSV

disappoint my adversaries, and grant  
thy servant relief — Knox

**29. Let mine adversaries be clothed with  
shame, and let them cover themselves  
with their own confusion, as with a  
mantle.**

May my accusers be clothed with  
dishonor;  
may they be wrapped in their own  
shame as in a mantle! — RSV

**30. I will greatly praise the LORD with  
my mouth; yea, I will praise him  
among the multitude.**

I will give the Lord great praise.

and honor him in the presence of  
large crowds — Har

- 31. For he shall stand at the right hand of  
the poor, to save him from those that  
condemn his soul.**

For he shall stand at the right hand of

the poor, to save his soul from unrighteous  
judges — PBV

For he stands at the poor man's right  
side  
to save him from his adversaries —  
NEB

## PSALM 110

A Psalm of David.

- 1. The LORD said unto my Lord, Sit  
thou at my right hand, until I make  
thine enemies thy footstool.**

The declaration of Yahweh to my  
Lord —

Sit thou at my right hand,

Until I make thy foes thy footstool  
— Rhm

The Lord said to my Lord,

"Sit on My right, until I subdue  
your enemies completely." — Har

The LORD said to my lord,

'You shall sit at my right hand  
when I make your enemies the foot-  
stool under your feet' — NEB

- 2. The LORD shall send the rod of thy  
strength out of Zion:**

Thy sceptre of strength will Yahweh  
extend out of Zion — Rhm

Thy sceptre of power,

Jehovah sendeth forth out of Zion  
— DeW

The LORD sends forth from Zion  
your mighty scepter — RSV

When the LORD from Zion hands you  
the sceptre, the symbol of your  
power — NEB

**rule thou in the midst of thine enemies.**

Rule in the midst of your foes! — RSV  
exercise sovereignty with it among  
your enemies — Har

march forth through the ranks of  
your enemies — NEB

- 3. Thy people shall be willing in the day  
of thy power, in the beauties of holi-  
ness from the womb of the morning:  
thou hast the dew of thy youth.**

Your people will offer themselves freely  
on the day you lead your host  
upon the holy mountains.

From the womb of the morning  
like dew your youth will come to  
you — RSV

The people will proffer their assistance  
willingly  
on the day when you muster your

army in holy array at early dawn;  
the flower of your young manhood  
is at your disposal — Har

At birth you were endowed with  
princely gifts  
and resplendent in holiness.

You have shone with the dew of youth  
since your mother bore you — NEB

- 4. The LORD hath sworn, and will not  
repent.**

The LORD has sworn

and will not change his mind — RSV

Yahweh has sworn an oath which he  
never will retract — Jerus

**Thou art a priest for ever after the  
order of Melchizedek.**

you are a priest forever like Melchi-  
zedek — Tay

'You are a priest for ever,  
in the succession of Melchizedek' —  
NEB

- 5. The Lord at thy right hand shall strike  
through kings in the day of his wrath.**

The Lord is at your right hand.

He has shattered kings on the day of  
his wrath — AAT

The Lord is at your right hand;

He will crush kings when His anger  
burns — Har

- 6. He shall judge among the heathen, he  
shall fill the places with dead bodies;  
he shall wound the heads over many  
countries.**

He will execute judgment among the  
nations,

filling them with corpses;

he will shatter chiefs

over the wide earth — RSV

he will pass sentence on the nations,  
heap high the bodies, scatter far and  
wide the heads of the slain — Knox

He will be judge among the nations,  
the valleys will be full of dead bodies;  
the head over a great country will  
be wounded by him — Bas

he gives the nations their deserts,  
smashing their skulls, he heaps the  
wide world with corpses — Jerus

- 7. He shall drink of the brook in the way:  
therefore shall he lift up the head.**  
he drinks from any stream he has to  
cross,  
then charges forward triumphing —  
Mof

Drinking from the stream as he goes.  
he can hold his head high in victory  
— Jerus

But he himself shall be refreshed from  
springs along the way — Tay

PSALM 111

- 1. Praise ye the LORD.**

Hallelujah! — Ber  
Praise ye Jah — ABPS  
Praise ye Yah! — Rhm

**I will praise the LORD with my whole  
heart, in the assembly of the upright,  
and in the congregation.**

- 2. The works of the LORD are great,  
sought out of all them that have  
pleasure therein.**

Great are the works of the LORD,  
studied by all who have pleasure in  
them — RSV

The doings of the Lord are renowned:  
they are worthy of consideration by  
all who delight in them — Har

The works of Yahweh are sublime.  
those who delight in them are right  
to fix their eyes on them — Jerus

Great are the doings of the LORD:  
all men study them for their delight  
— NEB

- 3. His work is honourable and glorious:  
and his righteousness endureth for ever.**

His work is worthy to be praised and  
had in honour, and his righteousness  
endureth for ever — PBV

Every work that he does is full of glory  
and majesty,  
and his righteousness can never  
change — Jerus

His acts are full of majesty and splen-  
dour;

righteousness is his for ever — NEB

- 4. He hath made his wonderful works to  
be remembered:**

He has won renown for his wondrous  
deeds — NAB

He allows us to commemorate his  
marvels — Jerus

He has established a memorial for  
Himself  
on account of His wonderful deeds  
— Har

**the LORD is gracious and full of  
compassion.**

Gracious and compassionate is Jehovah  
— ABPS

... Yahweh — Rhm

- 5. He hath given meat unto them that  
fear him:**

Food hath he given to them who revere  
him — Rhm

**he will ever be mindful of his covenant.**  
he will keep his agreement in mind for  
ever — Bas

he never forgets his covenant — Jerus

- 6. He hath shewed his people the power  
of his works, that he may give them  
the heritage of the heathen.**

He hath showed his people the power  
of his works.

In giving them the heritage of the  
nations — ASV

He has displayed His powerful works  
to His people  
in giving them nations for an in-  
heritance — Har

He showed his people what his strength  
could do,  
bestowing on them the lands of other  
nations — NEB

- 7. The works of his hands are verity and  
judgment;**

The works of his hands are truth and  
justice — ASV

The works of his hands are faithful  
and just — RSV

All that he does is done in faithfulness  
and justice — Jerus

**all his commandments are sure.**

all His enactments are reliable — Har  
all his precepts are trustworthy — RSV

- 8. They shall stand fast for ever and ever,  
and are done in truth and uprightness.**

They are steadfast always and for ever.  
They are made in truth and upright-  
ness — DeW

his orders are enacted for all time,  
issued in faithfulness and justice —  
Mof

- 9. He sent redemption unto his people:  
he hath commanded his covenant for  
ever.**

he has sent his people freedom,

fixing his compact with them for all time — Mof  
 He has sent deliverance to his people;  
 he has ratified his covenant forever  
 — NAB  
 He sent and redeemed his people;  
 he decreed that his covenant should  
 always endure — NEB  
**holy and reverend is his name.**  
 Holy and fearful is his name — ABPS  
 Holy and to be feared is His Name —  
 DeW  
 holy and awesome is his name — NAB  
 His name is sacred and august — Har  
**10. The fear of the LORD is the beginning  
 of wisdom:**

Wisdom begins with reverence for the  
 Lord — Har  
**a good understanding have all they  
 that do his commandments:**  
 All who practise it possess commend-  
 able discernment — Har  
 prudent are all who live by it — NAB  
 and they who live by it grow in under-  
 standing — NEB  
**his praise endureth for ever.**  
 Let the praise of him endure forever  
 — Sept  
 His praises will be sung for ever —  
 Jerus

## PSALM 112

**1. Praise ye the LORD.**  
 Praise ye Yah! — Rhm  
 Praise ye Jah! — YLT  
 Hallelujah! — Ber  
**Blessed is the man that feareth the  
 LORD, that delighteth greatly in  
 his commandments.**  
 How happy is the man who revereth  
 Yahweh,  
 In his commandments delighteth he  
 greatly — Rhm  
 O the blessedness of the man,  
 That feareth Jehovah;  
 That delighteth greatly in His com-  
 mandments! — DeW  
 Happy the man who fears Yahweh  
 by joyfully keeping his command-  
 ments — Jerus  
**2. His seed shall be mighty upon earth:  
 the generation of the upright shall be  
 blessed.**  
 Children of such a man will be powers  
 on earth,  
 descendants of the upright will al-  
 ways be blessed — Jerus  
 His children shall be honored every-  
 where, for good men's sons have a  
 special heritage — Tay  
**3. Wealth and riches shall be in his house:  
 and his righteousness endureth for ever.**  
 There will be riches and wealth for his  
 family,  
 and his righteousness can never  
 change — Jerus  
 Wealth and riches shall be in his  
 house;  
 his generosity shall endure forever  
 — NAB

Wealth and riches are in his house;  
 his good fortune is unfailing — Har  
**4. Unto the upright there ariseth light  
 in the darkness: he is gracious, and  
 full of compassion, and righteous.**  
 For the upright he shines like a lamp  
 in the dark,  
 he is merciful, tenderhearted, vir-  
 tuous — Jerus  
 To the virtuous he shines like a light  
 in the darkness,  
 gracious, sympathetic and righteous  
 — Har  
 He is gracious, compassionate, good,  
 a beacon in darkness for honest men  
 — NEB  
 When darkness overtakes him, light  
 will come bursting in. He is kind and  
 merciful — Tay  
 Light rises in the darkness for the up-  
 right;  
 the LORD is gracious, merciful, and  
 righteous — RSV  
**5. A good man sheweth favour, and  
 lendeth: he will guide his affairs with  
 discretion.**  
 All goes well with the generous, open-  
 handed,  
 who will act fairly — Mof  
 It is well with him who is generous  
 and ready to lend,  
 the man who conducts his business  
 with fairness — Ber  
 It is well with the man who is a gra-  
 cious lender,  
 Who conducts his business with  
 justice — AAT

- It is right for a man to be gracious in his lending,  
to order his affairs with judgement — NEB
- 6. Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.**  
never shall that man come to grief;  
the good man's memory never fades — Mof
- Such a man will never be laid low,  
for the just shall be held in remembrance for ever — Ber
- 7. He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD.**  
He will not be alarmed by disquieting news;  
his mind is trusting resolutely in the Lord — Har
- with constant heart, and confidence in Yahweh,  
he need never fear bad news — Jerus
- 8. His heart is established, he shall not be afraid, until he see his desire upon his enemies.**  
his heart is firm and fearless,  
certain that he will see his foes collapse — Mof
- His spirits are firmly upheld;  
he will be fearless, until the time comes when he will gloat over his enemies — Har
- 9. He hath dispersed, he hath given to the poor;**  
He has distributed freely, he has given
- to the poor — RSV  
Lavishly he gives to the poor — NAB  
Quick to be generous, he gives to the poor — Jerus
- his righteousness endureth for ever;**  
his generosity shall endure forever — NAB
- and so good fortune never fails him — Mof
- his prosperity is unfailing — Har
- his horn shall be exalted with honour.**  
he rises to high power and honour — Mof
- His power will be augmented with honor — Har
- in honour he carries his head high — NEB
- 10. The wicked shall see it, and be grieved:**  
The lawless one shall see it and be indignant — Rhm
- The wicked man will observe this, and become irritated — Har
- he shall gnash with his teeth, and melt away:**  
he shall gnash his teeth and pine away — NAB
- He will grind his teeth and be eaten up with jealousy — Har
- the desire of the wicked shall perish.**  
The craving of the lawless shall vanish — Rhm
- the ungodly's hope will come to nothing — Mof
- the expectation of the wicked will be frustrated — Har

## PSALM 113

- 1. Praise ye the LORD.**  
Praise ye Yah! — Rhm  
Praise ye Jah! — YLT  
Hallelujah! — Ber
- Praise, O ye servants of the LORD, praise the name of the LORD.**
- 2. Blessed be the name of the LORD from this time forth and for evermore.**
- 3. From the rising of the sun unto the going down of the same the LORD'S name is to be praised.**  
From east to west,  
praised be the name of Yahweh! — Jerus
- 4. The LORD is high above all nations, and his glory above the heavens.**  
High above all nations is Jehovah:  
Above the heavens is his glory — ABPS
- The Lord is supreme over all nations:  
His glory transcends the skies — Har
- 5. Who is like unto the LORD our God, who dwelleth on high.**
- 6. Who humbleth himself to behold the things that are in heaven, and in the earth!**  
Who is like the LORD our God,  
who is seated on high,  
who looks far down  
upon the heavens and the earth? — RSV
- Who is the equal of the Lord our God,  
enthroned above,  
yet directing His gaze downwards  
on heaven and earth alike? — Har
- Who is like Yahweh our God? —  
enthroned so high, he needs to stoop  
to see the sky and earth! — Jerus



There is none like the LORD our God  
in heaven or on earth,  
who sets his throne so high  
but deigns to look down so low — NEB

- 7. He raiseth up the poor out of the dust,  
and lifteth the needy out of the dunghill;**  
He raises up the poor from the dust,  
and lifts the destitute from utter  
degradation — Har

He takes the poor man out of the dust,  
lifting him up from his low position  
— Bas

- 8. That he may set him with princes, even  
with the princes of his people.**

To make him sit with nobles.  
With the nobles of his people — ABPS

- 9. He maketh the barren woman to keep  
house, and to be a joyful mother of  
children.**

He gives the barren woman a home,  
making her the joyous mother of  
children — RSV

He gives the unfertile woman a family,  
making her a happy mother of  
children — Bas

He enthrones the barren woman in her  
house  
by making her the happy mother of  
sons — Jerus

- Praise ye the LORD.**

Praise ye Yah — Rhm

praise ye Jah! — YIT

Hallelujah — JPS

## PSALM 114

- 1. When Israel went out of Egypt, the  
house of Jacob from a people of  
strange language;**

When Israel went from Egypt,  
and Jacob's household from a  
foreign folk — Mof

When Israel came out of Egypt, and  
the sons of Jacob heard no more a  
strange language — Knox

- 2. Judah was his sanctuary, and Israel  
his dominion.**

Judah became his sanctuary.

Israel his realm — Rhm

Judah became His holy nation.

and Israel His dominion — Har

Judah he took to be his own,  
and Israel for his domain — Mof

- 3. The sea saw it, and fled: Jordan was  
driven back.**

The seas fled at the sight they wit-  
nessed, backward flowed the stream  
of Jordan — Knox

The [Red] Sea looked and fled; the

Jordan [River] was turned back —  
Amp

- 4. The mountains skipped like rams, and  
the little hills like lambs.**

- 5. What ailed thee, O thou sea, that thou  
fleddest? thou Jordan, that thou wast  
driven back?**

Whatever made you recede, sea?

Why did you turn back, Jordan? —  
Har

- 6. Ye mountains, that ye skipped like  
rams; and ye little hills, like lambs?**

Why, mountains, did you skip like  
rams? Why, little hills, like lambs?

— Tay

- 7. Tremble, thou earth, at the presence  
of the Lord, at the presence of the God  
of Jacob;**

- 8. Which turned the rock into standing  
water, the flint into a fountain of waters.**

Who transformed rock into a pool of  
water;

the flint rock into a gushing stream  
— Har

## PSALM 115

- 1. Not unto us, O LORD, not unto us,  
but unto thy name give glory,**

Not by us, Yahweh, not by us,  
by you alone is glory deserved —  
Jerus

Do not give us credit, Lord;

enhance Your own reputation in-  
stead — Har

**for thy mercy, and for thy truth's sake.**

For thy lovingkindness, and for thy  
truth's sake — ASV

because of Your loving mercy and  
faithfulness — Har

- 2. Wherefore should the heathen say,  
Where is now their God?**

Why should pagan nations say,

"Where is their God now?" — Har

- 3. But our God is in the heavens: he**

- hath done whatsoever he hath pleased.**  
Our God is in heaven;  
whatever he wills, he does — NAB
- 4. Their idols are silver and gold, the work of men's hands.**  
Their idols are of silver and gold,  
the product of human design — Har
- 5. They have mouths, but they speak not; eyes have they, but they see not:**  
They have mouths that cannot speak,  
and eyes that cannot see — NEB
- 6. They have ears, but they hear not; noses have they, but they smell not:**
- 7. They have hands, but they handle not; feet have they, but they walk not:**  
They have hands, but they do not feel,  
and feet, but they cannot walk — Har
- neither speak they through their throat.**  
neither do they produce any sound in  
their throats — Ber  
and no sound comes from their throats  
— NEB
- 8. They that make them are like unto them; so is every one that trusteth in them.**  
They that make them, become like unto  
them.  
With every one that trusteth in them  
— DeW  
Their makers will end up like them,  
and so will anyone who relies on  
them — Jerus  
Their makers grow to be like them,  
and so do all who trust in them —  
NEB
- 9. O Israel, trust thou in the LORD:**  
But Israel trusts in the LORD — NEB  
**he is their help and their shield.**  
he is their helper and defender — PBV  
He is their help and protection — Har
- 10. O house of Aaron, trust in the LORD:**  
The house of Aaron trusts in the LORD  
— NEB  
**he is their help and their shield.**
- 11. Ye that fear the LORD, trust in the LORD:**  
Ye that revere Yahweh! trust in Yah-  
weh — Rhm  
Those who fear the LORD trust in the  
LORD — NEB  
**he is their help and their shield.**
- 12. The LORD hath been mindful of us; he will bless us;**
- The Eternal remembers us, and he will  
bless us — Mof  
**he will bless the house of Israel; he  
will bless the house of Aaron.**
- 13. He will bless them that fear the LORD, both small and great.**  
He will bless those who revere the Lord,  
insignificant and prominent alike —  
Har
- 14. The LORD shall increase you more and more, you and your children.**  
May the LORD give you increase.  
Both you and your children — AAT  
May the Lord give you continual  
prosperity,  
both for you and your children — Har
- 15. Ye are blessed of the LORD which made heaven and earth.**  
Blessed be ye by Jehovah.  
The Maker of heaven and earth! —  
DeW  
May you be blessed by the Lord  
who formed heaven and earth — Har
- 16. The heaven, even the heavens, are the LORD'S; but the earth hath he given to the children of men.**  
the heavens are the heavens of Jehovah;  
But the earth hath he given to the  
children of men — ASV  
The heavens are the Lord's own,  
but He has allotted the earth for  
human society — Har
- 17. The dead praise not the LORD, neither any that go down into silence.**  
The dead cannot praise thee, O Lord;  
nor any who go down to the mansion  
of the dead — Sept  
The dead cannot praise the Eternal,  
nor any who sink to the silent land  
— Mof  
It is not the dead who praise the Lord,  
nor all those who pass away into  
oblivion — Har  
The dead cannot sing praises to Je-  
hovah here on earth — Tay
- 18. But we will bless the LORD from this time forth and for evermore.**  
but we bless the Lord, we, the living,  
from this day to all eternity — Knox  
but we, the living, bless the LORD,  
now and for evermore — NEB
- Praise the LORD.**  
Praise ye Yah — Rhm  
Praise ye Jah! — YLT  
Hallelujah — JPS

## PSALM 116

- 1. I love the LORD, because he hath heard my voice and my supplications.**  
I love the Lord because he hears my prayers and answers them — Tay
- 2. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.**  
He pays attention to me;  
therefore I will entreat Him while life lasts — Har  
for he has given me a hearing  
whenever I have cried to him — NEB
- 3. The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.**  
The snares of death encompassed me;  
the pangs of Sheol laid hold on me;  
I suffered distress and anguish — rsv  
The cords of death encompassed me.  
The tortures of Sheol seized on me;  
I came into anguish and sorrow — DeW  
The cords of death entwined around me.  
the agonies of hell came upon me.  
I was distressed and anguished — Har  
The cords of death were around me;  
the terrors of the grave had laid hold of me;  
I suffered anguish and grief — Ber  
The cords and sorrows of death were around me, and the terrors of Sheol [the place of the dead] had laid hold of me; I suffered anguish and grief — trouble and sorrow — Amp  
Death's noose about me, caught in the snares of the grave, ever I found distress and grief at my side — Knox  
Death stared me in the face — I was frightened and sad — Tay
- 4. Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.**  
Then I called on the name of the LORD: "O LORD, I beseech thee, save my life!" — rsv  
Then in the name of the Lord I cried, "I beg of You to deliver me, Lord" — Har
- 5. Gracious is the LORD, and righteous; yea, our God is merciful.**  
Gracious is Yahweh and righteous,  
And our God is full of compassion — Rhm  
How kind he is! How good he is! So merciful, this God of ours! — Tay
- 6. The LORD preserveth the simple:**  
The Lord protects the innocent — Har  
The LORD takes care of the helpless — Ber  
The Lord preserveth the sincere — Sept  
**I was brought low, and he helped me.**  
I was brought low, and he saved me — RV  
When I was languishing, He rescued me — Har  
when I am helpless, he is my saving help — Mof  
and to me, when I lay humbled, he brought deliverance — Knox
- 7. Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee.**  
Return to your rest, O my spirit,  
For the LORD has dealt well with you — AAT  
Return, O my soul, to your tranquillity, for the LORD has been good to you — NAB  
Regain your composure, my soul, for the Lord has treated you kindly — Har  
Now I can relax. For the Lord has done this wonderful miracle for me — Tay
- 8. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.**  
For thou hast rescued my soul from death, —  
mine eyes from tears,  
my feet from stumbling — Rhm  
You have liberated me from death, my eyes from weeping, my feet from tottering — Har  
he has saved my life from peril, banished my tears, kept my feet from falling — Knox
- 9. I will walk before the LORD in the land of the living.**  
I will walk to and fro before Yahweh, in the lands of life — Rhm  
I will live mindful of thee now in the land of the living — Mof  
I will conduct myself in a godly manner in the midst of human society — Har  
I shall live! Yes, in his presence — here on earth! — Tay
- 10. I believed, therefore have I spoken: I was greatly afflicted;**  
I kept my faith, even when I said,

- "I am greatly afflicted" — RSV  
 I clung to my faith, even when I said,  
 "I am sorely afflicted" — Ber  
 I trusted, even when most I bewailed my  
 unhappy lot — Knox
- 11. I said in my haste, All men are liars.**  
 I said in my consternation,  
 "Men are all a vain hope" — RSV  
 I said in my alarm,  
 "Men are all deceitful" — Ber  
 ... "No man is dependable" — NAB  
 I said in my bewilderment,  
 "Everyone is unreliable" — Har  
 In panic I cried,  
 'How faithless all men are!' — NEB
- 12. What shall I render unto the LORD  
 for all his benefits toward me?**  
 How shall I give back to Yahweh,  
 All his benefits unto me — Rhm  
 What can I offer to the Lord  
 in payment for all his kindness to me  
 — Har
- 13. I will take the cup of salvation, and  
 call upon the name of the LORD.**  
 The cup of salvation will I lift,  
 And on the Name of Yahweh will I  
 call — Rhm  
 I will offer a libation for my rescue,  
 and proclaim the Eternal aloud —  
 Mof  
 I will bring him an offering of wine and  
 praise his name for saving me — Tay
- 14. I will pay my vows unto the LORD  
 now in the presence of all his people.**  
 I pay my vows unto Jehovah,  
 Oh let me, in the presence of all His  
 people — DeW  
 I will pay what I vowed to the Eternal,  
 in the presence of all his people —  
 Mof  
 (I will pay what I vowed to Yahweh;  
 may his whole nation be present!) —  
 Jerus  
 I will publicly bring him the sacrifice I  
 vowed I would — Tay
- 15. Precious in the sight of the LORD is  
 the death of his saints.**  
 Costly in the eyes of Yahweh  
 Is death for his men of lovingkind-  
 ness — Rhm  
 The death of His faithful servants  
 is an important consideration with  
 the Lord — Har  
 His loved ones are very precious to  
 him and he does not lightly let them  
 die — Tay
- 16. O LORD, truly I am thy servant; I  
 am thy servant, and the son of thine  
 handmaid:**  
 I am Your follower, Lord,  
 Your servant, Your true offspring  
 — Har  
 Yahweh, I am your servant,  
 your servant, son of a pious mother  
 — Jerus  
**thou hast loosed my bonds.**  
 Thou hast burst my bonds asunder  
 — Sept.  
 Thou hast broken the chains that  
 bound me — Knox  
 thou hast delivered me — Mof
- 17. I will offer to thee the sacrifice of  
 thanksgiving, and will call upon the  
 name of the LORD.**  
 I will make a sacrificial thank-offering  
 to You;  
 I will pray in the name of the Lord  
 — Har
- 18. I will pay my vows unto the LORD  
 now in the presence of all his people.**
- 19. In the courts of the LORD's house,  
 in the midst of thee, O Jerusalem.**  
 in the precincts of the Divine abode,  
 in your midst, Jerusalem — Har  
**Praise ye the LORD.**  
 Praise ye Yah! — Rhm  
 praise ye Jah! — YLT  
 Hallelujah — JPS

PSALM 117

- 1. O praise the LORD, all ye nations:  
 praise him, all ye people.**  
 Praise Yahweh all ye nations,  
 Laud him all ye tribes of men — Rhm  
 Praise Jehovah, all ye nations,  
 Give Him glory, all ye kingdoms —  
 DeW
- 2. For his merciful kindness is great  
 toward us:**  
 For his lovingkindness is great toward  
 us — ASV  
 For his lovingkindness hath prevailed  
 over us — Rhm  
 For His divine mercy to us has been  
 limitless — Har  
 for his kind love to us is vast — Mof  
**and the truth of the LORD endureth  
 for ever.**

And the faithfulness of the LORD is  
everlasting — AAT  
**Praise ye the LORD.**

Praise ye Yah! — Rhm  
Praise ye Jah! — YLT  
Hallelujah — JPS

## PSALM 118

**1. O give thanks unto the LORD; for he is good:**

O give thanks unto the LORD, for he is  
gracious — PBV

**because his mercy endureth for ever.**  
For his lovingkindness endureth for  
ever — ASV

His love is everlasting! — Jerus  
his steadfast love endures for ever! —  
RSV

his kindness never fails — Mof

**2. Let Israel now say, that his mercy endureth for ever.**

Let Israel say,  
"His steadfast love endures for ever"  
— RSV

Let Israel declare  
that His mercy is eternal — Har

**3. Let the house of Aaron now say, that his mercy endureth for ever.**

Let the house of Aaron say,  
"His steadfast love endures for ever"  
— RSV

And let the priests of Aaron chant, "His  
lovingkindness is forever" — Tay

**4. Let them now that fear the LORD say, that his mercy endureth for ever.**

Let those who revere the Lord affirm  
that His mercy is eternal — Har  
Let the Gentile converts chant, "His  
lovingkindness is forever" — Tay

**5. I called upon the LORD in distress: the LORD answered me, and set me in a large place.**

Out of my distress I called on the LORD;  
the LORD answered me and set me  
free — RSV

**6. The LORD is on my side; I will not fear: what can man do unto me?**

With the LORD on my side I do not  
fear.

What can man do to me? — RSV

**7. The LORD taketh my part with them that help me:**

The LORD is on my side to help me —  
RSV

I have the Eternal as my Helper — Mof  
therefore shall I see my desire upon  
them that hate me.

I therefore shall gaze upon them who  
hate me — Rhm

I shall look in triumph on those who  
hate me — RSV

I shall witness the downfall of those  
who hate me — Har

And I shall see the defeat of my foes  
— DeW

Let those who hate me beware — Tay

**8. It is better to trust in the LORD than to put confidence in man.**

It is better to take refuge in Jehovah  
Than to put confidence in man — ASV

**9. It is better to trust in the LORD than to put confidence in princes.**

It is better to seek refuge in Yahweh  
Than to put confidence in nobles —  
Rhm

**10. All nations compassed me about: but in the name of the LORD will I destroy them.**

All nations have compassed me about,  
In the Name of Yahweh surely I will  
make them be circumcised — Rhm

All the nations compass me about;

In the name of Jehovah I will surely  
cut them off — ABPS

The pagans were swarming round me,  
in the name of Yahweh I cut them  
down — Jerus

**11. They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.**

They surrounded me, surrounded me  
on every side;

in the name of the LORD I cut them  
off! — RSV

**12. They compassed me about like bees; They swarmed around me like bees — Har**

**they are quenched as the fire of thorns:**  
They have blazed up like the fire of  
thorns — Rhm

they blazed up like a fire among thorns  
— Har

they attack me, as fire attacks brush-  
wood — NEB

**for in the name of the LORD I will**  
**destroy them.**

in the name of the LORD I cut them  
off! — RSV

**13. Thou hast thrust sore at me that I might fall: but the LORD helped me.**

- You [my adversary] thrust sorely at me that I might fall, but the Lord helped me — Amp
- I was hard pressed, and on the point of collapse,  
but the Lord assisted me — Har
- I reeled under the blow, and had well-nigh fallen, but still the Lord was there to aid me — Knox
- 14. The LORD is my strength and song, and is become my salvation.**  
The Lord is my strength and my song, and He has become my rescuer — Har  
He is my strength and song in the heat of battle, and now he has given me the victory — Tay
- 15. The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.**
- 16. The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.**  
Listen to the joyful shout of victory where the upright are living.  
The power of the Lord has brought success.  
The might of the Lord is greatly praised;  
the resources of the Lord have ushered in victory — Har  
Hark, glad songs of victory in the tents of the righteous:  
"The right hand of the LORD does valiantly,  
the right hand of the LORD is exalted,  
the right hand of the LORD does valiantly!" — RSV
- Hark, the joyful shout of triumph in the tents of the just! —  
"The Eternal's right hand carries the day,"  
"The Eternal's right hand triumphs,"  
"The Eternal's right hand carries the day!" — Mof
- 17. I shall not die, but live, and declare the works of the LORD.**  
I shall not die but live,  
That I may recount the doings of Yah — Rhm  
I shall not die,  
but will survive to tell of the Lord's doings — Har
- 18. The LORD hath chastened me sore: but he hath not given me over unto death.**
- The Lord has corrected me sternly,  
but He has not abandoned me to destruction — Har
- 19. Open to me the gates of righteousness: I will go into them, and I will praise the LORD:**  
Open for me the gates of victory.  
That I may enter through them to give thanks to the LORD — AAT  
Open me the gates where right dwells:  
let me go in and thank the Lord! — Knox  
Open the gates of the Temple — I will go in and give him my thanks — Tay  
Open to me the [temple] gates of righteousness; I will enter through them, and I will confess and praise the Lord — Amp
- 20. This gate of the LORD, into which the righteous shall enter.**  
This is the gate of Jehovah:  
The righteous shall enter into it — ASV  
Those gates are the way into the presence of the Lord, and the godly enter there — Tay
- 21. I will praise thee: for thou hast heard me, and art become my salvation.**  
I thank thee that thou hast answered me  
and hast become my salvation — RSV  
I am thanking You because You have answered me,  
and have become my liberator — Har
- 22. The stone which the builders refused is become the head stone of the corner.**  
The stone which the builders rejected  
Is become the chief corner-stone — JPS  
The stone which the builders deemed unsuitable  
has become the cornerstone — Har  
It was the stone rejected by the builders that proved to be the keystone — Jerus  
The stone the builders cast aside is now the building's strength and pride — Mof
- 23. This is the LORD's doing; it is marvellous in our eyes.**  
This has been done by the Lord:  
in our judgment it is a marvelous thing — Har  
this is Yahweh's doing  
and it is wonderful to see — Jerus
- 24. This is the day which the LORD hath**

**made; we will rejoice and be glad in it.**

This is the day which the LORD has made;

let us rejoice and be glad in it — RSV

This is the day which the Lord has brought about; we will rejoice and be glad in it — Amp

This is a day we owe to the Eternal; let us be glad and rejoice in it — Mof

**25. Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.**

Save us, we beseech thee, O LORD!

O LORD, we beseech thee, give us success! — RSV

Ah now Yahweh do save we beseech thee,

Ah now Yahweh, do send success we beseech thee! — Rhm

**26. Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.**

Blessed be he that cometh in the Name of the LORD: we have wished you good luck, we that are of the house of the LORD — PBV

He who approaches in the name of the LORD is blessed;

we invoke favor on you from the divine abode — Har

**27. God is the LORD, which hath shewed us light:**

Jehovah is God, and he hath given us light — ASV

The Lord is God; his light shines out to welcome us — Knox

**bind the sacrifice with cords, even unto the horns of the altar.**

Bind ye the festal sacrifice with cords.

Up to the horns of the altar — Rhm  
Bind the festal sacrifice with cords,

Even to the horns of the altar — ABPS

Bind the festal procession with branches, up to the horns of the altar! — RSV

Join in procession with leafy boughs up to the horns of the altar — NAB

With branches in your hands draw up in procession

as far as the horns of the altar — Jerus

**28. Thou art my God, and I will praise thee: thou art my God, I will exalt thee.**

**29. O give thanks unto the LORD; for he is good: for his mercy endureth for ever.<sup>35</sup>**

PSALM 119

ALEPH

**1. Blessed are the undefiled in the way, who walk in the law of the LORD.**

O the blessedness of those whose way is blameless,

Who walk in the law of Jehovah! — DeW

How happy the men of blameless life, Who walk in the law of Yahweh — Rhm

Happy the upright in their way, Who walk in the law of Jehovah — ABPS

Happy are those whose conduct is beyond reproach,

who are living according to the law of the Lord — Har

**2. Blessed are they that keep his testimonies, and that seek him with the whole heart.**

Happy are they who follow his injunctions, giving him undivided hearts — Mof

Happy are they who observe his decrees,

who seek him with all their heart — NAB

**3. They also do no iniquity: they walk in his ways.**

Truly such shall not commit deeds of oppression,

Whilst walking in His ways — Sprl

Yea, they have not wrought perversity. In his ways they have walked — Rhm

who also do no wrong, but walk in his ways! — RSV

Who in addition commit no injustices, but live according to the divine pattern — Har

**4. Thou hast commanded us to keep thy precepts diligently.**

You Yourself have commanded us to observe Your injunctions rigidly — Har

<sup>35</sup>See verse 1.

**5. O that my ways were directed to keep thy statutes!**

Oh would that my ways might be settled!

That I might keep thy statutes — Rhm

Oh, may my behaviour be constant in keeping your statutes — Jerus  
oh that my life were set on thine obedience! — Mof

**6. Then shall I not be ashamed, when I have respect unto all thy commandments.**

Then I would not endure humiliation because I have attended to all Your statutes — Har

Then I will not be disgraced, for I will have a clean record — Tay  
Then shall I not be put to shame [by failing to inherit Your promises], when I have respect to all Your commandments — Amp

If I concentrate on your every commandment,

I can never be put to shame — Jerus

**7. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.**

I will thank thee with uprightness of heart.

When I have learned thy righteous regulations — Rhm

I will thank You with a sincere heart when I learn Your equitable laws — Har

I will praise thee in sincerity of heart as I learn thy just decrees — NEB

After you have corrected me I will thank you by living as I should! — Tay

**8. I will keep thy statutes: O forsake me not utterly.**

I will keep Thy statutes; oh, do not forsake me completely! — Ber

I mean to observe your statutes; never abandon me — Jerus

I will obey! Oh, don't forsake me and let me slip back into sin again — Tay

**BETH**

**9. Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.**

How can a young man keep life clean?

By keeping to thy word — Mof

How can a young man keep his way pure?

By guarding it according to thy word — RSV

Wherewithal shall a young man cleanse his way? even by ruling himself after thy word — Psv

How can a young man live a clean life?

Only by paying attention to what You say — Har

How can a youth remain pure?

By behaving as your word prescribes — Jerus

**10. With my whole heart have I sought thee: O let me not wander from thy commandments.**

I give thee an undivided heart: oh never may I stray from thy control! — Mof

With my whole heart have I sought You, inquiring for and of You, and yearning for You; O let me not wander or step aside [either in ignorance or willfully] from Your commandments — Amp

**11. Thy word have I hid in mine heart, that I might not sin against thee.**

In my heart have I treasured what thou hast said.

To the end I may not sin against thee — Rhm

Thy word have I laid up in my heart.

That I might not sin against thee — ASV

I have treasured your promises in my heart,

since I have no wish to sin against you — Jerus

**12. Blessed art thou, O LORD: teach me thy statutes.**

**13. With my lips have I declared all the judgments of thy mouth.**

With my lips have I recounted All the regulations of thy mouth — Rhm

With my lips have I declared All the ordinances of thy mouth — ASV

I have talked forthrightly of all Your spoken judgments — Har

I say them over, one by one, the decrees that thou hast proclaimed — NEB



**14. I have rejoiced in the way of thy testimonies, as much as in all riches.**

I find more joy in thine injunctions than in any wealth — Mof

I am happier in following Your injunctions than in every possible form of wealth — Har

In the way of your decrees lies my joy.

a joy beyond all wealth — Jerus

**15. I will meditate in thy precepts, and have respect unto thy ways.**

I will meditate on thy precepts and keep thy paths ever before my eyes — NEB

In thy precepts will I meditate, That I may discern thy paths — Rhm

I will meditate on Your teachings, and give attention to Your purposes — Har

**16. I will delight myself in thy statutes: I will not forget thy word.**

In thy statutes I find continual delight . . . — NEB

I find my delight in your statutes, I do not forget your word — Jerus

I find happiness in Your statutes; I will not forget what You have enjoined — Har

GIMEL

**17. Deal bountifully with thy servant, that I may live, and keep thy word.**

Deal generously with thy servant, that I may live.

And I will keep thy word — AAT

Bestow thy bounties upon thy servant — let me live,

That I may observe thy word — Rhm

Deal kindly with thy servant, till I live to do thy bidding — Mof

Grant this to me, thy servant: let me live

and, living, keep thy word — NEB

**18. Open thou mine eyes, that I may behold wondrous things out of thy law.**

Unveil thou mine eyes that I may discern

Wondrous things out of thy law — Rhm

Take the veil from my eyes, that I may see

the marvels that spring from thy law — NEB

Give me discernment, that I may notice wonderful things in Your law — Har

Open my eyes: I shall concentrate on the marvels of your Law — Jerus

**19. I am a stranger in the earth: hide not thy commandments from me.**

I am but a guest in the land; hide not your commands from me — NAB

I am but a pilgrim here on earth: how I need a map — and your commands are my chart and guide — Tay

**20. My soul breaketh for the longing that it hath unto thy judgments at all times.**

My soul breaketh out for the very fervent desire that it hath always unto thy judgments — PBV

My soul wasteth away in pining desire

After Thy judgments at all times — Spri

My soul is crushed with longing For thy just decisions at all times — Rhm

I yearn desperately for Your ordinances at all times — Har

My soul is overcome with an incessant longing for your

rulings — Jerus

**21. Thou hast rebuked the proud that are cursed, which do err from thy commandments.**

Thou hast rebuked the proud as accursed,

Who stray from thy commandments — Rhm

Thou hast rebuked the haughty; cursed are they who turn aside from thy commands — Sept

Thou dost rebuke the insolent, accursed ones,

who wander from thy commandments — RSV

You rebuke the overbearing; those who wander from Your

decrees are accursed — Har

**22. Remove from me reproach and contempt; for I have kept thy testimonies.**

relieve me from their insults and

contempt, for I follow thine injunctions — Mof

Take away from me disgrace and scorn,

For I have kept thy decrees — AAT  
Don't let them scorn me for obeying you — Tay

**23. Princes also did sit and speak against me: but thy servant did meditate on thy statutes.**

Yea, though princes conspire against me,

Thy servant doth meditate on Thy statutes — DeW

Even though princes sit plotting against me,

thy servant will meditate on thy statutes — RSV

**24. Thy testimonies also are my delight and my counsellors.**

my advisers are thine own injunctions — I delight in them — Mof

since your decrees are my delight, your statutes are my counsellors — Jerus

Your unchanging word is my delight, and the guide of my footsteps — Bas

DALETH

**25. My soul cleaveth unto the dust: quicken thou me according to thy word.**

My soul cleaveth to the dust,

Give me life according to thy word — Rhm

My soul is bowed to the dust: revive me, even as thou hast promised — Mof

My spirit clings to the dust:

Revive me according to thy word — AAT

I am completely discouraged — I lie in the dust. Revive me by your Word — Tay

**26. I have declared my ways, and thou heardest me: teach me thy statutes.**

I have described my plight to You, and You answered me:

teach me Your statutes — Har

I confessed my ways, and Thou hast answered me: teach me Thy statutes — Ber

I admitted my behaviour, you answered me,

now teach me your statutes — Jerus

I put the record of my ways before you, and you gave me an answer:

O give me knowledge of your rules — Bas

**27. Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.**

The way of thy precepts cause thou me to understand,

And I will indeed meditate in thy wonders — Rhm

Help me to discern the inner meaning of Your teachings,

and I will meditate upon Your wonders — Har

Make me understand what you want: for then I shall see your miracles — Tay

**28. My soul melteth for heaviness: strengthen thou me according unto thy word.**

My soul weepeth itself away for grief. Confirm thou me according to thy word — Rhm

My soul melts away with sorrow: Raise me up, according to thy word — ABPS

My soul is melting under trouble: nerve me, as thou hast promised — Mof

I am sleepless with grief: raise me as your word has guaranteed — Jerus

**29. Remove from me the way of lying: and grant me thy law graciously.**

Take from me the way of lying, and cause thou me to make much of thy law — PBV

Put false ways far from me: and graciously teach me thy law! — RSV

Remove from me the way of falsehood and unfaithfulness [to You], and graciously impart Your law to me — Amp

Take from me every false way: and in mercy give me your law — Bas

Keep falsehood far from me and grant me the grace of living by the law — NEB

**30. I have chosen the way of truth: thy judgments have I laid before me.**

I have chosen the way of trustworthiness,

Thine ordinances I crave — AAT

I have taken the way of faith: I have kept your decisions before me — Bas

The way of faithfulness have I chosen,  
Thy regulations have I deemed  
right — Rhm

A faithful life is what I choose, thy  
demands are my desire — Mof

**31. I have stuck unto thy testimonies: O LORD, put me not to shame.**

I have kept close to thy testimonies  
O Yahweh! do not put me to shame  
— Rhm

I cling to Your ordinances, Lord:  
do not let me be disgraced — Har

I cling to your decrees:  
Yahweh, do not disappoint me —  
Jerus

**32. I will run the way of thy commandments, when thou shalt enlarge my heart.**

I will obey thee eagerly, as thou dost  
open up my life — Mof

I will run in the way of thy command-  
ments  
when thou enlargest my understand-  
ing! — RSV

I will follow Your pattern for living,  
for You give me increasing discern-  
ment — Har

I will run the course set out in thy  
commandments,  
for they gladden my heart — NEB

HE

**33. Teach me, O LORD, the way of thy statutes; and I shall keep it unto the end.**

Point out to me O Yahweh the way  
of thy statutes

That I may observe it unto the end  
— Rhm

Teach me, Eternal, how thine orders  
run, and I will follow them step  
by step — Mof

Instruct me, O LORD, in the way of  
your statutes,

that I may exactly observe them —  
NAB

Instruct me in the meaning of Your  
statutes, Lord,

that I may observe them continu-  
ally — Har

**34. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.**

Give me discernment, that I may  
observe your law  
and keep it with all my heart — NAB

Give me the insight to obey thy law  
and to keep it with all my heart  
— NEB

**35. Make me to go in the path of thy commandments; for therein do I delight.**

Guide me in the path of thy com-  
mandments,

For therein do I find pleasure —  
Rhm

Guide me along by Your command-  
ments,

for in this way I find happiness —  
Har

make me walk in the path of thy  
commandments,

for that is my desire — NEB

**36. Incline my heart unto thy testimonies, and not to covetousness.**

Incline my heart unto thy testimonies  
And not unto unjust gain — Rhm

Turn my mind in the direction of  
Your injunctions,

and not towards money-making —  
Har

Help me to prefer obedience to making  
money! — Tay

**37. Turn away mine eyes from beholding vanity; and quicken thou me in thy way.**

turn away my eyes from all that is  
vile,

grant me life by thy word — NEB

Avert my eyes from unreality;  
uphold me in Your true principles  
— Har

Turn away my eyes from looking at  
futilities, and revive me in Thy  
ways — Ber

Turn away my eyes from beholding  
vanity [idols and idolatry]; and

restore me to vigorous life and  
health in Your ways — Amp

**38. Stablish thy word unto thy servant, who is devoted to thy fear.**

Confirm unto thy servant thy word,  
Which is in order unto the fear

of thee — ASV

Confirm to thy servant thy promise,  
which is for those who fear thee  
— RSV

Confirm Your promise to Your ser-  
vant, which is given to all who  
revere You — Har

Fulfill for your servant  
your promise to those who fear you  
— NAB

Keep your promise to your servant,  
so that others in turn may fear you  
— Jerus

**39. Turn away my reproach which I fear: for thy judgments are good.**

Turn away the reviling whereof I am afraid;  
For Thine ordinances are good — DeW

Turn away from me the disgrace which I fear:

For thine ordinances are good —

AAT

How I dread being mocked for obeying,  
for your laws are right and good — Tay

**40. Behold, I have longed after thy precepts: quicken me in thy righteousness.**

Behold I have longed for thy precepts:  
quicken me by thy saving goodness  
— Sept

Lo, I have longed for thy precepts:  
Revive me through thy righteousness — AAT

Behold, I long for your precepts:  
in your justice give me life — NAB

Behold, I long for Your precepts: in  
Your righteousness give me renewed life — Amp

VAU

**41. Let thy mercies come also unto me, O LORD, even thy salvation, according to thy word.**

Let thy lovingkindnesses also come unto me, O Jehovah.

Even thy salvation, according to thy word — ASV

May thy gracious deeds come to me, O LORD,

Thy deliverance according to thy promises — AAT

Let thy love come to my rescue, even as thou hast promised — Mof

**42. So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.**

So shall I make answer unto my blasphemers: for my trust is in thy word — PBV

then I can face my revilers, relying on thy promise — Mof

**43. And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.**

And do not snatch away from my mouth the word of truth in any wise.

Because for thy regulation have I waited — Rhm

Do not silence my witness to the truth completely,

for I have implicit trust in Your decisions — Har

Do not deprive me of that faithful word,

since my hope has always lain in your rulings — Jerus

May I never forget your words: for they are my only hope — Tay

**44. So shall I keep thy law continually for ever and ever.**

I will keep Your law continually, eternally — Har

Let me observe your Law unfaithfully for ever and ever — Jerus

**45. And I will walk at liberty: for I seek thy precepts.**

So, having sought your precepts, I shall walk in all freedom — Jerus

**46. I will speak of thy testimonies also before kings, and will not be ashamed.**

I shall proclaim your decrees to kings without fear of disgrace — Jerus

I will speak to kings about their value, and they will listen with interest and respect — Tay

**47. And I will delight myself in thy commandments, which I have loved.**

for I find my happiness in Your commandments,

and I cherish them — Har

Your commandments fill me with delight,

I love them deeply — Jerus

**48. My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.**

I will raise my hands in reverence for Your statutes which I treasure,

and I will meditate on Your laws — Har

My hands also will I lift up (in fervent supplication) to Your commandments, which I love, and I will meditate on Your statutes — Amp

I revere thy commandments, which I love,

and I will meditate on thy statutes — RSV

## ZAIN

**49. Remember the word unto thy servant, upon which thou hast caused me to hope.**

Remember the promise which You made to Your servant, upon which I am placing my trust — Har

Remember the word spoken to me, thy servant, on which thou hast taught me to fix my hope — NEB

Never forget your promises to me your servant: for they are my only hope — Tay

**50. This is my comfort in my affliction: for thy word hath quickened me.**

This is my comfort in my suffering, That Thy word giveth me life — DeW

My comfort in my affliction is that your promise gives me life — NAB  
They give me strength in all my troubles; how they refresh and revive me! — Tay

**51. The proud have had me greatly in derision: yet have I not declined from thy law.**

The proud have exceedingly derided me.

Yet have I not swerved from Thy law — Sprl

Insolent men have derided me exceedingly.

From thy law have I not swerved — Rhm

The arrogant have scoffed at me bitterly.

But I have not turned away from thy law — AAT

**52. I remembered thy judgments of old, O LORD; and have comforted myself.**

When I think of thy ordinances from of old,

I take comfort, O LORD — RSV

I have kept the memory of your decisions from times past, O Lord; and they have been my comfort — Bas

**53. Horror hath taken hold upon me because of the wicked that forsake thy law.**

A raging heat hath seized me by reason of the lawless,

Who forsake thy law — Rhm

Hot indignation hath taken hold upon

me, because of the wicked that forsake thy law — RV

Fury grips me when I see the wicked abandoning your Law — Jerus

I am very angry with those who spurn your commands — Tay

**54. Thy statutes have been my songs in the house of my pilgrimage.**

Your statutes are the theme of my song in the place of my exile — NAB

Your rules have been melodies to me, while I have been living in strange lands — Bas

Thy statutes are my songs, as I wander through the world — Mof

For these laws of yours have been my source of joy and singing through all these years of my earthly pilgrimage — Tay

Thy statutes are the theme of my song wherever I make my home — NEB

**55. I have remembered thy name, O LORD, in the night, and have kept thy law.**

I obey them even at night and keep my thoughts, O Lord, on you — Tay

**56. This I had, because I kept thy precepts.**

This is my consolation.

That I have kept Thy statutes — Sprl

This blessing has fallen to me,

that I have kept thy precepts — RSV  
this is my blessed lot, to carry out thy behests — Mof

What a blessing this has been to me — to constantly obey — Tay

## HETH

**57. Thou art my portion, O LORD: I have said that I would keep thy words.**

O JEHOVAH, my portion!

I have determined to observe Thy commands — Sprl

The LORD is my inheritance: I promised that I would keep Thy words — Ber

The LORD is my heritage: I have said that I would be ruled by your words — Bas

Thou, LORD, art all I have;

I have promised to keep thy word — NEB

**58. I entreated thy favour with my whole heart: be merciful unto me according to thy word.**

I have sought the smile of thy face  
with all my heart,  
Shew me favour according to thy  
word — Rhm

With all my heart I have tried to  
please thee:  
fulfil thy promise and be gracious  
to me — NEB

**59. I thought on my ways, and turned my feet unto thy testimonies.**

I have considered my ways.  
And turned my feet toward thy  
decrees — AAT

I have pondered on my behavior,  
and moved in the direction of Your  
commandments — Har

When I think of thy ways.  
I turn my feet to thy testimonies  
— RSV

**60. I made haste, and delayed not to keep thy commandments.**

I was prompt and did not hesitate in  
keeping your commands — NAB

**61. The bands of the wicked have robbed me: but I have not forgotten thy law.**

The cords of the wicked were around  
me;  
Thy law I have not forgotten —  
ABPS

The cords of sinners entangled me:  
but I did not forget thy law — Sept  
Though the cords of the wicked en-  
snare me,

I do not forget thy law — RSV  
The meshes of the lawless have  
surrounded me.

Thy law have I not forgotten —  
Rhm

Though the noose of the wicked tighten  
round me,

I do not forget your Law — Jerus  
Evil men have tried to drag me into  
sin, but I am firmly anchored to  
your laws — Tay

**62. At midnight I will rise to give thanks unto thee because of thy righteous judgments.**

At dead of night I rise to thank You,  
because of Your impartial judg-  
ments — Har

I get up at midnight to thank you  
for the righteousness of your rulings  
— Jerus

**63. I am a companion of all them that fear thee, and of them that keep thy precepts.**

Companion am I to all who revere  
thee,  
And to them who keep thy precepts  
— Rhm

I keep company with all thy worship-  
pers who carry out thy will — Mof  
I am a friend to all who fear you  
and observe your precepts — Jerus  
Anyone is my brother who fears and  
trusts the Lord and obeys him —  
Tay

**64. The earth, O LORD, is full of thy mercy: teach me thy statutes.**

The earth, O Jehovah, is full of thy  
lovingkindness:

Teach me thy statutes — ASV

The earth, O LORD, is full of thy  
steadfast love;

teach me thy statutes! — RSV

Of thy lovingkindness O Yahweh the  
earth is full

Thy statutes teach thou me — Rhm

TETH

**65. Thou hast dealt well with thy servant, O LORD, according unto thy word.**

Thou hast acted graciously unto Thy  
servant, O JEHOVAH!

According unto Thy word of  
promise — Sprl

O Lord, thou hast dealt kindly with  
thy servant; according to thy word  
— Sept

In accordance with your word, Yah-  
weh,

you have been good to your servant  
— Jerus

**66. Teach me good judgment and knowledge: for I have believed thy commandments.**

Teach me good judgment and knowl-  
edge.

For I have confidence in Thy com-  
mandments — DeW

Teach me good sense and knowledge,  
for I rely on your commandments  
— Jerus

Now teach me good judgment as well  
as knowledge. For your laws are  
my guide — Tay

**67. Before I was afflicted I went astray: but now have I kept thy word.**

Until affliction came, I went astray:  
but now I observe Your sayings  
— Har

In earlier days I had to suffer, I used  
to stray,  
but now I remember your promise  
— Jerus

I used to wander off until you pun-  
ished me; now I closely follow all  
you say — Tay

**68. Thou art good, and doest good; teach me thy statutes.**

Thou, O Lord, art good; in thy good-  
ness teach me thy statutes — Sept  
You are good and bountiful;  
teach me your statutes — NAB  
You are good and beneficent;  
teach me Your statutes — Har

**69. The proud have forged a lie against me: but I will keep thy precepts with my whole heart.**

Insolent men have plastered falsehood  
over me.

I with a whole heart will observe  
thy precepts — Rhm

proud men bespatter me with lies, but  
I carry out thy behests — Mof

Though the arrogant tell foul lies  
about me,

I wholeheartedly respect your pre-  
cepts — Jerus

**70. Their heart is as fat as grease; but I delight in thy law.**

Thick, as with fat, is their heart:

As for me, in thy law do I delight  
— ABPS

Their heart is unfeeling as grease;

but I delight in Thy law — Ber

Their heart was curdled like milk: but

I meditated on thy law — Sept

their minds are gross and dull, but I  
thrill to thy law — Mof

Their minds are stupid and impenitent,  
but I find joy indeed in Your law —

Har

Their minds are dull and stupid, but I  
have sense enough to follow you

— Tay

**71. It is good for me that I have been afflicted; that I might learn thy statutes.**

It is good for me that thou hast hum-  
bled me; that I might learn thy rules  
of rectitude — Sept

It was good for me to have to suffer,  
the better to learn your statutes —  
Jerus

The punishment you gave me was the  
best thing that could have happened

to me, for it taught me to pay at-  
tention to your laws — Tay

**72. The law of thy mouth is better unto me than thousands of gold and silver.**

The law of thy mouth is worth more  
to me

Than thousands in gold and silver  
— AAT

The law of your mouth is to me more  
precious

than thousands of gold and silver  
pieces — NAB

Your decrees are more valuable to  
me

than gold and silver in abundance  
— Har

thy law means more to me than piles  
of gold and silver — Mof

I put the Law you have given  
before all the gold and silver in the  
world — Jerus

YOD

**73. Thy hands have made me and fashioned me; give me understanding, that I may learn thy commandments.**

Your power has moulded me and  
established me;

give me understanding, that I may  
learn Your precepts — Har

You made my body, Lord; now give  
me sense to heed your laws — Tay

**74. They that fear thee will be glad when they see me; because I have hoped in thy word.**

They who revere thee shall see me and  
rejoice

That for thy word I waited — Rhm

Let those who revere You see me and  
rejoice,

because I had confidence in Your  
promise — Har

may thy worshippers rejoice to see  
me waiting on thy word! — Mof

All those who fear and trust in you  
will welcome me because I too am  
trusting in your Word — Tay

**75. I know, O LORD, that thy judgments are right, and that thou in faithfulness hast afflicted me.**

I know O Yahweh that righteous are  
thy regulations,

And in faithfulness didst thou afflict  
me — Rhm

I realize, Lord, that Your judgments  
are fair.

and that You have afflicted me with  
the best intentions — Har  
I know, O LORD, that thy decrees are  
just  
and even in punishing thou keepest  
faith with me — NEB

**76. Let, I pray thee, thy merciful kindness  
be for my comfort, according to thy  
word unto thy servant.**

O let thy merciful kindness be my  
comfort, according to thy word unto  
thy servant — PBV

Oh let Thy tender love now be my  
consolation.

According unto Thy word of prom-  
ise unto Thy servant — Sprl

Now, please let your love comfort me,  
as you have promised your servant  
— Jerus

But now let Your mercy console me,  
according to what You promised  
Your servant — Har

**77. Let thy tender mercies come unto me,  
that I may live: for thy law is my  
delight.**

Let thy compassions reach me that I  
may live.

For thy law is my dear delight —  
Rhm

Show some sympathy towards me,  
that I may survive,  
for Your law is my happiness —  
Har

**78. Let the proud be ashamed; for they  
dealt perversely with me without a  
cause: but I will meditate in thy  
precepts.**

Let insolent men be ashamed because  
by means of falsehood they have  
dealt with me perversely.

I will meditate in thy precepts —  
Rhm

Let the proud be put to shame, for  
they have distorted my cause with  
falsehood;

But I will meditate in Thy precepts  
— JPS

Let the proud be put to shame for  
oppressing me unjustly;

I will meditate on your precepts —  
NAB

**79. Let those that fear thee turn unto me,  
and those that have known thy  
testimonies.**

Let them who revere thee turn unto  
me.

Even they who know thy testi-  
monies — Rhm

Let those who fear thee turn to me,  
that they may know thy testi-  
monies — RSV

May those who fear you rally to me,  
all those familiar with your decrees!  
— Jerus

Let all others join me, who trust and  
fear you, and we will discuss your  
laws — Tay

**80. Let my heart be sound in thy statutes;  
that I be not ashamed.**

Let my heart be thorough in thy  
statutes.

that I may not be ashamed — Rhm

Let my heart be perfect in thy statutes.

That I be not put to shame — ASV

Let my heart be blameless in Thy  
statutes.

That I be not put to shame — DeW

Let my heart be undivided in Thy  
statutes.

In order that I may not be put to  
shame — JPS

let my obedience to thee be perfect,  
that I may not be disgraced — Har

Help me to love your every wish; then  
I will never have to be ashamed of  
myself — Tay

KAPH

**81. My soul fainteth for thy salvation: but  
I hope in thy word.**

My soul hath longed for thy salvation,  
and I have good hope because of  
thy word — PBV

My soul hath languished for thy  
salvation,

For thy word have I hoped — Rhm

My soul pines for thy saving aid. I  
am waiting for thy promise — Mof

I pine for thy deliverance:

I wait for thy word — AAT

Keeping my hope in your word.

I have worn myself out waiting for  
you to save me — Jerus

I faint for your salvation; but I expect  
your help, for you have promised  
it — Tay

**82. Mine eyes fail for thy word, saying,  
When wilt thou comfort me?**

I pine with looking for thy promises:  
when wilt thou comfort me? — Mof

My eyes fail with watching for thy  
promise;



- I ask, "When wilt thou comfort me?" — RSV  
 My eyes strain after your promise: when will you comfort me? — NAB  
 My eyes are straining to see your promises come true. When will you comfort me with your help? — Tay
- 83. For I am become like a bottle in the smoke; yet do I not forget thy statutes.**  
 Though I have been like a wine-skin in the smoke  
 Thy statutes have I not forgotten — Rhm  
 Though I became like a leathern bag in frost; I did not forget thy statutes — Sept  
 Though shrivelled like a wineskin in the smoke, I never forget thine orders — Mof
- 84. How many are the days of thy servant? when wilt thou execute judgment on them that persecute me?**  
 How few are the days of thy servant! When wilt thou execute sentence on my persecutors? — Rhm  
 How long must thy servant endure? When wilt thou judge those who persecute me? — RSV
- 85. The proud have digged pits for me, which are not after thy law.**  
 Insolent men digged for me pits, Men who are not according to thy law — Rhm  
 The proud have digged pits for me, Which is not according to Thy law — JPS  
 The arrogant have dug pitfalls for me in defiance of your Law — Jerus  
 The overbearing, who violate Your law, have set traps for me — Har
- 86. All thy commandments are faithful; they persecute me wrongfully; help thou me.**  
 All thy commandments are sure; they persecute me with falsehood; help me! — RSV  
 All your commands are steadfast; they persecute me wrongfully; help me! — NAB  
 Your commandments epitomise faithfulness; when liars hound me you must help me — Jerus
- 87. They had almost consumed me upon earth; but I forsook not thy precepts.**
- They nearly made an end of me, but I would not give up thy laws — Mof  
 They had almost finished me off, yet I refused to yield and disobey your laws — Tay
- 88. Quicken me after thy lovingkindness; so shall I keep the testimony of thy mouth.**  
 According to thy lovingkindness give thou me life,  
 So will I keep the testimonies of thy mouth — Rhm  
 According to thy mercy revive me, And I will keep the testimony of thy mouth — ABPS  
 In thy steadfast love spare my life, that I may keep the testimonies of thy mouth — RSV  
 Lovingly intervene, give me life, and I will observe your decrees — Jerus

## LAMED

**89. For ever, O LORD, thy word is settled in heaven.**

For ever, O Jehovah,  
 Thy word standeth firm in the heavens — DeW

For ever, O LORD, thy word  
 is firmly fixed in the heavens — RSV

Your word, O LORD, endures forever;  
 it is firm as the heavens — NAB

**90. Thy faithfulness is unto all generations; thou hast established the earth, and it abideth.**

Thy faithfulness endures to all generations;  
 thou hast established the earth, and it stands fast — RSV

your faithfulness lasts age after age;  
 you founded the earth to endure — Jerus

Your faithfulness extends to every generation, like the earth you created — Tay

Thy promise endures for all time,  
 stable as the earth which thou hast fixed — NEB

**91. They continue this day according to thine ordinances: for all are thy servants.**

By thy regulations do they stand today . . . — Rhm

By thy appointment they stand this day;  
for all things are thy servants —  
RSV

To this day things are placed under  
the control of Your laws,  
for everything is subservient to You  
— Har

This day, as ever, thy decrees stand  
fast;  
for all things serve thee — NEB

Creation is maintained by your rulings,  
since all things are your servants  
— Jerus

**92. Unless thy law had been my delights,  
I should then have perished in mine  
affliction.**

Unless thy law had been my comfort,  
I would have died in my misery —  
Mof

If Your law had not been my source of  
happiness,  
I should long ago have been engulfed  
by my miseries — Har

**93. I will never forget thy precepts: for  
with them thou hast quickened me.**  
Unto times age-abiding will I not for-  
get thy precepts.

For by them has thou given me  
life — Rhm

I will never forget Your principles,  
for through them You have kept  
me alive — Har

I will never lay aside your laws, for  
you have used them to restore my  
joy and health — Tay

**94. I am thine, save me; for I have sought  
thy precepts.**

I belong to You; rescue me,  
for I have looked carefully for Your  
commands — Har

**95. The wicked have waited for me to  
destroy me; but I will consider thy  
testimonies.**

Though the wicked hide along the way  
to kill me, I will quietly keep my  
mind upon your promises — Tay

**96. I have seen an end of all perfection:  
but thy commandment is exceeding  
broad.**

I have observed that perfection has  
its limits,  
but Your law is boundless — Har

I have seen limits to all things, how-  
ever perfect; but Thy command-  
ment is exceedingly broad — Ber

I see a limit to all things, but thy law  
has a boundless range — Mof  
Look where I may, all good things  
must end; only thy law is wide be-  
yond measure — Knox  
Nothing is perfect except your words  
— Tay

# MEM

**97. O how love I thy law! it is my medi-  
tation all the day.**

Lord, what love have I unto thy law!  
all the day long is my study in it  
— PBV

Meditating all day on your Law,  
how I have come to love it! —  
Jerus

**98. Thou through thy commandments  
hast made me wiser than mine ene-  
mies: for they are ever with me.**

Your commandment makes me wiser  
than my enemies;  
for it is with me continually — Har  
They make me wiser than my ene-  
mies, because they are my constant  
guide — Tay

**99. I have more understanding than all  
my teachers: for thy testimonies are  
my meditation.**

I have more understanding than all  
my teachers  
when your decrees are my medita-  
tion — NAB

I am more discerning than all my  
instructors,  
for I meditate on Your injunctions  
— Har

I have deeper insight than all my in-  
structors, because Thy testimonies  
are my meditation — Ber

**100. I understand more than the ancients,  
because I keep thy precepts.**

I am wiser than the aged; because I  
keep thy commandments — PBV

I have a better grasp on truth than  
have the elders, because I have kept  
Thy precepts — Ber

**101. I have refrained my feet from every  
evil way, that I might keep thy word.**

I have withdrawn from every evil  
course of action,  
so as to observe Your commands —  
Har

**102. I have not departed from thy judg-  
ments: for thou hast taught me.**

From thy regulations have I not  
turned aside,

For thou hast directed me — Rhm  
From thy judgments I have not de-  
parted.

For thou thyself dost guide me —  
ABPS

**103. How sweet are thy words unto my  
taste! yea, sweeter than honey to my  
mouth!**

How sweet to my palate are thy  
sayings;

More than honey to my mouth! —  
ABPS

How sweet are thy promises to my  
palate,

Sweeter than honey to my mouth!  
— AAT

**104. Through thy precepts I get understand-  
ing: therefore I hate every false way.**

Made wise by thy law, I shun every  
path of evil-doing — Knox

Your precepts endow me with per-  
ception;

I hate all deceptive paths — Jerus

NUN

**105. Thy word is a lamp unto my feet, and  
a light unto my path.**

**106. I have sworn, and I will perform it,  
that I will keep thy righteous judg-  
ments.**

I have sworn, and am stedfastly pur-  
posed, to keep thy righteous judg-  
ments — PBV

I have sworn and have fulfilled it,

To observe thy righteous judg-  
ments — ABPS

I have sworn, and have confirmed it,  
that I will observe thy righteous  
judgements — RV

I have sworn an oath and confirmed  
it,

to observe thy righteous ordinances  
— RSV

I have bound myself by oath and  
solemn vow

to keep thy just decrees — NEB

**107. I am afflicted very much: quicken  
me, O LORD, according unto thy  
word.**

I have been afflicted exceedingly. —  
O Yahweh give me life according  
to thy word — Rhm

I am close to death at the hands of  
my enemies; oh, give me back my

life again, just as you promised me  
— Tay

**108. Accept, I beseech thee, the freewill  
offerings of my mouth, O LORD,  
and teach me thy judgments.**

Accept my offerings of praise, O LORD,  
and teach me thy ordinances —  
RSV

Accept, O LORD, the willing tribute  
of my lips

and teach me thy decrees — NEB

**109. My soul is continually in my hand:  
yet do I not forget thy law.**

I carry my life in my hand continually,  
But I have not forgotten thy law  
— AAT

My life is continually in danger,

yet I do not forget Thy Law — Ber

**110. The wicked have laid a snare for me:  
yet I erred not from thy precepts.**

The wicked set a trap for me,

But I have not strayed from thy  
precepts — AAT

**111. Thy testimonies have I taken as an  
heritage for ever: for they are the  
rejoicing of my heart.**

Thy testimonies have I claimed as  
mine heritage for ever; and why?  
they are the very joy of my heart  
— PBV

Your laws are my joyous treasure  
forever — Tay

**112. I have inclined mine heart to perform  
thy statutes alway, even unto the end.**

I intend in my heart to fulfill your  
statutes

always, to the letter — NAB

I have set myself to perform Your  
statutes continually,

from this time on — Har

I am resolved to fulfil thy statutes:

they are a reward that never fails  
— NEB

SAMECH

**113. I hate vain thoughts: but thy law do  
I love.**

Half-hearted ones do I hate,

But thy law do I love — Rhm

The double-minded I hate,

And thy law I love — ABPS

I detest people of uncertain allegiance,  
but I cherish Your law — Har

**114. Thou art my hiding place and my  
shield: I hope in thy word.**

Thou art my refuge and my shield;

- Expectantly hope I for Thy word  
of promise — Sprl  
Thou art my shield and hiding-place:  
I hope for the fulfilment of thy  
word — NEB  
You are my shelter and my protection;  
I have complete confidence in Your  
promise — Har
- 115. Depart from me, ye evildoers: for I  
will keep the commandments of my  
God.**  
Depart from me, ye evil doers.  
And let me keep the command-  
ments of my God — DeW
- 116. Uphold me according unto thy word,  
that I may live:**  
Sustain me according to thy promise  
that I may live — AAT  
**and let me not be ashamed of my hope.**  
And do not shame me out of my hope!  
— Rhm  
and let me not be put to shame in  
my hope! — RSV  
disappoint not my hope — Mof  
do not let me be disappointed in my  
trust — Har
- 117. Hold thou me up, and I shall be safe:  
and I will have respect unto thy  
statutes continually.**  
Sustain me that I may be saved,  
and may find dear delight in thy  
statutes continually — Rhm  
Strengthen me that I may be delivered:  
And let me constantly contemplate  
thy statutes — AAT  
Help me, that I may be safe  
and ever delight in your statutes —  
NAB
- 118. Thou has trodden down all them that  
err from thy statutes: for their deceit  
is falsehood.**  
All who swerve from thy will, thou  
spurnest; their notions end in  
nothing — Mof  
Thou dost spurn all who go astray  
from thy statutes:  
yea, their cunning is in vain — RSV  
You regard with contempt  
all who deviate from Your com-  
mandments,  
for their cunning is of no avail —  
Har  
But you have rejected all who reject  
your laws. They are only fooling  
themselves — Tay
- 119. Thou putttest away all the wicked of**

**the earth like dross: therefore I love  
thy testimonies.**

- Like dross, thou putttest an end to all  
the wicked of the earth:  
Therefore I love thy decrees — AAT  
You cast aside all the wicked on earth  
like rubbish;  
for this reason I cherish Your  
decrees — Har  
The wicked are the scum you skim  
off and throw away; no wonder I  
love to obey your laws — Tay
- 120. My flesh trembleth for fear of thee;  
and I am afraid of thy judgments.**  
My flesh bristled up from dread of  
thee,  
And of thy regulations stand I in  
fear — Rhm  
My flesh shudders from dread of thee.  
And of thy judgments I am afraid  
— ABPS  
My flesh creeps for fear of You,  
and I am awed by Your judgments  
— Har  
My whole being trembles before you,  
your rulings fill me with fear —  
Jerus

# AYIN

- 121. I have done judgment and justice:  
leave me not to mine oppressors.**  
I have done justice and righteous-  
ness, —  
Do not leave me to mine oppres-  
sors — Rhm  
I have done what is just and right;  
thou wilt not abandon me to my  
oppressors — NEB
- 122. Be surety for thy servant for good:  
let not the proud oppress me.**  
Pledge me thy word for good:  
Let not the arrogant oppress me  
— AAT  
Give your servant comforting assur-  
ance:  
do not let the overbearing tyran-  
nize me — Har  
Guarantor of your servant's well-  
being,  
forbid the arrogant to oppress me!  
— Jerus  
pledge thy word to succour me, let  
not the arrogant oppress me —  
Mof
- 123. Mine eyes fail for thy salvation, and  
for the word of thy righteousness.**

Mine eyes are wasted away with  
looking for thy health, and for the  
word of thy righteousness — PBV  
Pining away, I look for thy saving  
help, the faithful keeping of thy  
promises — Knox

My eyes fail with longing for thy  
deliverance.

And for thy righteous promise —

AAT

My eyes grow dim with longing for  
you to fulfill your wonderful prom-  
ise to rescue me — Tay

**124. Deal with thy servant according unto  
thy mercy, and teach me thy statutes.**

Deal with thy servant according unto  
thy lovingkindness,

And teach me thy statutes — ASV

**125. I am thy servant; give me understand-  
ing that I may know thy testimonies.**

**126. It is time for thee, LORD, to work;  
for they have made void thy law.**

It is time that Yahweh should work,  
They have frustrated thy law! —

Rhm

It is time that Jehovah should work;

They have broken thy law — ABPS

It is time for the LORD to act,

for thy law has been broken — RSV

**127. Therefore I love thy commandments  
above gold; yea, above fine gold.**

Truly I love thy commandments  
more than the finest gold — NEB

**128. Therefore I esteem all thy precepts  
concerning all things to be right; and  
I hate every false way.**

For this cause all thy precepts con-  
cerning all things I deem right,

Every way of falsehood I hate —

Rhm

Therefore I direct my steps by all thy  
precepts;

I hate every false way — RSV

Yes, I rule myself by all your precepts;

I hate all deceptive paths — Jerus

So I avow that all Your precepts are  
good;

I detest dishonest ways — Har

PE

**129. Thy testimonies are wonderful: there-  
fore doth my soul keep them.**

Wonderful are your decrees;  
therefore I observe them — NAB

Thy instruction is wonderful;  
therefore I gladly keep it — NEB

Your decrees are so wonderful  
my soul cannot but respect them —  
Jerus

**130. The entrance of thy words giveth  
light; it giveth understanding unto  
the simple.**

When thy word goeth forth, it giveth  
light and understanding unto the  
simple — PBV

The unfolding of thy words gives  
light.

Making the simple understand —

ABPS

As your word unfolds, it gives light,  
and the simple understand — Jerus

As your plan unfolds, even the simple  
can understand it — Tay

Thy word is revealed, and all is light;  
it gives understanding even to the  
untaught — NEB

**131. I opened my mouth, and panted: for  
I longed for thy commandments.**

My mouth was open wide, waiting  
with great desire for your teachings

— Bas

With open mouth I pant,

because I long for thy command-  
ments — RSV

I gasp with open mouth

in my yearning for your commands

— NAB

**132. Look thou upon me, and be merciful  
unto me,**

Turn thyself unto me and shew me  
favour — Rhm

**as thou usest to do unto those that  
love thy name.**

As is befitting to the lovers of thy  
Name — Rhm

as is thy wont toward those who love  
thy name — RSV

as is your way with those who love  
you — Tay

**133. Order my steps in thy word; and let  
not any iniquity have dominion over  
me.**

Establish my footsteps in Thy word,  
And let not any iniquity have  
dominion over me — DeW

Establish my footsteps by thy saying,  
And let no wrong have power over  
me — AAT

Make my step firm according to thy  
promise,

and let no wrong have the mastery  
over me — NEB

**134. Deliver me from the oppression of man: so will I keep thy precepts.**

Redeem me from the oppression of man;

And I will observe thy precepts —

ABPS

Rescue me from human oppression,  
that I may observe Your precepts  
— Har

**135. Make thy face to shine upon thy servant; and teach me thy statutes.**

Show the light of thy countenance  
upon thy servant, and teach me thy  
statutes — PBV

Restore to thy servant the smile of  
thy loving favour, and teach him  
to know thy will — Knox

**136. Rivers of waters run down mine eyes, because they keep not thy law.**

Mine eyes gush out with water,  
because men keep not thy law —

PBV

My eyes shed streams of tears,  
because men do not keep thy law  
— RSV

With streams of water my eyes run  
down.

Over those who have not kept thy  
law — AAT

TZADDI

**137. Righteous art thou, O LORD, and upright are thy judgments.**

Righteous art thou O Yahweh. —

And equitable are thy regulations  
— Rhm

Thou art righteous, O LORD, and Thy  
judgments are fair — Ber

How just thou art, O LORD!

How straight and true are thy de-  
crees! — NEB

**138. Thy testimonies that thou hast commanded are righteous and very faithful.**

Thou hast righteously commanded thy  
testimonies.

Yea in great faithfulness — Rhm

Strict justice and utter faithfulness  
inspire all thy decrees — Knox

How just is the instruction thou givest!  
It is fixed firm and sure — NEB

**139. My zeal hath consumed me, because mine enemies have forgotten thy words.**

My zeal hath put an end to me.

For mine adversaries have forgotten  
thy words — Rhm

My enthusiasm devours me.

because my enemies forget Your  
injunctions — Har

I am indignant and angry because of  
the way my enemies have disre-  
garded your laws — Tay

**140. Thy word is very pure: therefore thy servant loveth it.**

Refined is thy word to the uttermost.

And thy servant loveth it — Rhm

Thy promise has been tried to the  
utmost.

And thy servant loves it — AAT

Thy promise is well tried.

and thy servant loves it — RSV

I have thoroughly tested your promises  
and that is why I love them so  
much — Tay

**141. I am small and despised: yet do not I forget thy precepts.**

I am lowly, and regarded with con-  
tempt;

yet I have not forgotten Your pre-  
cepts — Har

I am insignificant and despised, yet I  
do not forget Thy precepts — Ber  
Puny and despised as I am.

I do not forget your precepts —  
Jerus

**142. Thy righteousness is an everlasting righteousness, and thy law is the truth.**

Thy righteousness is right for ever.

And Thy law is truth — DeW

**143. Trouble and anguish have taken hold on me:**

Trouble and anguish have overtaken  
me — JPS

Though distress and anguish have  
come upon me — NAB

Though distress and anguish grip me  
— Jerus

**yet thy commandments are my delights.**

yet I find joy in Your commandments  
— Har

thy commandments are my continual  
delight — NEB

**144. The righteousness of thy testimonies is everlasting:**

Thy testimonies are righteous for ever  
— RSV

Your laws are always fair — Tay

**give me understanding, and I shall live.**

Give me understanding, that I may  
live — DeW  
give me discernment and I shall sur-  
vive — Har

## KOPH

**145. I cried with my whole heart; hear me,  
O LORD:**

With my whole heart I cry;  
answer me, O LORD! — RSV  
I have cried out with all my heart,  
answer me, O Yahweh — Rhm  
I will keep thy statutes.

**146. I cried unto thee; save me, and I  
shall keep thy testimonies.**

I implore You to save me,  
that I may keep Your enactments  
— Har

**147. I prevented the dawning of the morn-  
ing, and cried:**

I rise at dawn to beg Your assistance  
— Har  
I rise before dawn and cry for help —  
RSV  
I am up before the dawn that I may  
cry for help — DeW

**I hoped in thy word.**

I am trusting in Your promises — Har  
I hope for the fulfilment of thy word  
— NEB

**148. Mine eyes prevent the night watches,  
that I may meditate in thy word.**

My eyes anticipate the nightwatches.  
To meditate on thy sayings — ABPS  
My eyes are awake before the watches  
of the night,  
that I may meditate upon thy prom-  
ise — RSV

I keep awake all through the night,  
so as to meditate on your utter-  
ances — Har

I lie awake throughout the night,  
to meditate on your promise —  
Jerus

**149. Hear my voice according unto thy  
lovingkindness:**

In Your mercy pay attention to my  
entreaty — Har

**O LORD, quicken me according to  
thy judgment.**

O Jehovah, according to thy judg-  
ments revive me — ABPS

O LORD, in thy justice preserve my life  
— RSV

**150. They draw nigh that follow after mis-  
chief: they are far from thy law.**

I am attacked by malicious persecu-  
tors  
who are far from your law — NAB  
My malicious persecutors are near me:  
they are far removed from Your  
law — Har

My cruel persecutors are closing in,  
how remote they are from your  
Law! — Jerus

**151. Thou art near, O LORD; and all thy  
commandments are truth.**

But Thou art near, O Jehovah!  
And all Thy commandments are  
truth — DeW

**152. Concerning thy testimonies, I have  
known of old that thou hast founded  
them for ever.**

Long have I known from thy tes-  
timonies  
that thou hast founded them for  
ever — RSV

Taught long since by thy decrees, I  
know well thou hast ordained them  
everlastingly — Knox

I have long seen that thy decrees are  
valid for all time — Mof

## RESH

**153. Consider mine affliction, and deliver  
me: for I do not forget thy law.**

See my affliction, and rescue me;  
For thy law I have not forgotten  
— ABPS

**154. Plead my cause, and deliver me:**

Plead thou my cause, and redeem me  
— ASV

Be thou my advocate and win release  
for me — NEB

**quicken me according to thy word.**

By thy word give me life — Rhm  
give me life according to thy promise!  
— RSV

**155. Salvation is far from the wicked: for  
they seek not thy statutes.**

Such deliverance is beyond the reach  
of wicked men,  
because they do not ponder thy  
statutes — NEB

**156. Great are thy tender mercies, O LORD:**

Thy compassions are great O Yahweh  
— Rhm

**quicken me according to thy judg-  
ments.**

According to thy regulations give me  
life — Rhm

- give me life according to thy justice  
— RSV  
grant me life by thy decree — NEB  
**157. Many are my persecutors and mine enemies; yet do I not decline from thy testimonies.**  
Yet have I not swerved from thy testimonies — ASV  
**158. I beheld the transgressors, and was grieved; because they kept not thy word.**  
I have seen traitors and felt loathing.  
Because thy word they kept not — Rhm  
I look at the faithless with disgust.  
because they do not keep thy commands — RSV  
**159. Consider how I love thy precepts:**  
See how I love thy precepts — ABPS  
**quicken me, O LORD, according to thy lovingkindness.**  
O Yahweh according to thy loving-kindness give me life — Rhm  
O Jehovah, according to thy mercy revive me — ABPS  
Preserve my life according to thy steadfast love — RSV  
**160. Thy word is true from the beginning:**  
The sum of thy word is truth — Rhm  
Your sayings are supremely true — Har  
**and every one of thy righteous judgments endureth for ever.**  
And every one of thy righteous ordinances endureth for ever — ASV  
and your upright decision is unchanging for ever — Bas

SHIN

- 161. Princes have persecuted me without a cause:**  
Rulers have persecuted me without cause — Rhm  
The powers that be persecute me without cause — NEB  
**but my heart standeth in awe of thy word.**  
But because of Thy word my heart vibrated with joy — Sprl  
yet my heart thrills at thy word — NEB  
**162. I rejoice at thy word, as one that findeth great spoil.**  
Joyful am I over thy word,  
Like the finder of spoil in abundance — Rhm

I am overjoyed at Your promise.  
like one who discovers a hoard of treasures — Har  
I rejoice in your promise.  
like someone on finding a vast treasure — Jerus

- 163. I hate and abhor lying; but thy law do I love.**  
Falsehood I hate and abhor:  
Thy law do I love — ABPS  
**164. Seven times a day do I praise thee because of thy righteous judgments.**  
Seven times in the day have I praised thee.  
for thy righteous regulations — Rhm  
Seven times a day do I give you praise.  
because of your upright decisions — Bas  
**165. Great peace have they which love thy law; and nothing shall offend them.**  
Blessing in abundance have the lovers of thy law.  
And nothing to make them stumble — Rhm  
Peace is the reward of those who love thy law:  
no pitfalls beset their path — NEB  
**166. LORD, I have hoped for thy salvation, and done thy commandments.**  
**167. My soul hath kept thy testimonies; and I love them exceedingly.**  
I have kept Your enactments:  
I cherish them dearly — Har  
Gladly I heed thy instruction  
and love it greatly — NEB  
**168. I have kept thy precepts and thy testimonies; for all my ways are before thee.**

Vigilantly I observe precept and bidding of thine, living always as in thy sight — Knox  
I observe Your principles and Your injunctions.  
for all my behavior is evident to You — Har  
I heed thy precepts and thy instruction.  
for all my life lies open before thee — NEB

TAU

- 169. Let my cry come near before thee, O LORD:**  
Let my shouting come near before thee  
O Yahweh — Rhm



Let my entreaty reach You, Lord —  
Har

O Lord, listen to my prayers — Tay  
**give me understanding according to  
thy word.**

enlighten me as thou hast promised  
— Mof

let your word endow me with percep-  
tion! — Jerus

give me the common sense you prom-  
ised — Tay

**170. Let my supplication come before thee:**  
May my entreaty reach your presence  
— Jerus

**deliver me according to thy word.**  
rescue me, as You have promised —  
Har

**171. My lips shall utter praise, when thou  
hast taught me thy statutes.**

My lips shall pour forth praise;  
For thou wilt teach me thy statutes  
— ABPS

My lips pour forth a song of praise,  
That Thou teachest me Thy stat-  
utes — DeW

I praise you for letting me learn your  
laws — Tay

**172. My tongue shall speak of thy word:  
for all thy commandments are right-  
eousness.**

My tongue will sing of thy word, for  
all thy commandments are right —  
RSV

**173. Let thine hand help me; for I have  
chosen thy precepts.**

Let Thy hand be ready to help me;  
For I have chosen Thy precepts  
— JPS

**174. I have longed for thy salvation, O  
LORD;**

I long for thy deliverance, O LORD  
— NEB

**and thy law is my delight.**

Your law is my joy — Har

**175. Let my soul live, and it shall praise  
thee;**

If you will let me live, I will praise  
you — Tay

May I live to praise You — Har

Long may my soul live to praise you  
— Jerus

**and let thy judgments help me.**

let thy decrees be my support — NEB  
So shall thy regulation help me —  
Rhm

and may Your enactments uphold  
me — Har

long be your rulings my help! —  
Jerus

**176. I have gone astray like a lost sheep;  
seek thy servant;**

When I go astray like a lost sheep,  
seek Thy servant — DeW

**for I do not forget thy command-  
ments.**

for I have not turned away from your  
commandments — Tay

## PSALM 120

**A Song of Degrees.**

A Song of Ascents — Rhm

A Song of the going up — Bas

Pilgrim Song — ABPS

A SONG FOR THE PILGRIMAGES — DeW

**1. In my distress I cried unto the  
LORD, and he heard me.**

When I am in trouble, I call to  
Yahweh, and he answers me —  
Jerus

In my distress I cry to the LORD,  
that he may answer me — RSV

**2. Deliver my soul, O LORD, from  
lying lips, and from a deceitful  
tongue.**

"Deliver me, O LORD,  
from lying lips,  
from a deceitful tongue" — RSV

**3. What shall be given unto thee? or**

**what shall be done unto thee, thou  
false tongue?**

What will you get from Him, O crafty  
tongue, what punishment in full?  
— Mof

O lying tongue, what shall be your  
fate — Tay

**4. Sharp arrows of the mighty, with  
coals of juniper.**

The arrows of the hero sharpened.

With burning coals of broom —  
Rhm

Arrows of the mighty, sharpened,  
together with coals of broomwood  
— DeW

He will inflict sharpened arrows of  
the warrior,  
with glowing embers of the broom  
tree — Har

You shall be pierced with sharp  
arrows and burned with glowing  
coals — Tay

**5. Woe is me, that I sojourn in Mesech,  
that I dwell in the tents of Kedar!**

Alas for me, that I sojourn in Mesech.  
That I dwell with the tents of  
Kedar — ABPS

Woe is me, that I sojourn with Me-  
shech, that I dwell beside the tents  
of Kedar [as if among notoriously  
barbarous people] — Amp

Hard is my lot, exiled in Meshech,  
dwelling by the tents of Kedar —  
NEB

**6. My soul hath long dwelt with him  
that hateth peace.**

Too long have I had my dwelling  
among those who hate peace — RSV

**7. I am for peace: but when I speak,  
they are for war.**

I myself uphold peace:  
but when I say anything, they are  
anxious for war — Har

## PSALM 121

**A Song of degrees.<sup>36</sup>**

**1. I will lift up mine eyes unto the hills,  
from whence cometh my help.**

I lift mine eyes to the mountains: ah,  
where is help to come from? — Mof

I will lift up my eyes to the hills  
[around Jerusalem, to sacred Mount  
Zion and Mount Moriah]. From  
whence shall my help come? — Amp  
Shall I lift up mine eyes unto the  
hills?

Cometh my help from thence? —  
Sprl

Shall I look to the mountain gods for  
help? — Tay

**2. My help cometh from the LORD,  
which made heaven and earth.**

No! My help is from Jehovah who  
made the mountains! And the heav-  
ens too! — Tay

Help comes only from the LORD,  
maker of heaven and earth — NEB

**3. He will not suffer thy foot to be  
moved: he that keepeth thee will not  
slumber.**

May he not suffer thy foot to slip.  
May thy keeper not slumber — Rhm  
Never will he let you slip; he who  
guards you never sleeps — Mof

**4. Behold he that keepeth Israel shall  
neither slumber nor sleep.**

He who guards Israel  
neither dozes nor sleeps — Har  
The guardian of Israel  
never slumbers, never sleeps — NEB

**5. The LORD is thy keeper: the LORD  
is thy shade upon thy right hand.**

The LORD himself is thy keeper; the

LORD is thy defence upon thy right  
hand — PBV

The LORD is your guardian; the LORD  
is your shade;

he is beside you at your right hand  
— NAB

JEHOVAH is thy Preserver;

JEHOVAH is thy Protector: He is on  
thy right hand — Sprl

The Lord will keep thee! The Lord at  
thy right hand will be thy shelter  
— Sept

The Lord is your protection;  
the Lord is a ready shelter — Har

**6. The sun shall not smite thee by day,  
nor the moon by night.**

So that the sun shall not burn thee  
by day, neither the moon by night  
— PBV

The sun shall not harm you by day,  
nor the moon by night — NAB

**7. The LORD shall preserve thee from  
all evil: he shall preserve thy soul.**

Yahweh will keep thee from all harm.  
He will keep thy life — Rhm  
The Lord will guard you from all evil;  
He will protect your life — Har

**8. The LORD shall preserve thy going  
out and thy coming in from this time  
forth, and even for evermore.**

The LORD will guard your goings and  
comings  
henceforth and forever — AAT

The Lord will keep you secure as you  
come and go,  
now and forever — Har

he will protect you as you come and  
go, now and for evermore — Mof

<sup>36</sup>See Psalm 120.

## PSALM 122

**A Song of degrees of David.**

A Song of Ascents, David's — Rhm

A pilgrim song, by David — Mof

- 1. I was glad when they said unto me,  
Let us go into the house of the LORD.**

I was glad when they said to me,

"Let us go to the house of the LORD!"

— RSV

I rejoiced when they said . . . — JPS

- 2. Our feet shall stand within thy gates,  
O Jerusalem.**

Our feet have come to stand

Within thy gates, O Jerusalem! —

DeW

And now we have set foot

within your gates, O Jerusalem —

NAB

- 3. Jerusalem is builded as a city that is  
compact together:**

- 4. Whither the tribes go up, the tribes  
of the LORD, unto the testimony of  
Israel, to give thanks unto the name  
of the LORD.**

Jerusalem built as a city

which is bound firmly together,

to which the tribes go up,

the tribes of the LORD,

as was decreed for Israel,

to give thanks to the name of the

LORD — RSV

Jerusalem restored! The city,

one united whole!

Here the tribes come up,

the tribes of Yahweh,

they come to praise Yahweh's name,

as he ordered Israel — Jerus

Jerusalem that is now rebuilt, a city  
solid and unbroken.

Thither go the clans on pilgrimage,

the Eternal's clans,

to offer the Eternal praise, as he

prescribed for Israel — Mof

Jerusalem that is built to be a city

where people come together in unity;

to which the tribes resort, the

tribes of the LORD.

to give thanks to the LORD himself,  
the bounden duty of Israel — NEB

- 5. For there are set thrones of judgment,  
the thrones of the house of David.**

For there are set —

Thrones for justice,

Thrones for the house of David —

Rhm

For there were located seats of judg-  
ment,

the thrones of the Davidic house —

Har

For there seats for the judges were  
placed, even the rulers' seats of the

line of David — Bas

For in her are set the thrones of  
justice,

the thrones of the house of David

— NEB

- 6. Pray for the peace of Jerusalem: they  
shall prosper that love thee.**

- 7. Peace be within thy walls, and pros-  
perity within thy palaces.**

Pray for the welfare of Jerusalem,

"May all thy homes be safe,

may all go well within thy walls,

within thy palaces!" — Mof

Pray for the peace of Jerusalem!

"May they prosper who love you!

Peace be within your walls,

and security within your towers!"

— RSV

Pray for the peace of Jerusalem!

May those who love you prosper!

May peace be within your walls,

prosperity in your buildings — NAB

- 8. For my brethren and companions'  
sakes, I will now say, Peace be within  
thee.**

For the sake of my friends and fellows

I pray, "May all be well with thee!"

— Mof

- 9. Because of the house of the LORD  
our God I will seek thy good.**

For the sake of the house of our God

the Eternal, I would have thee prosper

— Mof

## PSALM 123

**A Song of degrees.<sup>37</sup>**

- 1. Unto thee lift I up mine eyes, O thou  
that dwellest in the heavens.**

To thee I lift up my eyes,

O thou who art enthroned in the  
heavens! — RSV

- 2. Behold, as the eyes of servants look**

<sup>37</sup>See Psalm 120.

**unto the hand of their masters, and  
as the eyes of a maiden unto the hand  
of her mistress;**

As the eyes of a slave follow his mas-  
ter's hand  
or the eyes of a slave-girl her mis-  
tress — NEB

**so our eyes wait upon the LORD our  
God, until that he have mercy upon  
us.**

so our eyes look to the LORD our God,  
till he have mercy upon us — RSV  
so our eyes are turned to the LORD our  
God  
waiting for kindness from him — NEB

**3. Have mercy upon us, O LORD, have**

**mercy upon us: for we are exceedingly  
filled with contempt.**

... for we have had more than enough  
of contempt — RSV

... for we are swamped with contempt  
— Har

... we have had more than our share  
of scorn — Jerus

**4. Our soul is exceedingly filled with the  
scorning of those that are at ease, and  
with the contempt of the proud.**

Filled to the full is our soul

With the derision of the arrogant.

With the contempt of the proud —

DeW

too long have we had to suffer

the insults of the wealthy.

the scorn of proud men — NEB

## PSALM 124

**A Song of degrees of David.<sup>38</sup>**

**1. If it had not been the LORD who was  
on our side, now may Israel say;**

**2. If it had not been the LORD who was  
on our side, when men rose up against  
us:**

If Yahweh had not been on our side  
— let Israel repeat it —

if Yahweh had not been on our side  
when they attacked us — Jerus

**3. Then they had swallowed us up quick,  
when their wrath was kindled against  
us:**

they would have swallowed us alive,  
so fierce their anger flamed — Mof

**4. Then the waters had overwhelmed us,  
the stream had gone over our soul:**

then the flood would have swept us  
away.

the torrent would have gone over  
us — RSV

The waters would have closed over us,  
the torrent have swept us away —  
Jerus

**5. Then the proud waters had gone over  
our soul.**

then over us would have gone the  
raging waters — RSV

**6. Blessed be the LORD, who hath not  
given us as a prey to their teeth.**

But, blessed be the Eternal!

he did not leave us for their teeth  
to tear — Mof

May the Lord be blessed,

for not abandoning us as prey for  
them to devour — Har

**7. Our soul is escaped as a bird out of  
the snare of the fowls:**

We have escaped with our lives as a  
bird from a hunter's snare — Tay

**the snare is broken, and we are escaped.**  
the net is broken, and we are free —

Bas

**8. Our help is in the name of the LORD,  
who made heaven and earth.**

Our help lies in the Eternal.

who made heaven and earth! — Mof

We are helped by the power of the  
Lord.

who made heaven and earth — Har

## PSALM 125

**A Song of degrees.<sup>39</sup>**

**1. They that trust in the LORD shall be  
as mount Zion, which cannot be re-  
moved, but abideth for ever.**

Those who trust in Yahweh are like  
Mount Zion,

unshakeable, standing for ever —  
Jerus

**2. As the mountains are round about  
Jerusalem, so the LORD is round**

<sup>38</sup>See Psalm 122.

<sup>39</sup>See Psalm 120.

**about his people from henceforth even for ever.**

As the hills enfold Jerusalem,  
so the LORD enfolds his people, now  
and evermore — NEB

The hills protect Jerusalem; so the  
LORD protects his people, now and  
for ever — Knox

**3. For the rod of the wicked shall not rest upon the lot of the righteous;**

For the sceptre of lawlessness shall  
not remain over the allotment of the  
righteous — Rhm

For the scepter of wickedness shall not  
rest  
upon the land allotted to the right-  
eous — RSV

No evil power will be allowed to hold  
sway  
over the land allotted to the virtuous  
— Har

**lest the righteous put forth their hands  
unto iniquity.**

lest the righteous put forth  
their hands to do wrong — RSV

so that the upright will not hanker  
after evil — Har

lest the godly be forced to do wrong  
— Tay

or else just men themselves might  
take to evil — Mof

**4. Do good, O LORD, unto those that be good, and to them that are upright in their hearts.**

Deal kindly, Lord, with the kindly,  
with the true-hearted — Knox

Prosper those who are good, Lord;  
the ones who are morally upright  
— Har

**5. As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity:**

But those that turn aside in their  
crooked ways —

Jehovah will put them away

With the workers of iniquity — DeW

But those who turn aside into crooked  
ways,

may the LORD destroy them, as he  
destroys all evildoers! — NEB

As for those who become attracted to  
dishonest enterprises,

the Lord will lead them away along  
with the evildoers — Har

**but peace shall be upon Israel.**

Peace be upon Israel! — ABPS

Prosperity on Israel! — Rhm

## PSALM 126

**A Song of degrees.<sup>40</sup>**

**1. When the LORD turned again the captivity of Zion, we were like them that dream.**

When Yahweh brought Zion's captives  
home,

at first it seemed like a dream —  
Jerus

When the Lord brought back the cap-  
tives who returned to Zion, we were  
like those who dream [it seemed so  
unreal] — Amp

When the Lord restores the fortunes  
of captive Zion,  
it will be like being in a dream —  
Har

**2. Then was our mouth filled with laughter, and our tongue with singing:**

Then was our mouth filled with laugh-  
ter,

And our tongue with a shout of  
triumph — Rhm

in every mouth was laughter, joy was  
on every tongue — Knox

Our mouths will be full of laughter,  
and our tongues with exclamations  
of joy — Har

**then said they among the heathen, the  
LORD hath done great things for  
them.**

Among the heathen themselves it was  
said, What favour the Lord has  
shewn them! — Knox

Then word went round among the  
nations,

'The LORD has done great things for  
them' — NEB

Even the pagans started talking  
about the marvels Yahweh had done  
for us! — Jerus

**3. The LORD hath done great things for us; whereof we are glad.**

Yahweh hath done great things with  
us

We are full of joy! — Rhm

Yes, great things he had done for us,  
and we rejoiced at it — Mof

<sup>40</sup>See Psalm 120.

What marvels indeed he did for us,  
and how overjoyed we were! — Jerus

**4. Turn again our captivity, O LORD, as the streams in the south.**

Restore our fortunes. O LORD, like the watercourses in the Negeb! — RSV  
O thou Eternal, bring back now the rest of our exiles.  
to fill us up, like streams in the dry south — Mof

Deliver us, Lord, from our bondage;  
our withered hopes, Lord, like some desert water-course renew! — Knox

**5. They that sow in tears shall reap in joy.**

They who are sowing with tears  
With shouting shall reap — Rhm  
Let them who sow with tears reap with rapture — Sept  
May those who sow in tears  
Reap with shouts of joy! — AAT

**6. He that goeth forth and weepeth, bearing precious seed, shall doubtless**

**come again with rejoicing, bringing his sheaves with him.**

They went step by step and wept sowing their seed; but let them come tripping with joy, carrying their sheaves — Sept

They went away, went away weeping, carrying the seed;  
they come back, come back singing, carrying their sheaves — Jerus

Although they go forth weeping, carrying the seed to be sown.  
They shall come back rejoicing, carrying their sheaves — NAB

He who goes forth bearing seed and weeps [at needing his precious supply of grain for sowing], shall doubtless come again with rejoicing, bringing his sheaves with him — Amp

A man may go out weeping, carrying his bag of seed;  
but he will come back with songs of joy, carrying home his sheaves — NEB

PSALM 127

**A Song of degrees for Solomon.**  
Pilgrim Song of Solomon — ABPS  
A pilgrim song, by Solomon — Mof

**1. Except the LORD build the house, they labour in vain that build it:**

If JEHOVAH buildeth not up the house,  
The builders thereof labour fruitlessly — Sprl

Unless the Lord builds a house, the builders' work is useless — Tay

If the Lord is not helping the builders, then the building of a house is to no purpose — Bas

**except the LORD keep the city, the watchman waketh but in vain.**

If Yahweh watch not the city  
In vain hath the watchmen kept awake — Rhm

If Jehovah keep not the city,  
The keeper watches in vain — ABPS  
unless the Eternal guards the town, sentries are on guard in vain — Mof  
vainly the guard keeps watch, if the city has not the Lord for its guardian — Knox

**2. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows:**

Vain for you —  
To be early in rising  
To be late in lying down

To be eating the bread of wearisome toil — Rhm

Vain is it to rise early for your work, and keep at work so late, gaining your bread with anxious toil! — Mof

It is a waste of time for you to get up early,  
and to go to bed late at night, and eat hard-earned bread — Har

In vain you get up earlier, and put off going to bed, sweating to make a living — Jerus  
It is senseless for you to work so hard from early morning until late at night, fearing you will starve to death — Tay

**for so he giveth his beloved sleep.**

For in their sleep, even thus He giveth to His beloved — DeW

since he provides for his beloved as they sleep — Jerus

for He gives [blessings] to His beloved in sleep — Amp  
he supplies the need of those he loves — NEB

for God wants his loved ones to get their proper rest — Tay

**3. Lo, children are an heritage of the**

**LORD: and the fruit of the womb is his reward.**

Lo, sons are a heritage from Jehovah:

The fruit of the womb is a reward

— ABPS

Behold, children are a legacy from the

LORD:

the fruit of the womb is His reward

— Ber

Sons are a gift of the Eternal,

and children are a boon from him

— Mof

Fatherhood itself is the Lord's gift, the

fruitful womb is a reward that comes

from him — Knox

- 4. As arrows are in the hand of a mighty man; so are children of the youth.**

As arrows in the hand of a warrior,

So are the children of young men —

Rhm

As arrows in the hand of a mighty man,

So are the children of one's youth —

JPS

Strong sons, born when one is young,

are like arrows in an archer's hand

— Mof

like the arrows in a hero's hand are the  
sons you father when young — Jerus

- 5. Happy is the man that hath his quiver full of them:**

How happy the man who hath filled  
his quiver with them! — Rhm

O the blessedness of the man,

That hath filled his quiver with them!

— DeW

Happy the man who has filled his  
quiver

with arrows of this sort — Jerus

**they shall not be ashamed, but they shall speak with the enemies in the gate.**

They shall not come to shame,

When they speak with enemies in  
the gate — DeW

they will not feel humiliated when they  
dispute with their enemies in court

— Har

in dispute with his enemies at the gate,  
he will not be worsted — Jerus

such men shall not be put to shame  
when they confront their enemies  
in court — NEB

## PSALM 128

A Song of degrees.<sup>41</sup>

- 1. Blessed is every one that feareth the LORD; that walketh in his ways.**

How happy is every one that revereth  
Yahweh.

Who walketh in his ways! — Rhm

Happy indeed is everyone who reveres  
the Lord,

and conducts himself according to

His stipulations — Har

- 2. For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee.**

Of the toil of your hands you shall eat;

Happy and prosperous shall you be!

— AAT

You will eat what your hands have  
worked for.

happiness and prosperity will be  
yours — Jerus

- 3. Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.**

Your wife will be like a fruitful vine  
within your house;

your children will be like olive shoots  
around your table — RSV

Thy wife shall be fruitful as a vine, in  
the heart of thy home, the children  
round thy table sturdy as olive-  
branches — Knox

Your wife shall be like a prolific vine  
in the recesses of your dwelling:  
your children around your table  
like olive-shoots — Har

- 4. Behold, that thus shall the man be blessed that feareth the LORD.**

This is the sort of blessing

which comes to the man who rev-  
erences the Lord — Har

- 5. The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.**

The Lord bless you from Zion!

And may you look upon the welfare  
of Jerusalem

All the days of your life! — AAT

May the Lord who dwells in Sion bless  
thee; mayest thou see Jerusalem in

prosperity all thy life long — Knox

May the Lord bless you from Zion;

may you share the prosperity of  
Jerusalem

<sup>41</sup>See Psalm 120.

all the days of your life — NEB  
**6. Yea, thou shalt see thy children's children, and peace upon Israel.**  
 Mayest thou live to see thy children's

children, and peace resting upon  
 Israel — Knox  
 May you live to see your grandchildren.  
 Let peace rest upon Israel — Har

PSALM 129

A Song of degrees.<sup>42</sup>

**1. Many a time have they afflicted me from my youth, may Israel now say:**

**2. Many a time have they afflicted me from my youth: yet they have not prevailed against me.**

Many a time have they harrassed me from my youth,  
 Well may Israel say:  
 Many a time have they harrassed me from youth.  
 Yet have they not prevailed against me — Rhm

"They have oppressed me dreadfully from my early days."  
 Israel may well say:  
 "They have oppressed me dreadfully from my early days,  
 yet they have not overcome me — Har

Hard as they have harried me since I was young  
 — let Israel repeat it —  
 hard as they have harried me since I was young,  
 they have not overcome me — Jerus

**3. The plowers plowed upon my back: they made long their furrows.**

Upon my back the wicked hammered, they prolonged their iniquity — Sept  
 I bent my back to the oppressor, and long was the furrow ere the plow turned — Knox

They have plowed over my prostrate form,  
 making long furrows like plowmen — Har

They scored my back with scourges, like ploughmen driving long furrows — NEB

**4. The LORD is righteous: he hath cut asunder the cords of the wicked.**

but the Lord proved faithful, and cut the bonds of tyranny asunder — Knox

but now Yahweh the Righteous has shattered

the yoke of the wicked — Jerus  
 Yet the LORD in his justice has cut me loose from the bonds of the wicked — NEB

**5. Let them all be confounded and turned back that hate Zion.**

Let all who hate Zion be ashamed and shrink back — Rhm  
 May all who hate Zion be disgraced and dispersed — Har  
 May they all be thrown into confusion, be routed,  
 who have hated Zion — Jerus

**6. Let them be as the grass upon the housetops, which withereth afore it groweth up:**

Let them become like grass upon the housetops,  
 That withereth before it is full grown — DeW

Let them be as the grass upon the house tops, which pulls out and withers when the wind strikes it — Lam

be blasted by winds from the east like grass sprouting on the roof! — Jerus

**7. Wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom.**

Wherewith no reaper hath filled his hand  
 Nor binder his bosom — Rhm

**8. Neither do they which go by say, The blessing of the LORD be upon you: we bless you in the name of the LORD.**

Neither have the passers-by ever said  
 The blessing of Yahweh be unto you. —

We have blessed you in the Name of Yahweh — Rhm

so that passers-by will never say to them,

'The blessing of the LORD be upon you!'

We bless you in the name of the LORD' — NEB

<sup>42</sup>See Psalm 120.



## PSALM 130

A Song of degrees.<sup>43</sup>**1. Out of the depths have I cried unto thee, O LORD.**

Out of the depths I cry to thee. O LORD! — RSV

**2. Lord, hear my voice: let thine ears be attentive to the voice of my supplications.****3. If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?**

If thou, Jehovah, shouldest mark iniquities,

O Lord, who could stand? — ASV

If thou didst keep strict tally of sins.

O Lord, who could live on — Mof

If You, Lord, were to record sin,

who could possibly survive. Lord? —

Har

**4. But there is forgiveness with thee, that thou mayest be feared.**

But forgiveness is part of Your nature, in order that You may be revered — Har

Ah, but with thee there is forgiveness; be thy name ever revered — Knox

But in thee is forgiveness, and therefore thou art revered — NEB

**5. I wait for the LORD, my soul doth wait, and in his word do I hope.**

I am trusting in the Lord;

my whole being is confident.

I have faith in His promise — Har

**6. My soul waiteth for the Lord more than they that watch for the morning:****I say, more than they that watch for the morning.**

My soul fleeth unto the Lord before the morning watch; I say, before the morning watch — PBV

my soul relies on the Lord

more than a watchman on the coming of dawn — Jerus

**7. Let Israel hope in the LORD:**

O Israel, hope in Jehovah — ASV

Wait O Israel for Yahweh — Rhm

**for with the LORD there is mercy, and with him is plenteous redemption.**

For with Jehovah there is lovingkindness.

And with him is plenteous redemption — ASV

for with the Eternal there is love,

there is a wealth of saving power — Mof

For in the LORD is love unfailing,

and great is his power to set men free — NEB

for with the Lord is mercy and full salvation — Bas

**8. And he shall redeem Israel from all his iniquities.**

And he, he will redeem Israel.

From all his iniquities — ABPS

He alone will set Israel free

from all their sins — NEB

For he will redeem Israel

From all its guilt — AAT

## PSALM 131

A Song of degrees of David.<sup>44</sup>**1. LORD, my heart is not haughty, nor mine eyes lofty:**

I am not arrogant in disposition. Lord; my attitude is not that of pride —

Har

Yahweh, my heart has no lofty ambitions,

my eyes do not look too high — Jerus

**neither do I exercise myself in great matters, or in things too high for me.**

neither do I exercise myself in great matters, or in things too wonderful for me — RV

Nor do I concern myself with things too great.

And with things too difficult for me — ABPS

I never meddle with high schemes.

with matters far beyond me — Mof

my mind does not dwell on high things, on marvels that are beyond my reach — Knox

I busy not myself with great things, nor with things too sublime for me — NAB

I am not concerned with great affairs or marvels beyond my scope — Jerus

<sup>43</sup>See Psalm 120.<sup>44</sup>See Psalm 122.

- 2. Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child.**

But I have calmed and quieted my spirit.

As a weaned child on its mother;  
As the weaned child is my spirit  
within me — ABPS

But I have calmed and quieted my soul,  
like a child quieted at its mother's  
breast;

like a child that is quieted is my  
soul — RSV

No, I have soothed and stilled my soul,

as a mother calms her weaned child;  
my soul is like a weaned child —  
Mof

Surely I have calmed and quieted my  
soul, like a weaned child with his  
mother: like a weaned child is my  
soul within me [ceased from fret-  
ting] — Amp

- 3. Let Israel hope in the LORD from henceforth and for ever.**

O Israel, hope in Jehovah

From this time forth and for ever-  
more — ASV

Israel, rely on Yahweh,  
now and for always! — Jerus

## PSALM 132

**A Song of degrees.<sup>45</sup>**

- 1. LORD, remember David, and all his afflictions:**

Remember, O LORD, for David  
all his anxious care — NAB

Remember, O LORD, for David's sake,  
All his affliction — AAT

Remember, O LORD, in David's favor,  
all the hardships he endured — RSV

O LORD, remember David  
in the time of his adversity — NEB

Yahweh, remember David  
and all the hardships he suffered —  
Jerus

- 2. How he swore unto the LORD, and vowed unto the mighty God of Jacob;**

- 3. Surely I will not come into the tabernacle of my house, nor go up into my bed;**

- 4. I will not give sleep to mine eyes, or slumber to mine eyelids,**

- 5. Until I find out a place for the LORD, an habitation for the mighty God of Jacob.**

how he swore to the LORD  
and vowed to the Mighty One of  
Jacob,

"I will not enter my house  
or get into my bed;

I will not give sleep to my eyes  
or slumber to my eyelids,  
until I find a place for the LORD,  
a dwelling place for the Mighty  
One of Jacob" — RSV

and the oath he swore to Yahweh,  
his vow to the Mighty One of Jacob:  
not to enter tent or house,  
not to climb into bed,

not to allow himself to sleep,  
not even to close his eyes,  
until he had found a place for  
Yahweh,  
a home for the Mighty One of Jacob!  
— Jerus

- 6. Lo, we heard of it at Ephratah: we found it in the fields of the wood.**

Lo, we heard that it was in Ephrathah:  
We found it in the fields of Jaar —  
AAT

We heard of one in Ephrathah:  
we discovered it on the property of  
Jaar — Har

Lo at Ephratah we [first] heard of  
[the discovered ark]: we found it in  
the fields of the wood — at  
[Kiriath-] Jearim — Amp

First the Ark was in Ephrathah, then  
in the distant countryside of Jaar —  
Tay

- 7. We will go into his tabernacles: we will worship at his footstool.**

Let us enter His tabernacles,  
Let us worship at His footstool —  
DeW

But now it will be settled in the Tem-  
ple, in God's permanent home here  
on earth. That is where we will go  
to worship him — Tay

- 8. Arise, O LORD, into thy rest; thou, and the ark of thy strength.**

Arise, O Lord, to Your resting place,  
You and the ark [the symbol] of  
Your strength — Amp

Arise, Lord, and enter Your shrine,  
You and Your mighty ark — Har

<sup>45</sup>See Psalm 120.

**9. Let thy priests be clothed with righteousness; and let thy saints shout for joy.**

Let Thy priests array themselves in righteousness.

And Thy beloved shout aloud for joy — DeW

May your priests be clothed with justice;

let your faithful ones shout merrily for joy — NAB

Let Your priests be clothed with righteousness [right living and right standing with God], and let Your saints shout for joy! — Amp

**10. For thy servant David's sake turn not away the face of thine anointed.**

For the sake of Your servant David, do not reject Your anointed one — Har

Do not reject your servant David — the king you chose for your people — Tay

**11. The LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.**

**12. If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.**

The Lord swore to David a sure oath from which he will not turn back:

"One of the sons of your body I will set on your throne.

If your sons keep my covenant and my testimonies which I shall teach them,

their sons also for ever shall sit upon your throne" — RSV

**13. For the Lord hath chosen Zion; he hath desired it for his habitation.**

For Yahweh hath chosen Zion. —

He hath desired it as a dwelling for himself; — Rhm

**14. This is my rest for ever: here will I dwell; for I have desired it.**

This is my resting-place for ever:

Here will I dwell; for I have desired it — ASV

"Zion is my resting place forever; in her will I dwell, for I prefer her — NAB

**15. I will abundantly bless her provision: I will satisfy her poor with bread.**

I will enrich her food-supplies, and satisfy her poor with bread — Mof

I will bless her with abundant provision,

her poor I will fill with bread — NAB

I will richly bless its produce,

and give bread in abundance to its poor — Har

**16. I will also clothe her priests with salvation; and her saints shall shout aloud for joy.**

With salvation will I clothe her priests: her loyal servants shall shout for joy — NEB

I will robe her priests in triumph, and make her worshippers shout for joy — Mof

**17. There will I make the horn of David to bud:**

I will make the power of David flourish in that place — Har

There will I make David's dynasty flourish — Mof

There will I renew the line of David's house — NEB

**I have ordained a lamp for mine anointed.**

I have prepared a lamp for mine Anointed One — Rhm

I have prepared great authority for My anointed one — Har

I have ordained and prepared a lamp for My anointed [fulfilling the promises of old] — Amp

and my chosen king shine prosperously — Mof

and light a lamp for my anointed king — NEB

**18. His enemies will I clothe with shame: but upon himself shall his crown flourish.**

His enemies will I clothe with shame. But upon himself shall his crown be resplendent — Rhm

his foes I shroud with dark disgrace, but his own crown shall sparkle — Mof

His enemies I will clothe with shame, but upon himself his crown will shed its luster — RSV

I will cover his enemies with confusion; on his brow the crown I gave shall shine untarnished — Knox

I will cover his enemies with shame, but his diadem will bring him renown — Har

I'll clothe his enemies with shame, but he shall be a glorious king — Tay

## PSALM 133

A Song of degrees of David.<sup>46</sup>**1. Behold, how good and how pleasant it is for brethren to dwell together in unity!**

Behold how delightful and how sweet it is

For brethren to dwell together in unity — Sprl

What a wonderful thing it is when brothers live together in harmony — Har

**2. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;**

It is like the precious oil upon the head,

running down upon the beard.

upon the beard of Aaron,

running down on the collar of his robes! — RSV

It is fragrant as oil poured upon the head and falling over the beard.

Aaron's beard, when the oil runs down

over the collar of his vestments — NEB

**3. As the dew of Hermon, and as the dew that descended upon the mountains of Zion:**

It is like the dew of Hermon,

which falls on the mountains of Zion! — RSV

Harmony is as refreshing as the dew on Mount Hermon, on the mountain of Israel — Tay

**for there the LORD commanded the blessing, even life for evermore.**

There the LORD bestows his blessing, life for evermore — NEB

where Yahweh confers his blessing, everlasting life — Jerus

## PSALM 134

A Song of degrees.<sup>47</sup>**1. Behold, bless ye the LORD, all ye servants of the LORD, which by night stand in the house of the LORD.**

Bless the Lord,

all you who are servants of the Lord:

who at night take your appointed places in the house of the Lord — Har

Come, bless the LORD,

all you servants of the LORD,

who stand night after night

in the house of the LORD — NEB

**2. Lift up your hands in the sanctuary, and bless the LORD.**

Lift up your hands to the holy place,

and bless the LORD! — RSV

Lift up your hands in holiness,

And bless Yahweh — Rhm

**3. The LORD that made heaven and earth bless thee out of Zion.**

May Yahweh bless thee out of Zion.

Even he that made heaven and earth — Rhm

## PSALM 135

**1. Praise ye the LORD.**

Praise ye Yah — Rhm

Praise ye Jah! — YLI

Hallelujah — Mof

**Praise ye the name of the LORD; praise him, O ye servants of the LORD.****2. Ye that stand in the house of the LORD, in the courts of the house of our God,**

Praise ye the name of Jehovah;

Praise him. O ye servants of Jehovah.

Ye that stand in the house of Jehovah,

In the courts of the house of our God — ASV

**3. Praise the LORD; for the LORD is good: sing praises unto his name; for it is pleasant.**

Praise ye Yah

For good is Yahweh.

Sing praises to his Name.

For it is full of delight — Rhm

Hallelujah; for JEHOVAH is good;

<sup>46</sup>See Psalm 122.<sup>47</sup>See Psalm 120.

- Sing praises unto His Name, for it is delightful — Spri  
 Praise the LORD, for that is good; honour his name with psalms, for that is pleasant — NEB  
 May God be praised.  
 The Lord is good: sing praise to His name, for to do so is appropriate — Har
- 4. For the LORD hath chosen Jacob unto himself, and Israel for his peculiar treasure.**  
 For why? the LORD hath chosen Jacob unto himself, and Israel for his own possession — PBV  
 The LORD has chosen Jacob to be his own and Israel as his special treasure — NEB
- 5. For I know that the LORD is great, and that our Lord is above all gods.**  
 Truly I am convinced that JEHOVAH is great.  
 And that our Lord is above all gods — Spri  
 Doubt it never, the Lord is great: he, our master, is higher than all the gods — Knox  
 I have learnt for myself that Yahweh is great, that our Lord surpasses all other gods — Jerus
- 6. Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places.**  
 Whatever the LORD pleases he does, in heaven and on earth, in the seas and all deeps — rsv  
 In heaven and on earth, in the sea and in the deep waters beneath us, the Lord accomplishes his will — Knox  
 In the heavens, on the earth, in the ocean, in the depths, Yahweh's will is sovereign — Jerus
- 7. He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasures.**  
 He raises up clouds from the boundaries of the earth, makes the lightning flash for the downpour and brings the wind out of his storehouse — Jerus  
 He makes clouds rise from remote places on earth:
- He causes lightning to flash amongst the rain clouds, and produces the wind from its place of origin — Har
- 8. Who smote the firstborn of Egypt, both of man and beast.**  
 He it was who smote the first-born of Egypt, both of man and of beast — rsv
- 9. Who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.**  
 who in thy midst, O Egypt, sent signs and wonders against Pharaoh and all his servants — rsv
- 10. Who smote great nations, and slew mighty kings;**  
 He it was that smote nation after nation, and slew the kings in their pride — Knox  
 He struck the pagans down in droves, he slaughtered mighty kings — Jerus  
 He battered powerful nations, and destroyed mighty monarchs — Har
- 11. Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan;**
- 12. And gave their land for an heritage, an heritage unto Israel his people.**  
 ... He apportioned their land as an inheritance; it became a heritage for His people Israel — Har  
 ... he gave their lands as a legacy, a legacy to his people Israel — Jerus
- 13. Thy name, O LORD, endureth for ever; and thy memorial, O LORD, throughout all generations.**  
 Your name is eternal, Lord; Your renown, Lord, will exist through the ages — Har  
 Your name, O LORD, endures forever, LORD is your title through all generations — NAB  
 Yahweh, your name endures for ever! Yahweh, your memory is always fresh! — Jerus
- 14. For the LORD will judge his people, and he will repent himself concerning his servants.**  
 For the LORD will vindicate his people, and have compassion on his servants — rsv  
 The LORD will give his people justice

- and have compassion on his servants  
— NEB  
Since Yahweh vindicates his people,  
and cares for those who serve him  
— Jerus
- 15. The idols of the heathen are silver and gold, the work of men's hands.**  
The images of pagan nations are only silver and gold things,  
the product of human design — Har
- 16. They have mouths, but they speak not; eyes have they, but they see not;**
- 17. They have ears, but they hear not; neither is there any breath in their mouths.**  
They have a mouth, but make no sound;  
they have eyes, but they cannot see.  
They possess ears, but they are deaf,  
nor have they any breath in their mouths — Har

**18. They that make them are like unto them: so is every one that trusteth in them.**

Those that make them become like unto them.

Yea, every one that trusteth in them  
— DeW

Their makers will end up like them  
and so will everyone who relies on them — Jerus

**19. Bless the LORD, O house of Israel: bless the LORD, O house of Aaron:**

**20. Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.**

**21. Blessed be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.**

... Praise ye Yah! — Rhm

... Hallelujah! — Ber

# PSALM 136

**1. O give thanks unto the LORD; for he is good:**

Oh give thanks unto Jehovah: for he is good — ASV

Give ye thanks to Yahweh

For he is good — Rhm

**for his mercy endureth for ever.**

For his lovingkindness endureth for ever — ASV

for his steadfast love endures for ever  
— RSV

for His covenant love is everlasting — Ber

He is eternally constant — Har

his love is everlasting! — Jerus

his kindness never fails — Mof

**2. O give thanks unto the God of gods:**

Give thanks to the supreme god — Har

**for his mercy endureth for ever.\***

**3. O give thanks to the Lord of lords:**

Give thanks to the supreme Lord — Har

**for his mercy endureth for ever.\***

**4. To him who alone doeth great wonders:**

He alone performs great marvels — Jerus

**for his mercy endureth for ever.\***

**5. To him that by wisdom made the heavens:**

To Him who skillfully fashioned the heavens — Har

**for his mercy endureth for ever.\***

**6. To him that stretched out the earth above the waters:**

He laid the earth upon the waters — NEB

**for his mercy endureth for ever.\***

**7. To him that made great lights:**

To Him who formed the great luminaries — Har

**for his mercy endureth for ever.\***

**8. The sun to rule by day:**

The sun to control the day — Har

**for his mercy endureth for ever.\***

**9. The moon and stars to rule by night: for his mercy endureth for ever.\***

**10. To him that smote Egypt in their firstborn:**

To Him who destroyed the firstborn of Egypt — Har

**for his mercy endureth for ever.\***

**11. And brought out Israel from among them:**

and brought forth Israel out of their midst — Rhm

**for his mercy endureth for ever.\***

**12. With a strong hand, and with a stretched out arm:**

With great might and protecting power — Har

\*See verse 1.

- for his mercy endureth for ever.\***
- 13. To him which divided the Red sea into parts:**  
To Him who parted the Red Sea — Har  
**for his mercy endureth for ever.\***
- 14. And made Israel to pass through the midst of it:**  
And conducted Israel across — Har  
**for his mercy endureth for ever.\***
- 15. But overthrew Pharaoh and his host in the Red sea:**  
But tossed Pharaoh and his army into the Red Sea — Har  
**for his mercy endureth for ever.\***
- 16. To him which led his people through the wilderness:**  
Who guided His people through the desert — Har  
**for his mercy endureth for ever.\***
- 17. To him which smote great kings: for his mercy endureth for ever.\***
- 18. And slew famous kings:**  
And slew majestic kings — Rhm  
**for his mercy endureth for ever.\***
- 19. Sihon king of the Amorites: for his mercy endureth for ever.\***
- 20. And Og the king of Bashan: for his mercy endureth for ever.\***
- 21. And gave their land for an heritage:**  
He gave their lands as a legacy — Jerus  
**for his mercy endureth for ever.\***
- 22. Even an heritage unto Israel his servant:**  
A possession to His servant Israel — Har  
A legacy to his servant Israel — Jerus  
**for his mercy endureth for ever.\***
- 23. Who remembered us in our low estate:**  
Who remembered us when we were humiliated — Har  
Who remembered us when we were in trouble — PBV  
**for his mercy endureth for ever.\***
- 24. And hath redeemed us from our enemies:**  
And freed us with force from our adversaries — Rhm  
And rescued us from our adversaries — DeW  
And has released us from our oppressors — Har  
And snatched us from our oppressors — Jerus  
**for his mercy endureth for ever.\***
- 25. Who giveth food to all flesh:**  
Who provides food for everyone — Har  
**for his mercy endureth for ever.\***
- 26. O give thanks unto the God of heaven: for his mercy endureth for ever.\***

## PSALM 137

- 1. By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.**  
Beside the streams of Babylon  
we sat and wept  
at the memory of Zion — Jerus  
By the streams of Babylon.  
There we sat, and wept.  
When we remembered Zion — ABPS
- 2. We hanged our harps upon the willows in the midst thereof.**  
We hung our harps there,  
on the willow trees — Har
- 3. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.**  
For there our captors asked of us songs,  
Our tormentors asked of us gladness:  
Sing for us one of the songs of Zion — DeW  
For there our captors  
required of us songs,  
and our tormentors, mirth, saying,
- "Sing us one of the songs of Zion!"  
— RSV
- 4. How shall we sing the LORD's song in a strange land?**  
How shall we sing Jehovah's song  
In a foreign land — ASV  
How shall we sing the song of Yahweh,  
on a foreign soil — Rhm
- 5. If I forget thee, O Jerusalem, let my right hand forget her cunning.**  
If I forget thee, O Jerusalem!  
Let my right hand forget its power — DeW  
If I forget you, O Jerusalem,  
let my right hand wither! — RSV
- 6. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.**
- 7. Remember, O LORD, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof.**

\*See verse 1.

Remember, Lord, how the sons of Edom triumphed when Jerusalem fell; O'erthrow it, they cried, o'erthrow it, till the very foundation is left bare — Knox

Remember, Lord, to the disadvantage of the Edomites, the day when Jerusalem fell; when they said, "Strip it bare; raze it to its very foundations" — Har

Remember, O LORD, against the people of Edom the day of Jerusalem's fall, when they said, 'Down with it, down with it, down to its very foundations!' — NEB

- 8. O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us. O ruined daughter of Babylon, —**

How happy the man who shall repay thee

Thy dealing wherewith thou didst deal with us! — Rhm

O daughter of Babylon, you destroyer, happy the man who shall repay you the evil you have done us! — NAB  
Babylon, pitiless queen, blessed be the man who deals out to thee the measure thou hast dealt to us — Knox

- 9. Happy shall he be, that taketh and dasheth thy little ones against the stones.**

How happy the man who shall snatch away

And dash thy children against the crag! — Rhm

A blessing on him who snatches your babes and dashes them down on the rocks! — Mof

## PSALM 138

## A Psalm of David.

- 1. I will praise thee with my whole heart: before the gods will I sing praise unto thee.**

I will give thanks with all my heart, Before the messengers of God will I praise thee in song — Rhm

I will adore thee, O Lord, with my whole heart. And with instrumental music sing to thee before angels — Sept

I will give Thee thanks with my whole heart, In the presence of the mighty will I sing praises unto Thee — JPS

- 2. I will worship toward thy holy temple, and praise thy name for thy loving-kindness and for thy truth:**

I bow down toward thy holy temple and give thanks to thy name for thy steadfast love and thy faithfulness — RSV

**for thou hast magnified thy word above all thy name.**

for thou hast magnified thy Name, and thy word, above all things — PBV

for thou hast exalted above everything thy name and thy word — RSV  
for you have made great above all things

your name and your promise — NAB

your promise is even greater than your fame — Jerus

for your promises are backed by all the honor of your name — Tay

- 3. In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul.**

In the day I cried unto thee

Then didst thou answer me.

And didst excite me in my soul mightily — Rhm

In the day when I called, then thou didst answer me

Didst embolden me with strength in my soul — ABPS

On the occasion when I called

You answered me.

and bolstered my morale greatly — Har

When I called to thee thou didst answer me

and make me bold and valiant-hearted — NEB

- 4. All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.**

All the monarchs of the earth will praise you, Lord, when they have heard Your spoken promises — Har



**5. Yea, they shall sing in the ways of the LORD: for great is the glory of the LORD.**

Yea, they shall sing of the ways of Jehovah:

For great is the glory of Jehovah —  
ASV

And they shall sing of the ways of the LORD:

"Great is the glory of the LORD" —  
NAB

**6. Though the LORD be high, yet hath he respect unto the lowly: but the proud he knoweth afar off.**

For though Jehovah is high, yet hath he respect unto the lowly;

But the haughty he knoweth from afar — ASV

From far above, Yahweh sees the humble.

from far away he marks down the arrogant — Jerus

For the LORD, high as he is, cares for the lowly.

and from afar he humbles the proud — NEB

**7. Though I walk in the midst of trouble, thou wilt revive me:**

Though I walk in the midst of distress thou wilt give me life — Rhm

Though I am living in an antagonistic society.

You are safeguarding my life — Har

Though I must pass through the thick of trouble, thou wilt preserve me —  
Mof

**thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.**

Because of the anger of my foes thou wilt thrust forth thy hand.

And thy right hand will save me —  
Rhm

Against the wrath of my foes; thou dost stretch forth thy hand.

And thy right hand delivers me —  
AAT

You exert Your strength against my violent enemies.

and Your power saves me — Har

**8. The LORD will perfect that which concerneth me: thy mercy, O LORD, endureth for ever:**

Yahweh will carry through my cause, —

O Yahweh! thy lovingkindness is age-abiding — Rhm

The LORD will fulfil his purpose for me; thy steadfast love, O LORD, endures for ever — RSV

**forsake not the works of thine own hands.**

do not abandon us whom you have made — Jerus

leave not thy work unfinished — NEB

## PSALM 139

**To the chief Musician. A Psalm of David.**  
From the Choirmaster's collection A song of David — Mof

To the choirmaster. A Psalm of David —  
RSV

**1. O LORD, thou hast searched me, and known me.**

O Yahweh! thou hast searched me and observed — Rhm

Jehovah, thou hast searched me, and thou knowest — ABPS

**2. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.**

Thou knowest when I sit down and when I rise up:

thou discernest my thoughts from afar — RSV

You know when I sit down and when I rise:

You are aware of my thoughts when

scarcely formulated — Har

**3. Thou compassed my path and my lying down, and art acquainted with all my ways.**

My path and my couch hast thou examined.

And all my ways thou well knowest — Rhm

Walk I or sleep I, thou canst tell: no movement of mine but thou art watching it — Knox

You have analyzed my habits of business and relaxation alike:

you are familiar with my entire behavior — Har

**4. For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether.**

Surely there hath not been a word on my tongue. [But] behold! O Yah-

- weh thou hast observed it on every side — Rhm  
 Even before a word is on my tongue, behold, O LORD, you know the whole of it — NAB  
 ere ever a word comes to my tongue, O thou Eternal, 'tis well known to thee — Mof  
 Before ever the words are framed on lips, all my thought is known to thee — Knox
- 5. Thou hast beset me behind and before, and laid thine hand upon me.**  
 Behind and before hast thou shut me in,  
 And hast laid upon me thy hand — Rhm  
 Thou hast hemmed me in behind and before.  
 And laid Thy hand upon me — JPS  
 close behind and close in front you fence me round,  
 shielding me with your hand — Jerus  
 You have provided for every possible contingency,  
 sustaining me by Your power — Har
- 6 Such knowledge is too wonderful for me; it is high, I cannot attain unto it.**  
 Knowledge too wonderful for me!  
 It is high, I do not comprehend it — ABPS  
 Knowledge too wonderful for me!  
 It is too high! I cannot reach it! — DeW  
 Such knowledge is beyond my understanding,  
 a height to which my mind cannot attain — Jerus
- 7. Whither shall I go from thy spirit? or whither shall I flee from thy presence?**  
 Whither shall I go from thy Spirit?  
 Or whither shall I flee from thy presence? — ASV  
 To what place shall I withdraw from Your influence?  
 Where shall I retreat from Your presence? — Har
- 8. If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there.**  
 If I make my bed in Sheol, behold, thou art there — ASV  
 If I make the underworld my bed, lo thou art there — ABPS  
 if I go down to the place of the dead,
- you are there — Tay
- 9. If I take the wings of the morning, and dwell in the uttermost parts of the sea;**  
 If I take my flight to the frontiers of the morning  
 or dwell at the limit of the western sea — NEB  
 If I flew to the point of sunrise,  
 or westward across the sea — Jerus
- 10. Even there shall thy hand lead me, and thy right hand shall hold me.**  
 Your power would guide me even there:  
 Your strength would uphold me — Har  
 even there thy hand will meet me  
 and thy right hand will hold me fast — NEB
- 11. If I say, Surely the darkness shall cover me; even the night shall be light about me.**  
**12. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.**  
 If I say, Only let me be covered by the dark, and the light about me be night:  
 Even the dark is not dark to you; the night is as bright as the day: for dark and light are the same to you — Bas  
 If I asked darkness to cover me,  
 and light to become night around me,  
 that darkness would not be dark to you,  
 night would be as light as day — Jerus
- 13. For thou hast possessed my reins:**  
 For Thou didst create my inmost being — DeW  
 For thou didst form my inward parts — ASV  
**thou hast covered me in my mother's womb.**  
 Thou didst weave me together in the womb of my mother — Rhm  
 Thou didst fashion me in my mother's womb — AAT  
 and put me together in my mother's womb — Jerus
- 14. I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works;**  
 I praise thee for the awful wonder of my birth:  
 thy work is wonderful — Mof

I will give you praise, for I am  
strangely and delicately formed;  
your works are great wonders — Bas  
I will praise thee, for thou dost fill me  
with awe;  
wonderful thou art, and wonderful  
thy works — NEB

I praise thee, for thou art fearful and  
wonderful.

Wonderful are thy works! — RSV

Thank you for making me so wonder-  
fully complex! It is amazing to think  
about. Your workmanship is mar-  
velous — Tay

**and that my soul knoweth right well.**

I am well aware of it — Har

and how well I know it — Tay

Thou knowest me right well — RSV

Thou knowest me through and through  
— NEB

My soul also you knew full well — NAB

**15. My substance was not hid from thee,  
when I was made in secret, and curi-  
ously wrought in the lowest parts of  
the earth.**

My frame was not hidden from thee.

When I was made in secret,

Was curiously wrought [as] in the  
depths of the earth — ABPS

My frame was not hid from Thee.

When I was made in secret,

Skilfully wrought in the depths of  
the earth — DeW

My bones were not hidden from Thee  
when I was made in secrecy  
and intricately fashioned in utter  
seclusion — Ber

my body was no mystery to thee,  
as I was being moulded secretly  
and put together in the world below  
— Mof

**16. Thine eyes did see my substance, yet  
being imperfect; and in thy book all  
my members were written, which in  
continuance were fashioned, when as  
yet there was none of them.**

Your eyes saw my unformed substance;  
in your book all my days were re-  
corded, even those which were  
purposed before they had come into  
being — Bas

You perceived my shapeless substance;  
in Your record were assessed the days  
that were intended for me,  
before they ever existed — Har

Thou didst see my limbs unformed in  
the womb,

and in thy book they are all recorded;  
day by day they were fashioned,  
not one of them was late in growing  
— NEB

Thine eyes saw the sum total of my  
days.

And in thy book they were all written;  
They were formed, when there was  
not one among them — AAT

You saw me before I was born and  
scheduled each day of my life before  
I began to breathe. Every day was  
recorded in your Book! — Tay

Your eyes have seen my actions;  
in your book they are all written;  
my days were limited before one of  
them existed — NAB

**17. How precious also are thy thoughts  
unto me, O God!**

To me then how precious have thy  
desires become O God! — Rhm

How weighty are your designs. O God  
— NAB

How immeasurable Your concepts are,  
my God — Har

God, how hard it is to grasp your  
thoughts! — Jerus

How deep I find thy thoughts, O God  
— NEB

**how great is the sum of them!**

How vast is the sum of them! — RSV  
How impossible to count them! — Jerus  
how inexhaustible their themes! — NEB

**18. If I should count them, they are more  
in number than the sand: when I  
awake, I am still with thee.**

I could no more count them than I  
could the sand.

and suppose I could, you would still  
be with me — Jerus

Were I to enumerate them,

they would outnumber the sands;  
if I came to the end, I would still be  
with You — Har

Can I count them? They outnumber  
the grains of sand;  
to finish the count, my years must  
equal thine — NEB

**19. Surely thou wilt slay the wicked, O  
God: depart from me therefore, ye  
bloody men.**

Wilt thou not slay the wicked, O God?  
Depart from me, ye blood-thirsty  
men — PBV

O that thou wouldst slay the wicked,  
O God,

and that men of blood would depart  
from me — RSV

If only You would slaughter the wicked,  
my God,

and rid me of the murderers — Har

If Thou, O God, wouldst slay the un-  
godly,

then would bloodguilty men depart  
from me! — Ber

God, if only you would kill the wicked!

Men of blood, away from me! —  
Jerus

**20. For they speak against thee wickedly,  
and thine enemies take thy name in  
vain.**

Wickedly they invoke your name:

your foes swear faithless oaths — NAB

men who maliciously defy thee.

who lift themselves up against thee  
for evil! — RSV

Those who speak of Thee with crafty  
malice, they exalt themselves as Thy  
foes to no avail — Ber

They talk blasphemously about you,  
regard your thoughts as nothing —  
Jerus

**21. Do not I hate them, O LORD, that  
hate thee?**

How I hate them, O LORD, that hate  
thee! — NEB

**and am not I grieved with those that  
rise up against thee?**

And do I not loathe them that rise up  
against thee — RSV

I am cut to the quick when they oppose  
thee; — NEB

**22. I hate them with perfect hatred: I  
count them mine enemies.**

... utmost hatred ... — JPS

With completeness of hatred I hate  
them,

As enemies have they become to me  
— Rhm

I abhor them with deep detestation:

I regard them as my enemies — Har

I hate them with a total hatred.

I regard them as my own enemies  
— Jerus

**23. Search me, O God, and know my  
heart: try me, and know my thoughts:**

God, examine me and know my heart.  
probe me and know my thoughts —

Jerus

Examine me, O God, and know my  
thoughts:

test me, and understand my mis-  
givings — NEB

**24. And see if there be any wicked way  
in me, and lead me in the way ever-  
lasting.**

See whether there is any baneful mo-  
tive within me,

and lead me on the everlasting way!  
— Ber

And see if there be any idol-way in me,  
And lead me in a way age-abiding  
— Rhm

See if on any false paths my heart is  
set, and thyself lead me in the ways  
of old — Knox

Watch lest I follow any path that  
grieves thee;

guide me in the ancient ways — NEB

## PSALM 140

To the chief Musician, A Psalm of David.<sup>48</sup>

**1. Deliver me, O LORD, from the evil  
man: preserve me from the violent  
man;**

Rescue me O Yahweh from the men  
of mischief.

From the men of violence wilt thou  
preserve me — Rhm

**2. Which imagine mischiefs in their heart;  
continually are they gathered together  
for war.**

who plan evil things in their heart,

and stir up wars continually — RSV

who scheme evil in their minds.

and are continually stirring up strife  
— Har

**3. They have sharpened their tongues  
like a serpent; adders' poison is under  
their lips.**

They make their tongue sharp as a  
serpent's,

and under their lips is the poison of  
vipers — RSV

**Selah.**

Selah [pause, and calmly think of that!]  
— Amp

**4. Keep me, O LORD, from the hands of  
the wicked; preserve me from the  
violent man; who have purposed to  
overthrow my goings.**

<sup>48</sup>See Psalm 139.

Guard me O LORD, from the hands of  
the wicked:  
preserve me from violent men,  
who have planned to trip up my  
feet — RSV

- 5. The proud have hid a snare for me,  
and cords; they have spread a net by  
the wayside; they have set gins for me.**  
Arrogant men have hidden a trap for  
me,  
and with cords they have spread a  
net,  
by the wayside they have set snares  
for me — RSV

**Selah.**

Selah [pause, and calmly think of that]  
— Amp

- 6. I said unto the LORD, Thou art my  
God: hear the voice of my supplica-  
tions, O LORD.**

- 7. O GOD the Lord, the strength of my  
salvation, thou hast covered my head  
in the day of battle.**

O JEHOVAH my Lord! O my Almighty  
Saviour!

Thou hast covered my head in the  
day of the clashing of arms — Sprl

O Yahweh My Lord my saving strength,  
Thou hast screened my head in the  
day of battle — Rhm

O GOD the Lord, my strong deliverer,  
Thou hast covered my head on the  
day of battle — AAT

O GOD, my Lord, my strength and my  
salvation:  
you are my helmet in the day of  
battle! — NAB

Lord God, my powerful deliverer,  
You have afforded me protection in  
time of conflict — Har

- 8. Grant not, O LORD, the desires of  
the wicked: further not his wicked de-  
vice; lest they exalt themselves.**

Grant not, O LORD, the desires of the  
wicked:

do not further his evil plot! — RSV

Do not allow the desires of the wicked  
to be realized, Lord;

do not let their plans succeed — Har

**Selah.**

Selah [pause, and calmly think of that]  
— Amp

- 9. As for the head of those that compass**

**me about, let the mischief of their own  
lips cover them.**

Those who surround me lift up their  
head,

let the mischief of their lips over-  
whelm them! — RSV

Those who surround me lift up their  
heads;

may the mischief which they threaten  
overwhelm them — NAB

Those who surround me are haughty  
in demeanor;

may their own malicious speech  
engulf them — Har

If any of those at my table rise against  
me,

let their own conspiracies be their  
undoing — NEB

- 10. Let burning coals fall upon them: let  
them be cast into the fire; into deep  
pits, that they rise not up again.**

Let burning coals fall upon them!

Let them be cast into pits, no more  
to rise! — RSV

Let burning embers fall upon them:

may they be cast into deep graves  
from which they cannot emerge —  
Har

may red-hot embers rain down on them,  
may they be flung into the abyss for  
good — Jerus

- 11. Let not an evil speaker be established  
in the earth; evil shall hunt the violent  
man to overthrow him.**

As for the slanderer let him not be  
established in the earth, —

As for the man of wrongful violence  
let misfortune hunt him with thrust  
upon thrust — Rhm

The slanderer shall not be established  
in the earth;

The cruel man — evil hunteth him  
to headlong ruin — DeW

Let not the slanderer be established in  
the land:

let evil hunt down the violent man  
speedily! — RSV

- 12. I know that the LORD will maintain  
the cause of the afflicted, and the right  
of the poor.**

I know that Yahweh will execute

The right of the oppressed one,

The vindication of the needy — Rhm

They shall find the Eternal champions  
the rights of the forlorn and feeble  
— Mof  
I know that the LORD will give their  
due to the needy

and justice to the downtrodden —

NEB

**13. Surely the righteous shall give thanks  
unto thy name: the upright shall  
dwell in thy presence.**

# PSALM 141

A Psalm of David.

**1. LORD, I cry unto thee: make haste  
unto me; give ear unto my voice when  
I cry unto thee.**

I am calling to You, Lord. Hurry to  
my assistance;  
pay attention to my request when I  
entreat You — Har

**2. Let my prayer be set forth before thee  
as incense; and the lifting up of my  
hands as the evening sacrifice.**

Let my prayer be counted as incense  
before thee,  
and the lifting up of my hands as  
an evening sacrifice! — RSV

**3. Set a watch, O LORD, before my  
mouth; keep the door of my lips.**

Set a guard over my mouth, O LORD,  
keep watch over the door of my lips!  
— RSV

**4. Incline not my heart to any evil thing,  
to practise wicked works with men  
that work iniquity:**

Do not let my mind hanker after evil,  
to engage in wrongdoing with the  
wicked — Har  
Let me feel no impulse to do wrong,  
to share the godlessness of evil-doers  
— Jerus

**and let me not eat of their dainties.**

neither let me eat of such things as  
please them — PBV  
do not permit me to sample their  
pleasures — Har

**5. Let the righteous smite me; it shall  
be a kindness: and let him reprove me;  
it shall be an excellent oil, which shall  
not break my head:**

Let a good man strike or rebuke me in  
kindness,  
but let the oil of the wicked never  
anoint my head — RSV

Let the virtuous man strike me and  
rebuke me as a kindness;  
it will be like oil for my head.

May I never be too proud to accept  
it — Har

Let a righteous man smite me: it is  
kindness.

Let him reprove me; it is oil for my  
head, which my head shall not re-  
fuse — Ber

**for yet my prayer also shall be in  
their calamities.**

for my prayer is continually against  
their wicked deeds — RSV  
for I am praying continually for them  
in their misfortune — Har  
for I will still pray in the face of  
their wickedness — Ber

Daily I counter their malice with  
prayer — Jerus

**6. When their judges are overthrown in  
stony places, they shall hear my words;  
for they are sweet.**

When they are given over to those  
who shall condemn them,  
then they shall learn that the word  
of the LORD is true — RSV

When their judges are flung on jagged  
rock,

they will learn how mild my words  
have been — Jerus

When their rulers are overthrown in  
stony places, [their followers] shall  
hear my words, that they are sweet  
— pleasant, mild, and just — Amp

When their rulers are hurled down by  
the sides of the cliff,

They will hear my words, which are  
gracious — DeW

Their rulers have been tossed into the  
grave;

they will learn that the promise of  
the Lord is reliable — Har

They will be hurled into the hands of  
their chieftains,

And they will learn that the word of  
the LORD is true — AA1

They shall founder on the rock of  
justice

and shall learn how acceptable my  
words are — NEB

**7. Our bones are scattered at the grave's  
mouth, as when one cutteth and cleav-  
eth wood upon the earth.**

As when one ploweth and cleaveth the  
earth.

Our bones are scattered at the mouth  
of Sheol — ASV

Just as one penetrates and plows the  
ground,  
so our bones lie scattered at the open  
grave — Har

Their bones shall be scattered at the  
mouth of Sheol.

like splinters of wood or stone on  
the ground — NEB

**8. But mine eyes are unto thee, O GOD  
the Lord; on thee is my trust; leave  
not my soul destitute.**

For mine eyes are unto thee, O Jehovah  
the Lord:

In thee do I take refuge; leave not  
my soul destitute — ASV

But my gaze is directed to You, Lord  
God;

I am looking to You for shelter; do  
not expose me to danger — Har

**9. Keep me from the snares which they  
have laid for me,**

Keep me from the trap which they  
have laid for me — RSV

**and the Gins of the workers of iniquity,  
and from the snares of evildoers! — RSV**

**10. Let the wicked fall into their own nets,  
whilst that I withal escape.**

Let the wicked fall into their own net.

While I altogether escape — DeW

May the wicked stumble into their own  
trap,

while I pass by unscathed — Har

## PSALM 142

**Maschil of David; A Prayer when he was in  
the cave.**

An Instructive Psalm of David. When he was  
in the Cave. A Prayer — Rhm

**1. I cried unto the LORD with my voice;  
with my voice unto the LORD did I  
make my supplication.**

I cry with my voice to the LORD.  
with my voice I make supplication  
to the LORD — RSV

**2. I poured out my complaint before him;  
I shewed before him my trouble.**

I empty myself of grief in His presence,  
and tell Him of my trouble — Har

My complaint I pour out before him;  
before him I lay bare my distress —  
Jerus

**3. When my spirit was overwhelmed  
within me, then thou knewest my path.**

When my spirit faints,

Thou knowest my way — AAT

When my spirit is faint within me,  
thou art there to watch over my  
steps — NEB

**In the way wherein I walked have they  
privily laid a snare for me.**

In the path where I walk

they have hidden a trap for me — RSV

In the path where I must walk,

They lay a snare for me — AAT

**4. I looked on my right hand, and beheld,  
but there was no man that would  
know me:**

I look to the right and watch,

but there is none who takes notice  
of me — RSV

I look to the right and I watch.

There is no one who cares about me.  
— Ber

Look on my right hand, and see;

For there is no man that knoweth  
me — ASV

Look at me, and take notice that I  
have no acquaintance — Har

Look on my right and see,  
there is no one to befriend me —  
Jerus

**refuge failed me; no man cared for  
my soul.**

all hope of escape is cut off from me,  
none is concerned for my safety —  
Knox

I have lost all means of escape;  
there is no one who cares for my  
life — NAB

all help has failed me,  
none cares for my life — Mof

**5. I cried unto thee, O LORD: I said,  
Thou art my refuge and my portion  
in the land of the living.**

Eternal One. I cry unto thee;  
I say, "Thou art my help.

I have thee as my very own. in the  
land of the living — Mof

To thee, Lord. I cry, claiming thee for  
my only refuge, all that is left me in  
this world of living men — Knox

I cry to thee, O LORD,  
and say, 'Thou art my refuge;

thou art all I have  
in the land of the living — NEB

**6. Attend unto my cry; for I am brought  
very low:**

Pay attention to my cry, for I am in

desperate straits — Har  
Listen to my cries for help.  
I can hardly be crushed lower —  
Jerus

**deliver me from my persecutors; for  
they are stronger than I.**

rescue me from my persecutors, for  
they are too powerful for me — Har

**7. Bring my soul out of prison, that I  
may praise thy name:**

Bring me out of prison,  
that I may give thanks to thy name!

— RSV

**the righteous shall compass me about;  
for thou shalt deal bountifully with  
me.**

the virtuous will flock round me when  
You reward me — Har

May the righteous throng around me,  
because Thou dealest kindly with me  
— Ber

## PSALM 143

**A Psalm of David.**

**1. Hear my prayer, O LORD, give ear to  
my supplications:**

O Yahweh hear my prayer

Give ear to my supplications — Rhm  
**in thy faithfulness answer me, and in  
thy righteousness.**

Answer me because of Your fidelity  
and equity — Har

Be true to thyself, and listen to my  
pleading — NEB

**2. And enter not into judgment with thy  
servant: for in thy sight shall no man  
living be justified.**

put not thy servant on his trial,  
for before thee no living soul can be  
acquitted — Mof

do not put your servant on trial,  
no one is virtuous by your standards  
— Jerus

Do not call thy servant to account:  
what man is there living that can  
stand guiltless in thy presence? —  
Knox

Do not summon Your servant for  
sentence,  
for no man alive is righteous in Your  
estimation — Har

**3. For the enemy hath persecuted my  
soul; he hath smitten my life down to  
the ground; he hath made me to dwell  
in darkness, as those that have been  
long dead.**

For the enemy has pursued me:  
he has crushed my life to the ground;  
he has made me sit in darkness like  
those long dead — RSV

**4. Therefore is my spirit overwhelmed  
within me; my heart within me is  
desolate.**

And my spirit faints within me:  
My heart within me is appalled —

AAT

My spirits are crushed within me, my  
heart is cowed — Knox

so that my spirit fails me  
and my heart is dazed with despair  
— NEB

In consequence my spirits have flagged.  
I am full of apprehension — Har

My spirit is losing hope:  
my heart within me is numbed with  
dismay — Ber

**5. I remember the days of old; I medi-  
tate on all thy works; I muse on the  
work of thy hands.**

And my mind goes back to past days:  
I think of all thou didst once, dwell  
on proofs thou gavest of thy power  
— Knox

I dwell upon the years long past,  
upon the memory of all thou hast  
done:  
the wonders of thy creation fill my  
mind — NEB

**6. I stretch forth my hands unto thee; my  
soul thirsteth after thee, as a thirsty  
land.**

I stretch out my hands to thee:  
my soul thirsts for thee like a parched  
land — RSV

I stretch out my hands,  
like thirsty ground I yearn for you  
— Jerus

**Selah.**

Selah (pause, and calmly think of that)!  
— Amp

**7. Hear me speedily, O LORD: my spirit  
faileth:**

Answer me quickly, Lord, for my cour-  
age falters — Har

**hide not thy face from me, lest I be  
like unto them that go down into  
the pit.**

Do not conceal Yourself from me,  
otherwise I shall be like those who



have been buried — Har  
 if you hide your face much longer.  
 I shall go down to the Pit like the  
 rest — Jerus

**8. Cause me to hear thy lovingkindness  
 in the morning; for in thee do I trust:**

Let me hear in the morning of thy  
 steadfast love.

for in thee I put my trust — RSV

In the morning let me know thy true  
 love:

I have put my trust in thee — NEB

Let dawn bring proof of your love.

for one who relies on you — Jerus

**cause me to know the way wherein I  
 should walk; for I lift up my soul  
 unto thee.**

Teach me the way I should go.

for to thee I lift up my soul — RSV

show me the direction which I should  
 take.

for I commit myself to You — Har

**9. Deliver me, O LORD, from mine  
 enemies: I flee unto thee to hide me.**

Deliver me, O LORD, from my enemies!

I have fled to thee for refuge! — RSV

**10. Teach me to do thy will; for thou art  
 my God:**

Teach me how to do Your will, for You  
 are my God — Har

Teach me to carry out Thy good  
 pleasure.

for Thou art my God — Ber

teach me to obey you.

since you are my God — Jerus

**thy spirit is good; lead me into the  
 land of uprightness.**

Let thy good spirit lead me

on a level path! — RSV

Let Thy good spirit

Lead me in an even land — JPS

guide me by thy good Spirit on a  
 straight road — Mof

in thy gracious kindness, show me the  
 level road — NEB

**11. Quicken me, O LORD, for thy name's  
 sake:**

For thy name's sake, O LORD, preserve  
 my life! — RSV

Keep me safe, O LORD, for the honour  
 of thy name — NEB

Save my life, Lord, for the sake of Your  
 reputation — Har

**for thy righteousness' sake bring my  
 soul out of trouble.**

In Thy righteousness, bring my soul  
 out of distress — DeW

in your justice free me from distress  
 — NAB

**12. And of thy mercy cut off mine enemies,  
 and destroy all them that afflict my  
 soul:**

And in thy lovingkindness cut off all  
 mine enemies.

And destroy all them that afflict my  
 soul — ASV

Annihilate my enemies out of love for  
 me.

and destroy all my rivals — Har

**for I am thy servant.**

PSALM 144

A Psalm of David.

**1. Blessed be the LORD my strength,  
 which teacheth my hands to war, and  
 my fingers to fight:**

**2. My goodness, and my fortress; my  
 high tower, and my deliverer; my shield,  
 and he in whom I trust; who subdueth  
 my people under me.**

Blessed be the LORD my strength, who  
 teacheth my hands to war, and my  
 fingers to fight:

My hope and my fortress, my castle

and deliverer, my defender in whom

I trust: who subdueth my people that  
 is under me — RBV

Blessed be Jehovah my rock.

Who teacheth my hands to war,

And my fingers to fight:

My lovingkindness, and my fortress,

My high tower, and my deliverer;  
 My shield, and he in whom I take  
 refuge;

Who subdueth my people under me  
 — ASV

Blessed be Yahweh, my rock,

who trains my hands for war

and my fingers for battle.

my love, my bastion,

my citadel, my saviour,

I shelter behind him, my shield,

he makes the nations submit to me

— Jerus

May the Lord, my sure foundation, be  
 praised:

He trains my hands for war, and my  
 fingers for fighting.

He is my strong fortress, my shelter  
 and my rescuer;

my protector. the one in whom I  
take refuge.  
who brings peoples into submission  
to Himself — Har

**3. LORD, what is man, that thou takest  
knowledge of him! of the son of man,  
that thou makest account of him!**

Lord, what is Adam's race, that thou  
givest heed to it, what is man, that  
thou carest for him? — Knox

What is man, Lord, that You take  
notice of him,  
or human offspring, that You should  
show concern? — Har

O Lord, what is man that you even  
notice him? Why bother at all with  
the human race? — Tay

**4. Man is like to vanity: his days are as  
a shadow that passeth away.**

The earthborn resembleth a vapour.  
His days are like a passing shadow  
— Rhm

Man is like a breath: his life is like a  
shade which is quickly gone — Bas

Man is like a puff of wind;  
his days are like a flitting shadow —  
Har

Like the wind he goes, like a shadow  
his days pass — Knox

**5. How thy heavens, O LORD, and come  
down: touch the mountains, and they  
shall smoke.**

Lower the cloud ceiling, Lord, and  
come down:  
strike the mountains, so that they  
belch out smoke — Har

If thou, LORD, but tilt the heavens,  
down they come:  
touch the mountains, and they smoke  
— NEB

**6. Cast forth lightning, and scatter them:  
shoot out thine arrows, and destroy  
them.**

Hurl down Your lightning and dis-  
perse them:  
shoot out Your thunderbolts and  
rout them — Har

Shoot forth thy lightning flashes, far  
and wide,  
and send thy arrows whistling — NEB

**7. Send thine hand from above; rid me,  
and deliver me out of great waters,  
from the hand of strange children;**

Stretch forth thy hand from on high,  
rescue me and deliver me from the  
many waters,  
from the hand of aliens — RSV

**8. Whose mouth speaketh vanity, and  
their right hand is a right hand of  
falsehood.**

whose mouths speak lies,  
and whose hands transact treachery  
— Har

Whose mouths swear false promises  
while their right hands are raised in  
perjury — NAB

**9. I will sing a new song unto thee, O  
God: upon a psaltery and an instru-  
ment of ten strings will I sing praises  
unto thee.**

O God! a new song will I sing unto  
thee.

On a harp of ten strings will I make  
music to thee — Rhm

**10. It is he that giveth salvation unto  
kings: who delivereth David his servant  
from the hurtful sword.**

Who giveth victory unto kings, —  
Who snatcheth away David his  
servant from the calamitous sword  
— Rhm

who giveth victory to kings,  
who rescuest David thy servant —  
RSV

the God to whom kings must look for  
victory, the God who has brought  
his servant David rescue — Knox

**11. Rid me, and deliver me from the hand  
of strange children, whose mouth  
speaketh vanity, and their right hand  
is a right hand of falsehood:**

Snatch me away and rescue me  
out of the hands of the sons of the  
alien, —

Whose mouth hath spoken deceit,  
and whose right hand is a right hand  
of falsehood — Rhm

Rescue me from the cruel sword,  
and deliver me from the hand of  
aliens,

whose mouths speak lies,  
and whose right hand is a right hand  
of falsehood — RSV

Free me and rescue me from the  
clutches of strangers  
whose mouths speak lies,  
and whose hands transact treachery  
— Har

**12. That our sons may be as plants grown  
up in their youth; that our daughters  
may be as corner stones, polished after  
the similitude of a palace:**

May our sons in their youth  
be like plants full grown.

our daughters like corner pillars  
cut for the structure of a palace —  
RSV

May our sons be like plants  
well-nurtured in their youth,  
Our daughters like wrought columns  
such as stand at the corners of the  
temple — NAB

So that our sons may be as plants  
Full grown in their youth;  
Our daughters as corner pillars  
Carved after the pattern of a palace  
— DeW

So may our sons grow to manhood,  
tall as the saplings, our daughters  
shapely as some column at the turn  
of a building, it may be, the temple  
itself — Knox

May our sons be like plants  
growing strong from their earliest  
days,  
our daughters like corner-statutes,  
carvings fit for a palace — Jerus

**13. That our garners may be full, affording  
all manner of store:**

May our barns be full to overflowing  
with every variety of produce — Har  
may our barns overflow  
with every possible crop — Jerus

**that our sheep may bring forth thou-  
sands and ten thousands in our  
streets:**

may our sheep bear in our pastures  
by thousands and ten thousands —  
Har

may the sheep in our fields be counted  
in their thousands and tens of thou-  
sands — Jerus

**14. That our oxen may be strong to  
labour; that there be no breaking in,  
nor going out; that there be no com-  
plaining in our streets.**

may our cattle be stout and strong;  
and may there be an end of raids and  
exile,  
and of panic in our streets — Jerus

may our oxen be well laden.  
May there be no breach in the walls,  
no exile,  
no outcry in our streets — NAB

May our oxen be heavy with young,  
experiencing neither abortion nor  
miscarriage.

May there be no disturbances in our  
city streets — Har

may our cattle be heavy with young,  
suffering no mischance or failure in  
bearing;  
may there be no cry of distress in our  
streets! — RSV

**15. Happy is that people, that is in such a  
case:**

O the blessedness of the people with  
whom it is thus — DeW

The people in such a condition are  
fortunate indeed — Har

Happy the people to whom such bless-  
ings fall! — RSV

**Yea, happy is that people, whose God  
is the LORD.**

Yea, happy is the people whose God is  
Jehovah — ASV

How happy the people that hath  
Yahweh for its God! — Rhm

## PSALM 145

David's Psalm of praise.

**1. I will extol thee, my God, O king;**

I will exalt Thee. My God and King —  
Ber

I sing your praises, God my King —  
Jerus

**and I will bless thy name for ever and  
ever.**

**2. Every day will I bless thee; and I will  
praise thy name for ever and ever.**

**3. Great is the LORD, and greatly to be  
praised; and his greatness is unsearch-  
able.**

Great is the LORD, and marvellous  
worthy to be praised; there is no end  
of his greatness — PBV

Great is Yahweh — and worthy to be  
heartily praised.

And his greatness is unsearchable —  
Rhm

Great is the LORD and worthy of all  
praise;

his greatness is unfathomable — NEB

The Lord is great, and merits the high-  
est praise:

His grandeur is limitless — Har

Can anyone measure the magnificence  
of Yahweh the great, and his in-  
expressible grandeur? — Jerus

**4. One generation shall praise thy works  
to another, and shall declare thy mighty  
acts.**

Generation unto generation shall celebrate thy works,  
And thy mighty deeds shall they tell — Rhm

They will praise Your works generation after generation,  
and narrate Your mighty doings — Har

One generation shall commend thy works to another  
and set forth thy mighty deeds — NEB

**5. I will speak of the glorious honour of thy majesty, and of thy wondrous works.**

As for me, I will be talking of thy worship, thy glory, thy praise, and wondrous works — PBV

I will meditate on the glorious splendor of Your majesty,  
and on Your wonderful deeds — Har

They speak of the splendor of your glorious majesty  
and tell of your wondrous works — NAB

**6. And men shall speak of the might of thy terrible acts; and I will declare thy greatness.**

And men shall speak of the might of Thy tremendous acts;  
And I will tell of Thy greatness — JPS

Men shall speak of the might of Thy awe-inspiring deeds,  
and as for Thy greatness, I will recount it — Ber

They will discuss the power which underlies Your miracles:

I will proclaim Your greatness — Har

They discourse of the power of your terrible deeds  
and declare your greatness — NAB

**7. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.**

The memory of thy great goodness shall men pour forth,

And thy righteousness shall they shout aloud — Rhm

They publish the fame of your abundant goodness  
and joyfully sing of your justice — NAB

they will celebrate your generous kindness  
and joyfully acclaim your righteousness — Jerus

They shall recite the story of thy abounding goodness  
and sing of thy righteousness with joy — NEB

**8. The LORD is gracious, and full of compassion; slow to anger, and of great mercy.**

Gracious and compassionate is Yahweh,

Slow to anger and of great loving-kindness — Rhm

He, Yahweh, is merciful, tenderhearted,  
slow to anger, very loving — Jerus

**9. The LORD is good to all; and his tender mercies are over all his works.**

... universally kind; Yahweh's tenderness,

embraces all his creatures — Jerus

Good is Yahweh to all,  
And his tender compassions are over all his works — Rhm

The LORD is loving unto every man;  
and his mercy is over all his works — PBV

the Eternal is good to all who look to him,

and his compassion covers all that he has made — Mof

The LORD is good to all men,

and his tender care rests upon all his creatures — NEB

**10. All thy works shall praise thee, O LORD; and thy saints shall bless thee.**

Let all thy works praise thee, O Jehovah.

And thy saints bless thee — ABPS

All thy creatures praise thee, LORD,  
and thy servants bless thee — NEB

**11. They shall speak of the glory of thy kingdom, and talk of thy power;**

**12. To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.**

They show the glory of thy kingdom,  
and talk of thy power;

That thy power, thy glory, and the mightiness of thy kingdom, might be known unto men — PBV

They shall speak of the glory of thy kingdom,

and tell of thy power,  
to make known to the sons of men thy mighty deeds,

and the glorious splendor of thy kingdom — RSV

They shall speak of the glory of Thy kingdom  
and tell of Thy might,

- that they may make known to the children of men His feats of power, and the majestic glory of His kingdom — Ber
- Kingly and glorious they proclaim you, they affirm your might.  
Let mankind learn your acts of power,  
and the majestic glory of your sovereignty! — Jerus
- 13. Thy kingdom is an everlasting kingdom, and thy domination endureth throughout all generations.**<sup>49</sup>  
... and thy dominion endures throughout all generations.  
The LORD is faithful in all his words, and gracious in all his deeds — RSV  
Your sovereignty is an eternal sovereignty.  
your empire lasts from age to age.  
Always true to his promises,  
Yahweh shows love in all he does — Jerus
- Your kingdom is of an eternal order:  
Your rule extends across the ages — Har
- 14. The LORD upholdeth all that fall, and raiseth up all those that be bowed down.**  
Yahweh is ready to uphold all who are falling. And to raise all who are laid prostrate — Rhm  
The Lord sustains all those who fall:  
He lifts up those who are prostrate with grief — Har
- 15. The eyes of all wait upon thee; and thou givest them their meat in due season.**  
Everyone looks to you with expectation:  
You give them their food at the appropriate time — Har  
Patiently all creatures look to you to feed them throughout the year — Jerus  
The eyes of all are lifted to thee in hope, and thou givest them their food when it is due — NEB
- 16. Thou openest thine hand, and satisfiest the desire of every living thing.**  
quick to satisfy every need.  
you feed them all with a generous hand — Jerus
- 17. The LORD is righteous in all his ways, and holy in all his works.**  
Righteous is Yahweh in all his ways.  
And kind in all his works — Rhm  
Jehovah is righteous in all his ways.  
And gracious in all his works — ASV  
The Lord is just in all His behavior, and beneficent in all His dealings — Har  
Righteous in all that he does.  
Yahweh acts only out of love — Jerus
- 18. The LORD is high unto all them that call upon him, to all that call upon him in truth.**  
the Eternal is near all who call on him.  
who call on him sincerely — Mof
- 19. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.**  
He fulfilleth the desire of those that fear Him;  
He heareth their cry for help, and saveth them — DeW  
He will fulfil the wishes of those who revere Him:  
He will hear their appealing cry, and will help them — Har  
Those who fear him need only to ask to be answered;  
he hears their cry for help and saves them — Jerus
- 20. The LORD preserveth all them that love him: but all the wicked will he destroy.**  
Under his protection the pious are safe, but Yahweh is destruction to the wicked — Jerus
- 21. My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever.**  
Yahweh's praise be ever in my mouth, and let every creature bless his holy name  
for ever and ever! — Jerus

## PSALM 146

**1. Praise ye the LORD. Praise the LORD, O my soul.**

Praise ye Jah.

Praise Jehovah. O my soul — ABPS

Hallelujah! Praise the LORD, O my soul! — Ber

<sup>49</sup>Observe that RSV and some other modern translations add a sentence to this verse for which KJV has no equivalent.

May God be praised.

Let my entire being praise the Lord

— Har

**2. While I live will I praise the LORD: I will sing praises unto my God while I have any being.**

I will praise Yahweh while I live!

I will make melody to my God while I continue! — Rhm

I mean to praise Yahweh all my life.

I mean to sing to my God as long as I live — Jerus

**3. Put not your trust in princes, nor in the son of man, in whom there is no help.**

Rely not upon great men —

mere mortals who can give no help

— Mof

Do not put your trust in princes; they are but men, they have no power to save — Knox

**4. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.**

For when the breath of man goeth forth, he shall turn again to his earth, and then all his thoughts perish — PBV

He breathes his last breath.

he returns to the dust;

and in that same hour all his thinking ends — NEB

His breath goeth out and he shall return to his earth: on that day all his projects shall perish — Sept

When his breath departs he returns to his earth;

On that very day his plans perish —

AAT

As soon as the breath leaves his body, man goes back to the dust he belongs to; with that, all his designs will come to nothing — Knox

**5. Happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God:**

How happy is he that hath the God of Jacob as his help,

Whose hope is on Yahweh his God

— Rhm

O the blessedness of him

Whose help is in the Mighty One of Jacob.

Whose hope is in Jehovah, his God — DeW

Happy the man who has the God of Jacob to help him, whose hope is fixed on Yahweh his God — Jerus

**6. Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever:**

who made heaven and earth.

the sea, and all that is in them:

who keeps faith for ever — RSV

**7. Which executeth judgment for the oppressed: which giveth food to the hungry.**

who executes justice for the oppressed:

who gives food to the hungry — RSV

**The LORD looseth the prisoners:**

**8. The LORD openeth the eyes of the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous:**

**9. The LORD preserveth the strangers: he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.**

The Lord releases the prisoners:

the Lord gives sight to the blind.

The Lord raises those who are prostrate:

the Lord cherishes the upright.

The Lord protects the stranger.

and sustains the orphan and widow:

but He frustrates the designs of the wicked — Har

The Lord, who brings release to the prisoner, the Lord, who gives sight to the blind, the Lord, who comforts the burdened, the Lord, who befriends the innocent! The Lord, who protects the stranger, who defends orphan and widow, who overturns the counsel of the wicked! — Knox

**10. The LORD shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the LORD.**

... Praise ye Yah! — Rhm

... Praise ye Jah! — VLT

... Hallelujah! — Ber

PSALM 147

**1. Praise ye the LORD:**

Praise ye Yah — Rhm

Praise ye Jah! — VLT

Hallelujah — JPS

for it is good to sing praises unto our God; for it is pleasant; and praise is comely.

for it is a good thing to sing praises

unto our God; yea, a joyful and pleasant thing it is to be thankful —

PBV

For it is good to make melody to our God:

Yea, it is pleasant; a hymn of praise is seemly — DeW

For it is good to sing praises to our God;

for he is gracious, and a song of praise is seemly — RSV

it is good to sing

in honour of our God — sweet is his praise — Jerus

**2. The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel.**

The Lord has rebuilt Jerusalem,

and assembled exiled Israel — Har  
Yahweh, Restorer of Jerusalem!

He brought back Israel's exiles —  
Jerus

**3. He healeth the broken in heart, and bindeth up their wounds.**

The physician for the broken in heart;

And he binds up their pains — ABPS

He that healeth the broken in heart,

And that relieveth their sorrows —

DeW

healing their broken hearts,

and binding up their wounds — Jerus

**4. He telleth the number of the stars; he calleth them all by their names.**

Counting the number of the stars,

To all of them — names he giveth

— Rhm

He fixes the number of the stars,

and gives a name to each — Mof

**5. Great is our Lord, and of great power: his understanding is infinite.**

Great is our LORD, and abundant in power;

his understanding is beyond measure

— RSV

our Lord is great, all-powerful,

of infinite understanding — Jerus

**6. The LORD lifteth up the meek; he casteth the wicked down to the ground.**

The LORD lifts up the downtrodden,

he casts the wicked to the ground —

RSV

Jehovah raises up the lowly

He humbles the wicked even to the earth — ABPS

The LORD sustains the lowly;

the wicked he casts to the ground

— NAB

The Eternal has relief for the afflicted,  
he brings the ungodly to the ground

— Mof

The Lord is the defender of the oppressed, and lays the wicked low in the dust — Knox

**7. Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God:**

Respond to Yahweh with thanksgiving,

Make melody to our God with the lyre — Rhm

Answer Jehovah with thanksgiving,

Sing praise to our God with the harp

— ABPS

Strike up to Jehovah with thanksgiving; Make melody to our God with the harp — DeW

**8. Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.**

He covers the skies with clouds,

and prepares rain for the earth.

He causes the grass to sprout on the hillsides — Har

**9. He giveth to the beast his food, and to the young ravens which cry.**

He provides food for the animals,

and for the young ravens when they caw — Har

He gives the cattle their food

and the young ravens all that they gather — NEB

**10. He delighteth not in the strength of the horse; he taketh not pleasure in the legs of a man.**

Not the well-mounted warrior is his choice, not the swift runner wins his favour — Knox

He does not delight in sheer animal strength,

and finds no pleasure in human sinews — Har

The strength of the war horse means

nothing to him,

it is not infantry that interests him

— Jerus

In the strength of the steed he delights not,

nor is he pleased with the fleetness of men — NAB

**11. The LORD taketh pleasure in them that fear him, in those that hope in his mercy.**

Jehovah taketh pleasure in them that fear him,

In those that hope in his loving-kindness — ASV

Yahweh is interested only in those who fear him.

in those who rely on his love — Jerus

For the Lord is gratified by those who revere Him.

and who trust in His loving mercy — Har

the Lord's favour is for those who fear him, and put their trust in his divine mercy — Knox

**12. Praise the LORD, O Jerusalem; praise thy God, O Zion.**

Praise Jehovah. O Jerusalem;

Praise thy God, O Zion — ABPS

Glorify the LORD, O Jerusalem;

Praise thy God, O Zion — JPS

**13. For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.**

For He has strengthened the bars of your gates,

and has blessed your sons in your midst — Ber

For he has fortified your gates against all enemies, and blessed your children — Tay

**14. He maketh peace in thy borders, and filleth thee with the finest of the wheat.**

He has brought peace to your realm and given you fine wheat in plenty

— NEB

**15. He sendeth forth his commandment upon earth: his word runneth very swiftly.**

**16. He giveth snow like wool: he scattereth the hoarfrost like ashes.**

**17. He casteth forth his ice like morsels: who can stand before his cold?**

**18. He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.**

He sends forth his command to the earth;

swiftly runs his word!

He spreads snow like wool;

frost he strews like ashes.

He scatters his hail like crumbs:

before his cold the waters freeze.

He sends his word and melts them:

he lets his breeze blow and the waters run — NAB

He gives an order:

his word flashes to earth:

to spread snow like a blanket.

to strew hoarfrost like ashes,

to drop ice like breadcrumbs,

and when the cold is unbearable.

he sends his word to bring the thaw

and warm wind to melt the snow —

Jerus

He dispatches His decree to the earth:

His command speeds along quickly.

He sends snowflakes, light as fluff:

He sprinkles hoar frost like fine dust.

He showers down icicles in fragments;

who can withstand His cold?

When He gives the command, they melt:

when He whips up the wind, the waters flow — Har

See how he issues his command to the earth, how swift his word runs! Now he spreads a pall of snow, covers earth with an ashy veil of rime, doles out the scattered crusts of ice, binds the waters at the onset of his frost. Then, at his word, all melts away: a breath from him, and the waters flow! — Knox

**19. He sheweth his word unto Jacob, his statutes and his judgments unto Israel.**

He declares his word to Jacob.

his statutes and ordinances to Israel

— RSV

He makes his word clear to Jacob, teaching Israel his laws and his decisions — Bas

**20. He hath not dealt so with any nation: and as for his judgments, they have not known them.**

He has not dealt thus with any other nation;

they do not know his ordinances —

RSV

He has not done these things for any other nation: and as for his laws,

they have no knowledge of them —

Bas

**Praise ye the LORD.**

Praise ye Jah! — YLT

Hallelujah — JPS



## PSALM 148

**1. Praise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.**

Praise ye Jah.

Praise Jehovah from the heavens:

Praise him in the heights — ABPS

Hallelujah.

Praise ye the LORD from the heavens;

Praise Him in the heights — JPS

May God be praised.

Praise the Lord from the skies;

glorify Him in the regions above — Har

**2. Praise ye him, all his angels: praise ye him, all his hosts.**

Let all His angels praise him;

commend Him, you who are His company — Har

praise him, all his angels,

praise him, all his armies! — Jerus

**3. Praise ye him, sun and moon: praise him, all ye stars of light.**

Praise him, sun and moon; praise him,

every star that shines — Knox

Praise him, sun and moon,

praise him, all you shining stars! — RSV

**4. Praise him, ye heavens of heavens, and ye waters that be above the heavens.**

Praise him, you highest heavens,

and you waters above the heavens! — RSV

Let the highest heavens give Him praise;

and the rain clouds which are in the skies — Har

Praise him, skies above. Praise him, vapors high above the clouds — Tay

**5. Let them praise the name of the LORD: for he commanded, and they were created.****6. He hath also established them for ever and ever: he hath made a decree which shall not pass.**

And he established them for ever and ever:

he fixed their bounds which cannot be passed — RSV

He hath also established them for ever and ever:

He hath made a decree which shall not pass away — ASV

and He established them permanently.

He formulated a law which they were to obey — Har

he has fixed them in their place for ever.

by an unalterable statute — Jerus

**7. Praise the LORD from the earth, ye dragons, and all deeps:****8. Fire, and hail; snow, and vapours; stormy wind fulfilling his word:**

Praise the LORD from the earth,

you sea monsters and all deeps,

fire and hail, snow and frost,

stormy wind fulfilling his command! — RSV

Praise the Lord from the earth,

you denizens of the deep, and all oceans;

fire and hail, snow and fog,

boisterous wind, fulfilling His command — Har

**9. Mountains, and all hills; fruitful trees, and all cedars:****10. Beasts, and all cattle; creeping things, and flying fowl:**

Mountains and all hills,

fruit trees and all cedars!

Beasts and all cattle,

creeping things and flying birds! — RSV

**11. Kings of the earth, and all people; princes, and all judges of the earth:****12. Both young men, and maidens; old men, and children:**

Kings of the earth and all peoples,

princes and all rulers of the earth!

Young men and maidens together, old men and children! — RSV

**13. Let them praise the name of the LORD: for his name alone is excellent; his glory is above the earth and heaven.**

Let them praise the name of Jehovah:

For his name alone is exalted:

His glory is above the earth and the heavens — ASV

Let them all praise the name of Yahweh,

for his name and no other is sublime,

transcending earth and heaven in majesty — Jerus

**14. He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him.**

and he has raised his people to high honour,

To praise him is for all his faithful, for Israel, a folk pleasing to him — Mof

He has increased the authority of His people:  
all His saints glorify Him —  
the people of Israel. His protected race — Har  
and now he has given fresh strength to his people. Shall not his faithful

servants praise him, the sons of Israel, the people that draw near to him? — Knox

**Praise ye the LORD.**  
Praise ye Jah! — YLT  
Hallelujah! — Ber

# PSALM 149

**1. Praise ye the LORD. Sing unto the LORD a new song, and his praise in the congregation of saints.**

Praise ye Jah.

Sing to Jehovah a new song.

His praise in the congregation of saints — ABPS

Hallelujah! Sing to the LORD a new song.

His praise in the congregation of the godly! — Ber

PRAISE YE JEHOVAH!

Sing to Jehovah a new song:

A hymn of praise in the assembly of His beloved! — DeW

**2. Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.**

Let Israel be glad in his Maker.

let the sons of Zion rejoice in their King! — RSV

**3. Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.**

let them dance in praise of him.

make melody to him with drum and lyre — Mof

Let them praise his name with dancing:

Let them play to him on drum and lute — AAT

**4. For the LORD taketh pleasure in his people: he will beautify the meek with salvation.**

For the LORD takes pleasure in his people:

he adorns the humble with victory — RSV

For the LORD loves his people,

and he adorns the lowly with victory — NAB

For Yahweh has been kind to his people, conferring victory on us who are weak — Jerus

**5. Let the saints be joyful in glory: let them sing aloud upon their beds.**

Let His beloved exult in glory:

Let them sing for joy upon their beds — DeW

Let the saints rejoice gloriously:

let them shout for joy upon their couches — Har

Let the godly rejoice in this honor: let them shout for joy on their beds — Ber

**6. Let the high praises of God be in their mouth, and a two-edged sword in their hand;**

**7. To execute vengeance upon the heathen, and punishments upon the people;**

**8. To bind their kings with chains, and their nobles with fetters of iron;**

**9. To execute upon them the judgment written: this honour have all his saints.**

Let the high praises of God be in their throats

and two-edged swords in their hands, to wreak vengeance on the nations and chastisement on the peoples, to bind their kings with chains and their nobles with fetters of iron, to execute on them the judgment written!

This is glory for all his faithful ones — RSV

**Praise ye the LORD.**

Praise ye Jah! — YLT

Hallelujah! — Ber

# PSALM 150

**1. Praise ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power.**

Praise ye Jah.

Praise God in his sanctuary;

Praise him in the expanse of his power — ABPS

Hallelujah!

Praise God in his sanctuary!

Praise him in his mighty firmament!

— AAT

May God be praised.

Give praise to God in His shrine:

glorify Him in his majestic heaven

— Har

Alleluia!

Praise God in his Temple on earth,

praise him in his temple in heaven

— Jerus

**2. Praise him for his mighty acts: praise him according to his excellent greatness.**

Praise him for his mighty deeds,

praise him for his sovereign majesty

— NAB

Praise him for his mighty achievements,

praise him for his transcendent greatness — Jerus

**3. Praise him with the sound of the trumpet: praise him with the psaltery and harp.**

Praise him with the sound of trumpet;

Praise him with lute and harp —

ABPS

Praise him with the blast of a horn,

Praise him with the harp and lyre

— Rhm

**4. Praise him with the timbrel and dance: praise him with stringed instruments and organs.**

Praise him with timbrel and dance,

Praise him with stringed instrument

and flute — Rhm

Praise Him with the timbrel and dance;

Praise Him upon strings and pipe —

DeW

Praise him with tambourines and dancing,

praise him with flute and strings —

NEB

praise him with drums and dancing.

praise him with strings and reeds —

Jerus

**5. Praise him upon the loud cymbals: praise him upon the high sounding cymbals.**

Praise him with the clang of the cymbals, the cymbals that ring merrily

— Knox

Praise him with sounding cymbals;

praise him with loud clashing cymbals! — RSV

Praise Him with quivering cymbals;

praise Him with clashing cymbals —

Har

Praise him with cymbals of clear note.

Praise him with cymbals of loud clang — Rhm

**6. Let every thing that hath breath praise the LORD.**

Let every breathing thing praise Yah

— Rhm

Let everything that breathes praise the

LORD! — AAT

Let all breath praise Jah — ABPS

**Praise ye the LORD.**

Praise ye Jah! — YLT

Hallelujah! — AAT

# THE PROVERBS

## CHAPTER 1

### 1. The Proverbs of Solomon the son of David, king of Israel;

The Proverbs of David's son Solomon, who reigned over Israel — Sept  
Parables of Solomon the son of David, who was the king of Israel — Sprl  
The wise sayings of Solomon, the son of David, king of Israel — Bas  
Maxims of Solomon king of Israel, the son of David — Mof  
These are the proverbs of King Solomon of Israel, David's son — Tay

### 2. To know wisdom and instruction; to perceive the words of understanding;

For the knowledge of wisdom and correction,  
For receiving the correction of prudence — Rhm  
To know wisdom and instruction;  
To discern the words of understanding — ASV  
For knowing wisdom and instruction.  
For understanding sagacious words — ABPS  
for gaining sagacity and intelligence, for a grasp of wise teaching — Mof  
for learning what wisdom and discipline are,  
for understanding words of deep meaning — Jerus  
That men may appreciate wisdom and discipline,  
may understand words of intelligence — NAB  
He wrote them to teach his people how to live — how to act in every circumstance — Tay

### 3. To receive the instruction of wisdom, justice, judgment, and equity:

To receive instruction in wise dealing.  
In righteousness and justice and equity — ASV  
To receive the discipline of wisdom, Justice, and right, and equity — JPS  
For receiving the correction of prudence,  
Righteousness and justice, and equity — Rhm  
That they may receive instruction in wise conduct,  
In rectitude, justice, and honesty — AAT  
for training in right conduct,

in duty, goodness, and integrity — Mof  
and by which they will gain a well-instructed intelligence,  
righteousness, justice, and probity — NEB

### 4. To give subtilty to the simple, to the young man knowledge and discretion.

In order to impart prudence to the teachable,  
To the young man knowledge and discretion — Sprl  
that he might give sagacity to the innocent; and to the youth knowledge and discretion — Sept  
for imparting insight to the ignorant, knowledge and sense to the young — Mof  
To make the simple-minded sharp, and to give the young man knowledge, and serious purpose — Bas  
That resourcefulness may be imparted to the simple,  
to the young man knowledge and discretion — NAB  
Here simplicity is put on its guard; here youth may find instruction and advice both together — Knox

### 5. A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

The wise will hear, and shall increase knowledge,  
And guidance the discerning will obtain — ABPS  
That the wise man may hear, and increase in learning;  
And that the man of understanding may attain unto sound counsels — ASV  
the wise man also may hear and increase in learning,  
and the man of understanding acquire skill — RSV  
Let the wise listen and he will learn yet more,  
and the man of discernment will acquire the art of guidance — Jerus  
If the wise man listens, he will increase his learning,  
and the man of understanding will acquire skill — NEB

The wise man also may hear and increase his learning,  
The man of intelligence acquire sound principles — AAT

**6. To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.**

To understand a proverb, and a figure: the words of the wise, and their dark sayings — RV

To understand proverbs and figures of speech; the words of the wise and their dark sayings — Lam

to understand a proverb and a figure, the words of the wise and their riddles — RSV

To comprehend a proverb, even in its exquisiteness;

The words of the wise, and their enigmatical meanings — Sprl

for perceiving the meaning of proverbs and obscure sayings,

the sayings of the sages and their riddles — Jerus

he will read both parables and the interpretation of parables, both wise words and the hidden thoughts they signify — Knox

for understanding maxims and parables,

the sentences of sages and their aphorisms — Mof

**7. The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.**

The fear of the LORD is the beginning of knowledge;

But the foolish despise wisdom and discipline — JPS

The reverence of Yahweh is the beginning of knowledge,

Wisdom and correction the foolish have despised — Rhm

The fear of JEHOVAH is the summit of wisdom:

But wisdom and counsel fools despise — Sprl

Reverence for the Eternal is the first thing in knowledge,

but the impious scorn sagacity and intelligence — Mof

The fear of the Lord is the start of knowledge: but the foolish have no use for wisdom and teaching — Bas

**8. My son, hear the instruction of thy**

**father, and forsake not the law of thy mother:**

Hear, my son, your father's instruction,

and reject not your mother's teaching — RSV

My son, hear the instruction of thy father and reject not the maxims of thy mother — Sept

Attend, my son, unto the counsels of thy father,

And forsake not the advice of thy mother — Sprl

Heed well, my son, thy father's warnings, nor make light of thy mother's teaching — Knox

**9. For they shall be an ornament of grace unto thy head, and chains about thy neck.**

For they shall be a chaplet of grace unto thy head,

And chains about thy neck — ASV

For a graceful garland will they be for your head,

And a chain for your neck — AAT

For they will be a crown of grace for your head, and chain-ornaments about your neck — Bas

for they are a fair garland for your head,

and pendants for your neck — RSV

**10. My son, if sinners entice thee, consent thou not.**

My son, if sinners entice thee be not willing — YLT

My son, if sinners try to seduce you, do not give way — Jerus

My son, if sinners would take you out of the right way, do not go with them — Bas

My son, if scoundrels would lead you astray,

never agree to it — Mof

**11. If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:**

If they say to you, Come with us, let us lie in wait to shed blood, let us lie in wait for the innocent, wrongfully — Lam

Should they say: Come with us, we will lie in wait for blood;

We will plot against the innocent without cause — Sprl

If they say, "Come with us, let us lie in wait for the honest,

- Let us wantonly ambush the innocent — AAT
- If they say, Come with us; let us make designs against the good, waiting secretly for the upright, without cause — Bas
- If they say, 'Come with us: there is blood to be had if we lie in wait for it, if we plan an ambush for the innocent — Jerus
- 12. Let us swallow them up alive as the grave; and whole, as those that go down to the pit:**  
Let us engulf them like hades alive,  
While in health like them who are going down to the pit — Rhm  
let us swallow them up like death, swallow them whole, as men die in their prime — Mof  
like Sheol let us swallow them alive and whole, like those who go down to the Pit — RSV
- Let us swallow them up, as the nether world does, alive, in the prime of life, like those who go down to the pit — NAB
- Let us overcome them living, like the underworld, and in their strength, as those who go down to death — Bas
- 13. We shall find all precious substance, we shall fill our houses with spoil:**  
We shall find much valuable treasure:  
We shall fill our houses with spoil — Sprl
- All kinds of precious wealth shall we find,  
We shall fill our houses with spoil — AAT
- we shall get all sorts of rare stuff, and cram our houses with booty — Mof
- No lack of treasures here, they say, rich plunder that shall find its way into our houses — Knox
- We shall find treasures of every sort, we shall fill our houses with plunder — Jerus
- 14. Cast in thy lot among us; let us all have one purse:**  
throw in your lot among us,  
we will all have one purse — RSV
- Take your chance with us, and we will all have one money-bag — Bas
- throw in your lot with us, and we will have a common purse — NEB
- Come on, throw in your lot with us: we'll split with you in equal shares — Tay
- thou hast but to throw in thy lot with us: every man shares alike — Knox
- 15. My son, walk not thou in the way with them; refrain thy foot from their path:**  
My son! go not in the way with them,  
Withhold thy foot from their path — YLT
- Go not thou in the way with them: but turn thy foot from their paths — Sept
- My son, do not go along with them, keep clear of their ways — NEB
- my son, never join them, keep clear of their courses — Mof
- My son, do not follow them in their way, keep your steps out of their path — Jerus
- Such errands, my son, are not for thee: never stir a foot in their company — Knox
- 16. For their feet run to evil, and make haste to shed blood.**  
For their feet to mischief do run.  
And haste to the shedding of blood — Rhm
- Because their feet hasten towards evil, And they speed to shed blood — Sprl
- they hasten hot-foot into crime, impatient to shed blood — NEB
- For their feet are running after evil, and they are quick to take a man's life — Bas
- For crime is their way of life, and murder is their specialty — Tay
- 17. Surely in vain the net is spread in the sight of any bird.**  
Surely in vain is the net spread out before the eyes of any bird — YLT
- and the snare is laid to no purpose if the bird is watching — Knox
- the net is always spread in vain if the bird is watching — Jerus
- 18. And they lay wait for their own blood; they lurk privily for their own lives.**  
but these men lie in wait for their own blood,  
they set an ambush for their own lives — RSV
- And they for their own blood lay wait,

They watch secretly for their own lives — YLT

These men lie in wait for their own blood,  
they set a trap for their own lives — NAB

And they are secretly waiting for their blood and making ready destruction for themselves — Bas

and these men trap themselves in death,  
'tis their own lives they ambush — Mof

What do they, but compass their own ruin, plot against their own lives — Knox

**19. So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.**

Such are the paths of each glutton after lucre;  
It seduceth the soul enslaved by it — Sprl

Such are the ways of everyone that graspeth with greed,  
The life of the owners thereof it taketh away — Rhm

To this come all men who are after dishonest gain,  
which robs of their lives all those who take it for their own — Jerus

This is the fate of men eager for ill-gotten gain:  
it robs those who get it of their lives — NEB

So is the way of each one destroying for plunder;  
it takes away the life of its followers — Ber

This is the fate of everyone greedy of loot:  
unlawful gain takes away the life of him who acquires it — NAB

Such is the fate of all who live by violence and murder. They will die a violent death — Tay

**20. Wisdom crieth without; she uttereth her voice in the streets:**

Wisdom crieth aloud in the street;  
She uttereth her voice in the broad places — ASV

Wisdom uttereth her song at the gates and in the streets speaketh boldly — Sept

Wisdom in the open place soundeth forth,

In the broadways she raiseth her voice — Rhm

Wisdom is crying out in the street; her voice is loud in the open places — Bas

And all the while Wisdom is publishing her message, crying it aloud in the open streets — Knox

Wisdom cries aloud in the street;  
in the markets she raises her voice — RSV

**21. She crieth in the chief places of con-course, in the openings of the gates: in the city she uttereth her words, saying, She calleth at the head of the noisy streets,**

At the entrances of the gates, in the city, she uttereth her words — JPS

At the head of the thronged ways she calls,  
At the opening of the gates;  
In the city she utters her words — ABPS

at the noisy intersections she calls;  
in the entrances of the city gates she speaks her words — Ber

Down the crowded ways she calls out,  
at the city gates she utters her words — NAB

**22. How long, ye simple ones, will ye love simplicity? and the scornors delight in their scorning, and fools hate knowledge?**

How long, ye thoughtless, will ye love thoughtlessness?

And how long will scornors delight them in scorning,

And fools hate knowledge — JPS

How long, O simple ones, will you love being simple?

How long will scoffers delight in their mocking

and fools despise knowledge — Ber

O heedless ones, how long will you choose to be heedless,  
and scoffers delight in scoffing,  
and senseless folk hate knowledge — Mof

You ignorant people, how much longer will you cling to your ignorance?

How much longer will mockers revel in their mocking

and fools hold knowledge contemptible — Jerus

**23. Turn you at my reproof: behold, I will**

**pour out my spirit unto you, I will make known my words unto you.**

Repent ye at My reproof!

Behold! I will pour out My Spirit upon you;

I will make known My words unto you — Sprl

Give heed to my reproof;

behold, I will pour out my thoughts to you;

I will make my words known to you — RSV

If only you would respond to my reproof,

I would give you my counsel and teach you my precepts — NEB

If you but turn and pay heed to my admonition,

Lo! I will open my mind to you, I will acquaint you with my thoughts — AAT

Pay heed, then, to my protest; listen while I speak out my mind to you,

give you open warning — Knox

**24. Because I have called, and ye refused; I have stretched out my hand, and no man regarded;**

seeing I have called and you have not answered: and though I continued my speech, you did not attend — Sept

Because I besought and you refused, I stretched out my hand and no one responded — Ber

Because I have called and you refused to listen,

have stretched out my hand and no one has heeded — RSV

Since I have called and you have refused me,

since I have beckoned and no one has taken notice — Jerus

Because your ears were shut to my voice; no one gave attention to my outstretched hand — Bas

**25. But ye have set at nought all my counsel, and would none of my reproof:**

And ye have refused all my counsel, Nor would receive my reproof — ABPS

But ye dismissed all my counsel, And to my rebuke would not yield — Rhm

But you have despised all my counsels, and you were not pleased with my reproof — Lam

You ignored all my counsel,

And would not have my admonition — AAT

because you spurned all my advice and would have nothing to do with my reproof — NEB

**26. I also will laugh at your calamity; I will mock when your fear cometh;**

I also will laugh in the day of your calamity;

I will mock when your fear cometh — ASV

therefore I will laugh at your calamity: and mock when your destruction cometh — Sept

I also, in your calamity, will laugh, I will mock when your dread cometh — JPS

I, for my part, will laugh at your distress,

I will jeer at you when calamity comes — Jerus

So in the day of your trouble I will be laughing: I will make sport of your fear — Bas

**27. When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.**

When your fear cometh as a storm, and your calamity cometh on as a whirlwind; when distress and anguish come upon you — RV

When your fear comes as a tempest, And your calamity shall come as a whirlwind;

When distress and anguish come upon you — ABPS

When your dread cometh as a storm, And your calamity cometh on as a whirlwind;

When trouble and distress come upon you — JPS

When your terror comes like a storm, And your doom descends like a whirlwind,

When distress and anguish befall you — AAT

When your fear cometh as destruction, And your calamity as a hurricane doth come,

When on you come adversity and distress — YLT

**28. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:**



Then they call me, and I do not answer.

They seek me earnestly, and find me not — YLT

Then will they cry unto Me, but I will not answer;

They shall seek Me diligently, but they shall not find Me — Sprl

Then they shall call to me, but I will not answer,

they shall seek me eagerly and shall not find me — Jerus

Then they will beseech me, but I will not answer;

they will seek me diligently, but will not find me — Ber

It will be their turn, then, to call aloud: my turn, then, to refuse an answer

— Knox

Then I will not answer your cry for help. It will be too late though you search for me ever so anxiously — Tay

**29. For that they hated knowledge, and did not choose the fear of the LORD:**

For they were haters of knowledge, and did not give their hearts to the fear of the Lord — Bas

Because they despised knowledge, and did not choose reverence for the LORD — Ber

They despised knowledge, they had no love for the fear of Yahweh — Jerus

For you closed your eyes to the facts and did not choose to reverence and trust the Lord — Tay

**30. They would none of my counsel: they despised all my reproof.**

nor would they attend to my counsels, but contemned my reproofs — Sept

They were not pleased with my counsels; they rejected all of my reproof --- Lam

They would not have my counsel, They spurned all my admonition — AAT

They would have none of my counsel, but despised every warning of mine --- Mof

Consented not to my counsel, Disdained all my rebuke — Rhm

**31. Therefore shall they eat of the fruit of their own way, and be filled with their own devices.**

Now they must eat the fruit of their own way,

and with their own devices be glutted — NAB

so now they must eat the fruit of their own doings,

and have their fill of all that they devised — Mof

they shall eat the fruits of their behaviour

and have a surfeit of their own devices — NEB

so they must eat the fruits of their own courses,

and choke themselves with their own scheming — Jerus

therefore they will eat of the fruit of their way,

will be sated with their own counsel — Ber

**32. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.**

For the backsliding of the simple shall slay them,

And the careless ease of fools shall destroy them — ASV

For the waywardness of the thoughtless shall slay them,

And the confidence of fools shall destroy them — JPS

For the defection of fools shall slay them,

And the security of the stupid shall destroy them — Sprl

For the simple are killed by their turning away,

and the complacency of fools destroys them — RSV

For the self-will of the simple kills them,

the smugness of fools destroys them — NAB

For the waywardness of the simple brings their death,

and the self-assurance of fools their destruction — Ber

**33. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.**

But whoso hearkeneth unto me shall dwell securely, and shall be quiet without fear of evil — RV

But whoever gives ear to me will take his rest safely, living in peace without fear of evil — Bas

but he who listens to me will dwell  
secure  
and will be at ease, without dread of  
evil — RSV  
While he who listens to me shall live  
in security.  
And shall enjoy peace of mind with-  
out dread of evil — AAT

Whereas he that hearkeneth unto me  
shall dwell safely.  
And be at rest without dread of mis-  
fortune — Rhm  
But he who obeys me dwells in secur-  
ity,  
in peace, without fear of harm —  
NAB

## CHAPTER 2

### 1. My son, if thou wilt receive my words, and hide my commandments with thee;

My son, if thou wilt receive my say-  
ings,

And my commandments wilt trea-  
sure up by thee — Rhm

My son, if thou wilt accept my words.  
And treasure my commandments  
within thy breast — Spri

My son, if thou wilt receive my words.  
And lay up my commandments with  
thee — ASV

My son, if you take to heart what I  
say,  
and set store by my commands —  
Mof

My son, if you will take my words to  
your heart, storing up my laws in  
your mind — Bas

### 2. So that thou incline thine ear unto wisdom, and apply thine heart to understanding;

So as to direct thine ear to wisdom.  
Incline thy heart to understanding  
— ABPS

So that thou make thine ear attend  
unto wisdom,

And thy heart incline to discernment  
— JPS

Inclining your ear to wisdom.

And applying your mind to reason  
— AAT

tuning your ear to wisdom,  
and applying your heart to truth —  
Jerus

ever be thy ear attentive to wisdom,  
thy mind eager to attain discernment  
— Knox

### 3. Yea, if thou criest after knowledge, and liftest up thy voice for under- standing;

Yea, if thou cry after discernment.

And lift up thy voice for under-  
standing — ASV

Yea, if thou call for understanding,

And lift up thy voice for discern-  
ment — JPS

yes, if you cry out for insight  
and raise your voice for under-  
standing — RSV

Truly, if you are crying out for good  
sense, and your request is for knowl-  
edge — Bas

if you cry to intelligence  
and call for knowledge — Mof

yes, if you beseech understanding,  
and lift your voice for discernment  
— Ber

### 4. If thou seekest her as silver, and searchest for her as for hid treasures;

If thou search for her as silver,

And as hidden treasures dig for her  
— ABPS

If you are looking for her as for silver,  
and searching for her as for stored-  
up wealth — Bas

if you seek her out like silver  
and dig for her like buried treasure  
— NEB

if you look for it as if it were silver,  
and search for it as for buried trea-  
sure — Jerus

### 5. Then shalt thou understand the fear of the LORD, and find the knowledge of God.

Then shalt thou comprehend the fear  
of JEHOVAH.

And shalt attain the knowledge of  
God — Spri

Then shalt thou understand the rever-  
ence of Yahweh,

And the knowledge of God shalt  
thou find — Rhm

then you shall see what reverence for  
the Eternal is.

and find out what the knowledge of  
God means — Mof

Then you will understand how to wor-  
ship the LORD and find the knowl-  
edge of God — Lam

Then you will understand reverence  
for the LORD,  
And will discover the knowledge of  
God — AAT

Then the fear of the Lord will be clear  
to you, and knowledge of God will  
be yours — Bas

**6. For the LORD giveth wisdom: out of  
his mouth cometh knowledge and  
understanding.**

For the LORD giveth wisdom,  
Out of His mouth cometh knowledge  
and discernment — JPS

for the LORD bestows wisdom  
and teaches knowledge and under-  
standing — NEB

For the LORD gives wisdom,  
Out of his mouth come knowledge  
and reason — AAT

for it is the Eternal who supplies wis-  
dom,  
from him come insight and knowl-  
edge — Mof

For the Lord grants wisdom! His every  
word is a treasure of knowledge and  
understanding — Tay

**7. He layeth up sound wisdom for the  
righteous: he is a buckler to them that  
walk uprightly.**

He layeth up sound wisdom for the  
upright;

He is a shield to them that walk in  
integrity — ASV

And has help in store for the upright,  
A shield for those who walk in in-  
tegrity — ABPS

He has help in store for the upright,  
He is a shield to those who walk  
honestly — AAT

He has counsel in store for the upright,  
he is the shield of those who walk  
honestly — NAB

He keeps his help for honest men,  
he is the shield of those whose ways  
are honourable — Jerus

Yea, he treasureth for the upright  
safety,

A shield is he to them who walk in  
integrity — Rhm

**8. He keepeth the paths of judgment, and  
preserveth the way of his saints.**

That He may guard the paths of justice,  
And preserve the way of His godly  
ones — JPS

To protect them in the paths of judg-  
ment;

For He guardeth the way of His saints  
— Sprl

To keep the paths of rectitude,  
And the way of his pious ones he  
guards — ABPS

he stands guard over the paths of  
justice,

he keeps watch on the way of his  
devoted ones — Jerus

for he guards the course of justice  
and keeps watch over the way of his  
loyal servants — NEB

**9. Then shalt thou understand righteous-  
ness, and judgment, and equity; yea,  
every good path.**

Then shalt thou understand righteous-  
ness and justice,

And equity — every noble course  
— Rhm

Then you will understand right, justice  
and uprightness, every good road —  
Ber

Then you will understand righteous-  
ness and justice and the uprightness  
of all good ways — Lam

then you shall understand duty and  
goodness,

and keep to every honest course —  
Mof

Duty and right and honour thou shalt  
discern, and see ever where the best  
course lies — Knox

**10. When wisdom entereth into thine heart,  
and knowledge is pleasant unto thy  
soul;**

**11. Discretion shall preserve thee, under-  
standing shall keep thee:**

For when wisdom entereth into thine  
understanding: and knowledge ap-  
peareth pleasant to thy soul: good  
counsel will keep thee, and holy  
prudence will guard thee — Sept

For wisdom shall enter into thy heart.  
And knowledge shall be pleasant  
unto thy soul;

Discretion shall watch over thee:  
Understanding shall keep thee —  
ASV

For wisdom cometh into thy heart,  
And knowledge to thy soul is  
pleasant,

Thoughtfulness doth watch over  
thee,

Understanding doth keep thee —  
YLT

For when wisdom finds a welcome  
within you,  
And knowledge becomes a pleasure  
to you,  
Discretion will watch over you,  
Reason will guard you — AAT

for wisdom will sink into your mind,  
and knowledge will be your heart's  
delight.

Prudence will keep watch over you,  
understanding will guard you — NEB

For wisdom will be welcome to your  
mind,  
knowledge will be a joy to you,  
good sense will take charge of you,  
sound judgment will keep you right  
— Mof

**12. To deliver thee from the way of the  
evil man, from the man that speaketh  
froward things;**

To deliver thee from the way of evil,  
from the men that speak froward  
things — RV

To preserve thee from the evil way,  
From the man that speaks perverse-  
ness — ABPS

To rescue thee from the way of the  
wrongful,  
From the man that speaketh per-  
verse things — Rhm

Saving you from the way of evil men,  
from men of perverse speech — NAB

Giving you salvation from the evil  
man, from those whose words are  
false — Bas

**13. Who leave the paths of uprightness, to  
walk in the ways of darkness;**

Who forsake the paths of uprightness.  
To walk in the ways of darkness —  
ASV

From them who forsake the paths of  
rectitude,

To walk in the ways of darkness —  
Rhm

who forsake the honest course  
to walk in ways of darkness — NEB

who leave the paths of right  
to follow some dark course — Mof

from those who leave the paths of  
'honesty

to walk the roads of darkness —  
Jerus

**14. Who rejoice to do evil, and delight in  
the frowardness of the wicked;**

**15. Whose ways are crooked, and they  
froward in their paths:**

Who rejoice to do evil;

Who delight in the perversity of the  
wicked,

Whose paths are perverted,  
And they themselves froward in  
their ways — Sprl

Who rejoice to do evil,

And delight in the perverseness of  
evil;

Who are crooked in their ways,  
And wayward in their paths — ASV

Who delight in doing evil,

rejoice in perversity;  
Whose ways are crooked,  
and devious their paths — NAB

Who delight in doing evil,

Exult in wanton wickedness:  
Who are crooked in their ways,  
And tortuous in their paths — AAT

And exult in doing wrong, for they  
thoroughly enjoy their sins. Every-  
thing they do is crooked and  
wrong — Tay

**16. To deliver thee from the strange  
woman, even from the stranger which  
flattereth with her words;**

To rescue thee from the woman that is  
a stranger,

From the female unknown who with  
her speeches seduceth — Rhm

to deliver you from the alien woman,  
from the outsider with her flattering  
words — Amp

saving you also from the loose woman,  
the harlot with her words so smooth  
— Mof

You will be saved from the loose  
woman,  
from the adventuress with her  
smooth words — RSV

It will save you from the adulteress,  
from the loose woman with her  
seductive words — NEB

Keeping you also from the alien  
woman,

from the stranger, with her wheed-  
ling words — Jerus

**17. Which forsaketh the guide of her  
youth, and forgetteth the covenant of  
her God.**

Who forsakes the partner of her youth,  
And forgets the covenant of her  
God — ABPS

Who forsakes the companion of her  
youth,

And forgets her pledge to her God

— AAT

Who forsaketh the husband of her youth,

And forsaketh the covenant of her God — Sprl

Who is false to the husband of her early years, and does not keep the agreement of her God in mind — Bas

Who forsakes the companion of her youth

and forgets the pact with her God

— NAB

who leaves her own husband, forgetting her married troth before God — Mof

**18. For her house inclineth unto death, and her paths unto the dead.**

Verily, her house leadeth down to death,

And her paths unto Hades — Sprl

for her house sinks down to death, and her paths to the shades — rsv

For she hath appointed unto death her house,

And unto the shades her courses — Rhm

The house she dwells in is death's antechamber, the road by which she beckons leads to the grave — Knox

**19. None that go unto her return again, neither take they hold of the paths of life.**

None that go unto her return again, Neither do they attain unto the paths of life — ASV

None who walk by her direction can ever return; nor ever recover the right paths — Sept

none going to her return, nor reach the ways of life — Ber

None who enter thereon come back again,

or gain the paths of life — NAB

(Of those who go to her not one returns, they never regain the paths of life — Jerus

None who go to her return again, neither do they remember the path of life — Lam

**20. That thou mayest walk in the way of good men, and keep the paths of the righteous.**

That thou dost go in the way of the good,

And the paths of the righteous dost keep — YLT

So that you may go in the way of good men, and keep in the footsteps of the upright — Bas

Helping you to walk in the way of good men,

And to keep to the paths of the righteous — AAT

living the life of honest men

and keeping to the good man's road

— Mof

Thus you may walk in the way of good men,

and keep to the paths of the just —

NAB

Follow the steps of the godly instead, and stay on the right path — Tay

**21. For the upright shall dwell in the land, and the perfect shall remain in it.**

For the upright will inhabit the land and men of integrity remain in it — Ber

For the upright shall abide on the earth,

And the men of integrity shall remain therein — Rhm

For the upright shall abide in the earth,

And the just shall continue therein — Sprl

For the upright will live in the land, And the honest will remain in it —

AAT

For the land will be for honest men to live in,

the innocent will have it for their home — Jerus

For the upright will be living in the land, and the good will have it for their heritage — Bas

**22. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.**

But the wicked shall be cut off from the land,

And the treacherous shall be rooted out of it — ASV

But the wicked shall be cut off from the land, and they that deal treacherously shall be rooted out of it —

rv

But the lawless out of the earth shall be cut off,

And traitors shall they tear away  
therefrom — Rhm  
But the wicked shall be cut off from  
the land,  
And the faithless shall be plucked  
up out of it — JPS  
the ways of the wicked shall be de-  
stroyed from the land; and the

transgressors shall be driven out of  
it — Sept  
But sinners will be cut off from the  
land, and those whose acts are false  
will be uprooted — Bas  
But the wicked shall be cut off from  
the earth,  
And the hypocrites shall be taken  
out of it — Sprl

## CHAPTER 3

### 1. My son, forget not my law; but let thine heart keep my commandments;

My son, mine instruction do not thou  
forget,  
And my commandment let thy heart  
observe — Rhm

My son, do not forget my teaching,  
but guard my commands in your  
heart — NEB

My son, do not forget my teaching.  
let your heart keep my principles —  
Jerus

My son, forget not my directions,  
keep in mind what I command —  
Mof

Forget not then, my son, the teaching  
I give thee; lock these words of mine  
close in thy bosom — Knox

My son, keep my teaching in your  
memory, and my rules in your heart  
— Bas

### 2. For length of days, and long life, and peace, shall they add to thee.

For length of days, and years of life,  
And peace, will they add to thee —  
ASV

For length of days and years,  
Life and peace, shall they add unto  
thee — Sprl

for length of days and years of life  
and abundant welfare will they give  
you — RSV

For a long and happy life,  
With abundant prosperity, will they  
bring to you — AAT

for these will give you lengthier days,  
longer years of life, and greater  
happiness — Jerus

for long life and years in plenty  
will they bring you, and prosperity  
as well — NEB

### 3. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:

Let not kindness and truth forsake  
thee:

Bind them about thy neck:  
Write them upon the tablet of thy  
heart — ASV

Let not kindness and good faith leave  
you;

Fasten them round your neck,  
Write them on the tablet of your  
mind — AAT

Let not loyalty and faithfulness for-  
sake you;

bind them about your neck,  
write them on the tablet of your  
heart — RSV

Let not mercy and good faith go from  
you: let them be hanging round  
your neck, recorded on your heart  
— Bas

Never forget to be truthful and kind.  
Hold these virtues tightly. Write  
them deep within your heart — Tay

### 4. So shalt thou find favour and good un- derstanding in the sight of God and man.

So find thou favour and good repute.  
In the eyes of God and man — Rhm

So shalt thou find grace and good  
favour

In the sight of God and man — JPS

So shalt thou obtain love and gracious  
favour

In the sight of God and of man —  
Sprl

so you shall have goodwill and good  
repute

with God and man alike — Mof

Then will you win favor and good  
esteem

before God and man — NAB

thus finding favor and ideal under-  
standing

in the sight of God and of man -  
Ber

**5. Trust in the LORD with all thine heart; and lean not unto thine own understanding.**

**6. In all thy ways acknowledge him, and he shall direct thy paths.**

Confide in JEHOVAH with all thine heart,

And depend not upon thine own understanding.

In all thy doings acknowledge Him;

And He will direct thy paths — Sprl

Trust in the LORD with all your heart, and do not rely on your own insight.

In all your ways acknowledge him, and he will make straight your paths — RSV

Rely with all your heart on the Eternal, and never lean on your own insight; have mind of him wherever you may go, and he will clear the road for you — Mof

Trust in the LORD with all your heart, on your own intelligence rely not;

In all your ways be mindful of him, and he will make straight your paths — NAB

Trust wholeheartedly in Yahweh, put no faith in your own perception;

in every course you take, have him in mind:

he will see that your paths are smooth — Jerus

Put all your hope in God, not looking to your reason for support.

In all your ways give ear to him, and he will make straight your footsteps — Bas

**7. Be not wise in thine own eyes: fear the LORD, and depart from evil.**

Be not wise in thine own conceit; but fear God and depart from all evil — Sept

Do not become wise in thine own eyes, Revere Yahweh and avoid evil — Rhm

Never pride yourself on your own wisdom, revere the Eternal and draw back from sin — Mof

Do not think how wise you are, but fear the LORD and turn from evil — NEB

Do not give thyself airs of wisdom; enough that thou shouldst fear God and shun ill-doing — Knox

Do not think of yourself as wise, fear Yahweh and turn your back on evil — Jerus

**8. It shall be health to thy navel, and marrow to thy bones.**

it will be healing to your body and nourishment to your bones — Ber

It shall be healing to your flesh and marrow to your bones — Lam

This will mean health for your flesh and vigor for your bones — NAB

then shall thy body have health and thy bones a cure — Sept

This will give strength to your flesh, and new life to your bones — Bas

**9. Honour the LORD with thy substance, and with the first fruits of all thine increase:**

Honour Jehovah from thy substance, And from the beginning of all thine increase — YLT

Glorify JEHOVAH with thy wealth, And with the best of all thine increase — Sprl

Honor the LORD with your substance and with the first fruits of all your crops — Lam

Honor the LORD with your wealth, with first fruits of all your produce — NAB

Honor the Lord by giving him the first part of all your income — Tay

**10. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.**

So shall thy barns be filled with plenty,

And thy vats shall overflow with new wine — ASV

So shall thy storehouses be filled with plenty,

And with new wine shall thy vats overflow — Rhm

So will your barns be filled with grain, And your vats will be bursting with wine — AAT

So your store-houses will be full of grain, and your vessels overflowing with new wine — Bas

**11. My son, despise not the chastening of the LORD; neither be weary of his correction:**

My son, do not despise the LORD's discipline

or be weary of his reproof — RSV

My son, slight not the correction of

- the Lord; nor faint when reproved  
by him — Sept  
My son, despise not the discipline of  
the LORD,  
And resent not his correction —  
AAT  
My son, spurn not the Eternal's school-  
ing,  
never be weary of the discipline —  
Mof  
The chastening of Yahweh, my son, do  
not reject,  
Nor loathe his rebuke — Rhm  
Chastisement of Jehovah, my son, de-  
spise not,  
And be not vexed with His reproof  
— YLT
- 12. For whom the LORD loveth he correct-  
eth; even as a father the son in whom  
he delighteth.**  
For whom JEHOVAH loveth He chas-  
teneth,  
Even like unto a father the son he  
delighteth in — Sprl  
For whom Jehovah loveth He re-  
proveth,  
Even as a father the son He is  
pleased with — YLT  
his discipline is for the man he loves,  
he chastens any son whom he de-  
lights in — Mof  
It is where he loves that he bestows  
correction, like a father whose son  
is dear to him — Knox  
for Yahweh reproves the man he  
loves, as a father checks a well-  
loved son — Jerus
- 13. Happy is the man that findeth wisdom,  
and the man that getteth understand-  
ing:**  
How happy the man who hath found  
wisdom,  
And the man who draweth forth  
understanding — Rhm  
Blessed is the man who has found  
wisdom,  
the man who obtains understanding  
— Ber  
Happy is the man who makes dis-  
covery of wisdom, and he who gets  
knowledge — Bas  
Happy is the man who gathers wis-  
dom,  
the man who gains knowledge —  
Mof  
Happy the man whose treasure-trove
- is wisdom, who is rich in discern-  
ment — Knox
- 14. For the merchandise of it is better than  
the merchandise of silver, and the gain  
thereof than fine gold.**  
For the gaining of it is better than the  
gaining of silver,  
And the profit thereof than fine gold  
— ASV  
For her gain is better than the gain of  
silver,  
And her increase than gold — ABPS  
for the gain from it is better than gain  
from silver  
and its profit better than gold —  
RSV  
For her profit is better than profit in  
silver,  
and better than gold is her revenue  
— NAB
- 15. She is more precious than rubies; and  
all the things thou canst desire are not  
to be compared to her.**  
She is more precious than rubies; and  
none of the things thou canst desire  
are to be compared unto her — ASV  
She is more precious than pearls,  
And all thy valuables compare not  
with her — Sprl  
More precious is she than corals.  
Yea none of thy delightful things  
doth equal her — Rhm  
She is more precious than jewels,  
and nothing you desire can com-  
pare with her — RSV  
She is beyond the price of pearls,  
nothing you could covet is her equal  
— Jerus
- 16. Length of days is in her right hand;  
and in her left hand riches and honour.**  
Length of days is in her right hand.  
In her left are wealth and honour  
— YLT  
long days lie in her right hand,  
wealth and honour in her left —  
Mof  
Long life wisdom holds out to thee in  
one hand, riches and glory in the  
other — Knox
- 17. Her ways are ways of pleasantness,  
and all her paths are peace.**
- 18. She is a tree of life to them that lay  
hold upon her: and happy is everyone  
that retaineth her.**  
her ways are ways of tranquil ease,  
and all her paths are bliss: to those



who grasp her, she is vital strength—  
happy are all who hold her fast —  
Mof

Her ways are ways of delight, and all  
her goings are peace.

She is a tree of life to all who take  
her in their hands, and happy is  
everyone who keeps her — Bas

Her ways are pleasant ways  
and all her paths lead to prosperity.  
She is a staff of life to all who grasp  
her,  
and those who hold her fast are safe  
— NEB

Her ways are delightful ways,  
her paths all lead to contentment.  
She is a tree of life for those who  
hold her fast,  
those who cling to her live happy  
lives — Jerus

her ways are pleasant ones, peaceful  
all her paths.

She is a tree of life to those laying  
hold of her,  
making happy each one holding her  
fast — Ber

**19. The LORD by wisdom hath founded  
the earth; by understanding hath he  
established the heavens.**

By wisdom God founded the earth;  
and by understanding he furnished  
the heavens — Sept

The Lord by wisdom put in position  
the bases of the earth; by reason he  
put the heavens in their place —  
Bas

By wisdom, Yahweh set the earth on  
its foundations,  
by discernment, he fixed the heavens  
firm — Jerus

The Lord's wisdom founded the earth;  
his understanding established all the  
universe and space — Tay

**20. By his knowledge the depths are  
broken up, and the clouds drop down  
the dew.**

By His knowledge depths have been  
rent,

And clouds do drop dew — YLT

By his knowledge the resounding deeps  
were burst open,

And the skies drop down dew —  
Rhm

By his knowledge the deeps were  
broken open,  
And vapors distil the dew — ABPS

'twas with intelligence he broke up the  
abyss  
and made the clouds drop dew —  
Mof

By His knowledge the deeps pour  
forth,  
and the skies distil the dew — Ber  
Through his knowledge the depths  
were carved out,  
and the clouds rain down the dew  
— Jerus

**21. My son, let not them depart from thine  
eyes: keep sound wisdom and discre-  
tion:**

My son! let them not turn from thine  
eyes,  
Keep thou wisdom and thoughtfulness — YLT

My son, let them not depart from  
thine eyes,

Guard thou counsel and purpose —  
Rhm

My son, let not these slip out of your  
sight:

keep advice and counsel in view —  
NAB

My son, let not my commandments  
depart from your eyes; keep my  
doctrine, and my counsels — Lam

My son, keep good sense, and do not  
let wise purpose go from your eyes  
— Bas

My son, keep watch over your ability  
and prudence,

do not let them slip from sight —  
NEB

**22. So shall they be life unto thy soul,  
and grace to thy neck.**

they will make your life long,  
and add charm to it — Mof

that thy soul may live and that grace  
may be around thy neck — Sept

And they will be life to your inner  
self, and a gracious ornament to  
your neck [your outer self] — Amp  
and they will be life for your soul  
and adornment for your neck —  
RSV

They will be life to you,  
And an ornament round your neck  
— AAT

For they fill you with living energy,  
and are a feather in your cap —  
Tay

**23. Then shalt thou walk in thy way safely,  
and thy foot shall not stumble.**

Then shalt thou walk in thy way  
securely,  
And thy foot shall not stumble —

ASV

Then wilt thou proceed on thy way  
safely,

And thy foot shall not stumble —  
Sprl

Then shalt thou walk in thy way  
securely,

And thou shalt not dash thy foot —  
JPS

Then you may go on your way in  
security.

Without striking your foot on a  
stone — AAT

Then you will walk your way con-  
fidently

and will not stumble — Ber

Then you shall walk in your way  
with hope and your foot shall not  
stumble — Lam

**24. When thou liest down, thou shalt not  
be afraid: yea, thou shalt lie down,  
and thy sleep shall be sweet.**

For when thou liest down, thou shalt  
be free from fear: and when thou  
 sleepest, thou shalt sleep sweetly —  
Sept

When thou reclinest, thou shalt not be  
afraid,

And reclining, then thy sleep shall  
be refreshing — Sprl

When you take your rest you will have  
no fear, and on your bed sleep will  
be sweet to you — Bas

when you lie down it will not be in  
dread:

for when you lie down your sleep  
will be sweet — Ber

When you lie down, you need not be  
afraid,

when you rest, your sleep will be  
sweet — NAB

you can rest unafraid,  
you can lie down to a sweet sleep  
— Mof

**25. Be not afraid of sudden fear, neither  
of the desolation of the wicked, when  
it cometh.**

Be not thou afraid of sudden dread,  
Nor of the desolation of the lawless,  
when it cometh — Rhm

Be not afraid of sudden terror,

Neither of the destruction of the  
wicked, when it cometh — JPS

Do not be afraid of sudden panic,  
or of the ruin of the wicked, when  
it comes — RSV

Be not dismayed at sudden fear,  
Nor at the destruction of the wicked  
when it comes — ABPS

You will fear no sudden terror,  
Nor the storm that falls on the  
wicked — AAT

never need you fear sudden blows  
or the storm that strikes the wicked  
— Mof

**26. For the LORD shall be thy confidence,  
and shall keep thy foot from being  
taken.**

For Jehovah is at thy side,

And He hath kept thy foot from  
capture — YLT

For Yahweh will be in all thy ways,  
And will keep thy foot from the  
snare — Rhm

For the Lord will be over all thy ways,  
and will support thy foot that  
thou mayest not be shaken — Sept

For the Lord will be thy confidence,  
And will keep thy foot from being  
caught — JPS

for the Eternal will be your protection,  
and preserve you from all danger  
— Mof

**27. Withhold not good from them to  
whom it is due, when it is in the power  
of thy hand to do it.**

Withhold not help from the needy:

When it is in your power to render  
it — AAT

Hold back no benefit from those en-  
titled to it,

when it is in the power of your hand  
to perform — Ber

Do not refuse to do that which is good,  
when it is in the power of your hand  
to do it — Lam

Refuse no man any favour that you  
owe him

when it lies in your power to pay it  
— NEB

Do not refuse a kindness to anyone  
who begs it,

if it is in your power to perform it  
— Jerus

Do not keep back good from those  
who have a right to it, when it is  
in the power of your hand to do it  
— Bas

- Refuse no one the good on which he has a claim  
when it is in your power to do it for him — NAB
- 28. Say not unto thy neighbour, Go and come again, and tomorrow I will give; when thou hast it by thee.**  
Do not say to your neighbor, "Go, and come again,  
tomorrow I will give it" — when you have it with you — RSV  
Say not to your neighbor, "Go and come back  
and tomorrow I will give"; when you already have it — Ber  
never say to him, "Go, and come again,  
I will have it to-morrow for you" — when you have it beside you — Mof  
Say not to your neighbor, "Go, and come again,  
tomorrow I will give." when you can give at once — NAB
- 29. Devise not evil against thy neighbour, seeing he dwelleth securely by thee.**  
Contrive not evil against thy neighbour  
When he dwelleth in confidence beside thee — Sprl  
Do not devise evil against your neighbor, seeing he dwells in peace beside you — Lam  
Do not plot harm against your neighbour  
as he lives unsuspecting next door — Jerus  
Do not plan evil against your neighbor who dwells trustingly beside you — RSV  
Plot no mischief against your neighbor,  
When he lives in confidence beside you — AAT  
Never plot harm against the friend that suspects no harm of thee — Knox
- 30. Strive not with a man without cause, if he have done thee no harm.**
- 31. Envy thou not the oppressor, and choose none of his ways.**  
Strive not with a man without cause, If he have done thee no harm.  
Envy thou not the man of violence,  
And choose none of his ways — ASV  
Do not idly quarrel with a man,  
If he have done you no harm.  
Envy not the lawless man,  
And choose none of his ways — AAT  
Never quarrel with a man for no reason,  
when he has never done you any harm.  
Never envy a high-handed man,  
or choose his methods — Mof  
Do not take up a cause at law against a man for nothing, if he has done you no wrong.  
Have no envy of the violent man,  
or take any of his ways as an example — Bas  
Do not pick a quarrel with a man for no reason,  
if he has not done you a bad turn.  
Do not emulate a lawless man,  
do not choose to follow his footsteps — NEB  
Don't get into needless fights. Don't envy violent men. Don't copy their ways — Tay
- 32. For the froward is abomination to the LORD: but his secret is with the righteous.**  
For the perverse is an abomination to the LORD: but his secret is with the upright — RV  
For the perverse is an abomination to Jehovah;  
But his friendship is with the upright — ASV  
for the perverse man is an abomination to the LORD,  
but the upright are in his confidence — RSV  
for an abomination to the LORD is the perverse,  
but His intimate counsel is with the upright — Ber  
For an abomination to Jehovah is the perverted,  
And with the upright is His secret counsel — YLT  
for the wilful wrong-doer is abhorrent to Yahweh,  
who confides only in honest men — Jerus
- 33. The curse of the LORD is in the house of the wicked: but he blesseth the habitation of the just.**  
The curse of Yahweh is in the house of the lawless one,  
But the home of the righteous he blesseth — Rhm

the Eternal's curse lies on the house of  
the wicked,  
but he blesses the good man's dwelling — Mof

The curse of the LORD is on the house  
of the wicked,

But the home of the righteous he  
blesses — AAT

The curse of the LORD is on the house  
of the wicked,  
but the dwelling of the just he  
blesses — NAB

**34. Surely he scorneth the scornors: but  
he giveth grace unto the lowly.**

Surely he scoffeth at the scoffers;  
But he giveth grace unto the lowly  
— ASV

The Lord mocks at mockers, but helps  
the humble — Tay

He makes sport of the men of pride,  
but he gives grace to the gentle-  
hearted — Bas

As for scornors, He scorns them,  
but to the humble He gives grace —

Ber

When he is dealing with the arrogant,  
he is stern,

but to the humble he shows kind-  
ness — NAB

Though he mocks at those who mock,  
Yet gives he favor to the lowly —  
ABPS

Though God himself meets the ar-  
rogant with arrogance,  
yet he bestows his favour on the  
meek — NEB

**35. The wise shall inherit glory: but  
shame shall be the promotion of fools.**

The wise shall inherit honor;

But fools he exalts to shame — ABPS  
and the wise shall win renown; only  
to their shame are fools exalted —  
Knox

The wise shall inherit honour;  
But as for the fools, they carry away  
shame — JPS

The wise will inherit honor,  
but fools get disgrace — RSV  
Honour is the portion of the wise,  
all that fools inherit is disgrace —  
Jerus

The wise shall inherit honour:  
But ignominy shall be the fame of  
fools — Sprl

## CHAPTER 4

**1. Hear, ye children, the instruction of a  
father, and attend to know under-  
standing.**

**2. For I give you good doctrine, forsake  
ye not my law.**

Hear, ye children, the instruction of a  
father,

And attend to know understanding.  
For I give you good doctrine;

Forsake ye not my teaching — JPS

Hear, O sons, a father's instruction,  
and be attentive, that you may gain  
insight;

for I give you good precepts:  
do not forsake my teaching — RSV

Listen, my children, to a father's in-  
struction,  
attend and learn intelligence:

I give you good counsel,  
turn not from my teaching — Mof

Hear, O sons, the instruction of a  
father;

listen carefully to gain insight.

Since I give you good doctrine do  
not forsake my teaching — Ber

Hear, O children, a father's instruction,

be attentive, that you may gain  
understanding!

Yes, excellent advice I give you:  
my teaching do not forsake — NAB

**3. For I was my father's son, tender and  
only beloved in the sight of my mother.**

For a son became I to my father,

Tender and most precious in the  
sight of my mother — Rhm

For I was also a son to my father,  
tender and the only begotten in the  
sight of my mother — Lam

for I was a son obedient to a father:  
and beloved in the sight of a mother  
— Sept

For a son was I to my father;  
Tender, and an only child, in the  
sight of my mother — ABPS

I too have been a father's son,  
tender in years, my mother's only  
child — NEB

When as a boy I was tender in my  
father's sight,

And dearly beloved in the eyes of  
my mother — AAT

**4. He taught me also, and said unto me,**

**Let thine heart retain my words: keep my commandments, and live.**

And he instructed me, and he said unto me:

Let thine heart take fast hold of my words;

Keep my commandments, and live — Sprl

he taught me and told me this:

"Keep in mind what I say,  
do what I bid you, and you shall live — Mof

He taught me, and said to me: "Hold fast my words in your mind,

Keep my commandments, and live — AAT

This was what he used to teach me,  
'Let your heart treasure what I have

to say,  
keep my principles and you shall live — Jerus

And he gave me teaching, saying to me, Keep my words in your heart:  
keep my rules so that you may have life — Bas

He told me never to forget his words.  
"If you follow them," he said, "you will have a long and happy life — Tay

**5. Get wisdom, get understanding: forget it not; neither decline from the words of my mouth.**

Get wisdom, get understanding,  
Do not forget, nor turn away  
From the sayings of my mouth — YLT

acquire wisdom, acquire perception,  
never forget her, never deviate from my words — Jerus

do not forget, and do not turn away from the words of my mouth.

Get wisdom; get insight — rsv

Forget not, and swerve not from the words of my mouth —

Get wisdom, get understanding — AAT

Get wisdom, get true knowledge; keep it in memory, do not be turned away from the words of my mouth — Bas

Get wisdom, get understanding!  
Do not forget or turn aside from the words I utter — NAB

**6. Forsake her not, and she shall preserve thee: love her, and she shall keep thee:**

forsake it not, and it will defend thee:  
love it and it will preserve thee — Sept

Forsake her not, and she will guard thee;

Love her, and she will preserve thee — Sprl

Do not forsake her, and she will preserve you; love her, and she will save you — Lam

Do not forsake her and she will protect you;

love her, and she will guard you — Ber

never leave her, and she will guard you,

love her, and she will take care of you — Mof

Do not give her up, and she will keep you; give her your love, and she will make you safe — Bas

**7. Wisdom is the principal thing; therefore get wisdom: and with all thy getting, get understanding.**

The first thing is wisdom; get wisdom.  
And with all thy getting, get understanding — ABPS

The principal thing is wisdom; acquire thou wisdom,

With all thine acquisition acquire thou understanding — Rhm

The summit of all things is wisdom; therefore acquire wisdom:

And before all thy acquisitions acquire understanding — Sprl

The beginning of wisdom is this: Get wisdom,

and whatever you get, get insight — rsv

Above all things get wisdom;  
Whatever else you get, get understanding — AAT

The first thing is to acquire wisdom; gain understanding though it cost

you all you have — NEB

**8. Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.**

Esteem her very highly, and she will exalt thee;

She will honour thee if thou wilt embrace her — Sprl

Exalt her, and she will exalt thee:  
She will bring thee to honour

when thou dost embrace her — JPS

Prize her highly, and she will exalt you;  
she will honor you if you embrace her — RSV

Exalt her and she will lift you up;  
she will bring you honor when you embrace her — Ber

Love her, and she shall exalt you; embrace her, and she shall honor you — Lam

Hold her close, and she will make you great;  
embrace her, and she will be your pride — Jerus

**9. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.**

She will give a garland of grace for thy head;

A crown of beauty will she deliver to thee — ABPS

She will give to thy head a chaplet of grace;

A crown of beauty will she deliver to thee — ASV

She giveth to thy head a wreath of grace,

A crown of beauty she doth give thee freely — YLT

She will give for thy head a wreath of beauty,

A crown of adorning will she bestow upon thee — Rhm

She will put on your head a graceful diadem:

a glorious crown will she bestow on you — NAB

She will put a crown of grace on your head, giving you a head-dress of glory — Bas

**10. Hear, O my son, and receive my sayings; and the years of thy life shall be many.**

Hear, my son, and accept my words, that the years of your life may be many — RSV

Listen, my son, take to heart what I say,

and the years of your life shall be many — Mof

Hear, my son, accept what I say, and the years of your life will be many — Ber

Listen, my son, take my words to heart, and the years of your life shall be multiplied — NEB

Listen, then, my son, and master the charge I give thee, as thou wouldst have long life — Knox

**11. I have taught thee in the way of wisdom; I have led thee in right paths.**

**12. When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.**

for I am teaching thee ways of wisdom; and confirming thee in right paths. For when thou goest, thy steps will not be straitened: and when thou runnest thou shalt not be tired — Sept

In a way of wisdom I have directed thee,

I have caused thee to tread in paths of uprightness.

In thy walking thy step is not straitened.

And if thou runnest, thou stumblest not — YLT

In the wise way I have directed you: I have led you on straight roads.

When you walk, your step will not be hindered:

and if you run, you will not stumble — Ber

I have taught you in the ways of wisdom; I have led you in right paths.

When you walk, your steps will not be unsteady; and when you run,

you will not stumble — Lam

I am giving you wise directions and leading you aright:

when you walk, you will never be hindered.

when you run, you will not slip — Mof

On the way of wisdom I direct you. I lead you on straightforward paths.

When you walk, your step will not be impeded,

and should you run, you will not stumble — NAB

**13. Take fast hold of instruction; let her not go; keep her; for she is thy life.**

Lay hold on instruction, let not go: Keep her, for she is thy life — ABPS

Take fast hold of correction, let her not go, —

Keep her, for she is thy life — Rhm

Keep fast hold of instruction, let her not go;

Guard her, for she is your life — AAT

Hold fast to discipline, never let her go,  
keep your eyes on her, she is your life — Jerus

Hold fast by the instruction thou hast received, and never let it go: guard it as thou wouldst guard thy life — Knox

**14. Enter not into the path of the wicked, and go not in the way of evil men.**

**15. Avoid it, pass not by it, turn from it, and pass away.**

Upon the path of the lawless do not thou enter,

And do not advance in the way of the wicked:

Avoid it, do not pass thereon —

Turn from it and depart — Rhm  
Do not go in the road of sinners, or be walking in the way of evil men.

Keep far from it, do not go near;  
be turned from it, and go on your way — Bas

Enter not into the path of the wicked,  
Nor go onward in the way of the evil.

Avoid it, pass not over it;

Turn off from it, and pass on — ABPS

Do not take to the course of the wicked

or follow the way of evil men;  
do not set foot on it, but avoid it;  
turn aside and go on your way — NEB

Never set foot upon a bad man's path,  
and take not the road of evil men;  
avoid it, never follow it,  
shun it, and pass on — Mof

**16. For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall.**

**17. For they eat the bread of wickedness, and drink the wine of violence.**

For they sleep not unless they have done wickedness;

And their sleep is removed if they have not caused delinquency.

For they eat the bread of injustice,  
And they drink the wine of violence — Sprl

For they do not sleep until they have done mischief; and their sleep is taken away until their evil devices are carried out.

For they eat the bread of wicked-

ness and drink the wine of violence — Lam

For they cannot sleep till they have done some wrong,  
till they have tripped up someone,  
they are sleepless;  
they eat ill-gotten food  
and drink wine won by cruelty — Mof

For they cannot sleep unless they have done some wrong;  
unless they have been someone's downfall they lose their sleep.  
The bread they eat is the fruit of crime  
and they drink wine got by violence — NEB

For evil men don't sleep until they've done their evil deed for the day.  
They can't rest unless they cause someone to stumble and fall.  
They eat and drink wickedness and violence — Tay

For they cannot sleep unless they have first done wrong,  
they miss their sleep if they have not brought someone down;  
wickedness is the bread they eat, and violence the wine they drink — Jerus

**18. But the path of the just is as the shining light, that shineth more and more unto the perfect day.**

But the path of the righteous is as the shining light,  
That shineth more and more unto the perfect day — ASV

But the path of the righteous is as the light of dawn, —  
Going on and brightening, unto meridian day — Rhm

But the way of the righteous is as the clear light,  
Shining more and more, to the noon-day — ABPS

But the path of the righteous is like the light of dawn,  
which shines brighter and brighter until full day — RSV

But the path of the just is like shining light,  
that grows in brilliance till perfect day — NAB

the course of good men, like a ray of dawn,

- shines on and on to the full light of day — Mof
- 19. The way of the wicked is as darkness; they know not at what they stumble.**  
The way of the wicked is as thick darkness;  
They know not at what they stumble — ABPS  
The way of the wicked is like deep darkness;  
they do not know over what they stumble — RSV  
The way of the wicked is dark as pitch;  
They know not at what they stumble — AAT  
but the ways of the wicked are like darkness at night,  
and they do not know what has been their downfall — NEB  
The way of sinners is dark; they see not the cause of their fall — Bas
- 20. My son, attend to my words; incline thine ear unto my sayings.**
- 21. Let them not depart from thine eyes; keep them in the midst of thine heart.**
- 22. For they are life unto those that find them, and health to all their flesh.**  
Let them not slip out of your sight,  
keep them within your heart;  
For they are life to those who find them,  
to man's whole being they are health — NAB  
never lose sight of them,  
but fix them in your mind;  
to those who find them, they are life,  
and health to all their being — Mof  
do not let them out of your sight,  
keep them deep in your heart.  
They are life to those who grasp them,  
health for the entire body — Jerus  
Keep these thoughts ever in mind; let them penetrate deep within your heart, for they will mean real life for you, and radiant health — Tay
- 23. Keep thy heart with all diligence; for out of it are the issues of life.**  
Keep your heart with all vigilance;  
for from it flow the springs of life — RSV  
Above every charge keep thy heart,  
For out of it are the outgoings of life — YLT  
With all watchfulness guard thine heart;  
For out of it flow the actions of life — Sprl  
Above all that thou guardest keep thy heart;  
For out of it are the issues of life — JPS  
Use all thy watchfulness to keep thy heart true; that is the fountain whence life springs — Knox  
Guard your heart more than any treasure,  
for it is the source of all life — NEB
- 24. Put away from thee a froward mouth, and perverse lips put far from thee.**  
Put away from thee a wayward mouth.  
And perverse lips put far from thee — ASV  
Put away from you an evil tongue, and let false lips be far from you — Bas  
Put away from you crooked speech,  
and put devious talk far from you — RSV  
Remove from thee perverseness of mouth,  
And craftiness of lips put far from thee — Rhm  
Turn your back on the mouth that misleads,  
keep your distance from lips that deceive — Jerus  
Put away from you dishonest talk,  
deceitful speech put far from you — NAB
- 25. Let thine eyes look right on, and let thine eyelids look straight before thee.**  
Let thine eyes right onward look. —  
And thine eyelashes point straight before thee — Rhm  
Let your eyes look right in front,  
And your eyelids be directed straight ahead of you — AAT  
Let your eyes look forward  
and your gaze straight ahead of you — Ber  
let thy eyes see straight, thy gaze ever scan the path that lies before thee — Knox  
Let your eyes look straight before you,  
fix your gaze upon what lies ahead — NEB  
Keep your eyes on what is in front of you, looking straight before you — Bas
- 26. Ponder the path of thy feet, and let all thy ways be established.**



**27. Turn not to the right hand nor to the left: remove thy foot from evil.**

Make level the path of thy feet,

And let all thy ways be established.

Turn not to the right hand nor to the left:

Remove thy foot from evil — ASV

Take heed to the path of your feet,

then all your ways will be sure.

Do not swerve to the right or to the left;

turn your foot away from evil —

RSV

Consider well the path for your feet  
and all your ways will be sure.

Turn not to the right or to the left;  
keep your foot away from evil —

Ber

Survey the path for your feet,  
and let all your ways be sure.

Turn neither to right nor to left,

keep your foot far from evil — NAB

Keep a clear path before you,

and ever make your footing firm;

never turn to right or left,

draw back from a wrong step —

Mof

Watch your step. Stick to the path and  
be safe. Don't sidetrack; pull back  
your foot from danger — Tay

## CHAPTER 5

**1. My son, attend unto my wisdom, and bow thine ear to my understanding:**

**2. That thou mayest regard discretion, and that thy lips may keep knowledge.**

My son, listen attentively to my wisdom,

To my understanding incline thine ear:

So that thou maintain discretion,

And thy lips preserve knowledge —

Sprl

My son to my wisdom attend,  
And to mine understanding incline  
thou thine ear:

That thou mayest preserve discretion,

—

And as for knowledge that thy lips

may guard it — Rhm

My son, listen to my wisdom;  
incline your ear to my discernment;  
that you may protect discretion; that  
your lips may guard knowledge —

Ber

My son, attend to wisdom,  
bend your ear to knowledge,

that caution may be your safeguard,

and prudence may take care of you;

keep hold of caution and sound

sense — Mof

My son, pay attention to my wisdom,  
listen carefully to what I know,

and so have prudence and knowl-

edge to protect you;

these will keep a guard on your lips

— Jerus

My son, attend to my wisdom  
and listen to my good counsel,

so that you may observe proper  
prudence

and your speech be informed with  
knowledge — NEB

**3. For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil:**

For the lips of a strange woman drop  
honey,

And her mouth is smoother than oil

— ASV

For the lips of a loose woman drop  
honeyed words

and her palate is smoother than oil

— Ber

For the lips of the adulterous woman  
drop honey,

And her mouth is smoother than oil

— AAT

For the lips of a strange woman drop  
as a honeycomb, and her words are

smoother than oil — Lam

For the lips of a loose woman drip  
honey,

and her speech is smoother than oil

— RSV

For the lips of a prostitute are as sweet  
as honey, and smooth flattery is her

stock in trade — Tay

**4. But her end is bitter as wormwood, sharp as a two-edged sword.**

**5. Her feet go down to death; her steps take hold on hell.**

Yet at the last she is bitter as worm-

wood,

Keen as a many-edged sword:

Her feet descend to death,

And her steps invade hell — Sprl

But in the end she is bitter as worm-wood,  
 Sharp as a two-edged sword.  
 Her feet go down to death;  
 Her steps take hold on Sheol — ASV  
 but the end with her is bitter as poison,  
 sharp as a sword with double edge;  
 her feet go down to Death,  
 her steps lead straight to the grave — Mof  
 but their outcome is bitter as worm-wood,  
 sharp as a two-edged sword.  
 Her feet go down to death,  
 her steps lead down to Sheol — Jerus

**6. Lest thou shouldst ponder the path of life, her ways are moveable, that thou canst not know them.**

So that she findeth not the level path of life: her ways are unstable and she knoweth it not — RV  
 The path of life she does not consider: her paths meander, but she knows it not — Ber  
 she does not take heed to the path of life;  
 her ways wander, and she does not know it — RSV  
 Lest she should walk the even path of life,  
 Her ways wander, but she knoweth it not — JPS  
 far from following the path of life,  
 her ways are undirected, irresponsible — Jerus  
 Lest you see before you the road to life,  
 her paths will ramble, you know not where — NAB

**7. Hear me now therefore, O ye children, and depart not from the words of my mouth.**

**8. Remove thy way far from her, and come not nigh the door of her house:**  
 Now therefore, my son, hearken to me and slight not my words. Remove thy way far from her, go not near the doors of her house — Sept  
 So now, my son, listen to me,  
 And swerve not from the words of my mouth.  
 Keep far away from her,  
 And approach not the door of her house — AAT  
 Now listen to me, my son,

hold fast to what I say:  
 keep clear of her,  
 never go near her door — Mof  
 Give ear to me then, my sons, and do not put away my words from you.  
 Go far away from her, do not come near the door of her house — Bas  
 Now, my son, listen to me  
 and do not ignore what I say:  
 keep well away from her  
 and do not go near the door of her house — NEB  
 Young men, listen to me, and never forget what I'm about to say: Run from her! Don't go near her house — Tay

**9. Lest thou give thine honour unto others, and thy years unto the cruel:**

Lest thou give thy glory to aliens,  
 And thy years to the profligate — Sprl  
 That thou mayest not give thy life to others, and thy substance to the cruel — Sept  
 Lest thou give thy vigour unto others,  
 And thy years unto the cruel — JPS  
 Lest you give up your wealth to others,  
 The earnings of your life to aliens — AAT  
 lest you give your honor to others,  
 and your years to the merciless — Ber  
 or you will surrender your honour to others,  
 your years to one who has no pity — Jerus

**10. Lest strangers be filled with thy wealth; and thy labours be in the house of a stranger;**

Lest strangers be filled with thy strength,  
 And thy labors be in the house of an alien — ASV  
 lest strangers take their fill of your strength,  
 and your labors go to the house of an alien — RSV  
 that strangers may not be filled with thy wealth, and thy labours go into the houses of strangers — Sept  
 Lest strangers have their fill of your substance,  
 And the produce of your labors go to an alien's house — AAT  
 strangers will batten on your wealth.

and your hard-won gains pass to another man's family — NEB  
Lest strangers obtain your wealth, and you become the slave of foreigners — Tay

**11. And thou mourn at the last, when thy flesh and thy body are consumed,**

And thou moan, when thine end cometh,

When thy flesh and thy body are consumed — JPS

And you have remorse in your old age, when the flesh of your body is consumed — Lam

and at the end of your life you groan, when your flesh and body are consumed — RSV

And you will be full of grief at the end of your life, when your flesh and your body are wasted — Bas

till you are left at last to moan, when all you have is wasted — Mof

So shalt thou grieve in thy latter end, In the failing of thy flesh and of thy healthy condition — Rhm

**12. And say, How have I hated instruction, and my heart despised reproof;**

**13. And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!**

And thou shalt say —

How I hated correction!

And reproof my heart disdained;

Neither hearkened I to the voice of my teachers,

Nor to my instructors inclined I the ear — Rhm

Then wilt thou say: Wherefore have I hated instruction?

Wherefore hath my heart despised reproof?

Truly I hearkened not unto the voice of my teachers,

Nor inclined mine ear to those who instructed me — Sprl

and you say, "How I hated discipline, and my heart despised reproof!

I did not listen to the voice of my teachers

or incline my ear to my instructors — RSV

Ah! why did I hate guidance,

why did I despise all warning?

Why did not I listen to those who trained me

and bend my ear to those who were my guides? — Mof

and exclaim, Alas, I hated discipline, my heart spurned all correction;

I would not hear the voice of my masters,

I would not listen to those who tried to teach me — Jerus

Then thou wilt complain bitterly, Alas, why did I spurn every precept, reject every warning, unheard, un-

heeded, every lesson I was taught? — Knox

**14. I was almost in all evil in the midst of the congregation and assembly.**

In a short time I was in all manner of distress

Amidst the assembly and the congregation — Sprl

I was almost in utter ruin

in the midst of the congregation and assembly — Ber

I have all but come to utter ruin, condemned by the public assembly — NAB

I had well-nigh come to utter evil In the midst of the assembled community — AAT

I soon earned a bad name

and was despised in the public assembly — NEB

Now I am all but reduced to the depths of misery,

in the presence of the whole community — Jerus

**15. Drink waters out of thine own cistern, and running waters out of thine own well.**

**16. Let thy fountains be dispersed abroad, and rivers of waters in the streets.**

Drink waters out of thine own cistern, Even flowing ones out of thine own well.

Let thy fountains be scattered abroad,

In broad places rivulets of water — YLT

Drink water from your own cistern and running water from your own spring;

do not let your well overflow into the road, your runnels of water pour into the street — NEB

Let water from your store and not that of others be your drink, and running water from your fountain.

Let not your springs be flowing in the streets, or your streams of water in the open places — Bas

Drink waters out of thine own cistern, And running waters out of thine own well.

Should thy springs be dispersed abroad, And streams of water in the streets? — ASV

Drink from your own cistern, drink fresh water out of your own well.

Are you to seek your pleasures here and there, and drink them in the streets — Mof

Nay, drink, and drink deep, at thy own well, thy own cistern; thence let thy offspring abound, like waters from thy own fountain flowing through the public streets — Knox

Drink the water from your own cistern, fresh water from your own well.

Do not let your fountain flow to waste elsewhere, nor your streams in the public streets — Jerus

Drink from your own well, my son — be faithful and true to your wife. Why should you betray children with women of the street? — Tay<sup>1</sup>

**17. Let them be only thine own, and not strangers' with thee.**

**18. Let thy fountain be blessed: and rejoice with the wife of thy youth.**

Let them be for thyself alone, — And not for strangers with thee. Let thy well-spring be blessed, — And get thy joy from the wife of thy youth — Rhm

Let them be for thee, by thyself, And not for strangers with thee.

Let thy fountain be blest; And have joy of the wife of thy youth — ABPS

Let them be for yourself only, not for other men with you.

Let blessing be on your fountain: have joy in the wife of your early years — Bas

But let them be only your own, and not those of aliens, too.

Let your own fountain be blessed: derive delight from the wife of your youth — Ber

let them be yours alone, not shared with strangers.

Let your fountain, the wife of your youth,

be blessed, rejoice in her — NEB  
... let your children be for you alone, and not the children of strangers with you.

Let your fountain — of human life — be blessed... and rejoice with the wife of your youth — Amp

**19. Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.**

As a loving hind and a pleasant doe, Let her breasts satisfy thee at all times:

And be thou ravished always with her love — ASV

Loving as the hind, and affectionate as the gazelle,

Let her bosom ever satisfy thee; And with her love be thou ever transported — Sprl

a lovely hind, a graceful doe.

Let her affection fill you at all times with delight, be infatuated always with her love — RSV

A lovely hind, a graceful doe — Let her breasts intoxicate you always.

With her love be continually ravished — AAT

a lovely hind, a charming doe is she; let her breasts give you rapture.

let her love ever ravish you — Mof  
fair as a hind, graceful as a fawn... hers the breasts that ever fill you with delight, hers the love that ever holds you captive — Jerus

Thy own bride, gentle as a hind, graceful as a doe: be it her bosom that steals away thy senses with the delight of a lover that loves still — Knox

**20. And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?**

<sup>1</sup>The context clearly indicates that the imagery of this section has the meaning expressed by Tay. Some read vs. 16 as a question implying a negative answer (ASV, *et al.*), some as a prohibition.

For why shouldest thou, my son, be  
ravished with a strange woman,  
And embrace the bosom of a for-  
eigner — ASV

Why should you be infatuated, my son,  
with a loose woman  
and embrace the bosom of an ad-  
venturess — RSV

Why be seduced, my son, by an alien  
woman,  
and fondle the breast of a woman  
who is a stranger — Jerus

Why therefore, my son, shouldest thou  
be ravished with a stranger?  
And embrace the bosom of a wan-  
ton woman — Sprl

Why, my son, should you be ravished  
with the wife of another,  
And embrace the bosom of an adul-  
teress — AAT

Why then, my son, should you go  
astray for another's wife  
and accept the embraces of an adul-  
teress — NAB

**21. For the ways of man are before the  
eyes of the LORD, and he pondereth all  
his goings.**

For over-against the eyes of Jehovah  
are the ways of each.  
And all his paths He is pondering  
— YLT

For the ways of man are before the  
eyes of the LORD, and all his paths  
lie open in his presence — Lam

For each man's ways are plain to the  
LORD's sight;  
all their paths he surveys — NAB

Man's goings are observed by the  
Eternal,  
he takes account of all his ways —  
Mof

For directly before the eyes of the  
LORD are a man's ways,  
and all his paths are well considered  
— Ber

For the ways of a husband are before

the eyes of God, and he examineth  
narrowly all his paths — Sept

**22. His own iniquities shall take the  
wicked himself, and he shall be bolden  
with the cords of his sins.**

His own iniquities shall ensnare the  
wicked,

And he shall be holden with the  
cords of his sin — JPS

His own iniquities do capture the  
wicked,

And with the ropes of his sin he is  
holden — YLT

The wicked man shall be taken by his  
iniquities,

And he shall be bound fast with the  
cords of his transgressions — Sprl

The evil-doer will be taken in the net  
of his crimes, and prisoned in the  
cords of his sin — Bas

By his own iniquities the wicked man  
will be caught,  
in the meshes of his own sin he will  
be held fast — NAB

The wicked shall be caught by his own  
iniquities, and he will be bound with  
the cords of his sins — Lam

**23. He shall die without instruction; and  
in the greatness of his folly he shall  
go astray.**

He shall die for lack of instruction;  
And in the greatness of his folly he  
shall go astray — ASV

He perishes for want of receiving cor-  
rection;

And by the multitude of his follies  
he shall go astray — Sprl

He shall die for lack of discipline,  
And by the abounding of his per-  
versity shall he be lost — Rhm

He will die for want of instruction,  
He will stagger to ruin through the  
greatness of his folly — AAT

for lack of sense he dies,  
his utter folly ruins him — Mof

He shall die because he will not listen  
to the truth; he has let himself be  
led away into incredible folly — Tay

## CHAPTER 6

**1. My son, if thou be surety for thy  
friend, if thou hast stricken thy hand  
with a stranger,**

**2. Thou art snared with the words of thy  
mouth, thou art taken with the words**

**of thy mouth.**

My son, if thou hast become surety for  
thy neighbour,

If thou hast stricken thine hand with  
a stranger,

Thou art entangled with the words  
of thy mouth,  
Thou art ensnared with the words of  
thy mouth — Sprl

My son, if you have made yourself responsible for your neighbour, or given your word for another,  
You are taken as in a net by the words of your mouth, the sayings of your lips have overcome you — Bas

My son, if you have become surety for your friend, if you have obligated yourself to a stranger,

Then you are snared with the words of your mouth, you are caught with the words of your lips — Lam

My son, if you have become surety for your neighbor,  
have given your pledge for a stranger;

if you are snared in the utterance of your lips,  
caught in the words of your mouth — RSV

My son, if you have gone surety for your neighbour,  
if you have guaranteed the bond of a stranger,  
if you have committed yourself with your own lips,  
if through words of yours you have been entrapped — Jerus

My son, if you pledge yourself to another man  
and stand surety for a stranger,  
if you are caught by your promise,  
trapped by some promise you have made — NEB

**3. Do this, now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend.**

Do this now, my son, and deliver thyself, seeing thou art come into the hand of thy neighbour: go, humble thyself, and importune thy neighbour — RV

Do this now, my son, and deliver thyself,  
For thou art come into the power of thy friend:

Go humble thyself, and be urgent with thy friend — ABPS

Do this now, my son, and free yourself —

Since you have fallen into your neighbor's power —

Go in hot haste, and lay siege to your neighbor — AAT

Do this now, my son, and get clear.

Though thou art come under the hand of thy neighbour;

Go, humble thyself, and importune thy neighbour — Sprl

So do this, my son, to free yourself, since you have fallen into your neighbor's power:

Go, hurry, stir up your neighbor — NAB

do this, my son, to extricate yourself — since you have put yourself in the power of your neighbour:

go, go quickly, and plead with your neighbour — Jerus

then do this, my son — release yourself,  
for you are in your fellow's power: be quick, beseech your fellow — Mof

**4. Give not sleep to thine eyes, nor slumber to thine eyelids.**

**5. Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.**

Give no sleep to your eyes,

Nor slumber to your eyelids:

Free yourself like a gazelle from the snare,

Like a bird from the hand of the fowler — AAT

permit no sleep to your eyes nor slumber to your eyelids:

deliver yourself as a captured gazelle, as a bird from the hand of the fowler — Ber

Give not sleep to thine eyes,

Nor rest to thine eyelids:

Escape like an antelope from the toils,

And like a bird from the fowler's snare — Sprl

give yourself no rest,

allow yourself no sleep.

Save yourself like a gazelle from the toils,

like a bird from the grasp of the fowler — NEB

Don't put it off. Do it now. Don't rest until you do. If you can get out of this trap you have saved yourself

- like a deer that escapes from a hunter, or a bird from the net — Tay
- 6. Go to the ant, thou sluggard; consider her ways, and be wise:**  
 Go unto the ant, O slothful one,  
 See her ways and be wise — YLT  
 Go to the ant, you hater of work; give thought to her ways and be wise — Bas  
 Up with thee, idleness, go to school with the ant, and learn the lesson of her ways — Knox  
 Go to the ant, you sluggard, look at her ways, learn sense — Mof  
 Go to the ant, O sluggard, study her ways and learn wisdom — NAB  
 Take a lesson from the ants, you lazy fellow. Learn from their ways and be wise — Tay
- 7. Which having no guide, overseer, or ruler,**
- 8. Provideth her meat in the summer, and gathereth her food in the harvest.**  
 Which having no chief,  
 Overseer, or ruler,  
 Provideth her bread in the summer,  
 And gathereth her food in the harvest — ASV  
 Without having any chief, officer or ruler,  
 she prepares her food in summer, and gathers her sustenance in harvest — RSV  
 She has no overseer,  
 no governor or ruler;  
 but in summer she prepares her store of food  
 and lays in her supplies at harvest — NEB  
 For though she has no chief,  
 No officer, no ruler,  
 She secures her food in the summer,  
 She gathers her provisions in the harvest — AAT  
 For having no cultivated field, no driver, nor master, it provideth its food in summer, and layeth up a plentiful supply in harvest — Sept  
 no one gives her orders,  
 no overseer, no master,  
 yet all through the summer she makes sure of her food,  
 and gathers her supplies at harvest time — Jerus
- 9. How long wilt thou sleep, O sluggard?**

- when wilt thou arise out of thy sleep?**  
 Till when, O slothful one, dost thou lie?  
 When dost thou arise from thy sleep — YLT  
 Wilt thou for ever sleep, O sluggard?  
 When wilt thou arise from thy sleep — Sprl  
 How long will you be sleeping, O hater of work? when will you get up from your sleep — Bas  
 How long, you sluggard, will you lie abed?  
 When will you rouse yourself from sleep — NEB  
 And thou, idleness, art still a-bed; wilt thou never wake — Knox
- 10. Yet a little sleep, a little slumber, a little folding of the hands to sleep:**
- 11. So shall thy poverty come as one that travelleth, and thy want as an armed man.**  
 A little more sleep — a little more slumber —  
 A little more folding of the hands in sleep —  
 Behold, thy poverty advances like a traveller,  
 And thy want as a swift messenger — Sprl  
 A little sleep, a little slumber,  
 A little folding of the hands to rest: —  
 So shall come in as a highwayman thy poverty,  
 And thy want as one armed with a shield — Rhm  
 "Yet a little sleep, a little slumber, a little folding of the hands to rest" —  
 and your poverty will come upon you as a bandit,  
 your want like an unyielding warrior — Ber  
 A little sleep, a little drowsiness,  
 a little folding of the arms to take life easier,  
 and like a vagrant, poverty is at your elbow and, like a beggar, want — Jerus  
 'Let me sleep for a little, a little! let me fold my hands for a little, to rest?' —  
 yes, and poverty will pounce on you, want will overpower you — Mof  
 "Let me sleep a little longer!"

Sure, just a little more! And as you sleep, poverty creeps upon you like a robber and destroys you; want attacks you in full armor — Tay

**12. A naughty person, a wicked man, walketh with a froward mouth.**

A man of worthlessness, a man of iniquity,

Walking with perverseness of mouth — YLT

A worthless person, a man of iniquity, Is he that walketh with a perverse mouth — ASV

A vile man, a base man, Is he who walks in falsehood — ABPS

A knave, a villain, Is he who deals in crooked speech — AAT

A worthless person, a wicked man, goes about with crooked speech — RSV

A good-for-nothing man is an evil-doer; he goes on his way causing trouble with false words — Bas

A scoundrel, a vicious man, he goes with a leer on his lips — Jerus

**13. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;**

He winketh with his eyes, he speaketh with his feet, he maketh signs with his fingers — RV

That winketh with his eyes, that scrapeth with his feet,

That pointeth with his fingers — JPS But he winketh with his eye and maketh a sign with his foot; and teacheth, by pointing his fingers — Sept

Making signs with his eyes, rubbing with his feet, and giving news with his fingers — Bas

He winks with his eyes, he signals with his feet, he makes signs with his fingers — Lam

He winks his eyes, shuffles his feet, makes signs with his fingers — NAB

**14. Frowardness is in his heart, he deviseth mischief continually; he soweth discord.**

In whose heart is perverseness, Who deviseth evil continually, Who soweth discord — ASV

In whose heart is perverseness;

Devising evil at all times;

Who scatters discords — ABPS

Perverseness is in his heart,

He deviseth evil continually;

He stirreth up contention — Sprl

Subversion is the evil that he is plotting, he stirs up quarrels all the time — NEB

In whose mind is perversity,

Who plots mischief all the time,

Who sows discord — AAT

with perverted heart devises evil. continually sowing discord — RSV

**15. Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.**

For this cause suddenly cometh his doom,

In a moment shall he be torn in pieces and there be no mending — Rhm

Therefore suddenly cometh his calamity, Instantly he is broken — and no healing — YLT

therefore calamity will come upon him suddenly; in a moment he will be broken beyond healing — RSV

Therefore his doom will come suddenly, In an instant he will be crushed beyond recovery — AAT

Disaster will overtake him sharply for this,

suddenly, irretrievably, his fall will come — Jerus

For this cause his downfall will be sudden; quickly he will be broken, and there will be no help for him — Bas

**16. These six things doth the LORD hate: yea, seven are an abomination unto him:**

These six things JEHOVAH hateth:

Yea, seven an abomination to His soul — Sprl

Six things the LORD hates,

Seven are an abomination to him — AAT

Six things the Eternal hates,

ay, seven he loathes — Mof

Six things the LORD hates,

seven things are detestable to him — NEB



Six things are hated by the Lord; seven things are disgusting to him — Bas  
There are six things that Yahweh hates, seven that his soul abhors — Jerus

**17. A proud look, a lying tongue, and hands that shed innocent blood,**

Eyes high — tongues false —  
And hands shedding innocent blood — YLT

Haughty appearance, a lying tongue,  
And hands that shed innocent blood — Sprl

the haughty look, the lying tongue, the hands that take innocent life — Knox

Eyes of pride, a false tongue, hands which take life without cause — Bas  
Haughtiness

Lying  
Murdering — Tay

**18. A heart that deviseth wicked imaginations, feet that be swift in running to mischief,**

**19. A false witness that speaketh lies, and he that soweth discord among brethren.**

A heart devising thoughts of vanity —  
Feet hasting to run to evil —

A false witness who doth breathe out lies —  
And one sending forth contentions between brethren — YLT

A heart that deviseth wicked thoughts,  
Feet that are swift in running to evil;  
A false witness that breatheth out lies,

And he that soweth discord among brethren — JPS

A mind that plots mischievous schemes,  
Feet that are quick to run after evil;  
A false witness who utters lies,  
And he who sows discord among brothers — AAT

a mind with crafty plans,  
feet eager to go mischief-making,  
a false witness who tells lies,  
and him who sows discord within his group — Mof

a heart that weaves wicked plots,  
feet that hurry to do evil,  
a false witness who lies with every breath,  
a man who sows dissension among brothers — Jerus

A heart contriving iniquitous devices,  
Feet hasting to run into mischief;

One that uttereth lies — a false witness,  
And one sending forth strifes between brethren — Rhm

**20. My son, keep thy father's commandment, and forsake not the law of thy mother:**

**21. Bind them continually upon thine heart, and tie them about thy neck.**

Observe thou, my son, the commandment of thy father,  
And do not decline from the instruction of thy mother:

Bind them upon thy heart continually,

Fasten them upon thy neck — Rhm

Observe, my son, your father's bidding, and reject not your mother's teaching;

Keep them fastened over your heart always,

put them around your neck — NAB

Keep, my son, your father's charge, And reject not your mother's instruction;

Fasten them forever on your mind,

Hang them round your neck — AAT

Keep true, my son, to the charge thy father gives thee, nor make light of thy mother's teaching; wear them ever close to thy heart, hang them like a locket upon thy breast — Knox

My son, keep the laws of thy father, and reject not the maxims of thy mother. Bind them continually on thy mind: and tie them as a chain around thy neck — Sept

My son, do your father's bidding, and reject not your mother's directions;

fix them ever in your mind,  
tie them fast round your neck — Mof

**22. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou wakest, it shall talk with thee.**

When thou walkest, they shall guide thee;

When thou liest down, they shall guard thee;

When thou awakest, they shall talk with thee — Sprl

In thy going up and down, it leadeth thee,

In thy lying down, it watcheth over thee,  
And thou hast awaked — it talketh with thee — YLT

When you are walking about, it will lead you;  
when you are lying down, it will watch over you;  
and when you awake, it will speak to you — Ber

When thou walkest, take this along and let it be with thee: and when thou sleepest, let it guard thee; that when thou awakest, it may talk with thee — Sept

When you walk, let them follow you; let them be with you, keep them that they may keep you; and when you awake, meditate on them — Lam

Wisdom, when you walk, will guide you,  
when you rest, she will take care of you,  
when you wake up, she will talk to you — Mof

**23. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life:**

for a command is a lamp, and teaching a light,  
reproof and correction point the way of life — NEB

For the charge is a lamp, and the instruction a light;

The admonitions of discipline are the way of life — AAT

For this principle is a lamp,  
this teaching is a light;  
correction and discipline are the way to life — Jerus

For the command is a lamp, and the law is a light;  
And instructive reproofs are the way of life — ABPS

For the commandment is a lamp and the teaching a light,  
and the reproofs of discipline are the way of life — RSV

For the bidding is a lamp, and the teaching a light,  
and a way to life are the reproofs of discipline — NAB

For the command of a law is a lamp and light; and reproof and instruction is the way of life — Sept

**24. To keep thee from the evil woman,**

**from the flattery of the tongue of a strange woman.**

Here is protection for thee against the temptress that would lure thee away with her seductions — Knox

To keep thee from the evil woman,  
From the flattery of the foreigner's tongue — ASV

to preserve you from the evil woman,  
from the smooth tongue of the adventuress — RSV

Keeping you safe from the evil woman,  
From the smooth tongue of the adulteress — AAT

to keep you from the wife of another man,  
from the seductive tongue of the loose woman — NEB

To keep thee from the wicked woman,  
From the flattery of the tongue of her that is a stranger — Rhm

To preserve thee from the profligate woman,  
From the flattering tongue of the strange woman — Sprl

**25. Lust not after her beauty in thine heart; neither let her take thee with her eyelids.**

Covet not her beauty in thy heart,  
Nor let her take thee with her eyelids — ABPS

Do not covet her beauty in thy heart,  
Neither let her take thee by her eyelashes — Rhm

Lust not in thine heart after her beauty,  
Neither be seduced with her wanton eyelids — Sprl

Let not your heart's desire go after her fair body; let not her eyes take you prisoner — Bas

let not your heart long for her beauty,  
let not her glances captivate you — Mof

Do not covet her beauty in your heart or let her captivate you with the play of her eyes — Jerus

**26. For by means of a whorish woman a man is brought to a piece of bread; and the adulteress will hunt for the precious life.**

For the price of a harlot is scarce that of a single loaf; but an adulteress hunteth for the precious lives of men — Sept

for a harlot may be hired for a loaf of bread,

- but an adulteress stalks a man's very life — RSV  
 for the harlot is only out to earn a meal,  
 but the adulteress preys upon your  
 very life — Mof  
 For a loose woman is looking for a  
 cake of bread, but another man's  
 wife goes after one's very life — Bas  
 For a prostitute will bring a man to  
 poverty, and an adulteress may cost  
 him his very life — Tay  
 For the price of a loose woman  
 may be scarcely a loaf of bread,  
 But if she is married,  
 she is a trap for your precious life  
 — NAB
- 27. Can a man take fire in his bosom, and  
 his clothes not be burned?**  
 Doth a man take fire into his bosom,  
 And are his garments not burnt?  
 Doth a man walk on the hot coals,  
 And are his feet not scorched — YLT  
 May a man take fire to his breast with-  
 out burning his clothing?  
 Or may one go on lighted coals, and  
 his feet not be burned — Bas  
 Can a man kindle fire in his bosom  
 without burning his clothes?  
 If a man walks on hot coals,  
 will his feet not be scorched — NEB  
 Can a man hold fire against his chest  
 and not be burned?  
 Can he walk on hot coals and not  
 blister his feet — Tay  
 Who can carry fire in his bosom, with-  
 out singeing the clothes he wears, or  
 walk on hot coals without burning  
 his feet — Knox
- 29. So he that goeth in to his neighbour's  
 wife: whosoever toucheth her shall not  
 be innocent.**  
 So he who cohabits with his neighbor's  
 wife . . . he who touches her shall  
 not be innocent . . . — Amp  
 So he that goeth in to his neighbor's  
 wife;  
 Whosoever toucheth her shall not be  
 unpunished — ASV  
 So he who goeth in, to a married  
 woman, cannot escape punishment  
 — no, nor any one who toucheth  
 her — Sept  
 So he that goeth in unto his neighbour's  
 wife,

- No man shall be guiltless who touch-  
 eth her — Rhm  
 So is he who sleeps with his neigh-  
 bour's wife;  
 no one can touch such a woman and  
 go free — NEB  
 So it is the man who consorts with his  
 neighbour's wife:  
 no one who touches her will go  
 unpunished — Jerus
- 30. Men do not despise a thief, if he steal  
 to satisfy his soul when he is hungry;**  
 No one wonders at a thief when he is  
 caught stealing, for he steals to  
 satisfy himself when he is hungry —  
 Lam  
 Men attach small blame to the thief  
 who in hunger steals to fill his belly  
 — Jerus  
 Excuses might even be found for a  
 thief, if he steals when he is starving  
 — Tay  
 Small blame to the thief, when he  
 steals to fill his hungry belly —  
 Knox  
 A thief is not despised if he steals  
 to satisfy his vital need when he is  
 hungry — Ber
- 31. But if he be found, he shall restore  
 sevenfold; he shall give all the sub-  
 stance of his house.**  
 Yet if he be caught he must pay back  
 sevenfold;  
 all the wealth of his house he may  
 yield up — NAB  
 though, once caught, he must pay back  
 sevenfold,  
 and has to hand over all his family  
 resources — Jerus  
 if he is caught, he has to pay for it  
 seven times over,  
 to give all his house contains — Mof  
 And if he is caught, he will pay seven-  
 fold;  
 he will give all the goods of his  
 house — RSV  
 But even so, he is fined seven times as  
 much as he stole, though it may  
 mean selling everything in his house  
 to pay it back — Tay
- 32. But whoso committeth adultery with a  
 woman lacketh understanding: he that  
 doeth it destroyeth his own soul.**  
 He that committeth adultery with a  
 woman is void of understanding:

- He doeth it who would destroy his  
own soul — ASV  
But he who commits adultery with a  
woman is devoid of sense,  
Only he who would bring ruin on  
himself does such a thing — AAT  
But an adulterer is devoid of sense,  
he ruins himself by what he does —  
Mof  
He who commits adultery has no  
sense;  
he who does it destroys himself —  
RSV  
But he who commits adultery is a fool;  
he who would destroy himself does  
it — NAB  
He who takes another man's wife is  
without all sense: he who does it is  
the cause of destruction to his soul  
— Bas
- 33. A wound and dishonor shall he get;  
and his reproach shall not be wiped  
away.**  
Stripes and disgrace shall he meet with.  
And his reproach shall not be obliterated — Sprl  
Blows and shame shall he get;  
And his reproach shall not be wiped  
away — ABPS  
Scathe and scorn he wins for himself,  
and shame there is no blotting out  
— Knox  
A degrading beating will he get,  
and his disgrace will not be wiped  
away — NAB  
he will get nothing but blows and  
contumely  
and will never live down the disgrace — NEB  
He suffereth pangs and dishonour; and  
his reproach can never be wiped  
away — Sept
- 34. For jealousy is the rage of a man;  
therefore he will not spare in the day  
of vengeance.**
- For jealousy is the fury of a man,  
And he doth not spare in a day of  
vengeance — YLT  
For jealousy is the husband's rage;  
And he will not spare in the day of  
vengeance — ABPS  
Surely the jealousy of a husband is  
furious,  
And he will not be compassionate in  
the day of vengeance — Sprl  
For vindictive is the husband's wrath,  
he will have no pity on the day of  
vengeance — NAB  
for jealousy rouses a husband to fury,  
he has no mercy when he takes  
revenge — Mof  
For jealousy rouses a strong man's  
anger;  
in the day of vengeance he will not  
spare — Ber
- 35. He will not regard any ransom; neither  
will he rest content, though thou givest  
many gifts.**  
nor will he abate his enmity for any  
ransom; nor be appeased by many  
gifts — Sept  
He will not consider any restitution,  
nor be satisfied with the greatest  
gifts — NAB  
He will not make any payment; and  
he will not make peace with you  
though your money offerings are in-  
creased — Bas  
He will not regard any ransom; nor  
will he listen, though you increase  
the bribe — Lam  
compensation will not buy his forgive-  
ness;  
no bribe, however large, will pur-  
chase his connivance — NEB  
no money buys him off,  
he will not be satisfied, for all you  
offer — Mof  
He will accept no compensation,  
nor be appeased though you multi-  
ply gifts — RSV

## CHAPTER 7

- 1. My son, keep my words, and lay up  
my commandments with thee.**  
And my commandments treasure by  
thee;  
Keep my commandments and live.  
And mine instruction as the pupil  
of thine eye — Rhm  
My son, keep my words
- 2. Keep my commandments, and live;  
and my law as the apple of thine eye.**  
My son, keep my sayings,

and store up my precepts within you.  
Keep my precepts and live  
and my teaching as the pupil of your  
eye — Ber

My son, do what I tell you,  
set store by my commands,  
do as I bid you, and you shall live,  
keep my directions as the very apple  
of your eye — Mof

My son, keep my words,  
and treasure my principles,  
keep my principles and you will live,  
keep my teaching as the apple of  
your eye — Jerus

My son, keep my sayings, and let  
my rules be stored up with you.  
Keep my rules and you will have  
life; let my teaching be to you as the  
light of your eyes — Bas

Follow my advice, my son; always  
keep it in mind and stick to it. Obey  
me and live! Guard my words as  
your most precious possession —  
Tay

**3. Bind them upon thy fingers, write them upon the table of thine heart.**

Bind these to your fingers,  
write them on the tablet of your  
heart — Jerus

Fasten them on your fingers,  
Write them on the tablet of your  
mind — AAT

Bind it fast about thy fingers, write it,  
as upon a tablet, on thy heart —  
Knox

Let them be fixed to your fingers, and  
recorded in your heart — Bas

Wear them like a ring on your finger;  
write them on the tablet of your  
memory — NEB

**4. Say unto wisdom, Thou art my sister; and call understanding thy kinswoman:**

Say to Wisdom, 'You are my darling,'  
call Knowledge your kinswoman --  
Mof

Say to wisdom, You are my sister; and  
to understanding, You are my  
counselor — Lam

give to wisdom a sister's welcome, and  
hail discernment as thy friend —  
Knox

Say to Wisdom, "You are my sister!"  
call Understanding, "Friend!" —  
NAB

Say to wisdom, "You are my sister,"

and call insight your intimate friend  
— RSV

Call Wisdom your sister,  
greet Understanding as a familiar  
friend — NEB

Love wisdom like a sweetheart; make  
her a beloved member of your  
family — Tay

**5. That they may keep thee from the strange woman, from the stranger which flattereth with her words.**

To preserve thee from a strange  
woman,

From a stranger who hath made  
smooth her sayings — YLT

That they may keep thee from the  
strange woman,

From the alien woman that maketh  
smooth her words — JPS

to preserve you from the loose woman,  
from the adventuress with her  
smooth words — RSV

to keep you from the unknown woman,  
from the female stranger with flat-  
tering words — Ber

That they may keep you from the wife  
of another,

From the adulteress who plies you  
with smooth words — AAT

to preserve you from the alien woman,  
from the stranger, with her whee-  
dling words — Jerus

**6. For at the window of my house I looked through my casement,**

**7. And beheld among the simple ones, I discerned among the youths, a young man void of understanding,**

For at the window of my house

I looked forth through my lattice;  
And I beheld among the simple  
ones,

I discerned among the youths,  
A young man void of understand-  
ing — ASV

For at the window of my house

I looked forth through my lattice;  
And I beheld among the thoughtless  
ones,

I discerned among the youths,  
A young man void of understanding  
— JPS

For in the window of my house,

Through my lattice I looked out;  
And saw among the simple ones,  
Discerned among the youths

A young man lacking sense — Rhm

For at the window of my house  
I looked out through my lattice  
and I saw among the simple,  
I perceived among the youths a  
senseless young man — Ber  
Looking out from my house, and  
watching through a window,  
I saw among the young men one  
without sense — Bas

**8. Passing through the street near her  
corner; and he went the way to her  
house,**

**9. In the twilight, in the evening, in the  
black and dark night:**

Passing on in the street, near her  
corner,

And the way to her house he doth  
step,

In the twilight — in the evening of  
day,

In the darkness of night and black-  
ness — YLT

Passing through the street near her  
corner,

And on the way to her house he  
sauntered along;

In the twilight, in the evening of the  
day,

In the midst of the night and the  
gloom — Rhm

passing along the street near her  
corner,

taking the road to her house  
in the twilight, in the evening,

at the time of night and darkness  
— RSV

Passing through a street near her  
corner,

And pacing about the way to her  
house

In the dusk, at the close of day,

In the evening gloom, yea, in dark-  
ness — Sprl

strolling along near the street-corner  
in the direction of her house,

in the twilight of the evening  
or at black midnight — Mof

passing along the street, at the corner,  
stepping out in the direction of her  
house

at twilight, as the day faded,  
at dusk as the night grew dark —

NEB

**10. And, behold, there met him a woman  
with the attire of a harlot, and subtil  
of heart.**

And, behold, there met him a woman

With the attire of a harlot,

and wily of heart — ASV

And lo, a woman meeting him.

With harlot's attire, and deceitful

in heart — ABPS

And lo! the woman comes to meet  
him,

In harlot's dress, and with treacher-  
ous mind — AAT

And lo! the woman comes to meet him,  
robed like a harlot, with secret de-  
signs — NAB

And the woman came out to him, in  
the dress of a loose woman, with a  
designing heart — Bas

**11. (She is loud and stubborn; her feet  
abide not in her house:**

**12. Now is she without, now in the streets,  
and lieth in wait at every corner.)**

She is noisy and refractory:

Her feet will not abide in her home.  
Sometimes in the street, sometimes  
in the market-place.

Yea, in every vacant corner she lay-  
eth in wait — Sprl

Boisterous is she and rebellious,  
In her house abide not her feet:

Now outside, now in the broadways,  
And near every corner she lieth in  
wait — Rhm

She is clamorous and wilful: her feet  
abide not in her house:

Now she is in the streets, now in the  
broad places, and lieth in wait at  
every corner — RV

She is loud and lewd:  
her feet do not stay in her own  
house:

now in the street, now in the market  
places,

near every corner she sets her am-  
bush — Ber

restless and restive, she must be out,  
she cannot stay at home,

now in the streets and now in the  
squares,

haunting every corner — Mof

She is rebellious and gluttonous: her  
feet do not abide in her house:

But she roams around outside, now  
in the streets, and now lying in wait  
at the corners — Lam

**13. So she caught him, and kissed him, and  
with an impudent face said unto him,**

**14. I have peace offerings with me; this day have I paid my vows.**

And she laid hold on him,  
and kissed him,  
She hath hardened her face, and  
saith to him, "Sacrifices of peace-  
offerings are by me,  
To-day I have completed my vows  
— YLT

She seizes him and kisses him  
and with impudent face she says to  
him:  
"I had to offer sacrifices,  
and today I have paid my vows —  
RSV

So she catches him, and kisses him,  
She puts on a bold face, and says to  
him:  
"I was due to hold a thanksgiving  
feast,  
And today I am paying my vows —  
AAT

Ha! she hath caught him and kissed  
him, and with an unblushing coun-  
tenance, said to him:

"I have a peace offering; to-day I  
am paying my vows — Sept

So she took him by his hand, kissing  
him, and without a sign of shame  
she said to him:

I have a feast of peace-offerings, for  
today my oaths have been effected  
— Bas

And she laid hold upon him, and  
kissed him,  
Emboldened her face, and said unto  
him:

I have an entertainment at my house,  
This day have I redeemed my vows  
— Sprl

She caught hold of him and kissed  
him; brazenly she accosted him and  
said,

'I have had a sacrifice, an offering,  
to make  
and I have paid my vows today —  
NEB

**15. Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.**

so I came out to find thee, longing for  
the sight of thee, and here thou art  
— Knox

Therefore I came out to meet you, for  
I have been waiting to see you, and  
now I have found you — Lam

So now I have come out to meet you,  
to seek you eagerly,  
and I have found you — RSV

So I came out in the hope of meeting  
you, looking for you with care, and  
now I have you — Bas

**16. I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt.**

I have spread my couch with carpets of  
tapestry,  
With striped cloths of the yarn of  
Egypt — ASV

With coverings I have spread my  
couch,  
With embroideries of Egyptian  
thread — ABPS

I have decked my couch with cover-  
lets,  
With striped cloths of the yarn of  
Egypt — JPS

I have decked my couch with cover-  
ings,  
colored sheets of Egyptian linen —  
Ber

I have made my bed gay with quilts,  
spread the best Egyptian sheets —  
Jerus

With coverlets I have spread my  
couch,  
with brocaded cloths of Egyptian  
linen — NAB

**17. I have perfumed my bed with myrrh, aloes, and cinnamon.**

**18. Come, let us take our fill of love until morning: let us solace ourselves with loves.**

Come! let us take our fill of endear-  
ments until morning,  
Let us delight ourselves with  
caresses — Rhm

Come, let us intoxicate ourselves with  
love until the morning,  
Let us solace ourselves with caresses  
— Sprl

Come, let us lose ourselves in dalliance,  
all the night through let us enjoy  
the long-desired embrace — Knox  
Come, let us take our fill of love until  
morning; let us embrace each other  
with passion — Lam

Come, let us take our pleasure in love  
till the morning, having joy in love's  
delights — Bas

**19. For the goodman is not at home, he is gone a long journey:**

**20. He hath taken a bag of money with him, and will come home at the day appointed.**

For my husband is not at home, he is gone a long journey; he took in his hand a roll of silver, and will return to his house after many days — Sept

For the man is not at home;

He is gone a long journey:

He hath taken a bag of money with him;

He will come home at the full moon — ASV

For the Goodman is not at home;

He has gone on a journey far away.

The purse of silver he has taken in his hand;

At the day of the full moon he will come home — ABPS

For my husband is not at home,

he has gone on a very long journey,

taking his moneybags with him;

he will not be back until the moon is full — Jerus

for the man of the house is away,

he has gone on a long journey,

he has taken a bag of silver with him;

until the moon is full he will not be home — NEB

For my husband is away on a long trip.

He has taken a wallet full of money with him, and won't return for several days — Tay

**21. With her much fair speech she caused him to yield, with the flattering of her lips she forced him.**

By the multitude of her allurements she beguiled him,

By the flattery of her lips she seduced him — Sprl

With her much fair speech she causeth him to yield,

With the blandishment of her lips she enticeth him away — JPS

With much seductive speech she persuades him;

with her smooth talk she compels him — RSV

With her coaxing pleas she persuades him,

with her smooth words she carries him away — Mof

She wins him over by her repeated urging,

with her smooth lips she leads him astray — NAB

By her sophistries she draws him away;

with the flattery of her lips she entices him — Ber

**22. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;**

He goeth after her straightway,

As an ox goeth to the slaughter,

Or as one in fetters to the correction of the fool — ASV

He followeth her instantly,

As goeth the ox to the slaughter,

And as the manacled delinquent unto correction — Sprl

Suddenly he goes after her, as an ox goes to the slaughter, as in fetters a fool to his punishment — Ber

and he is enticed to follow her,

like an ox moving to the slaughter, like a dog cajoled to the muzzle — Mof

All at once he follows her,

as an ox goes to the slaughter,

or as a stag is caught fast — RSV

Bemused, he follows her

like an ox being led to the slaughter, like a stag caught in a noose—Jerus

**23. Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life.**

Till an arrow doth split his liver,

As a bird hasteth into a snare,

And hath not known that it is for its life — YLT

Until an arrow cleaveth his liver,

As a bird hasteth into a snare,

And knoweth not that for his life it is — Rhm

till an arrow pierces its entrails;

as a bird rushes into a snare:

he does not know that it will cost him his life — RSV

till an arrow pierces its liver:

Like a bird that rushes into a snare, unaware that its life is at stake — NAB

Waiting to be killed with an arrow through its heart. He was as a bird flying into a snare, not knowing the fate awaiting it there —Tay

**24. Hearken unto me now therefore, O ye**



**children, and attend to the words of my mouth.**

**25. Let not thine heart decline to her ways, go not astray in her paths.**

And now, O ye children, hearken unto me,

And consider the words of my mouth.

Let not thine heart decline to her ways,

Stray not into her paths — Sprl

And now, ye sons, hearken to me,

And give attention to sayings of my mouth.

Let not thy heart turn into her ways, Do not wander in her paths — YLT

Heed me well, my son; let not this warning be given in vain;

do not let her steal thy heart away, do not be enticed by her beckoning — Knox

So now, my son, listen to me,

And attend to the words of my mouth;

Swerve not toward her ways, Stray not into her paths — AAT

So now, my sons, give ear to me; give attention to the sayings of my mouth;

Let not your heart be turned to her ways, do not go wandering in her footsteps — Bas

And now, my son, listen to me,

pay attention to the words I have to say:

do not let your heart stray into her ways,

or wander into her paths — Jerus

**26. For she hath cast down many wounded: yea, many strong men have been slain by her.**

for she hath wounded and brought down many; and innumerable are they whom she hath slain — Sept

For she hath cast down many wounded: Yea, all her slain are a mighty host — ASV

For many are the wounded she caused to fall,

And mighty are all her slain ones — YLT

For many are the dead she has laid low,

A mighty host has she slain — AAT

for many victims she has brought down;

a great multitude are her slain — Ber

For many are those she has struck down dead,

numerous, those she has slain — NAB

**27. Her house is the way to hell, going down to the chambers of death.**

Her house is the way to Sheol, going down to the chambers of death — RV

Her house is the way to the nether-world,

Going down to the chambers of death — JPS

her house is the road to the grave, it leads down to the chambers of death — Mof

Her house is the way to the underworld, going down to the rooms of death — Bas

Her house is the way to Sheol, the descent to the courts of death — Jerus

truly her house is the grave's ante-chamber, opens the door into the secret closet of death — Knox

## CHAPTER 8

**1. Doth not wisdom cry? and understanding put forth her voice?**

Doth not wisdom call?

And understanding give forth her voice — YLT

Doth not wisdom proclaim?

And understanding lift up her voice — Sprl

Doth not wisdom cry aloud?

And understanding send forth her voice — Rhm

Does not Wisdom call,

And Reason lift up her voice — AAT

Does Wisdom not call meanwhile?

Does Discernment not lift up her voice — Jerus

Is it not Wisdom calling,

Knowledge raising her voice — Mof

**2. She standeth in the top of high places, by the way in the places of the paths.**

On the top of high places by the way,

Where the paths meet, she standeth  
— ASV

On the top of the heights along the  
way,  
at the crossroads she takes her stand  
— Ber

At the top of the highways, at the  
meeting of the roads, she takes her  
place — Bas

On the hilltop, on the road,  
at the crossways, she takes her stand  
— Jerus

For wisdom is on the top of high  
places, she stands between the ways  
and by the paths — Lam

there she stands, on some high van-  
tage-point by the public way, where  
the roads meet — Knox

**3. She crieth at the gates, at the entry of  
the city, at the coming in at the doors.**

Beside the gates, at the entry of the  
city, at the coming in at the doors,  
she crieth aloud — RV

by the gateways opening to the city,  
at the entries, she is crying out —  
Mof

Where the roads go into town her cry  
goes out, at the doorways her voice  
is loud — Bas

beside the gates, in front of the town,  
from the portals' entrance she cries  
out — Ber

By the gates that enter the city,  
At the doorways she cries aloud —  
AAT

beside the gate, at the entrance to the  
city  
at the entry by the open gate she  
calls aloud — NEB

By the side of the gates, at the en-  
trance of the city;  
At the entrance of its doors she  
shouteth — Sprl

**4. Unto you, O men, I call; and my voice  
is to the sons of man.**

To you, O men, I call;  
my voice is directed to the sons of  
men — Ber

Unto you, O men, do I proclaim;  
And my call is unto the sons of  
men — Sprl

To you, O men, I call,  
And my appeal is to the sons of  
men — AAT

To you, O men, I call, and utter my  
voice to the sons of men — Sept

O men, I am calling to you,  
my appeal is to all men — Mof

**5. O ye simple, understand wisdom: and,  
ye fools, be ye of an understanding  
heart.**

O ye simple, understand prudence;  
And, ye fools, be of an understand-  
ing heart — ASV

Learn shrewdness, ye simple,  
And fools, be wise in heart — ABPS  
Understand, ye simple ones, shrewd-  
ness,  
And ye dullards understand sense  
— Rhm

Become expert in reason, O ye simple  
ones; you foolish ones, take train-  
ing to heart — Bas

You ignorant ones! Study discretion:  
and you fools, come to your senses  
— Jerus

O heedless souls, learn insight,  
O foolish folk, learn sense — Mof  
understand, you simple fools, what  
it is to be shrewd:  
you stupid people, understand what  
sense means — NEB

**6. Hear; for I will speak of excellent  
things; and the opening of my lips  
shall be right things.**

Hearken, for noble things I speak,  
And the opening of my lips is up-  
rightness — YLT

Hear, for princely things will I speak,  
And the opening of my lips shall be  
of equity — Rhm

Hearken to me, for I will speak solemn  
things: and with my lips disclose  
things which are right — Sept

Hearken, for I will speak advisedly:  
And the announcement of my lips  
shall be of right things — Sprl

Hear, for I will speak truth; and the  
opening of my mouth shall bring  
forth uprightness — Lam

Give heed! for noble things I speak:  
honesty opens my lips — NAB

**7. For my mouth shall speak truth; and  
wickedness is an abomination to my  
lips.**

**8. All the words of my mouth are in  
righteousness; there is nothing froward  
or perverse in them.**

Sincere are all the words of my mouth,  
There is nothing tortuous or per-  
verse in them — AAT

All the words of my mouth are  
righteous;  
there is nothing twisted or crooked  
in them — RSV

In righteousness shall be all the say-  
ings of my mouth,  
Nothing therein shall be crafty or  
perverse — Rhm

all I say is honest,  
with nothing in it false or wrong  
— Mof

All that I say is right,  
not a word is twisted or crooked  
— NEB

Sincere are all the words of my mouth,  
no one of them is wily or crooked  
— NAB

**9. They are all plain to him that under-  
standeth, and right to them that find  
knowledge.**

All of them are plain to the intelligent,  
And upright to those finding knowl-  
edge — YLT

They are all straightforward to those  
of understanding,  
And right to those who have dis-  
covered knowledge — Sprl

they are all clear to him who is dis-  
cerning  
and right to those finding knowledge  
— Ber

They are all plain to him who under-  
stands them, and right to those who  
are willing to find knowledge —  
Lam

'tis all plain to a man of sense,  
and true for those who are intelli-  
gent — Mof

They are all true to him whose mind  
is awake, and straightforward to  
those who get knowledge — Bas

**10. Receive my instruction, and not silver;  
and knowledge rather than choice gold.**

**11. For wisdom is better than rubies; and  
all the things that may be desired are  
not to be compared to it.**

For better is wisdom than rubies,  
Yea, all delights are not comparable  
with it — YLT

For better is wisdom than ornaments  
of coral,  
And no delightful things can equal  
her — Rhm

For wisdom is more precious than  
pearls;

And no precious things can be com-  
parable with her — Sprl

For wisdom is better than precious  
stones: and no costly thing is equal  
to it in value — Sept

For wisdom is better than pearls;  
And all objects of delight will not  
compare with it — ABPS

For wisdom is more precious than  
pearls,  
and nothing else is so worthy of  
desire — Jerus

For Wisdom is better than corals,  
and no choice possessions can com-  
pare with her — NAB

for wisdom is better than rubies,  
no treasure is equal to her — Mof

**12. I wisdom dwell with prudence, and  
find out knowledge of witty inventions.**

I wisdom have made prudence my  
dwelling,  
And find out knowledge and dis-  
cretion — ASV

I, wisdom, dwell in prudence,  
And find out the knowledge of wise  
counsels — ABPS

I wisdom inhabit shrewdness, —  
And the knowledge of sagacious  
things I gain — Rhm

I, wisdom, dwell with insight,  
I find out knowledge through de-  
liberating — Ber

I, Wisdom, dwell with experience,  
and judicious knowledge I attain —  
NAB

What am I, the wisdom that speaks to  
you? To shrewdness I am a near  
neighbour, and I occupy myself with  
deep designs — Knox

**13. The fear of the LORD is to hate evil:  
pride, and arrogance, and the evil way,  
and the froward mouth, do I hate.**

Reverence of the LORD despises evil;  
pride, arrogance, evil ways, and per-  
verse speech do I hate — Lam

Reverence of the LORD is hatred of  
evil.

Pride, arrogance, an evil way  
and a perverse mouth I hate — Ber  
The reverence of Yahweh is to hate  
wickedness:

Pride, arrogance, and the way of  
wickedness;  
And a mouth of perverse things do  
I hate — Rhm

I fear JEHOVAH, I hate wickedness:

- Pride and haughtiness, and the way of evil,  
And a perverted mouth do I hate — Sprl  
(To fear Yahweh is to hate evil.)  
I hate pride and arrogance,  
wicked behaviour and a lying mouth — Jerus
- 14. Counsel is mine, and sound wisdom; I am understanding; I have strength.**  
Counsel is mine, and sound knowledge: I am understanding; I have might — RV  
I have counsel and sound wisdom,  
I have insight, I have strength — RSV  
Mine are counsel and effective working,  
I am understanding, mine is valour — Rhm  
Mine are counsel and skill,  
Mine are reason and might — AAT  
Wise design and good sense are mine;  
reason and strength are mine — Bas  
counsel and skill are mine,  
I possess mind and might — Mof
- 15. By me kings reign, and princes decree justice.**  
By me kings reign, and princes decree righteousness — YLT  
Through me kings reign,  
And counsellors judge rightly — Sprl  
By me kings reign,  
and rulers decree what is just — RSV  
By me kings reign,  
and lawgivers establish justice — NAB  
By me kings reign,  
And rulers administer justice — AAT
- 16. By me princes rule, and nobles, even all the judges of the earth.**
- 17. I love them that love me; and those that seek me early shall find me.**  
I love them that love me;  
And those that seek me diligently shall find me — ASV  
I love them that love me,  
And those that seek me earnestly shall find me — JPS  
Them that love me I love;  
And they that earnestly seek me shall find me — ABPS  
I love those who love me;  
those who seek me eagerly shall find me — Jerus
- 18. Riches and honour are with me; yea, durable riches and righteousness.**
- 19. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver.**  
With me are riches and glory; even great possessions and righteousness.  
My fruit is better than gold and precious stones; and my productions are better than choice silver — Sept  
Wealth and honour are with me,  
Lasting substance and righteousness.  
Better is my fruit than gold, even fine gold,  
And mine increase than choice silver — YLT  
Riches and honour are with me,  
Lordly wealth, and righteousness:  
Better is my fruit than gold — yea fine gold,  
And mine increase than choice silver — Rhm  
Riches and honour are with me:  
Yea, enduring riches and righteousness.  
My fruit is better than gold, yea, than fine gold;  
And my produce than choice silver — JPS  
Riches and honor are with me,  
enduring wealth and prosperity.  
My fruit is better than gold, even fine gold,  
and my yield than choice silver — RSV  
I hold wealth and honour,  
position and good fortune:  
what I yield is better than the best of gold,  
what I bring in is better than rare silver — Mof  
With me are riches and honour,  
lasting wealth and justice.  
The fruit I give is better than gold, even the finest,  
the return I make is better than pure silver — Jerus
- 20. I lead in the way of righteousness, in the midst of the paths of judgment:**
- 21. That I may cause those that love me to inherit substance; and I will fill their treasures.**  
I walk in the way of righteousness.  
In the midst of the paths of justice:

That I may cause those that love  
me to inherit substance,  
And that I may fill their treasuries  
— ASV

I walk in the way of rectitude,  
In the midst of the paths of justice,  
Endowing my friends with wealth,  
And filling their treasuries — AAT

I walk in the way of righteousness,  
Within the paths of rectitude;  
To make those who love me inherit  
substance,  
And the storehouses I will fill —  
ABPS

On the way of duty I walk,  
along the paths of justice,  
Granting wealth to those who love  
me,  
and filling their treasuries — NAB

In the way of righteousness I walk  
firmly in the midst of the paths of  
justice,  
in order to bestow real substance  
upon those loving me, and I will fill  
their treasuries — Ber

I follow the course of virtue,  
my path is the path of justice;  
I endow with riches those who love  
me  
and I will fill their treasuries — NEB

**22. The LORD possessed me in the beginning of his way, before his works of old.**

The LORD made me as the beginning of  
His way,  
The first of His works of old —  
JPS

Jehovah possessed Me in the beginning  
of His goings forth,  
Before His works of antiquity —  
Sprl

The LORD created me at the beginning  
of his work,  
the first of his acts of old — RSV

The LORD begot me, the firstborn of  
his ways,  
the forerunner of his prodigies of  
long ago — NAB

The Lord made me as the start of his  
way, the first of his works in the  
past — Bas

The Lord formed me in the beginning,  
before he created anything else —  
Tay

The LORD made me in the beginning

of His way, before His works of  
old — Ber

**23. I was set up from everlasting, from the beginning, or ever the earth was.<sup>2</sup>**

At the outset of the ages had I been  
established.

In advance of the antiquities of the  
earth — Rhm

In the earliest ages was I fashioned,  
At the first, when the earth began  
— AAT

Before this age he founded me; in the  
beginning; before he made the earth  
— Sept

From everlasting was I anointed, from  
the beginning,

From times before the earth — ABPS  
I was poured out from ages past,  
from the beginning, before the earth was  
— Ber

Ages ago I was set up,  
at the first, before the beginning of  
the earth — RSV

Alone, I was fashioned in times long  
past,  
at the beginning, long before earth  
itself — NEB

**24. When there were no depths, I was brought forth; when there were no fountains abounding with water.**

When no chaos, I was brought forth,  
When there were no fountains  
pregnant with water — Sprl

I was born when there were no abysses,  
when there were no fountains full  
of water — Mof

The deep was not, when I was born,  
there were no springs to gush with  
water — Jerus

When there was no deep I was given  
birth, when there were no fountains  
flowing with water — Bas

I lived before the oceans were created,  
before the springs bubbled forth  
their waters onto the earth — Tay

**25. Before the mountains were settled, before the hills was I brought forth:**

Before mountains were sunk,  
Before heights, I was brought forth  
— YLT

<sup>2</sup>The variants for the KJV "set up" come from the two uses of the Heb. verb, "pour out" (of oil, "anoint"; of molten metal, into a mold "cast", "fashion", hence "set up"), and not from textual differences. The same is true of the verb for "possessed" in vs. 22: the Heb. - "acquire" (by procreation, purchase, or making).

Before the mountains were settled,  
before the hills were formed was I  
conceived — Lam

Before the mountains had been shaped,  
before the hills, I was brought forth  
— RSV

ere he sunk the bases of the mountains,  
ere the hills existed, I was born —  
Mof

Before the mountains were put in their  
places, before the hills was my birth  
— Bas

when I was born, the mountains had  
not yet sunk on their firm founda-  
tions, and there were no hills —  
Knox

**26. While as yet he had not made the  
earth, nor the fields, nor the highest  
part of the dust of the world.**

Not yet had He created the earth with  
its surroundings,

Or the primitive atoms of the globe  
— Sprl

While yet he had not made the earth  
nor the fields,  
Nor the first clods of the habitable  
world — ABPS

While as yet he had not made the  
earth, nor the fields,

Nor the beginning of the dust of  
the world — ASV

when the earth and the field were yet  
unmade as well as the first dust  
particles of the world — Ber

before he made the earth, the country-  
side,

or the first grains of the world's dust  
— Jerus

While as yet he had not made the earth  
nor the valleys nor the best soil of  
the world — Lam

**27. When he prepared the heavens, I was  
there: when he set a compass upon the  
face of the depth:**

When he established the heavens, I  
was there: when he set a circle upon  
the face of the deep — RV

When he prepared the heavens there  
was I!

When he decreed a vault upon the  
face of the resounding deep — Rhm

When He prepared the heavens, there  
was I;

When He described a sphere upon  
the face of the deep — Sprl

When he made ready the heavens I

was there: when he put an arch over  
the face of the deep — Bas

When he set the heavens in their place  
I was there,  
when he girdled the ocean with the  
horizon — NEB

**28. When he established the clouds above:  
when he strengthened the fountains of  
the deep:**

**29. When he gave to the sea his decree,  
that the waters should not pass his  
commandment: when he appointed the  
foundations of the earth:**

When he made firm the skies above,

When the fountains of the deep be-  
came strong,

When he gave to the sea its bound,  
That the waters should not trans-  
gress his commandment,

When he marked out the founda-  
tions of the earth — ASV

when he thickened the clouds above,

when he fixed fast the springs of the  
deep,

when he assigned the sea its  
boundaries

— and the waters will not invade  
the shore —

when he laid down the foundations  
of the earth — Jerus

In His strengthening clouds above.

In His making strong fountains of  
the deep.

In His setting for the sea its limit.  
And the waters transgress His com-  
mand,

In His decreeing the foundations of  
earth — YLT

when he fixed the sky overhead, and  
levelled the fountain-springs of the  
deep. I was there when he enclosed

the sea within its confines, for-  
bidding the waters to transgress

their assigned limits, when he poised  
the foundations of the world —

Knox

when he fixed the canopy of clouds  
overhead

and set the springs of ocean firm  
in their place,

when he prescribed its limits for the  
sea

and knit together earth's founda-  
tions — NEB

**30. Then I was by him, as one brought**

**up with him: and I was daily his delight, rejoicing always before him;**<sup>31</sup>

Then I was by Him, as a nursling;

And I was daily all delight,

Playing always before Him — JPS

I was with him then, his foster-child,

I was his delight day after day,

playing in his presence constantly

— Mof

Then was I at His side — the faithful One.

And I was day by day His delights,

Rejoicing in His presence at all time

— Sprl

Then I was by him, as a master workman:

And I was daily his delight,

Rejoicing always before him — ASV

I was by his side, a master craftsman,

delighting him day after day,

ever at play in his presence — Jerus

Then became I beside him a firm and sure worker,

Then became I filled with delight

day by day,

Exulting before him on every occasion — Rhm

**31. Rejoicing in the habitable part of his earth; and my delights were with the sons of men.**

Rejoicing in his habitable earth; and my delight was with the sons of men — RV

Sporting in his habitable earth,

And my delight was with the sons of men — ABPS

rejoicing in his inhabited world

and delighting in the sons of men

— RSV

playing here and there over his world,

finding my delight in humankind — Mof

playing on the earth, when he had finished it,

while my delight was in mankind

— NEB

Sported in this world of his,

And found my delight in the sons of men — AAT

**32. Now therefore hearken unto me, O ye children: for blessed are they that keep my ways.**

**33. Hear instruction, and be wise, and refuse it not.**

And now, my sons, listen to me:

happy are those who keep my ways.

Hear instruction and be wise,

and do not neglect it — RSV

Give ear to me then, my sons: for

happy are those who keep my ways.

Take my teaching and be wise; do

not let it go — Bas

And now, ye children, hearken unto

Me:

For blessed are they who keep My

ways.

Attend to instruction, and be ye

wise;

And reject it not — Sprl

Therefore now, O sons, listen to me;

for happy are those who keep my

ways. Hear instruction, be wise, and

do not refuse it — Ber

**34. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.**

Happy is the man that hearkeneth to me,

Watching daily at my gates,

Waiting at the posts of my doors

— JPS

Blessed is the man who heeds me,

watching daily at my gates, waiting

at my threshold — Lam

Happy is the man listening to me,

watching daily at my gates, keeping

watch at my doorposts — Ber

happy the man who listens to me,

daily at my gate on the watch,

waiting at my doorway — Mof

Blessed are they who listen to me, keep

vigil, day by day, at my threshold,

watching till I open my doors —

Knox

happy the man who listens to me,

watching daily at my threshold

with his eyes on the doorway —

NEB

**35. For whoso findeth me findeth life, and shall obtain favour of the LORD.**

**36. But he that sinneth against me wrongeth his own soul: all they that hate me love death.**

Surely whoso findeth Me findeth life.

And obtaineth acceptance with

JEHOVAH.

But whoso sinneth against Me

wrongeth his own soul;

<sup>31</sup>The variants on the KJV "nursling" stem from attempts to decide which of two very similar words was intended in the Heb.; ASV, Jerus. and Rhm follow the LXX interpretation.

All those who hate Me love death  
— Sprl  
For the one finding me finds life, and  
wins approval from the LORD. But  
the one missing me does violence  
to his own soul; all those hating me  
love death — Ber  
For whoever gets me gets life, and  
grace from the Lord will come to  
him.  
But he who does evil to me, does  
wrong to his soul: all my haters are

in love with death — Bas  
For he who finds me finds life,  
and wins favor from the LORD;  
But he who misses me harms him-  
self;  
all who hate me love death — NAB  
He who finds me finds life,  
and he wins favour from the Eternal;  
he who ignores me is injuring him-  
self,  
for all who hate me are in love with  
death — Mof

## CHAPTER 9

- 1. Wisdom hath builded her house, she hath hewn out her seven pillars;**
- 2. She hath killed her beasts; she hath mingled her wine; she hath also furnished her table.**

Wisdom hath built herself a house, and  
fixed underneath it seven pillars. She  
hath slain her victims. She hath  
mixed her wine for the cup and  
furnished her table — Sept

Wisdom has made her house, putting  
up her seven pillars.

She has put her fat beasts to death:  
her wine is mixed, her table is ready  
— Bas

Wisdom has built her house; she has  
set up in it seven pillars;  
She has slaughtered her beasts; she  
has mingled her wine; she has also  
prepared her table — Lam

Wisdom has built her house,  
she has hewn her seven pillars;  
she has killed a beast and spiced her  
wine,  
and she has spread her table — NEB

Wisdom has built her house,  
she has set up her seven columns;  
She has dressed her meat, mixed  
her wine,

yes, she has spread her table — NAB

Wisdom has built her mansion,  
and set up her seven pillars;  
her beasts are slain, her wines are  
blended,  
her table is prepared — Mof

- 3. She hath sent forth her maidens: she crieth upon the highest places of the city,**  
She has despatched her maidservants  
and proclaimed from the city's  
heights — Jerus

She has sent out her maids to call  
from the highest places in the town  
— RSV

she has sent forth her maidens: she  
calls upon the top of the high places  
of the city — Ber

She has sent out her maidens, and  
calls

On the heights of the city highways  
— AAT

She has sent out her maidens:

On the heights of the city she calls  
— ABPS

She has sent forth her servants to cry  
out upon the highest places and say  
— Lam

- 4. Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him,**

'Whoso is thoughtless, let him turn in  
hither':

As for him that lacketh understand-  
ing, she saith to him — JPS

Simple hearts, she says, draw near to  
me; and to all that lack learning  
this is her cry — Knox

Whoever is simple, let him come in  
here; and to him who has no sense,  
she says — Bas

'Who is ignorant? Let him step this  
way.'

To the fool she says — Jerus

- 5. Come, eat of my bread, and drink of the wine which I have mingled.**

- 6. Forsake the foolish, and live; and go in the way of understanding.**

Come feed on my food,

And drink of the wine I have  
mingled; Forsake the simple ones  
and live,



And advance in the way of understanding — Rhm

Come, eat of my food,

And drink of the wine I have mixed.  
Forsake follies, and live:

And go forward in the way of understanding — ABPS

Come, eat of my bread,

And drink of the wine I have mingled;

Forsake your folly, and live,

And keep straight on the path of reason — AAT

Come, eat my bread,

drink wines that I have blended;

leave your foolish ways and live,

follow the ways of thoughtful sense — Mof

Come, eat of my bread

and drink of the wine I have mixed.

Leave simpleness, and live,

and walk in the way of insight — RSV

Come, eat of my bread, and drink of the wine that I have mixed. Quit

the company of the simple and live; walk in the way of understanding

— Ber

**7. He that reproveth a scorner getteth to himself shame; and he that rebuketh a wicked man getteth himself a blot.**

He that correcteth a scoffer getteth to himself reviling;

And he that reproveth a wicked man getteth himself a blot — ASV

He that rebuketh a scoffer getteth to himself contempt,

And he that reproveth a lawless man getteth to himself his shame — Rhm

He who corrects a scoffer gets himself abuse,

and he who reproves a wicked man incurs injury — RSV

He who instructeth the wicked shall receive for himself dishonour; and

he who reproveth the ungodly will blemish himself — Sept

He who corrects an arrogant man earns insult;

and he who reproves a wicked man incurs opprobrium — NAB

Correct a mocker and you make an enemy;

rebuke a wicked man, you get insult in return — Jerus

**8. Reprove not a scorner, lest he hate thee:**

Rebuke not a scoffer, lest he hate thee

— ABPS

Reprove not a bad man, lest he hate you — Lam

Do not say sharp words to a man of pride, or he will have hate for you

— Bas

Rebuke not the wicked, lest they hate thee — Sept

Do not rebuke the mocker, he will only hate you — Jerus

With a rash fool never remonstrate; it will make him thy enemy — Knox

**rebuke a wise man, and he will love thee.**

**9. Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning.**

Give to a wise man and he will be wiser still,

Inform a righteous man and he will increase learning — Rhm

Give an opportunity to a wise man, and he will be yet wiser; teach a

just man, and he will increase in learning — Lam

Give teaching to a wise man, and he will become wiser; give training

to an upright man, and his learning will be increased — Bas

Inform a wise man and he will become yet wiser; teach a righteous man

and he will add to his grasp of things — Ber

Instruct a man of sense, and he will gain more sense;

teach a good man, and he will learn the more — Mof

Impart unto the wise, and they will be wiser yet;

Instruct the upright, and he acquireth more — Sprl

**10. The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.**

The commencement of wisdom is the fear of Jehovah,

And a knowledge of the Holy Ones is understanding — YLT

The beginning of wisdom is reverence for the LORD,

And the knowledge of the Holy One is understanding — AAT

The first thing in knowledge is reverence for the Eternal,  
to know the Deity is what knowledge means — Mof

The fear of the LORD is the beginning of wisdom,  
and the knowledge of the Holy One is insight — RSV

True wisdom begins with fear of the Lord; he best discerns, who has knowledge of holy things — Knox  
The fear of the Lord is the beginning of wisdom; and knowledge is the counsel of the holy — Sept

**11. For by me thy days shall be multiplied, and the years of thy life shall be increased.**

**12. If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it.**

If thou art wise, thou art wise unto thyself;

And shouldst thou scorn, thyself alone shall suffer for it — Sprl

If you are wise, it is to your own advantage;

and if you are arrogant, you alone shall bear it — NAB

If you are wise, your wisdom will turn to your profit;

But if you are a scoffer, you must bear the consequences alone — AAT

If you are wise, it will be to your own advantage;

if you are haughty, you alone are to blame — NEB

If you are wise, you benefit yourself, and if you scorn, you alone will bear it — Ber

**13. A foolish woman is clamorous: she is simple, and knoweth nothing.**

The woman Stupidity is boisterous,

So simple that she knoweth not what she would do — Rhm

Dame Folly acts on impulse,  
is childish and knows nothing — Jerus

The woman Folly is riotous;

She is thoughtlessness, and knoweth nothing — JPS

Folly is loud and alluring,  
she knows no sense of shame — Mof

A foolish woman is noisy;  
she is wanton and knows no shame — RSV

The foolish woman is full of noise:  
she has no sense at all — Bas

**14. For she sitteth at the door of her house, on a seat in the high places of the city.**

**15. To call passengers who go right on their ways:**

She sits at the door of her house,

On a seat by the city highways.

Calling to those who pass by,

Who are keeping straight on their ways — AAT

She sits at the door of her house, on the seat in the high places of the city, to call to those passing by her way, to those going straight on their paths — Ber

Verily she sitteth at the door of her house,

Upon a seat on the heights in the city,

To call to the passengers by the way,  
Who are going straight forwards — Sprl

She sits at the door of her house upon a seat on the city heights.

Calling to passers-by

as they go on their straight way — NAB

She sits at the door of her house or stands at the street corners of the city, whispering to men going by, and to those minding their own business — Tay

**16. Whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him,**

**17. Stolen waters are sweet, and bread eaten in secret is pleasant.**

'Who is simple? let him turn aside hither.'

And whoso lacketh heart — she said to him,

'Stolen waters are sweet,

And hidden bread is pleasant' — VLT

Let him who is the simplest of you turn aside to me; and them who want prudence I exhort saying, Taste sweetly bread in secret and water sweeter for being stolen — Sept

Whoever is simple, let him come in here: and to him who is without sense, she says:

Drink taken without right is sweet,

and food in secret is pleasing —  
Bas

"Let all who are heedless turn in  
here!"

She calls to him who is devoid of  
sense,

"Sweet are stolen waters,  
bread in secret is delicious!" — Mof

'Come in, you simpletons', she says.

She says also to the fool, 'Stolen  
water is sweet

and bread got by stealth tastes good'

— NEB

**18. But he knoweth not that the dead are  
there; and that her guests are in the  
depths of hell.**

But he knoweth not that the dead are  
there;

In the valley of death-shade are her  
guests — Sprl

But he knoweth not that the shades are  
there;

In the depths of hades are her guests  
— Rhm

But he does not know that ghosts are  
there; her guests are in the depths  
of Sheol — Ber

But he knoweth not that the shades are  
there;

That her guests are in the depths of  
the nether-world — JPS

Who shall warn them that dead men  
are her company, no guest of hers  
but is guest of the dark world  
beneath — Knox

The fellow does not realize that here  
the Shades are gathered,  
that her guests are heading for the  
valleys of Sheol — Jerus

## CHAPTER 10

### 1. The Proverbs of Solomon.

**A wise son maketh a glad father: but  
a foolish son is the heaviness of his  
mother.**

A wise son causeth a father to rejoice,  
And a foolish son is an affliction to  
his mother — YLT

A wise son giveth joy unto his father,  
But a foolish son causeth grief unto  
his mother — Sprl

A wise son makes his father glad, but  
a foolish son is the grief of his  
mother — Ber

A sensible son is a joy to his father,  
but a senseless son is a grief to his  
mother — Mof

A wise son makes a glad father,  
but a foolish son is a sorrow to his  
mother — RSV

A wise son makes his father glad, but  
a foolish son brings shame to his  
mother — Lam

### 2. Treasures of wickedness profit nothing: but righteousness delivereth from death.

Treasures unjustly acquired are of no  
avail;

But honesty saves from death —  
AAT

Wealth which comes from sin is of no  
profit, but righteousness gives salva-  
tion from death — Bas

Treasures wickedly come by give no  
benefit,

but right conduct brings delivery  
from death — Jerus

Ill-gotten wealth brings no profit;  
uprightness is a safeguard against  
death — NEB

Ill-gotten gain brings no lasting happi-  
ness; right living does — Tay

### 3. The LORD will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked.

Jehovah will not suffer the soul of the  
righteous to famish;

But he thrusteth away the desire of  
the wicked — ASV

The Lord will not kill with hunger a  
righteous soul; but he will over-  
throw the life of the wicked — Sept

Jehovah will not let the spirit of the  
righteous famish;

But he repels the longing of the  
wicked — ABPS

The Lord does not let the soul of the  
righteous go hungry, but He frus-  
trates the desire of the wicked —  
Ber

The Lord does not let the righteous  
go hungry,

but he thwarts the craving of the  
wicked — RSV

The Lord permits not the just to  
hunger,

but the craving of the wicked he  
thwarts — NAB

### 4. He becometh poor that dealeth with a

**slack hand: but the hand of the diligent maketh rich.**

He who is slow in his work becomes poor, but the hand of the ready worker gets in wealth — Bas

The negligent hand becometh poor; But the hand of diligence maketh wealthy — Sprl

A slack hand brings poverty; But the hand of the diligent brings wealth — AAT

A slack hand makes men poor; a busy hand makes men rich — Mof

Idle hands make a man poor; busy hands grow rich — NEB

Lazy men are soon poor; hard workers get rich — Tay

**5. He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame.**

He who in summer gets together his store is a son who does wisely; but he who takes his rest when the grain is being cut is a son causing shame — Bas

A wise son gathereth in summer; But a son that doeth shamefully sleepeth in harvest — JPS

A son who gathers in summer is prudent, but a son who sleeps in harvest brings shame — RSV

A son who fills the granaries in summer is a credit; a son who slumbers during harvest, a disgrace — NAB

He who works in summer is a wise man; but he who sleeps in harvest is a son that causes shame — Lam

He who reaps in summer acts wisely; He who sleeps in harvest acts shamefully — AAT

**6. Blessings are upon the head of the just: but violence covereth the mouth of the wicked.**

**7. The memory of the just is blessed: but the name of the wicked shall rot.**

Blessings are for the head of the righteous man,

But the mouth of the lawless covereth up wrong.

The memory of the righteous yieldeth blessing,

But the name of the lawless dieth out — Rhm

Blessings are upon the head of the righteous, but the mouth of the wicked conceals violence.

The memory of the righteous continues a blessing, but the name of the wicked shall rot — Ber

Blessings are upon the head of the just;

But insult shall cover the face of the wicked.

The memory of the just is blessed; But the name of the wicked shall be putrid — Sprl

The blessings of Yahweh are on the head of the virtuous man.

premature mourning stops the mouths of the wicked.

The virtuous man is remembered with blessings,

the wicked man's name rots away — Jerus

The blessing of the Lord is on the head of the righteous: but untimely grief shall stop the mouth of the wicked.

The just are remembered with praises; but the name of the wicked is extinguished — Sept

God's blessing is upon the good man's head,

but the bad man's face shall be darkened with disaster.

The memory of the upright is blessed,

but cursed shall be the name of wicked men — Mof

Blessings are showered on the righteous;

the wicked are choked by their own violence.

The righteous are remembered in blessings;

the name of the wicked turns rotten — NEB

**8. The wise in heart will receive commandments: but a prating fool shall fall.**

The wise-hearted will accept advice;

But a prating fool will continue stumbling — Sprl

A wise man heeds commands,

but a prating fool will be overthrown — NAB

The wise of heart will heed commandments,

but a prating fool will come to ruin — RSV

A man of sense defers to authority:  
a silly chatterer comes to grief —  
Mof

The heart that is wise is obedient to  
instruction,  
the gabbling fool is heading for  
ruin — Jerus

The wise man is glad to be instructed,  
but a self-sufficient fool falls flat  
on his face — Tay

**9. He that walketh uprightly walketh  
surely; but he that perverteth his ways  
shall be known.**

Whoso is walking in integrity walketh  
confidently,

And whoso is perverting his ways  
is known — YLT

He that walks in integrity will walk  
securely;

But he that perverts his ways will be  
known — ABPS

Whoso walketh uprightly, walketh  
securely;

But whoso perverteth his way shall  
be detected — Sprl

He who walks honestly walks safely;  
But he who walks crookedly will be  
found out — AAT

A blameless life makes for security;  
crooked ways bring a man down —  
NEB

He whose ways are upright will go  
safely, but he whose ways are  
twisted will be made low — Bas

He walks secure, who walks pure;  
cunning will yet be found out —  
Knox

**10. He who winketh with the eye causeth  
sorrow; but a prating fool shall fall.**

Whoso is winking the eye giveth grief,  
And a talkative fool kicketh — YLT

Whoso winketh with the eye giveth  
offence;

And a prating fool shall stumble —  
Sprl

He that winketh with the eye causeth  
sorrow,

And he that is foolish with his lips  
shall be thrust aside — Rhm

He who winks with his eye causes  
heartache, and a prating fool will  
fall headlong — Ber

He who winketh deceitfully with his  
eyes, collecteth sorrows for men;  
but he who reproveth freely maketh  
peace — Sept

He who winks with the eye makes  
trouble;

He who frankly reproves makes  
peace — AAT

He who winks at a fault causes trouble,  
but he who frankly reproves pro-  
motes peace — NAB

**11. The mouth of a righteous man is a  
well of life; but violence covereth the  
mouth of the wicked.**

The mouth of the righteous is a foun-  
tain of life;

But the mouth of the wicked con-  
cealeth violence — JPS

A well-spring of life is the mouth of  
the righteous,

But the mouth of the lawless cover-  
eth wrong — Rhm

The mouth of the upright man is a  
fountain of life, but the mouth of  
the evil-doer is a bitter cup — Bas

The talk of good men is a life-giving  
fountain:

the talk of bad men overflows with  
harm — Mof

The mouth of the virtuous man is a  
life-giving fountain,  
violence lurks in the mouth of the  
wicked — Jerus

The words of good men are a fountain  
of life;  
the wicked are choked by their own  
violence — NEB

**12. Hatred stirreth up strifes; but love  
covereth all sins.**

Hatred exciteth strifes,

But love covereth over every trans-  
gression — Sprl

Hatred stirreth up strifes,

But over all transgressions love  
throweth a covering — Rhm

Hatred stirs up strife;

But love covers all offenses — ABPS

Hatred stirs up disputes,

but love covers all offenses — NAB

Hatred stirs old quarrels, but love  
overlooks insults — Tay

Hatred stirs up strife;

But love draws a veil over all trans-  
gressions — AAT

Hatred stirs up contentions, but love  
covers all transgressions — Ber

Hatred is ever ready to pick a quarrel;  
love passes over all kinds of offence  
— Knox

**13. In the lips of him that hath understanding wisdom is found; but a rod is for the back of him that is void of understanding.**

In the lips of him that hath discernment wisdom is found:

But a rod is for the back of him that is void of understanding — ASV

In the lips of the intelligent is wisdom found,

And a rod is for the back of him who is lacking understanding — YLT

The man of understanding has wisdom on his lips;

a rod is in store for the back of the fool — NEB

Good sense is on the lips of the intelligent, but folly lies in the talk of senseless men — Mof

On the lips of the discerning one wisdom is found, but a rod is for the back of one devoid of understanding — Ber

Men with common sense are admired as counselors; those without it are beaten as servants — Tay

**14. Wise men lay up knowledge; but the mouth of the foolish is near destruction.**

The wise treasure up knowledge:

But the fool's mouth is a near downfall — ABPS

Wise men lay up knowledge; but the mouth of the foolish is a present destruction — RV

Wise men store up knowledge, but the mouth of the foolish hastens ruin — Ber

Wise men produce knowledge:

But the mouth of a fool approaches destruction — Sprl

Wise men lay up knowledge:

But the mouth of the foolish is an imminent ruin — JPS

Wise men store up knowledge:

But the mouth of a fool precipitates ruin — AAT

**15. The rich man's wealth is his strong city; the destruction of the poor is their poverty.**

The wealth of the rich man is his fortress; the ruin of the poor is their poverty — Ber

The substance of the rich is his strong city,

The terror of the poor is their poverty — Rhm

The rich man's wealth is his stronghold, poverty is the poor man's undoing — Jerus

A rich man's wealth is his protection, but poverty is the ruin of the poor — Mof

A rich man's wealth is his strong city, but poverty is the undoing of the helpless — NEB

The rich man's wealth is his only strength. The poor man's poverty is his only curse — Tay

**16. The labour of the righteous tendeth to life; the fruit of the wicked to sin.**

The works of the righteous produce life; but the hands of the wicked produce sins — Sept

The work of the upright gives life: the increase of the evil-doer is a cause of sin — Bas

The labor of the righteous tendeth to life:

The increase of the wicked, to sin — ASV

The wages of the righteous is life:

The increase of the wicked is sin — JPS

The earnings of the righteous conduce to life:

The income of the wicked to death — AAT

The wage of the righteous leads to life, the gain of the wicked to sin — RSV

The just man's recompense leads to life,

the gains of the wicked, to sin — NAB

**17. He is in the way of life that keepeth instruction; but he that refuseth reproof erreth.**

He is in the way of life that heedeth correction:

But he that forsaketh reproof erreth — ASV

A traveller to life is he who is keeping instruction,

And whoso is forsaking rebuke is erring — YLT

A way of life is he who heeds correction;

But he who forsakes reproof leads astray — ADPS

On the way to life is he that heedeth correction,

- But he that hateth reproof is going astray — Rhm  
 He who heeds instruction is on the path to life,  
 but he who rejects reproof goes astray — RSV  
 Correction is the high road to life;  
 neglect reproof and you miss the way — NEB
- 18. He that hideth hatred with lying lips, and he that uttereth a slander, is a fool.**  
 Whoso cloaketh hatred with lying lips,  
 And whoso uttereth a slander, is a fool — Sprl  
 He that covers hatred with lying lips,  
 And he that publishes an ill report,  
 the same is a fool — ABPS  
 He that concealeth hatred hath false lips,  
 And he that sendeth forth slander  
 the same is a dullard — Rhm  
 He that hideth hatred is of lying lips;  
 and he that uttereth a slander is a fool — RV  
 He who hides hatred has lying lips and  
 he who spouts forth slander is a fool — Ber  
 It is the lips of the liar that conceal hostility;  
 but he who spreads accusations is a fool — NAB
- 19. In the multitude of words there wanteth not sin; but he that refraineth his lips is wise.**  
 In the abundance of words transgression ceaseth not,  
 And whoso is restraining his lips is wise — YLT  
 In the multitude of words there wanteth not transgression;  
 But he that refraineth his lips doeth wisely — ASV  
 In speaking much thou canst not avoid sin; but if thou art sparing of thy lips, thou wilt be wise — Sept  
 Where there is much talk there will be no end to sin, but he who keeps his mouth shut does wisely — Bas  
 Where words abound, sin will not be wanting;  
 But he who holds his tongue acts wisely — AAT  
 When words are many, transgression is not lacking,  
 but he who restrains his lips is prudent — RSV
- 20. The tongue of the just is as choice silver; the heart of the wicked is little worth.**
- 21. The lips of the righteous feed many; but fools die for want of wisdom.**  
 Choice silver is the tongue of the righteous,  
 But the sense of the lawless is very small.  
 The lips of the righteous feed multitudes,  
 But the foolish for lack of sense shall die — Rhm  
 Silver refined is the just man's every word, and trash the sinner's every thought. The just man's talk plays the shepherd to many, while the fool dies of his own starved heart — Knox  
 Good men's talk is like rare silver:  
 a bad man's views are little worth.  
 The words of good men will make many wise,  
 but a fool's lack of sense is death to himself — Mof  
 The tongue of the righteous is as choice silver, but the heart of the wicked is of little value.  
 The lips of the righteous nourish many, but the foolish perish from lack of understanding — Ber  
 A good man's tongue is pure silver;  
 the heart of the wicked is trash.  
 The lips of a good man teach many,  
 but fools perish for want of sense — NEB  
 The tongue of the righteous is as choice silver;  
 But the heart of the wicked is as a thing of nought.  
 The lips of the righteous nourish many;  
 But fools die off for lack of knowledge — Sprl
- 22. The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.**  
 The blessing of Jehovah — it maketh rich,  
 And He addeth no grief with it — YLT  
 The blessing of the Lord is on the head of the righteous; it maketh rich, and to it no sorrow of heart shall be joined — Sept  
 The blessings of the LORD bring riches,

- and there shall be no sorrow in them  
— Lam
- The blessing of the LORD, it maketh rich,  
And toil addeth nothing thereto — JPS
- The blessing of Yahweh is what brings riches,  
to this hard toil has nothing to add — Jerus
- It is the LORD's blessing that brings wealth,  
and no effort can substitute for it — NAB
- The blessing of the LORD makes rich;  
Toil yields no increase like it — AAT
- 'Tis the Eternal's blessing that brings wealth,  
and never does it bring trouble as well — Mof
- Of the Lord's gift comes wealth without drudgery — Knox
- 23. It is as sport to a fool to do mischief: but a man of understanding hath wisdom.**
- It is enjoyment to a fool to do wickedly;  
But to a wise man to do wisely — Sprl
- It is as sport to a fool to do wickedness;  
And so is wisdom to a man of understanding — ASV
- It is like sport to a fool to do wrong,  
but wise conduct is pleasure to a man of understanding — RSV
- It is sport to the foolish man to do evil,  
but the man of good sense takes delight in wisdom — Bas
- To a fool doing wickedness is sport,  
just as wisdom is to a man of understanding — Ber
- Crime is the entertainment of the fool:  
so is wisdom for the man of sense — NAB
- 24. The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.**
- 25. As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation.**
- The dread of the lawless one the same shall overtake him,  
But the desire of the righteous shall be granted.

Like the passing away of a tempest so the lawless one is not,  
But the righteous hath an age-abiding foundation — Rhm

The feared thing of the wicked it meeteth him.

And the desire of the righteous is given.

As the passing by of a hurricane,  
So the wicked is not,

And the righteous is a foundation age-during — YLT

What the wicked man dreads will befall him;

But the desire of the righteous will be granted.

As the whirlwind passes, so the wicked man vanishes:

But the righteous is rooted forever — AAT

What the wicked dreads will come upon him,

but the desire of the righteous will be granted.

When the tempest passes, the wicked is no more,

but the righteous is established forever — RSV

Whatever a bad man fears will befall him, but a good man's repose will last for ever.

When the storm sweeps by, the wicked are gone,

but the just are rooted forever — Mof

What the wicked man fears overtakes him,

what the virtuous desires comes to him as a present.

When the storm is over, the wicked man is no more,

but the virtuous stands firm for ever — Jerus

**26. As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him.**

As vinegar to the teeth.

And as smoke to the eyes.

So is the slothful to those sending him — YLT

As vinegar to the teeth, and as smoke to the eyes,

So is the sluggard to those who send him on an errand — AAT

As vinegar to the teeth and as smoke



to the eyes, so is the lazy one to those who send him — Ber

As vinegar to the teeth, and smoke to the eyes,  
is the sluggard to those who use him as a messenger — NAB

A lazy fellow is a pain to his employers — like smoke in their eyes or vinegar that sets the teeth on edge — Tay

**27. The fear of the LORD prolongeth days: but the years of the wicked shall be shortened.**

**28. The hope of the righteous shall be gladness: but the expectation of the wicked shall perish.**

The reverence of Yahweh addeth days,  
But the years of the lawless shall be shortened.

The hope of the righteous shall be gladness,  
But the expectation of the lawless shall vanish — Rhm

The fear of the LORD prolongs life,  
but the years of the wicked will be short.

The hope of the righteous ends in gladness,  
but the expectation of the wicked comes to nought — rsv

The fear of the Lord gives long life,  
but the years of the evil-doer will be cut short.

The hope of the upright man will give joy, but the waiting of the evil-doer will have its end in sorrow — Bas

The fear of Yahweh adds length to life,  
the years of the wicked will be cut short.

The hope of virtuous men is all joy,  
the expectations of the wicked are frustrated — Jerus

The fear of the LORD brings length of days;  
the years of the wicked are few.

The hope of the righteous blossoms:  
the expectation of the wicked withers away — NEB

Reverence for the Eternal is the prolonging of life,  
but the years of evil men are shortened.

The hopes of good men end in bliss;

bad men lose what they look for — Mof

**29. The way of the LORD is strength to the upright: but destruction shall be to the workers of iniquity.**

**30. The righteous shall never be removed: but the wicked shall not inhabit the earth.**

The way of Jehovah is a stronghold to the upright;

But it is a destruction to the workers of iniquity.

The righteous shall never be removed;

But the wicked shall not dwell in the land — ASV

The way of JEHOVAH is a fortress to the upright;

But destruction to the workers of iniquity.

The righteous shall never be removed;

But the wicked shall not abide in the land — Sprl

The LORD is a stronghold to him who walks honestly;

But ruin to those who do evil.

The righteous will never be moved;  
But the wicked will have no foothold in the land — AAT

A stronghold for uprightness is the way of Jehovah;

But destruction to the workers of iniquity.

Forever, the righteous shall not be moved;

But the wicked shall not inhabit the land — ABPS

The LORD is a stronghold to him who walks honestly,

but to evil-doers, their downfall.

The just man will never be disturbed,

but the wicked will not abide in the land — NAB

A refuge for the blameless is the path of Yahweh,

But destruction awaiteth the workers of iniquity.

The righteous to times age-abiding shall remain unshaken,

But the lawless shall not inhabit the earth — Rhm

**31. The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.**

**32. The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh frowardness.**

The mouth of the righteous uttereth wisdom.

And the tongue of frowardness is cut out.

The lips of the righteous know a pleasing thing.

And the mouth of the wicked perverseness — YLT

The mouth of the righteous distilleth wisdom; but the tongue of the wicked shall be destroyed.

The lips of righteous men distil graces; but the mouth of the wicked is perverse — Sept

The mouth of the upright man is budding with wisdom, but the twisted tongue will be cut off.

The lips of the upright man have knowledge of what is pleasing, but

twisted are the mouths of evil-doers — Bas

The mouth of the righteous brings forth wisdom; but a perverse tongue shall be silenced.

The lips of the righteous know what is good; but the mouth of the wicked speaks perverse things — Lam

The mouth of the righteous blossoms forth with wisdom, but the perverse tongue will be eliminated.

The lips of the righteous know what delights others, but the mouth of the wicked is perverse — Ber

Wisdom flows from the mouth of the righteous;

the subversive tongue will be rooted out.

The righteous man can suit his words to the occasion;

the wicked know only subversive talk — NEB

## CHAPTER 11

**1. A false balance is abomination to the LORD: but a just weight is his delight.**

Balances of deceit are an abomination to Jehovah.

And a perfect weight is His delight — YLT

A false balance is the abomination of Jehovah;

But a full weight is his delight — ABPS

Scales of deceit are hated by the Lord, but a true weight is his delight — Bas

Deceitful scales are an abomination to the LORD, but an accurate weight is His delight — Ber

A false balance is abhorrent to Yahweh.

a just weight is pleasing to him — Jerus

A false balance the Lord hates: nothing but full weight will content him — Knox

**2. When pride cometh, then cometh shame; but with the lowly is wisdom.**

**3. The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.**

When pride cometh then cometh contempt.

But with the modest is wisdom.

The integrity of the upright shall guide them.

But the crookedness of the treacherous shall be their ruin — Rhm

When pride comes, scorn comes;

But with the modest is wisdom.

Upright men are guided by their honesty;

But faithless men are ruined by their crookedness — AAT

When pride comes, then comes disgrace;

but with the humble is wisdom.

The integrity of the upright guides them.

but the crookedness of the treacherous destroys them — RSV

When pride comes, disgrace comes too: modest men show good sense.

The upright are kept straight by their own honesty;

dishonest men are ruined by their vice — Mof

When presumption comes in, in comes contempt.

but wisdom goes with sagacity.

Honesty is a guide to the upright.

but rogues are balked by their own perversity — NEB

When pride comes, disgrace comes:

but with the humble is wisdom.

The honesty of the upright guides them;  
the faithless are ruined by their duplicity — NAB

Proud men end in shame, but the meek become wise.

A good man is guided by his honesty; the evil man is destroyed by his dishonesty — Tay

**4. Riches profit not in the day of wrath: but righteousness delivereth from death.**

Wealth is of no profit in the day of wrath, but righteousness keeps a man safe from death — Bas

When the time for reckoning comes, little shall wealth avail: right living is death's avoidance — Knox

On the day of God's anger wealth is of no avail:  
goodness alone saves man from death — Mof

Wealth is worth nothing in the day of wrath,  
but uprightness is a safeguard against death — NEB

In the day of wrath riches will be of no advantage,  
but virtuous conduct delivers from death — Jerus

Wealth is useless on the day of wrath, but virtue saves from death — NAB

**5. The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.**

**6. The righteousness of the upright shall deliver them: but transgressors shall be taken in their own naughtiness.**

The righteousness of the upright shall direct his way;  
But the wicked stumbleth through his wickedness.

The integrity of the righteous delivereth them;  
But deceivers shall be taken in their own naughtiness — Sprl

The righteousness of the sincere shall make straight his way;  
But the wicked shall fall by his own wickedness.

The righteousness of the upright shall deliver them;

But the faithless shall be trapped in their own crafty device — JPs

The righteousness of the blameless keeps his way straight,

but the wicked falls by his own wickedness.

The righteousness of the upright delivers them,

but the treacherous are taken captive by their lust — RSV

The righteousness of the blameless makes straight his way, but by his own wickedness the wicked falls.

The righteousness of the upright delivers them, but the treacherous are trapped by their own greediness — Ber

The righteousness of the blameless shall smooth his way,

But by his own lawlessness shall the lawless one fall.

The righteousness of the upright shall deliver them,

But by their own craving shall the treacherous be captured — Rhm

The upright are directed by their honesty; the wicked shall fall beneath their load of sins.

The good man's goodness delivers him; the evil man's treachery is his undoing — Tay

**7. When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth.**

**8. The righteous is delivered out of trouble, and the wicked cometh in his stead.**

In the death of a wicked man, hope perisheth,

And the expectation of the iniquitous hath been lost.

The righteous from distress is drawn out,

And the wicked goeth in instead of him — YLT

When a wicked man dies, his expectation perishes;

All hope of success is lost.

The innocent man is rescued from trouble;

And the guilty takes his place — AAT

The hope of the wicked perishes with death,

the expectation of the godless is frustrated.

The virtuous man escapes misfortune,

the wicked man incurs it instead — Jerus

When a wicked man dies his hope  
perishes,  
and what is expected from strength  
comes to nought.

The just man escapes trouble,  
and the wicked man falls into it in  
his stead — NAB

When the wicked man dies, so does  
expectation perish; yes, the hope  
of his strength dies out. The right-  
eous is delivered from trouble, and  
the wicked takes his place — Ber

When the wicked dies, his hope  
perishes,  
and the expectation of the godless  
comes to nought.

The righteous is delivered from  
trouble,  
and the wicked gets into it instead  
— RSV

**9. An hypocrite with his mouth destroy-  
eth his neighbour: but through knowl-  
edge shall the just be delivered.**

With his mouth the godless man de-  
stroyeth his neighbor;

But through knowledge shall the  
righteous be delivered — ASV

With the mouth a profane man de-  
stroyeth his neighbour,

But through knowledge shall right-  
eous men be delivered — Rhm

By the mouth the impure destroys his  
fellow;

But by knowledge the righteous are  
delivered — ABPS

By his mouth the hypocrite destroyeth  
his neighbours;

But by the knowledge of the just  
shall they be delivered — Sprl

Through his mouth the godless man  
is the ruin of his neighbour,  
but by knowledge the virtuous are  
safeguarded — Jerus

False speech the hypocrite will use to  
ruin his neighbour: true knowledge  
is the saving of the just — Knox

With his mouth the impious man would  
ruin his neighbor,  
but through their knowledge the  
just make their escape — NAB

**10. When it goeth well with the righteous,  
the city rejoiceth: and when the wicked  
perish, there is shouting.**

**11. By the blessing of the upright the city  
is exalted: but it is overthrown by the  
mouth of the wicked.**

When it is well with the righteous the  
city exulteth,  
When the lawless perish there is a  
shout of triumph.

When the upright are blessed exalted  
is the city,

But by the mouth of the lawless it is  
overthrown — Rhm

In the good of the righteous a city  
exulteth,

And in the destruction of the wicked  
is singing.

By the blessing of the upright is a  
city exalted,

And by the mouth of the wicked  
thrown down — YLT

When it is well with the righteous, the  
city rejoices;

And when the wicked perish, there  
is a shout of joy.

By the blessing of the upright the  
city is raised up;

But by the mouth of the wicked it  
is torn down — ABPS

When virtuous men prosper the city  
rejoices,

there are glad cries, too, when the  
wicked are ruined.

A city is raised on the blessing of  
honest men,

and demolished by the mouth of the  
wicked — Jerus

When righteous men prosper, the city  
exults;

And when wicked men perish, there  
is jubilation.

Through the blessing of the upright  
the city is exalted;

But through the mouth of the wicked  
it is overthrown — AAT

When good men prosper, the city re-  
joices: when bad men perish, there  
are shouts of joy.

A city is exalted by the success of  
the upright, and overthrown by the  
policy of knaves — Mof

**12. He that is void of wisdom despiseth  
his neighbour: but a man of under-  
standing holdeth his peace.**

He that despiseth his neighbor is void  
of wisdom:

But a man of understanding holdeth  
his peace — ASV

Whoso detracts from his neighbour  
lacketh heart;

But a man of understanding shall  
keep silence — Sprl

He that despises his neighbor is lacking  
in understanding;

But a man of intelligence holds his  
peace — ABPS

He that despiseth his neighbour lack-  
eth understanding;

But a man of discernment holdeth  
his peace — JPS

He who belittles his neighbor lacks  
sense,

but a man of understanding remains  
silent — RSV

The senseless man pours contempt on  
his neighbor:

But the intelligent man keeps silent  
— AAT

**13. A talebearer revealeth secrets: but he  
that is of a faithful spirit concealeth  
the matter.**

He that goeth about as a talebearer re-  
vealeth secrets: but he that is of a

faithful spirit concealeth the matter  
— RV

A busybody is revealing secret counsel,  
And the faithful of spirit is covering  
the matter — YLT

He who is a habitual talebearer betrays  
confidence, but he who is trust-

worthy keeps a matter hidden — Ber

A double tongued man revealeth cab-  
inet counsels: but one of a faithful  
spirit concealeth matters — Sept

He who goes about talking of others  
makes secrets public, but the true-

hearted man keeps things covered  
— Bas

A tittle-tattler lets secrets out,  
a trustworthy man keeps things  
hidden — Jerus

A gossip gives away secrets,  
but a trusty man keeps his own  
counsel — NEB

**14. Where no counsel is, the people fall:  
but in the multitude of counsellors  
there is safety.**

Where no wise guidance is, the people  
falleth;

But in the multitude of counsellors  
there is safety — ASV

Where no wise direction is, a people  
falleth:

But in the multitude of counsellors  
there is safety — JPS

With no guidance a people will fall.

But safety lieth in the greatness of  
the counsellor — Rhm

For want of guidance a people will  
fall;

But safety lies in a wealth of coun-  
sellors — AAT

For lack of guidance a people falls;  
security lies in many counselors —

NAB

For lack of statesmanship, a nation  
sinks:

the saving of it is a wealth of  
counsellors — Mof

**15. He that is surety for a stranger shall  
smart for it: and he that hateth surety-  
ship is sure.**

Evil one suffereth when he hath been  
surety for a stranger,

And whoso is hating suretyship is  
confident — YLT

He shall be sore distressed who is  
surety for a stranger;

But whoso hateth sureties hath  
security — Sprl

Ill fares one when he is surety for a  
stranger;

But he that hates sureties is secure  
— ABPS

He who makes himself responsible for  
a strange man will undergo much

loss; but the hater of such under-  
takings will be safe — Bas

He who goes bail for a stranger will  
rue it,

the man who hates going surety is  
safe — Jerus

Be sure you know a person well be-  
fore you vouch for his credit! Better

refuse than suffer later — Tay

**16. A gracious woman retaineth honour:  
and strong men retain riches.**

A gracious woman obtaineth honor:  
And violent men obtain riches —

ASV

A gracious wife obtaineth honour,  
But the diligent shall obtain wealth  
— Rhm

A lovely woman obtains honor:  
Even as the violent obtain riches  
— ABPS

A gracious woman wins respect;  
And diligent men win riches — AAT

A charming woman wins respect:  
high-handed men win only wealth  
— Mof

Gracious ways may win a woman re-

noun; man never grew rich but by  
hardiness — Knox

- 17. The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh.**

- 18. The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward.**

The man of lovingkindness dealeth well with his own soul,

But the cruel man troubleth his own flesh.

The lawless man earneth the wages of falsehood,

But he that soweth righteousness hath the reward of fidelity — Rhm

A kind man is rewarding his own soul,  
And the fierce is troubling his own flesh.

The wicked is getting a lying wage,  
And whoso is sowing righteousness

— a true reward — YLT

A benevolent man is recompensed in his own soul;

But the outrageous troubleth his own flesh.

The wicked achieve a deceitful recompense;

But whoso soweth righteousness, a sure reward — Spri

A kindly man benefits himself,  
but a merciless man harms himself.

The wicked man makes empty profits,

but he who sows virtue has a sure reward — NAB

A kindly man does himself good, but a troublemaker hurts himself.

The wicked gets deceptive wages,  
but he who sows righteousness gets a sure reward — Ber

The generous man is his own benefactor,

a cruel man injures his own flesh.

The livelihood won by the wicked is illusory,

he who sows virtue reaps a solid reward — Jerus

- 19. As righteousness tendeth to life: so he that pursueth evil pursueth it to his own death.**

As righteousness tendeth to life,  
So the pursuit of wickedness to death — Spri

Stedfast righteousness tendeth to life:

But he that pursueth evil pursueth it to his own death — JPS

He that is stedfast in righteousness shall attain unto life;

And he that pursueth evil doeth it to his own death — ASV

He who is steadfast in righteousness will live,

but he who pursues evil will die — RSV

Surely righteousness brings life, but he who pursues evil brings about his own death — Ber

A man set on righteousness finds life, but the pursuit of evil leads to death — NEB

It makes for life, to set one's heart on goodness: the fatal thing is to be bent on evil — Mof

- 20. They that are of a froward heart are abomination to the LORD: but such as are upright in their way are his delight.**

They that are perverse in heart are an abomination to the LORD: but such as are perfect in their way are his delight — RV

Men of perverse mind are an abomination to the LORD,

but those of blameless ways are his delight — RSV

Evil-minded men are loathesome to the Eternal,

but a blameless life is his delight — Mof

The depraved in heart are an abomination to the LORD,

but those who walk blamelessly are his delight — NAB

Men of depraved heart are abhorrent to Yahweh,

dear to him, those whose ways are blameless — Jerus

The LORD detests the crooked heart, but honesty is dear to him — NEB

A false heart the Lord cannot endure; nothing but honest dealing will content him — Knox

- 21. Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.**

My hand upon it! the evil man shall not be unpunished;

But the seed of the righteous shall escape — JPS

Although hand join to hand the wicked shall not be acquitted;

But the seed of the righteous shall escape — Sprl

Be assured, the evil man will not go unpunished, but the offspring of the righteous will escape — Ber

Certainly the evil-doer will not go free from punishment, but the seed of the upright man will be safe — Bas

Truly the evil man shall not go unpunished,  
but those who are just shall escape  
— NAB

Depend upon it, the sinner shall never be held guiltless; the race of the just shall find acquittal — Knox

**22. As a jewel of gold in a swine's snout, so is a fair woman which is without discretion.**

A golden ring in the snout of a sow,  
and a pretty woman without sense!  
— Mof

As a jewel in the snout of a swine; so is beauty in a woman void of discretion — Sept

As a ring of gold in the snout of a swine

Is a woman of beauty who hath abandoned discretion — Rhm

A nose-ring of gold in a swine's snout,  
Is a woman fair and without discretion — ABPS

As a ring of gold in a swine's snout,  
So is a fair woman that turneth aside from discretion — JPS

Like a golden ring in a swine's snout is a beautiful woman with a rebellious disposition — NAB

A beautiful woman lacking discretion and modesty is like a fine gold ring in a pig's snout — Tay

**23. The desire of the righteous is only good; but the expectation of the wicked is wrath.**

The desire of the righteous is only for right;

But the desire of the wicked, wrath  
— Sprl

The desire of the righteous is only good,

The hope of the wicked is transgression — YLT

The desire of the righteous ends only in good;

the expectation of the wicked in wrath — RSV

The desire of the upright man is only

for good, but wrath is waiting for the evil-doer — Bas

The desire of the righteous is altogether good; but the hope of the wicked shall perish — Sept

In the desires of the just only good dwells; the hopes of the wicked only lead to ruin — Knox

The desire of the virtuous ends in happiness,  
the hope of the wicked is in vain  
— Jerus

**24. There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.**

**25. The liberal soul shall be made fat: and he that watereth shall be watered also himself.**

One gives away, and still he grows the richer:

another keeps what he should give, and is the poorer.

A liberal soul will be enriched, and he who waters will himself be watered — Mof

It is possible to give away and become richer! It is also possible to hold on too tightly and lose everything. Yes, the liberal man shall be rich! By watering others, he waters himself — Tay

There is that scattereth, and yet increaseth;

And there is that withholdeth more than is meet, but it tendeth only to want.

The beneficent soul shall be made rich,

And he that satisfieth abundantly shall be satisfied also himself — JPS

One man gives freely, yet grows all the richer;

another withholds what he should give, and only suffers want.

A liberal man will be enriched, and one who waters will himself be watered — RSV

One man is lavish yet grows still richer;

another is too sparing, yet is the poorer.

He who confers benefits will be amply enriched,

and he who refreshes others will himself be refreshed — NAB

One man spends, and grows still richer;  
Another holds back his due share,  
only to bring himself to want.  
The generous man will be enriched;  
And he who waters will himself be  
watered — AAT

**26. He that withholdeth corn, the people  
shall curse him: but blessing shall be  
upon the head of him that selleth it.**  
He that withholdeth grain, the people  
shall curse him;

But blessing shall be upon the head  
of him that selleth it — ASV

Whoso is withholding corn, the people  
execrate him,

And a blessing is for the head of  
him who is selling — YLT

The people will curse the man who  
holds back the grain, but a blessing  
will be on the head of the one selling  
it — Ber

Him who monopolizes grain, the peo-  
ple curse —

but blessings upon the head of him  
who distributes it! — NAB

Corn hoarded shall win thee a curse,  
corn sold freely a blessing, from  
the lips of the whole people — Knox

**27. He that diligently seeketh good pro-  
cureth favour: but he that seeketh  
mischief, it shall come unto him.**

He that diligently seeketh good aimeth  
at favour,

But he that studieth mischief it shall  
come on himself — Rhm

He that diligently seeketh good seeketh  
favour: but he that searcheth after  
mischief, it shall come unto him —  
RV

He who eagerly seeks what is good  
finds much favour,

but if a man pursues evil it turns  
upon him — NEB

He who seeks what is good will win  
favor;

But he who aims at what is harm-  
ful will bring it upon himself —  
AAT

He who strives after good is striving  
after favour,

he who looks for evil will have evil  
come to him — Jerus

He who diligently seeks good seeks  
favor,

but evil comes to him who searches  
for it — RSV

**28. He that trusteth in his riches shall fall:  
but the righteous shall flourish as a  
branch.**

Whoso is confident in his wealth he  
falleth,

And as a leaf, the righteous flourish  
— YLT

He that trusteth in his riches shall fall:  
But the righteous shall flourish as  
the green leaf — ASV

He that trusteth in his riches shall fall:  
But the righteous shall flourish as  
foliage — JPS

Fall he must, that relies on riches:  
never shall the just fade or fail —  
Knox

He who relies on his wealth shall  
wither,

but a good man blooms like a green  
leaf — Mof

He who puts his faith in wealth will  
come to nothing; but the upright  
man will be full of growth like the  
green leaf — Bas

**29. He that troubleth his own house shall  
inherit the wind: and the fool shall be  
servant to the wise of heart.**

He shall feed on air, that misrules his  
own household; the fool will be  
slave and the wise man master in  
the end — Knox

He who stints his household will reap  
nothing but wind:

A wise man's slave will such a fool  
become — AAT

He who misgoverns his house inherits  
the wind,

and the fool becomes slave to the  
wise — Jerus

He who upsets his household has  
empty air for a heritage;

and the fool will become slave to  
the wise man — NAB

The fool who provokes his family to  
anger and resentment will finally  
have nothing worthwhile left. He  
shall be the servant of a wiser man  
— Tay

**30. The fruit of the righteous is a tree of  
life; and he that winneth souls is wise.**

The fruit of the righteous is a tree of  
life,

And he that rescueth souls is wise —  
Rhm

The fruit of the righteous is a tree of  
life;

And he that winneth souls is wise —  
Rhm

The fruit of the righteous is a tree of  
life;

And he that winneth souls is wise —  
Rhm

The fruit of the righteous is a tree of  
life;

And he that winneth souls is wise —  
Rhm



And he that is wise winneth souls  
— ASV

The fruit of the righteous is a tree of life, and a wise man wins friends — Ber

Where right living bears its fruit, a tree of life grows up; the wise man's reward is living souls — Knox

**31. Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.**

Behold, the righteous shall be requited in the earth;

How much more the wicked and the sinner! — JPS

If the upright man is rewarded on

earth, how much more the evil-doer and the sinner — Bas

If here on earth the virtuous man gets his due,

how much more the wicked, how much more the sinner — Jerus

If the righteous in the land get their deserts,

how much more the wicked man and the sinner — NEB

If the most righteous in the land are punished,

How much more the wicked and the sinner — AAT

Even the godly shall be rewarded here on earth; how much more the wicked — Tay

## CHAPTER 12

**1. Whoso loveth instruction loveth knowledge; but he that hateth reproof is brutish.**

Whoso loveth correction loveth knowledge;

But he that hateth reproof is brutish — ASV

He who loves discipline loves knowledge; but he who hates reproof is a fool — Lam

Whoever loves discipline loves knowledge, but he who hates reproof is like a cow — Ber

A lover of training is a lover of knowledge; but a hater of teaching is like a beast — Bas

He who cares to know cares to be set right,

but he who hates to be admonished is a stupid creature — Mof

He who loves instruction loves knowledge;

But he who hates admonition is stupid — AAT

**2. A good man obtaineth favour of the LORD; but a man of wicked devices will he condemn.**

**3. A man shall not be established by wickedness; but the root of the righteous shall not be moved.**

The good will obtain favor from Jehovah;

But the man of evil devices he will hold guilty.

A man shall not be established by wickedness;

But the root of the righteous shall not be moved — ABPS

A good man has grace in the eyes of the Lord; but the man of evil designs gets punishment from him.

No man will make himself safe through evil-doing; but the root of upright men will never be moved

— Bas

A kindly man wins the Lord's favour, a schemer is his enemy.

Wickedness shall never thrive; the just have roots immovable — Knox

A good man earns favour from the LORD;

the schemer is condemned.

No man can establish himself by wickedness,

but good men have roots that cannot be dislodged — NEB

The good man wins the favour of Yahweh.

but he condemns the man who is a schemer.

No man is made secure by wickedness,

but nothing shakes the roots of virtuous men — Jerus

A good-natured man has the goodwill of the Eternal,

but He passes sentence on malicious men.

No man can hold his own by doing wrong,

but never shall the good man be uprooted — Mof

**4. A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones.**

A worthy woman is the crown of her husband;

But she that maketh ashamed is as rottenness in his bones — ASV

A virtuous woman is a crown to her husband;

But she that doeth shamefully is as rottenness in his bones — JPS

A wife with strength of character is a crown to her husband, but she who acts disgracefully is rottenness in his bones — Ber

A good wife is the crown of her husband,

but she who brings shame is like rottenness in his bones — RSV

A worthy wife is the crown of her husband, but a disgraceful one is like rot in his bones — NAB

**5. The thoughts of the righteous are right: but the counsels of the wicked are deceit.**

**6. The words of the wicked are to lie in wait for blood: but the mouth of the upright shall deliver them.**

The thoughts of the righteous are justice,

The counsels of the wicked—deceit.

The words of the wicked are: 'Lay wait for blood,'

And the mouth of the upright delivereth them — YLT

The thoughts of the righteous are just: but the counsels of the wicked are deceit.

The words of the wicked are of lying in wait for blood: but the mouth of the upright shall deliver them — RV

The thoughts of the righteous are upright; but the counsels of the wicked are deceit.

The counsel of the wicked is to lie in wait for the shedding of blood; but the mouth of the upright shall deliver them — Lam

The purposes of upright men are right, but the designs of evil-doers are deceit.

The words of sinners are destruction for the upright; but the mouth of

upright men is their salvation — Bas

The thoughts of the righteous are reliable, but the suggestions of the wicked are deceptive.

The words of the wicked lie in wait for blood, but the mouth of the upright delivers them — Ber

The aims of a good man are honourable:

the plans of a bad man are underhand.

Knives speak of secret bloodshed, but men are helped by plans of honest men — Mof

The plans of the just are legitimate; the designs of the wicked are deceitful.

The words of the wicked are a deadly ambush, but the speech of the upright saves them — NAB

**7. The wicked are overthrown, and are not: but the house of the righteous shall stand.**

The wicked are overthrown, and they are no more;

But the house of the righteous shall stand — ABPS

The wicked subvert themselves, and are no more;

But the house of the righteous shall stand — Sprl

When the wicked is overthrown, he vanisheth: but the houses of the righteous shall remain — Sept

Once thrown down, the wicked are no more,

but the house of virtuous men stands firm — Jerus

Once the wicked are down, that is the end of them,

but the good man's line continues — NEB

A turn in their fortunes, and no more is heard of the wicked; only the just have abiding prosperity — Knox

**8. A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised.**

A man shall be commended according to his intelligence;

But he that is of distorted understanding shall be despised — JPS

In proportion to his prudence is a man to be praised,

But the perverse in heart shall be  
an object of contempt — Rhm  
The praise of a man is in proportion  
to his prudence,  
men of depraved heart are held in  
contempt — Jerus

A man is commended according to his  
good sense,  
but one of perverse mind is despised  
— RSV

A man will be praised in the measure  
of his wisdom, but a wrong-minded  
man will be looked down on — Bas

According to his good sense a man is  
praised,  
but one with a warped mind is  
despised — NAB

**9. He that is despised, and hath a servant,  
is better than he that honoureth him-  
self, and lacketh bread.**

Better is he that is lightly esteemed,  
and hath a servant,  
Than he that honoreth himself, and  
lacketh bread — ASV

Better is the lightly esteemed who hath  
a servant,  
Than the self-honoured who lacketh  
bread — YLT

Better is he of no account who has a  
servant of his own,  
Than he who boasteth and lacketh  
bread — Sprl

Better a man of low rank, with a  
servant,  
than one who makes a show and has  
to do his own work — Mof

Better is the man, who unhonoured  
serveth himself: than he who hon-  
oureth himself and wanteth bread  
— Sept

Better a man of low rank, who works  
for himself,  
Than he who assumes honor, yet  
has nothing to eat — AAT

It is better to be modest and earn one's  
living  
than to be conceited and go hungry  
— NEB

**10. A righteous man regardeth the life of  
his beast: but the tender mercies of the  
wicked are cruel.**

A righteous man regardeth the desire  
of his beast,  
But the compassions of the lawless  
are cruel — Rhm

A righteous man understands the needs

of his livestock, but even the mercy  
of the wicked is cruel — Ber

An upright man has thought for the  
life of his beast, but the hearts of  
evil-doers are cruel — Bas

The righteous cares for the life of his  
beast;

But the bowels of the wicked are  
cruel — ABPS

A just man cares for the safety of the  
beasts he owns; the wicked are  
heartless through and through —  
Knox

**11. He that tilleth his land shall be satisfied  
with bread: but he that followeth vain  
persons is void of understanding.**

He who tills his ground will have his  
fill of bread, but he who follows vain  
pursuits is lacking in sense — Ber

He that tilleth his ground shall have  
plenty of bread;

But he that followeth after vain  
things is void of understanding —  
JPS

He who tills his own land has food in  
plenty,  
but he who follows idle pursuits is  
a fool — NAB

He who tills his land will have plenty  
of bread,  
but he who follows worthless pur-  
suits has no sense — RSV

He who tills his land shall have bread  
and to spare,  
he who chases fantasies has no sense  
— Jerus

The man who works his farm has  
plenty of food:  
a man of useless interests has no  
sense — Mof

**12. The wicked desireth the net of evil  
men: but the root of the righteous  
yieldeth fruit.**

The wicked delights in the net of the  
evil;

But the root of the righteous will  
bring forth — ABPS

The wicked coveteth the prey of the  
evil doers;

But the root of the righteous yield-  
eth fruit — Sprl

The wicked man desires the booty of  
evil men, but the root of the righ-  
teous bears fruit — Ber

The wicked desire to do evil; but the

root of the righteous shall sprout —  
Lam

- 13. The wicked is snared by the transgression of his lips; but the just shall come out of trouble.**

The ungodly is caught by the wickedness of his lips; but the righteous shall come out of trouble — Lam

An evil man is ensnared by the transgression of his lips,  
but the righteous escapes from trouble — RSV

By the sin of his lips is the guilty man ensnared;  
While the innocent escapes from trouble — AAT

In the transgression of the lips is a snare to the evil man;  
But the righteous shall come out of trouble — ASV

In the sin of his lips the evil man is ensnared,  
but the just comes free of trouble — NAB

By sins of the lips bad men get into trouble:  
good men get out of trouble — Mof

In the sin of the lips is a net which takes the sinner, but the upright man will come out of trouble — Bas

- 14. A man shall be satisfied with good by the fruit of his mouth: and the recompence of a man's hands shall be rendered unto him.**

A man shall be satisfied with good by the fruit of his mouth; and the doings of a man's hands shall be rendered unto him — RV

Of the fruit of a man's mouth shall he be satisfied with good,  
And the dealing of the hands of a son of earth shall be paid back to him — Rhm

Of the fruit of the mouth shall a man be satisfied with good;  
And the desert of one's hands shall return to him — ABPS

From the fruit of his words a man is well satisfied, and the work of a man's hands will come back to him — Ber

A man reaps the result of all his words, and he must answer for his deeds — Mof

Telling the truth gives a man great

satisfaction, and hard work returns many blessings to him — Tay

- 15. The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise.**

A fool is ever right in his own thinking; the wise listen to advice — Knox

The way of a fool is right in his own eyes;

But he that is wise hearkeneth unto counsel — ASV

The way of a fool is straight in his own eyes;

But he that is wise hearkeneth unto counsel — JPS

In the eyes of a fool the way he goes is right,  
the wise man listens to advice — Jerus

A fool thinks that he is always right; wise is the man who listens to advice — NEB

The way of the fool seems right in his own eyes,  
but he who listens to advice is wise — NAB

- 16. A fool's wrath is presently known: but a prudent man covereth shame.**

A fool's vexation is presently known: but a prudent man concealeth shame — RV

The vexation of a fool is known at once,  
but the prudent man ignores an insult — RSV

A fool's anger is shown at once;  
But a sensible man ignores an affront — AAT

A fool shows his ill humour at once; a clever man slighted conceals his feelings — NEB

The fool's anger is known the same day;

But a shrewd man conceals an affront — ABPS

The fool immediately shows his anger, but the shrewd man passes over an insult — NAB

A fool shows instantly that he is angry: a prudent man ignores an insult — Mof

- 17. He that speaketh truth sheweth forth righteousness: but a false witness deceit.**

- 18. There is that speaketh like the pierc-**

**ings of a sword: but the tongue of the wise is health.**

He that whispereth faithfulness declareth righteousness,  
But a false witness is a fraud.

There is who babbleth as with thrusts of a sword,  
But the tongue of the wise hath healing — Rhm

He who breathes truth shows the right,  
But a false witness fraud.

There is that prates as with thrusts of the sword;  
But the tongue of the wise is a healing — ABPS

He who speaks the truth gives honest evidence,  
but a false witness utters deceit.

There is one whose rash words are like sword thrusts,  
but the tongue of the wise brings healing — RSV

He who speaks truth gives correct evidence, but a false witness practices deception.

Some speak rashly like the piercing of a sword, but the tongue of the wise heals — Ber

**A righteous man speaks truth as it is evident; but a false witness is deceptive.**

There are those whose speech is like the piercing of a sword; but the tongue of the wise heals — Lam

He who utters the truth affirms that which will stand;

But a lying witness that which will bring disappointment.

There are those whose prating is like the thrusts of a sword;  
But the tongue of the wise brings healing — AAT

**19. The lip of truth shall be established for ever: but a lying tongue is but for a moment.**

**20. Deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy.**

The truthful lip is established forever,  
And the lying tongue but for a moment.

Deceit is in the heart of them that devise evil;

But to them that counsel peace there is joy — ABPS

The truthful lip will endure forever;

But the lying tongue is only for a moment.

Disappointment comes to those who plot evil;

But happiness to those who plan good — AAT

**A lip that is faithful shall be firm to futurity,**

But only for a twinkling is the tongue that is false.

Deceit is in the heart of contrivers of mischief,

But to the counsellors of peace shall be joy — Rhm

True lips are certain for ever, but a false tongue is only for a minute.

Deceit is in the heart of those whose designs are evil, but for those proposing peace there is joy — Bas

Truth told endures:

a lie lasts only for a little while.

Fraud is the aim of evil-minded men, but those who plan the good of others prosper — Mof

Truthful lips endure forever, the lying tongue, for only a moment.

Deceit is in the hands of those who plot evil,

but those who counsel peace have joy — NAB

**21. There shall no evil happen to the just: but the wicked shall be filled with mischief.**

There shall no mischief happen to the righteous;

But the wicked shall be filled with evil — ASV

No ill befalls the righteous, but the wicked are filled with trouble — RSV

No evil shall happen to the righteous; But the wicked are full of calamity — Spri

There shall no harm befall the just; But the wicked are filled with evil — ABPS

No harm befalls the righteous, but the wicked are filled up with trouble — Ber

No mischief will befall the righteous, but wicked men get their fill of adversity — NEB

No real harm befalls the good, but there is constant trouble for the wicked — Tay

**22. Lying lips are abomination to the**

**LORD: but they that deal truly are his delight.**

An abomination to Yahweh are lips that are false,

But he that dealeth faithfully is his delight — Rhm

Lips that lie are abhorrent to Yahweh; dear to him are those who speak the truth — Jerus

Lying lips are an abomination to the LORD,

but those who act faithfully are his delight — RSV

Liars are loathsome to the Eternal, but the sincere are a delight to him — Mof

False lips are hated by the Lord, but those whose acts are true are his delight — Bas

The LORD detests a liar but delights in the honest man — NEB

**23. A prudent man concealeth knowledge; but the heart of fools proclaimeth foolishness.**

A prudent man concealeth his learning; But the heart of fools proclaimeth its folly — Sprl

A shrewd man covers knowledge; But the heart of fools proclaims folly — ABPS

A man of insight conceals his knowledge, but the heart of fools proclaims foolishness — Ber

A man of sense conceals what he knows;

But fools proclaim their folly — AAT

A clever man conceals his knowledge, but a stupid man broadcasts his folly — NEB

A wise man doesn't display his knowledge, but a fool displays his foolishness — Tay

**24. The hand of the diligent shall bear rule; but the slothful shall be under tribute.**

The hand of the diligent shall bear rule;

But the slothful shall be put under taskwork — ASV

The hand of the diligent shall govern; But the slothful shall be appointed to servile work — Sprl

The hand of the diligent will rule,

while the slothful will be put to forced labor — RSV

The diligent will get the upper hand, but slothful men will end as serfs — Mof

The diligent hand will govern, but the slothful will be enslaved — NAB

**25. Heaviness in the heart of man maketh it stoop; but a good word maketh it glad.**

Care in the heart of a man boweth it down;

But a good word maketh it glad — JPS

Sorrow in the heart of a man boweth down,

And a good word maketh him glad — YLT

Anxiety in a man's heart weighs it down, but a kind word makes it glad — Ber

Anxiety in a man's heart makes it sink; But a kindly word will turn it into gladness — AAT

Worry makes a man's heart heavy, a kindly word makes it glad — Jerus

A heart bowed down with anxiety, how a kind word can refresh it! — Knox

**26. The righteous is more excellent than his neighbour: but the way of the wicked seduceth them.<sup>1</sup>**

The righteous excels his neighbour; But the effort of the wicked is to lead him astray — Sprl

The just man surpasses his neighbor, but the way of the wicked leads them astray — NAB

The righteous is a guide to his neighbor;

But the way of the wicked causeth them to err — ASV

The righteous will guide his fellow; But the way of the wicked leads them astray — ABPS

The upright man is a guide to his neighbour, but the way of evil-doers is a cause of error to them — Bas

The good man gives a lead to his neighbour,

<sup>1</sup>Only Sprl and NAB agree with KJV in the first half. Others resemble ASV and RV, or adopt an altogether different reading.

a bad man's life will lead himself  
astray — Mof

- 27. The slothful man roasteth not that which he took in hunting; but the substance of a diligent man is precious.**  
Indolence roasteth not his own game.

But the substance of a man is precious when he is diligent — Rhm  
The slothful man roasteth not that which he took in hunting; but the precious substance of men is to be diligent — RV

A slothful man will not catch his prey.

but the diligent man will get precious wealth — RSV

The slothful catcheth not his prey;

But to the diligent man belongeth precious substance — Sprl

The slothful man shall not hunt his prey;

But the precious substance of men is to be diligent — JPS

The lazy hunter puts up no game,  
but the industrious man reaps a rich harvest — NEB

- 28. In the way of righteousness is life; and in the pathway thereof there is no death.**<sup>5</sup>

In the path of righteousness is life,  
And in the way of that path is no death — YLT

In the way of righteousness is life,  
And in the path thereof immortality — Rhm

In the path of righteousness is life,  
Even a beaten way, where is no death — ABPS

In the pathway of righteousness is life;  
And in her well-worn track no death — Sprl

Life is in the way of the righteous,  
a pathway where there is no death — Ber

## CHAPTER 13

- 1. A wise son heareth his father's instruction; but a scorner heareth not rebuke.**

A wise son is instructed of his father;  
But a scorner heareth not rebuke — JPS

A wise son is one chastened of the father;

But a scoffer hears not rebuke — ABPS

A wise son pays heed to his father's instruction;

But a scoffer listens to no rebuke — AAT

A wise son loves discipline,  
a mocker will not listen to reproof — Jerus

A wise man sees the reason for his father's correction;

an arrogant man will not listen to rebuke — NEB

A wise youth accepts his father's rebuke; a young mocker doesn't — Tay

- 2. A man shall eat good by the fruit of his mouth; but the soul of the transgressors shall eat violence.**

- 3. He that keepeth his mouth keepeth his life; but he that openeth wide his lips shall have destruction.**

A man shall eat good by the fruit of his mouth;

But the soul of the treacherous shall eat violence.

He that guardeth his mouth keepeth his life;

But he that openeth wide his lips shall have destruction — ASV

A man from the fruit of his mouth shall eat pleasant things;

But the soul of the transgressors shall be filled with violence.

He that guardeth his mouth preserveth his life;

But whoso openeth wide his lips, destruction unto him — Sprl

From the fruit of his mouth a man will eat bountifully, but the desire of the treacherous is for violence.

He who guards his mouth controls himself, but he who opens wide his lips comes to ruin — Ber

A man will get good from the fruit of his lips, but the desire of the false is for violent acts.

He who keeps a watch on his mouth

<sup>5</sup>Most others have an antithetic second member, e.g., RSV: "but the way of error leads to death."

keeps his life; but he whose lips are open wide will have destruction — Bas

Fair words yield a crop to content a man's heart; but not for the treacherous; they have no stomach but for wrong-doing. Guard thy tongue, guard thy soul; thoughtless speech may bring ruin — Knox

When a man has good things to eat, it is the fruit of his own words, but the appetite of the treacherous feeds on violence.

He keeps his life who guards his mouth,  
he who talks too much is lost — Jerus

The good man wins his case by careful argument; the evil-minded only wants to fight.

Self-control means controlling the tongue! A quick retort can ruin everything — Tay

**4. The soul of the sluggard desireth, and hath nothing; but the soul of the diligent shall be made fat.**

The soul of the slothful is desiring, and hath not,

And the soul of the diligent is made fat — YLT

The soul of the sluggard desireth, and hath nothing;

But the soul of the diligent shall be abundantly gratified — JPS

The soul of the lazy one craves and gets nothing, but the soul of the diligent is well supplied — Ber

The lazy man has longings, but gets nothing:  
the diligent man is amply supplied — Mof

A lazy man is torn by appetite unsatisfied,  
but the diligent grow fat and prosperous — NEB

The sluggard craves, but gets nothing:  
The desire of the diligent is richly supplied — AAT

**5. A righteous man hateth lying; but a wicked man is loathsome, and cometh to shame.**

A word of falsehood the righteous man hateth,

But the lawless causeth shame and disgrace — Rhm

The righteous hate the lying word;

For the liar is odious and causeth shame — Sprl

Lying speech the righteous hates;

But base and shameful is the conduct of the wicked — ABPS

A righteous man hateth lying;

But a wicked man behaveth vilely and shamefully — JPS

A righteous man hates falsehood, but a wicked man acts shamefully and disgracefully — RSV

Anything deceitful the just man hates, but the wicked brings shame and disgrace — NAB

The virtuous man hates lying words, but the wicked man slanders and defames — Jerus

**6. Righteousness keepeth him that is upright in the way; but wickedness overthroweth the sinner.**

Righteousness will keep the blameless way;

But wickedness will pervert to sin — ABPS

Righteousness guards him whose way is upright,

but sin overthrows the wicked — RSV

Righteousness guards him who is blameless in the way, but wickedness overthrows the sinner — Ber

Righteousness keeps safe him whose way is without error, but evil-doers are overturned by sin — Bas

To do right is the protection of an honest man,  
but wickedness brings sinners to grief — NEB

The upright heart is protected by its own innocence: guilt trips the heel of the wrong-doer — Knox

**7. There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches.**

There is that pretendeth himself rich, yet hath nothing;

There is that pretendeth himself poor, yet hath great wealth — JPS

There are some who pretend to be rich, yet have nothing: there are others who pretend to be poor, yet have great riches — Lam

There is one who considers himself rich, yet has nothing; and one who considers himself poor, yet possesses great wealth — Ber



One man pretends to be rich, yet has nothing;  
Another man pretends to be poor,  
yet has great wealth — AAT

**8. The ransom of a man's life are his riches; but the poor heareth not rebuke.**

A man will give his wealth in exchange  
for his life; but the poor will not  
give ear to sharp words — Bas

The ransom of a man's life is his  
wealth; but a poor man is not sub-  
ject to threats — Sept

The ransom of a man's life is his  
riches;  
But the poor heareth no threatening  
— ASV

A man's wealth may ransom his life,  
but the poor man sees no threat —  
Jerus

A rich man must buy himself off,  
but a poor man is immune from  
threats — NEB

**9. The light of the righteous rejoiceth; but the lamp of the wicked shall be put out.**

The light of the righteous shall be  
joyous;  
But the lamp of the wicked shall go  
out — ABPS

The light of the righteous shall shine  
with splendour;  
But the lamp of the wicked shall  
burn out — Sprl

The light of the righteous will burn  
brightly;  
But the lamp of the wicked will be  
put out — AAT

The light of the just shines gaily,  
but the lamp of the wicked goes out  
— NAB

The light of good men shines out  
bright;  
the lamp of bad men will go out —  
Mof

**10. Only by pride cometh contention; but with the well advised is wisdom.**

By pride cometh only contention;  
But with the well-advised is wisdom  
— ASV

By insolence the heedless make strife,  
but with those who take advice is  
wisdom — RSV

A vain man through pride causeth de-  
bate,  
And with the counselled is wisdom  
— YLT

The only effect of pride is fighting; but  
wisdom is with the quiet in spirit —  
Bas

A brainless fool causes strife by his  
presumption;  
wisdom is found among friends in  
council — NEB

Ever there is wrangling among the  
proud; wisdom's part is to be guided  
by other men's counsel — Knox

Pride leads to arguments; be humble,  
take advice and become wise — Tay

**11. Wealth gotten by vanity shall be diminished; but he that gathereth by labour shall increase.**

Wealth dishonestly obtained shall  
waste away;  
But that acquired by diligence shall  
multiply — Sprl

Wealth got by scheming will diminish;  
But he who gathers little by little  
will increase his store — AAT

Wealth won in haste will dwindle,  
but, gathered gradually it will grow  
— Mof

Riches soon won are soon spent; the  
patient hoard breeds best — Knox  
A sudden fortune will dwindle away,  
he grows rich who accumulates little  
by little — Jerus

Wealth from gambling quickly dis-  
appears; wealth from hard work  
grows — Tay

**12. Hope deferred maketh the heart sick; but when the desire cometh, it is a tree of life.**

Hope deferred sickeneth the heart, —  
But a tree of life is desire fulfilled  
— Rhm

Hope protracted maketh the heart  
languish;  
But the desire accomplished is a  
tree of life — Sprl

Hope put off is a weariness to the  
heart; but when what is desired  
comes, it is a tree of life — Bas

Hope drawn out makes the heart sick,  
but a longing come true is a tree of  
life — Ber

Hope deferred is sickening;  
it is new life to have desire fulfilled  
— Mof

Hope deferred, how it crushes a man's  
spirits! The granted wish, a tree of  
life-giving fruit — Knox

**13. Whoso despiseth the word shall be de-**

**stroyed: but he that feareth the commandment shall be rewarded.**

Whoso despiseth the word shall suffer thereby;

But he that feareth the commandment shall be rewarded — JPS

Whoso despiseth the word bringeth destruction on himself;

But he that feareth the commandment shall be rewarded — ASV

He who despises the word will pay for it;

But he who reveres the command will be rewarded — AAT

He that despises the word shall be held accountable to it;

But whoso fears the command, he shall be rewarded — ABPS

He who makes sport of the word will come to destruction, but the respecter of the law will be rewarded — Bas

To despise a word of advice is to ask for trouble;

mind what you are told, and you will be rewarded — NEB

Despise God's word and find yourself in trouble. Obey it and succeed — Tay

**14. The law of the wise is a fountain of life, to depart from the snares of death.**

The instruction of the wise is a well-spring of life,

By departing from the snares of death — Rhm

The law of the wise is a fountain of life,

That one may depart from the snares of death — ASV

The teaching of the wise is a fountain of life,

that one may avoid the snares of death — RSV

The wise man's teaching is a life-giving fountain,

for eluding the snares of death — Jerus

A sage's teaching is a fount of life, it shows how to evade the nets of Death — Mof

Unto the wise man the law is a fountain of life,

By turning him from the snares of death — Sprl

**15. Good understanding giveth favour: but the way of transgressors is hard.**

Good understanding giveth grace,

And the way of the treacherous is hard — YLT

Good understanding giveth favour: but the way of the treacherous is rugged — RV

Kindly wisdom procureth favour: But the conduct of the ungodly, violence — Sprl

Good understanding giveth grace: But the way of the faithless is harsh — JPS

Good sense wins favor, but the way of the faithless is their ruin — RSV

Good intelligence wins favour, but treachery leads to disaster — NEB

**16. Every prudent man dealeth with knowledge: but a fool layeth open his folly.**

Every prudent man worketh with knowledge:

But a fool flaunteth his folly — ASV

Every prudent man dealeth with forethought;

But a fool unfoldeth folly — JPS

Every shrewd man acts with knowledge;

But a fool displays folly — ABPS

Every prudent man deals wisely; but a fool speaks foolishness — Lam

Every man of discretion acts by the light of knowledge,

the fool parades his folly — Jerus

The shrewd man does everything with prudence,

but the fool peddles folly — NAB

**17. A wicked messenger falleth into mischief: but a faithful ambassador is health.**

A lawless messenger falleth into mischief.

But a faithful herald bringeth healing — Rhm

A bad messenger plunges men into trouble,

but a faithful envoy brings healing — RSV

An unreliable messenger precipitates trouble, but a faithful envoy brings healing — Ber

A wicked messenger brings on disaster, but a trustworthy envoy is a healing remedy — NAB

A careless messenger is a calamity:

with a reliable envoy, all is well —  
Mof

A faithless messenger falls into trouble;

But a trustworthy envoy insures success — AAT

**18. Poverty and shame shall be to him that refuseth instruction: but he that regardeth reproof shall be honoured.**

Poverty and shame shall be to him who rejecteth correction;

But whoso regardeth reproof, shall be honoured — Sprl

Poverty and disgrace come to him who ignores instruction,

but he who heeds reproof is honored — RSV

Need and shame will be the fate of him who is uncontrolled by training: but he who takes note of teaching will be honoured — Bas

For the man who rejects discipline: poverty and disgrace;

for the man who accepts correction: honour — Jerus

If you refuse criticism you will end in poverty and disgrace; if you accept criticism you are on the road to fame — Tay

**19. The desire accomplished is sweet to the soul: but it is abomination to fools to depart from evil.**

Desire attained is sweet to the soul;

And it is the abomination of fools to depart from evil — ABPS

A desire fulfilled is sweet to the soul, But it is an abomination to the lawless to depart from evil — Rhm

Longing fulfilled is sweet to the soul, thus it is an abomination to fools to give up evil — Ber

Satisfied desire is sweet to a person: therefore it is hateful and exceedingly offensive to . . . fools to give up evil . . . — Amp

Desire fulfilled is sweet;

But fools hate to turn from evil — AAT

Each man loves his own way best, and to a fool, there is no shame like sin's avoiding — Knox

**20. He that walketh with wise men shall be wise; but a companion of fools shall be destroyed.**

Walk with wise men, and thou shalt be wise;

But the companion of fools shall smart for it — ASV

By walking with the wise thou wilt be wise; but he who walketh with fools will be known — Sept

Walk with the wise, and become wise; But a companion of fools shall come to harm — ABPS

Whoso walketh with wise men shall be wise;

But the companion of fools shall become corrupted — Sprl

Walk with wise men and you will become wise,

but the companion of fools will fare badly — NAB

Make the wise your companions and you grow wise yourself;

make fools your friends and suffer for it — Jerus

**21. Evil pursueth sinners: but to the righteous good shall be repayed.**

Evil pursueth sinners: but the righteous shall be recompensed with good — RV

Ill fortune will dog sinners; But good fortune will overtake the righteous — AAT

Misfortune pursues sinners, but prosperity rewards the righteous — RSV

Misfortune follows up the sinful, but prosperity will overtake the pious — Mof

Evil will overtake sinners, but the upright will be rewarded with good — Bas

**22. A good man leaveth an inheritance to his children's children: and the wealth of the sinner is laid up for the just.**

The good will leave a heritage to children's children;

But the sinner's wealth is laid up for the righteous — ABPS

A good man shall leave an inheritance to his children; but the wealth of the wicked is treasured up for the righteous — Sept

A good man causeth sons' sons to inherit,

And laid up for the righteous is the sinner's wealth — YLT

A good man leaves an inheritance to his descendants,

but the sinner's hoard passes to the righteous — NEB

- Son and grandson shall be the good man's heirs; the sinner lays up wealth for nobler men — Knox
- 23. Much food is in the tillage of the poor: but there is that is destroyed for want of judgment.**  
 Much food is in the tillage of the poor; But there is that is destroyed by reason of injustice — ASV  
 Much food is in the tillage of the poor; But there is that is swept away by want of righteousness — JPS  
 Much food is in the fallowground of the poor,  
 But there is that is swept away for want of justice — Rhm  
 There is much food in the ploughed land of the poor; but it is taken away by wrong-doing — Bas  
 A poor man's farm may have good soil, but injustice robs him of its riches — Tay
- 24. He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.**  
 He that withholdeth his rod hateth his son, —  
 But he that loveth him carefully correcteth him — Rhm  
 Whoso restraineth his rod hateth his son;  
 But he who loveth him, correcteth him in time — Sprl  
 He who spares the rod hates his son, but he who loves him is diligent to discipline him — RSV  
 He who spares his rod hates his son, but he who loves him takes care to chastise him — NAB  
 The man who fails to use the stick hates his son;  
 the man who is free with his correction loves him — Jerus
- 25. The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.**  
 A righteous man eateth and satisfieth his soul; but the souls of the wicked are insatiate — Sept  
 The righteous eateth to satisfy his appetite.  
 But the belly of the lawless shall want — Rhm  
 The righteous eats to satisfy his need, but the wicked's stomach never has enough — Ber  
 A righteous man eats his fill, but the wicked go hungry — NEB  
 The righteous has enough to satisfy his appetite,  
 but the belly of the wicked suffers want — RSV  
 The righteous man eats to his heart's content;  
 But the appetite of the wicked is never satisfied — AAT  
 The just man eats his fill; the godless craves and never has enough — Knox

## CHAPTER 14

- 1. Every wise woman buildeth her house: but the foolish plucketh it down with her hands.**  
 Every wise woman hath builded her house,  
 And the foolish with her hands breaketh it down — YLT  
 Every wise woman buildeth up her house,  
 But a foolish one with her own hands would break it down — Rhm  
 Wise women have built houses; but the foolish hath pulled them down with her hands — Sept  
 The wisest women build up their homes;  
 the foolish pull them down with their own hands — NEB
- Wisdom builds the house of life: frivolity pulls it down — Mof  
 Wisdom builds her house, but folly with her own hands tears it down — RSV  
 Wisdom builds herself a house; with her own hands Folly pulls it down — Jerus
- 2. He that walketh in his uprightness feareth the LORD: but he that is perverse in his ways despiseth him.**  
 He who walks in uprightness fears the LORD,  
 but he who is devious in his ways despises him — RSV  
 He whose course is honest fears Yahweh,

- he whose paths are crooked scorns him — Jerus  
**An honest life shows reverence for the Eternal:**  
 a wayward life despises him — Mof  
**A straightforward man fears the LORD:**  
 the double-dealer scorns him — NEB  
 To do right honors God; to sin is to despise him — Tay
- 3. In the mouth of the foolish is a rod of pride; but the lips of the wise shall preserve them.**  
 In the mouth of the foolish is a rod for his pride;  
 But the lips of the wise shall preserve them — ASV  
 In the fool's own mouth is a rod to shame his pride, but the wise men's lips shall preserve them — Amp  
 In the mouth of the foolish is a rod for his back;  
 But the lips of the wise will preserve them — AAT  
 In the mouth of the foolish man is a rod for his back, but the lips of the wise will keep them safe — Bas  
 Pride burgeons from the lips of fools; in modesty of speech the wise find safety — Knox  
 The speech of a fool is a rod for his back;  
 a wise man's words are his safeguard — NEB
- 4. Where no oxen are, the crib is clean; but much increase is by the strength of the ox.**  
 Without cattle the crib is clean,  
 But much increase is in the strength of the ox — Rhm  
 Where there are no oxen, there is no grain;  
 But abundance of produce comes through the strength of the ox — AAT  
 Where there are no oxen, the cribs are clean; but abundant crops come by the strength of the ox — Lam  
 No oxen, no corn: good crops come from work done by the ox — Mof  
 No oxen, no cattle-feed;  
 stout ox, rich crop — Jerus
- 5. A faithful witness will not lie; but a false witness will utter lies.**
- 6. A scorner seeketh wisdom, and findeth it not; but knowledge is easy unto him that understandeth.**

- A scoffer seeketh wisdom, and findeth it not;**  
 But knowledge is easy unto him that hath understanding — ASV  
**The scorner searcheth for wisdom where it is not;**  
 But knowledge is easy to the man of understanding — Sprl  
**The scoffer sought wisdom, but it came not;**  
 But knowledge to the discerning is easy — ABPS  
**A scoffer seeks wisdom in vain,**  
 but knowledge is easy for a man of understanding — rsv  
**A scorner hath sought wisdom, and it is not,**  
 And knowledge to the intelligent is easy — YLT  
**The hater of authority, searching for wisdom, does not get it; but knowledge comes readily to the open-minded man — Bas**
- 7. Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.**  
 Leave the presence of a man who is a fool, for you will not discern words of knowledge there — Ber  
 Keep well clear of the fool,  
 you will not find wise lips there — Jerus  
 Leave the presence of a fool;  
 You will gain no knowledge from his talk — AAT  
 Avoid a stupid man,  
 you will hear not a word of sense from him — NEB  
 Go thy way, and let the fool go his;  
 good sense is a strange language to him — Knox
- 8. The wisdom of the prudent is to understand his way; but the folly of fools is deceit.**  
 The wisdom of the prudent will give them a knowledge of their ways; but the folly of fools is in error — Sept  
 The wisdom of the prudent is to look well to his way;  
 But the folly of fools is deceit — JPS  
 The wisdom of the man of insight is in his anticipating his way, but the folly of fools is deceiving — Ber  
 The wisdom of the prudent is to understand his goings;

But the folly of fools, injurious deception — Sprl

The wisdom of a man of sense enables him to understand his way;

But the folly of fools misleads them — AAT

The shrewd man's wisdom gives him knowledge of his way.

but the folly of fools is their deception — NAB

Shrewd men are wise in grasping their affairs,

but the folly of a fool leads him astray — Mof

**9. Fools make a mock at sin; but among the righteous there is favour.<sup>6</sup>**

The foolish scoff at guilt,

But between the upright is good pleasure — Rhm

The foolish make a mock of guilt: but among the upright there is good will — RV

Fools make light of the guilt that needs atonement, and leave honest men to enjoy the Lord's favour — Knox

A trespass-offering mocketh fools;

But among the upright there is goodwill — ASV

Guilt has its home among fools;

Good will among the upright — AAT

**10. The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.**

The heart knoweth its own bitterness. And in its joy no stranger shareth — Rhm

The heart knows its own bitter misery, and no outsider shares its joy — Mof

The heart knows its own grief best, nor can a stranger share its joy — Jerus

No one has knowledge of a man's grief but himself; and a strange person has no part in his joy — Bas

**11. The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.**

The houses of the wicked shall vanish; but the tents of the upright shall stand — Sept

The house of the wicked is destroyed. And the tent of the upright flourisheth — YLT

The house of the wicked shall be demolished;

But the tent of the upright shall expand — Sprl

The house of the wicked shall be destroyed;

But the dwelling of the upright shall prosper — ABPS

Fall it must, the house of the wicked: where the upright dwell, all is increase — Knox

**12. There is a way which seemeth right unto a man, but the end thereof are the ways of death.**

There is a way right in the sight of a man;

But the end thereof — they are the ways of death — ABPS

There is a way that seems straight to a man;

But the end of it leads to death — AAT

A road may seem straightforward to a man,

yet may end as the way to death — NEB

There is a way which seemeth right to a man; but the end of it is at the bottom of Hades — Sept

There is a way that enticeth a man, But at the latter end thereof are the ways of death — Rhm

There is a way that some think right, but it leads in the end to death — Jerus

**13. Even in laughter the heart is sorrowful; and the end of that mirth is heaviness.**

Even in laughter is the heart pained, And the latter end of joy is affliction — YLT

Even in laughter the heart may be sad, And after joy comes grief — Sprl

Even in laughter the heart may be aching,

and joy may end in sorrow — Mof

Even in laughter the heart may grieve, and mirth may end in sorrow — NEB

Laughter cannot mask a heavy heart. When the laughter ends, grief remains — Tay

**14. The backslider in heart shall be filled with his own ways: and a good man shall be satisfied from himself.**

The dissembler in heart shall have his

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<sup>6</sup>This vs. is problematic. Rhm and RV translate the Heb. in the most natural way. Others, including ASV, diverge more and more widely.

fill from his own ways;  
And a good man shall be satisfied  
from himself — JPS

The unstable heart is satisfied with its  
own ways,  
the good man with his own hard  
work — Jerus

The perverse man will reap the full  
fruit of his ways;  
And the good man the full fruit of  
his deeds — AAT

The insolent in heart shall be filled  
with the fruit of his ways; and a  
good man shall be satisfied with the  
respect he receives — Lam

The incorrigible shall have a taste of  
his own ill-doings, and honest men  
shall have the better of him —  
Knox

The perverse man will get filled up on  
his own ways, and the good man  
gets satisfaction from his — Ber

**15. The simple believeth every word: but  
the prudent man looketh well to his  
going.**

The simple believes every thing;  
But the shrewd gives heed to his  
going — ABPS

The thoughtless believeth every word;  
But the prudent man looketh well  
to his going — JPS

The simple believes everything,  
but the prudent looks where he is  
going — RSV

The simpleton believes what he is told:  
the shrewd man watches where he  
goes — Mof

A simple man believes every word he  
hears;  
a clever man understands the need  
for proof — NEB

**16. A wise man feareth, and departeth  
from evil: but the fool rageth, and is  
confident.**

A wise man feareth, and departeth  
from evil;  
But the fool beareth himself in-  
solently, and is confident — ASV

A wise man feareth and avoideth evil,  
But a dullard is haughty and con-  
fident — Rhm

A wise man is cautious, and departs  
from evil; but the fool tampers with  
it confidently — Lam

The wise fear and depart from evil;

But the fool rushes on and is con-  
fident — Sprl

The wise man is cautious, and keeps  
away from trouble;

But the fool is blustering and con-  
fident in himself — AAT

The wise man sees evil coming and  
avoids it,  
the fool is rash and presumptuous  
— Jerus

**17. He that is soon angry dealeth foolishly:  
and a man of wicked devices is hated.<sup>7</sup>**

Whoso is short of temper doth folly,  
And a man of wicked devices is  
hated — YLT

He that is soon angry will deal fool-  
ishly: and a man of wicked devices  
is hated — RV

He who is quick-tempered acts fool-  
ishly, and a man who plans wicked-  
ness is hated — Ber

The impatient man blunders, as surely  
as the schemer makes enemies —  
Knox

**18. The simple inherit folly: but the pru-  
dent are crowned with knowledge.**

The simple inherit folly,  
But the shrewd crowneth himself  
with knowledge — Rhm

The foolish inherit folly;  
But the prudent shall be diademed  
with knowledge — Sprl

The thoughtless come into possession  
of folly;  
But the prudent are crowned with  
knowledge — JPS

What simpletons acquire is folly:  
shrewd men will pick up knowledge  
— Mof

The adornment of simpletons is folly,  
but shrewd men gain the crown of  
knowledge — NAB

Foolish behaviour is the heritage of  
the simple, but men of good sense  
are crowned with knowledge — Bas

The simple acquire folly,  
but the prudent are crowned with  
knowledge — RSV

**19. The evil bow before the good; and the  
wicked at the gates of the righteous.**

Let the bad fall before the good; and  
the wicked attend at the gates of the  
righteous — Sept

<sup>7</sup>Many others, in the last half-verse, read with  
LXX: "but a prudent man beareth many things."

The wicked have to bend low before the good,  
And sinners before the gates of the righteous — Sprl

Evil men shall prostrate themselves before good men; and the wicked shall come to beg at the gates of the righteous — Lam

The knees of the evil are bent before the good; and sinners go down in the dust at the doors of the upright — Bas

Bad men must bow before the good, and wicked men must supplicate the just — Mof

**20. The poor man is hated even of his own neighbour: but the rich hath many friends.**

Even of his fellow is the poor man hated;

But the lovers of the rich are many — ABPS

Even by his neighbor the poor is spurned, but the friends of the rich man are many — Ber

The poor is disliked even by his neighbor, but the rich has many friends — RSV

The poor man is detestable even to his neighbour, but the rich man has friends and to spare — Jerus

A poor man is odious even to his friend; the rich have friends in plenty — NEB

Of the beggar, his own neighbours grow weary; wealth never lacks friends — Knox

**21. He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy is he.**

He that despiseth his neighbour sinneth;

But he that hath pity on the poor, happy is he — ASV

He that despiseth his neighbour sinneth;

But he that is gracious unto the humble, happy is he — JPS

Whoso despiseth his neighbour sinneth;

But he who hath compassion upon the poor — blessings unto him — Sprl

He that sheweth contempt for his neighbour sinneth,

But he that sheweth favour to the afflicted how happy is he — Rhm

He who has no respect for his neighbour is a sinner, but he who has pity for the poor is happy — Bas

He sins who despises the hungry; but happy is he who is kind to the poor — NAB

**22. Do they not err that devise evil? but mercy and truth shall be to them that devise good.**

Shall they not go astray that devise evil?

But mercy and truth shall be for them that devise good — JPS

Do they not go astray who plot mischief? Loyal love and stability are for those who plan good — Ber

Do not those go astray who plan evil. While those who plan good meet with kindness and good faith? — AAT

To be a schemer, is this not evil? Lay worthy plans, and kindness and loyalty await you — Jerus

Do not evil-minded men fare miserably?

Good-natured men find people kind and true — Mof

Do they not err that devise evil?

Those who devise good meet loyalty and faithfulness — RSV

**23. In all labour there is profit: but the talk of the lips tendeth only to penury. By all labour there will be abundance.**

But the talk of the lips tendeth only to want — Rhm

In all hard work there is profit, but talk only makes a man poor — Bas

In all labor there is profit, but idle talk leads only to poverty — Amp

In all toil there is profit, but mere talk tends only to want — RSV

Hard work always yields its profit, idle talk brings only want — Jerus

Hard work is sure wealth; of chattering comes only poverty — Knox

**24. The crown of the wise is their riches: but the foolishness of fools is folly.<sup>s</sup>**

<sup>s</sup>The later versions differ in their interpretations of the first half-verse, particularly, as e.g., Mof and RSV.



The crown of the wise is their riches;  
But the folly of fools is only folly

— ASV

The crown of the wise is their wealth;  
The folly of fools — is folly — ABPS

The crown of the wise is their riches;  
But the folly of fools remaineth folly

— JPS

The crown of the wise is their riches;  
but the perverseness of fools is their  
folly — Lam

The crown of wise men is their wis-  
dom:

the coronet of fools is their own  
folly — Mof

The crown of the wise is their wis-  
dom,

but folly is the garland of fools —  
— RSV

**25. A true witness delivereth souls; but a  
deceitful witness speaketh lies.**

A true witness delivereth souls; but he  
that uttereth lies causeth deceit —

RV

A deliverer of souls is a faithful wit-  
ness,

But he that uttereth falsehoods is a  
fraud — Rhm

A faithful witness delivereth souls;  
But whoso uttereth lies is a deceiver

— Spri

A truthful witness saves lives;  
But he who utters lies destroys them

— AAT

The truthful witness saves lives,  
but he who utters lies is a betrayer

— NAB

A truthful witness is a saver of lives,  
he who utters lies is an imposter —  
Jerus

**26. In the fear of the LORD is strong con-  
fidence; and his children shall have a  
place of refuge.**

**27. The fear of the LORD is a fountain of  
life, to depart from the snares of death.**

In the fear of JEHOVAH is strong con-  
fidence;

And He will be a refuge unto His  
children.

The fear of JEHOVAH is a fountain of  
life,

To escape from the snares of death  
— Spri

In the fear of Jehovah there is strong  
trust;

And his children shall have a refuge.  
The fear of Jehovah is a well of life.

To turn from the snares of death —

ABPS

In the reverence of Yahweh is strong  
security.

And his children shall have a place  
of refuge.

The reverence of Yahweh is a well-  
spring of life,

That a man may avoid the snares of  
death — Rhm

He who reveres the LORD has a strong  
ground of confidence,

In which his children also will find  
a refuge.

Reverence for the LORD is a fountain  
of life,

By which to avoid the snares of  
death — AAT

Fear of Yahweh gives good grounds  
for confidence,

in him his children find a refuge.

The fear of Yahweh is a life-giving  
spring,

for eluding the snares of death —  
Jerus

He who reverences the Eternal has  
strong ground for confidence;

his very children win security.

Reverence for the Eternal is a fount  
of life,

it shows how to evade the nets of  
Death — Mof

In the fear of the LORD is a strong de-  
fense;

even for one's children he will be a  
refuge.

The fear of the LORD is a fountain  
of life,

that a man may avoid the snares of  
death — NAB

**28. In the multitude of people is the king's  
honour; but in the want of people is  
the destruction of the prince.**

In the multitude of a people is the  
honour of a king,

And in the lack of people the ruin of  
a prince — YLT

In the multitude of a nation is the glory  
of a king; but in the failure of a

people is the destruction of a prince  
— Sept

In the abundance of population is the  
king's honor; but in the destruction

of the people is the ruin of the king

— Lam

In a multitude of people is the glory of a king,

but without people a prince is ruined

— RSV

Many subjects make a famous king; with none to rule, a prince is ruined

— NEB

**29. He that is slow to wrath is of great understanding; but he that is hasty of spirit exalteth folly.**

He who is slow to be angry has great good sense; but he whose spirit is overquick gives support to what is foolish — Bas

To be forbearing is to show great sense;

the height of folly is to be quick-tempered — Mof

A forbearing man shows much intelligence;

A quick-tempered man shows great folly — AAT

The patient man shows much good sense,

but the quick-tempered man displays folly at its height — NAB

**30. A sound heart is the life of the flesh; but envy the rottenness of the bones.**

A tranquil heart is the life of the flesh; But envy is the rottenness of the bones — ASV

The benevolent heart healeth the spirit; But envy corrupts the bones — Sprl

The life of the whole body is a tranquil mind,

But a decay of the bones is jealousy — Rhm

A tranquil mind gives life to the flesh, but passion makes the bones rot — RSV

A relaxed mind makes for physical health; but passion is rottenness to the bone — Ber

The life of the body is a tranquil heart, but envy is a cancer in the bones — Jerus

**31. He that oppresseth the poor reproacheth his Maker; but he that honoureth him hath mercy on the poor.**

He that oppresseth the poor reproacheth his Maker; but he that hath mercy on the needy honoureth him

— RV

He that oppresses the weak scorns his Maker;

But he that honors him has compassion on the needy — ABPS

He who oppresses the poor provokes his Maker; but he who honors the LORD has mercy on the needy — Lam

He who is hard on the forlorn reviles his Maker;

he honours his Maker who is kindly to the poor — Mof

He who oppresses the poor blasphemes his Maker,

but he who is kind to the needy glorifies him — NAB

He who oppresses the poor insults his Maker; he who is generous to the needy honours him — NEB

He that oppresseth the poor blasphemeth his Maker;

But he that is gracious unto the needy honoureth Him — JPS

**32. The wicked is driven away in his wickedness; but the righteous hath hope in his death.<sup>1</sup>**

The wicked is thrust down in his evil-doing;

But the righteous hath a refuge in his death — ASV

The wicked is thrust down in his misfortune;

But the righteous, even when he is brought to death, hath hope — JPS

The wicked is cast down by his wickedness;

But the righteous hath hope in his death — Sprl

In his wickedness is the wicked driven away,

And trustful in his death is the righteous — YLT

A wicked man shall be driven away by his wickedness; but in his sanctity the righteous is secure — Sept

The wicked is overthrown through his evil-doing,

but the righteous finds refuge through his integrity — RSV

**33. Wisdom resteth in the heart of him that hath understanding; but that which**

<sup>1</sup>Most others, as RSV, follow Sept., assuming a form of *tom*, 'integrity, uprightness,' rather than *mut*, 'death,' in the second half-verse.

**is in the midst of fools is made known.<sup>10</sup>**

Wisdom resteth in the heart of him that hath understanding: but that which is in the inward part of fools is made known — RV

In the heart of the intelligent reposeth wisdom,

But in the midst of dullards it maketh itself known — Rhm

In the discerning heart, wisdom finds a resting-place; even among fools it can impart learning — Knox

Wisdom is enshrined in the hearts of men of common sense, but it must shout loudly before fools will hear it — Tay

In the good heart of a man there is wisdom; but in the heart of fools it is not discernable — Sept

Wisdom is at home in a discerning mind, but is ill at ease in the heart of a fool — NEB

**34. Righteousness exalteth a nation: but sin is a reproach to any people.**

Righteousness exalteth a nation;

But sin diminisheth a people — Sprl

Integrity exalts a nation: evil brings any people low — Mof

By righteousness a nation is lifted up,

but sin is a cause of shame to the peoples — Bas

Virtue exalts a nation,

but sin is a people's disgrace — NAB  
Godliness exalts a nation, but sin is a reproach to any people — Tay

Righteousness exalts a nation;

But sin is a people's ruin — Smith

**35. The king's favour is toward a wise servant: but his wrath is against him that causeth shame.**

The king's favor is toward a servant that dealeth wisely;

But his wrath will be against him that causeth shame — ASV

The king's favour is toward a servant that dealeth wisely;

But his wrath striketh him that dealeth shamefully — JPS

The good-pleasure of a king is due to a servant who is discreet,

But his indignation shall be against him that bringeth shame — Rhm

A wise servant has the king's favor;

But a base one has his wrath — ABPS

The king favors the intelligent servant, but the worthless one incurs his wrath — NAB

The king favours an able minister:

his anger is for the incompetent — Mof

## CHAPTER 15

**1. A soft answer turneth away wrath: but grievous words stir up anger.**

A soft answer turneth back fury,

And a grievous word raiseth up anger — YLT

A gentle answer turns away wrath;

But harsh words stir up anger — AAT

A pleasant answer turns away wrath, but a harsh word arouses anger — Ber

A mild reply turns wrath aside, but a sharp word will stir up anger — Mof

A gentle answer is a quarrel averted; a word that gives pain does but fan the flame of resentment — Knox

A soft answer turns away wrath, but harsh words cause quarrels — Tay

**2. The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.**

The tongue of the wise uttereth knowledge aright;

But the mouth of fools poureth out folly — ASV

The tongue of the wise utters useful knowledge;

But the mouth of fools pours forth folly — ABPS

The tongue of the wise dispenses knowledge,

but the mouths of fools pour out folly — RSV

The tongue of the wise adorneth knowledge, —

But the mouth of dullards belcheth out folly — Rhm

<sup>10</sup>Sept and one Heb. ms. read "not" before "made known," in the second half, which seems to yield better sense from this line. Several other translations follow this reading.

The tongue of the wise distills knowledge,  
the mouth of fools spews folly — Jerus

A wise man's tongue spreads knowledge;  
stupid men talk nonsense — NEB

**3. The eyes of the LORD are in every place, beholding the evil and the good.**

The eyes of the LORD are in every place, keeping watch upon the evil and the good — RV

The eyes of JEHOVAH are in all places:  
Watching over the evil and the good — Sprl

The eyes of the LORD are in every place, beholding the good men and the bad — Lam

The eyes of the LORD are everywhere,  
surveying evil and good men alike — NEB

**4. A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit.**

A gentle tongue is a tree of life;  
But perverseness therein is a breaking of the spirit — ASV

A soothing tongue is a tree of life;  
But perverseness therein is a wound to the spirit — JPS

A soothing tongue is a tree of life,  
but a perverse one crushes the spirit — NAB

A soothing tongue is a tree of life;  
But wild words break the spirit — AAT

Gentle words cause life and health;  
gripping brings discouragement — Tay

Tongue that speaks peaceably is a tree  
whose fruit gives life; tongue undisciplined can break hearts — Knox

**5. A fool despiseth his father's instruction: but he that regardeth reproof is prudent.**

A foolish son spurneth the correction of his father,  
But he that heedeth a reproof sheweth prudence — Rhm

The foolish rejects his father's correction, but he who remembers reproof is prudent — Ber

A fool despiseth his father's correction: but he that regardeth reproof getteth prudence — RV

A fool spurns his father's correction:

But he that regards reproof deals wisely — ABPS

A fool despises his father's instruction, but he who heeds admonition is prudent — RSV

A senseless fellow scorns his father's counsel,  
but he who listens to reproof shows his good sense — Mof

**6. In the house of the righteous is much treasure: but in the revenues of the wicked is trouble.**

In the house of the righteous is abundant treasure;  
But in the revenues of the wicked is disturbance — Sprl

In the house of the righteous there is ample wealth;  
But the revenue of the wicked will be cut off — AAT

In the house of the righteous is abundant strength,  
And in the increase of the wicked — trouble — YLT

In the houses of the righteous there is much power; but the fruits of the wicked shall perish — Sept

In the house of the virtuous there is no lack of treasure,  
the earnings of the wicked are fraught with anxiety — Jerus

In the righteous man's house there is ample wealth;  
the gains of the wicked bring trouble — NEB

**7. The lips of the wise disperse knowledge: but the heart of the foolish doeth not so.**

The lips of the wise scatter abroad knowledge,  
But the heart of dullards is not right — Rhm

The lips of the wise disperse knowledge;  
But the heart of the foolish is not steadfast — JPS

The lips of the wise spread knowledge: not so the mind of fools — RSV

The lips of the wise disseminate knowledge,  
but the heart of fools is perverted — NAB

The talk of the wise is a seed-ground of learning; the thoughts of fools are ill matched with it — Knox

**8. The sacrifice of the wicked is an abom-**

ination to the LORD: but the prayer of the upright is his delight.

- 9. The way of the wicked is an abomination unto the LORD: but he loveth him that followeth after righteousness.**

The offering of the evil-doer is disgusting to the Lord, but the prayer of the upright man is his delight.

The way of the evil-doer is disgusting to the Lord, but he who goes after righteousness is dear to him — Bas

Sacrifice from evil men is loathsome to the Eternal,  
but the prayers of upright men are his delight.

A wicked life is loathsome to the Eternal:  
he loves the man bent upon honesty — Mof

The sacrifice of the wicked is abhorrent to Yahweh,  
dear to him is the prayer of honest men.

The conduct of the wicked is abhorrent to Yahweh,  
but he loves the man who makes virtue his goal — Jerus

The wicked man's sacrifice is abominable to the LORD; the good man's prayer is his delight.

The conduct of the wicked is abominable to the LORD,  
but he loves the seeker after righteousness — NEB

The Lord hates the gifts of the wicked,  
but delights in the prayers of his people.

The Lord despises the deeds of the wicked, but loves those who try to be good — Tay

- 10. Correction is grievous unto him that forsaketh the way: and he that hateth reproof shall die.**

Chastisement is grievous to him who is forsaking the path,  
Whoso is hating reproof dieth — YLT

There is grievous correction for him that forsaketh the way;

And he that hateth reproof shall die — ASV

A sore correction has he that forsakes the way;

He that hates reproof shall die — ABPS

Stern discipline awaits the man who leaves the right way;

He who hates admonition will die — AAT

Severe punishment is in store for the man who goes astray;

he who hates reproof will die — NAB

Correction is severe for him who leaves the way;

he who hates being reprimanded will die — Jerus

- 11. Hell and destruction are before the LORD: how much more then the hearts of the children of men?**

Sheol and Abaddon are before Jehovah;

How much more then the hearts of the children of men — ASV

The nether-world and Destruction are before the LORD;

How much more then the hearts of the children of men — JPS

Death and the world of the dead lie open to the Eternal;

how much more the hearts of men — Mof

The mansion of the dead, and destruction, are open to the view of the Lord; how much more then the hearts of men — Sept

- 12. A scorner loveth not one that reproveth him: neither will he go unto the wise.**

A scoffer loveth not to be reproved;

He will not go unto the wise — ASV

The scoffer loves not one that reproves him;

He will not go to the wise — ABPS

A scoffer loves not to be admonished;

To wise men he will not go — AAT

The hater of authority has no love for teaching; he will not go to the wise — Bas

A mocker stays away from wise men because he hates to be scolded — Tay

- 13. A merry heart maketh a cheerful countenance: but by sorrow of heart the spirit is broken.**

A joyous heart maketh a cheerful countenance;

But from sorrow of heart the spirit is broken — Sprl

A joyful heart maketh glad the face.

And by grief of heart is the spirit  
smitten — YLT

A joyful heart maketh a pleasing  
countenance. —

But in sorrow of heart is a stricken  
spirit — Rhm

A glad heart lights up the face,  
but by mental anguish the spirit is  
broken — NAB

**14. The heart of him that hath understanding seeketh knowledge; but the mouth of fools feedeth on foolishness.**

The heart of him that hath discernment seeketh knowledge;

But the mouth of fools feedeth on  
folly — JPS

The mind of him who has understanding  
seeks knowledge,

but the mouths of fools feed on  
folly — RSV

The heart of the just seeks knowledge;  
but the mouth of the wicked utters  
evil — Lam

The heart of the discerning makes  
knowledge its search,  
the mouth of fools feeds on folly —  
Jerus

A wise man is hungry for truth, while  
the mocker feeds on trash — Tay

Truth is the quest of discerning minds,  
trifling the pasture-ground of the  
foolish — Knox

**15. All the days of the afflicted are evil; but he that is of a merry heart hath a continual feast.**

All the days of the afflicted are sorrowful,

But a cheerful heart is a continual  
banquet — Rhm

All the days of the poor are evil;

But a cheerful heart is a continual  
feast — ABPS

Afflicted are all the days of the dejected;

But the cheerful of heart hath a  
continual feast — Sprl

All the days of the troubled are evil;  
but he whose heart is glad has an  
unending feast — Bas

For the miserable man every day is  
unhappy;

But the cheerful man enjoys a  
perpetual feast — AAT

All the days of the poor are filled with  
hardships; but those who are of a

merry heart have a continual tranquillity — Lam

**16. Better is little with the fear of the LORD than great treasure and trouble therewith.**

**17. Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.**

Better is a little with the fear of  
Jehovah,

Than much treasure, and tumult  
with it.

Better is an allowance of green  
herbs and love there,

Than a fattened ox, and hatred with  
it — YLT

Better a little with reverence for the  
LORD than great treasure and lamentation with it.

Better a vegetable meal where love  
is, than a fattened ox and hate with  
it — Ber

Better is a little with the fear of the  
Lord, than great wealth together  
with trouble.

Better is a simple meal where love  
is, than a fat ox and hate with it —  
Bas

Better a little, with reverence for the  
Eternal,

than large wealth with worry.  
Better a dish of vegetables, with  
love,

than the best beef served with hatred  
— Mof

Better a pittance with the fear of the  
LORD

than great treasure and trouble in  
its train.

Better a dish of vegetables if love  
go with it

than a fat ox eaten in hatred —  
NEB

Better a little, with reverence for the  
LORD,

Than much treasure, and anxiety  
with it.

Better a dish of herbs, where love  
is,

Than a fattened ox, and hatred with  
it — AAT

**18. A wrathful man stirreth up strife; but he that is slow to anger appeaseth strife.**

A wrathful man stirreth up contention;

But he that is slow to anger appeaseth strife — ASV

A wrathful man stirreth up discord; But he that is slow to anger appeaseth strife — JPS

A hot-tempered man stirs up strife, but he who is slow to anger quiets contention — RSV

An ill-tempered man stirs up strife, but a patient man allays discord — NAB

A quick-tempered man starts fights; a cool-tempered man tries to stop them — Tay

**19. The way of the slothful man is as a hedge of thorns; but the way of the righteous is made plain.**

The way of the sluggard is like a thorn hedge,

But the path of the upright is a raised road — Rhm

The way of the sluggard is as though hedged by thorns;

But the path of the upright is even — JPS

The way of the sluggard is as an hedge of thorns; but the path of the upright is made an high way — RV

The way of the wicked is hedged with thorns;

But the path of the upright is paved like a highway — AAT

The way of the lazy is strewn with thorns,

the path of the industrious is a broad highway — Jerus

The way of a sluggard is overgrown with thorns,

but the path of the upright is a level highway — RSV

**20. A wise son maketh a glad father: but a foolish son despiseth his mother.**

A wise son maketh a glad father; but a foolish son mocketh his mother — Sept

A wise son makes his father happy; but a foolish son is a disgrace to his mother — Lam

A wise son rejoiceth his father; But a foolish son is a reproach to his mother — Sprl

A wise son makes a glad father, but a foolish man has no respect for his mother — Bas

A wise son brings joy to his father;

a young fool despises his mother — NEB

**21. Folly is joy to him that is destitute of wisdom: but the man of understanding walketh uprightly.**

Folly is joy to him that is void of wisdom;

But a man of understanding maketh straight his going — ASV

Folly is joy to him that lacketh understanding;

But a man of discernment walketh straightforwards — JPS

Folly is a joy to him who has no sense,

but a man of understanding walks aright — RSV

Folly is joy to one who lacks sense, but a discerning man takes a straight course — Ber

Folly is joy to a man without sense; But a man of intelligence keeps a straightforward course — AAT

Folly is a delight to senseless men, but a man of sense leads a straight-

forward life — Mof

**22. Without counsel purposes are disappointed: but in the multitude of counsellors they are established.**

A purpose is disappointed for want of deliberation;

But by the counsel of many they come to pass — Sprl

Plans are frustrated for lack of consultation,

But by the multitude of counsellors shall counsel be established — Rhm

Where there are no wise suggestions, purposes come to nothing; but by a number of wise guides they are

made certain — Bas

Without counsel plans are frustrated; But by the multitude of counselors they are established — ABPS

When no counsel is taken, plans miscarry;

But when there are many advisers, they succeed — AAT

Plans fail when there is no counsel, but they succeed when counselors

are many — NAB

**23. A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it!**

To make an apt answer is a joy to a man,

and a word in season, how good it is! — RSV

An apt utterance is a joy to a man;  
And a word in season — how good it is! — AAT

Apt answers are a joy to men;  
a word in season, what a help it is! — Mof

When a man has a ready answer he has joy too:  
how satisfying is the apt reply! — Jerus

Everyone enjoys giving good advice,  
and how wonderful it is to be able to say the right thing at the right time! — Tay

**24. The way of life is above to the wise, that he may depart from hell beneath.**

A path of life is on high for the wise,  
To turn aside from Sheol beneath — YLT

To the wise the way of life goeth upward,  
That he may depart from Sheol beneath — ASV

The way of life leads upward for the wise, that he may depart from the depths of Sheol — Lam

The path of life is upward for the wise,  
That he may turn from the underworld beneath — ABPS

The path of life leads the prudent man upward,  
that he may avoid the nether world below — NAB

**25. The LORD will destroy the house of the proud; but he will establish the border of the widow.**

The LORD will root up the house of the proud; but he will establish the border of the widow — RV

The LORD will pluck up the house of the proud;  
But He will establish the border of the widow — Sprl

The house of the haughty JEHOVAH will pull down;  
But He will establish the border of the widow — Sprl

The house of proud men will Yahweh tear down,  
But he will maintain the boundary of the widow — Rhm

The Eternal overthrows the proud man's house,

but he preserves the widow's field intact — Mof

The LORD overturns the house of the proud,  
but he preserves intact the widow's landmark — NAB

**26. The thoughts of the wicked are an abomination to the LORD: but the words of the pure are pleasant words.<sup>11</sup>**

An evil thought is an abomination to the Lord: but the speeches of the chaste are grace — Sept

An abomination to Yahweh are the plottings of the wicked,  
But with the pure are sayings of sweetness — Rhm

Evil designs are disgusting to the Lord, but the words of the clean-hearted are pleasing — Bas

Evil devices are an abomination to Jehovah:

But pleasant words are pure — ASV  
Wicked thoughts are an abomination to the LORD, but kindly words are pure — Ber

A bad man's thoughts are the LORD'S abomination,  
but the words of the pure are a delight — NEB

**27. He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.**

He that is greedy of gain troubleth his own house:  
But he that hateth bribes shall live — ASV

He who is greedy for unjust gain makes trouble for his household, but he who hates bribes will live — RSV

He who seeks dishonest gain brings trouble on his house,  
he who hates bribes shall have life — Jerus

He who traffics in ill-gotten gain wrecks his own household;  
But he who hates a bribe will prosper — AAT

Let avarice lead thee away, thy home shall be ruined; long life is his, who scorns the bribe — Knox

**28. The heart of the righteous studieth to**

<sup>11</sup>The Heb. of the second half-verse offers two possible interpretations. KJV is one; ASV is an example of the other.



**answer; but the mouth of the wicked poureth out evil things.**

The heart of the righteous meditates for an answer;

But the mouth of the wicked pours out mischiefs — ABPS

The heart of the upright gives thought to his answer; but from the mouth of the evil-doer comes a stream of evil things — Bas

The mind of the righteous ponders before answering, but the mouth of the wicked pours forth evil things — Ber

The just man weighs well his utterance, but the mouth of the wicked pours out evil — NAB

A good man ponders what to say; bad men let out a flood of evil talk Mof

**29. The LORD is far from the wicked: but he heareth the prayer of the righteous.**

God is far removed from the wicked: but he hearkeneth to the prayers of the righteous — Sept

Yahweh stands far from the wicked, but he listens to the prayers of the virtuous — Jerus

The LORD stands aloof from the wicked, he listens to the righteous man's prayer — NEB

Far off is Yahweh from the lawless. But the prayer of the righteous will he hear — Rhm

**30. The light of the eyes rejoiceth the heart: and a good report maketh the bones fat.**

Bright eyes gladden the heart; Good news fattens the bones — AAT

The sparkling of bright eyes rejoiceth the heart, Good news gives marrow to the bones — Rhm

The light of the eyes rejoices the heart, and good news refreshes the bones — RSV

A cheerful glance brings joy to the heart; good news invigorates the bones — NAB

A kindly glance gives joy to the heart, good news lends strength to the bones — Jerus

The eye that smiles, how it cheers

the heart! Good news, how it lends vigour to a man's frame! — Knox

**31. The ear that heareth the reproof of life abideth among the wise.**

**32. He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding.**

The ear that hearkeneth to the reproof of life

Shall abide among the wise.

He that refuseth correction despiseth his own soul;

But he that hearkeneth to reproof getteth understanding — ASV

The ear that heareth reproof hath life,

And among the wise shall he abide.

Whoso refuseth instruction despiseth his own soul;

But he who hearkeneth unto reproof obtaineth understanding — Sprl

The man whose ear is open to the teaching of life will have his place among the wise.

He who will not be controlled by training has no respect for his soul, but he who gives ear to teaching will get wisdom — Bas

He who listens to wholesome admonition

Will dwell among the wise.

He who rejects instruction despises himself;

But he who listens to admonition gains understanding — AAT

The ear that listens to the reproof of life will stay among wise men.

He who ignores correction despises himself, and he who listens to reproof acquires intelligence — Ber

The ear attentive to wholesome correction

finds itself at home in the company of the wise.

He who rejects discipline despises his own self;

he who listens to correction wins discernment — Jerus

**33. The fear of the LORD is the instruction of wisdom; and before honour is humility.**

The fear of Jehovah is instruction in wisdom;

And humility is before honor — ABPS

Reverence for the Eternal trains men to be wise,

and to be humble is the way to  
honour — Mof  
The fear of the LORD is training for  
wisdom,  
and humility goes before honors —  
NAB  
The fear of Yahweh is a school of  
wisdom.

humility goes before honour—Jerus  
The fear of the LORD is a training in  
wisdom,  
and the way to honour is humility  
— NEB  
It is the fear of the Lord teaches the  
lessons of wisdom; humility goes  
first, and honour comes in her train  
— Knox

## CHAPTER 16

### 1. The preparations of the heart in man, and the answer of the tongue is from the LORD.

To man belong the preparations of the  
heart,  
But from Yahweh cometh the answer  
of the tongue — Rhm  
The preparations of the heart are  
man's,  
But the answer of the tongue is from  
the LORD — JPS  
The plans of the heart belong to man;  
But the answer of the tongue is from  
Jehovah — ASV  
The reasoning of the mind is from  
man; but the answer of the tongue  
is from the LORD — Lam  
The designs of the heart are man's, but  
the answer of the tongue comes  
from the Lord — Bas  
A man may order his thoughts,  
but the LORD inspires the words he  
utters — NEB

### 2. All the ways of a man are clean in his own eyes; but the LORD weigheth the spirits.

All the ways of a man are pure in his  
own sight,  
But JEHOVAH weigheth their inspira-  
tions — Sprl  
A man's conduct may strike him as  
pure,  
Yahweh, however, weighs the mo-  
tives — Jerus  
A man's ways seem all right to him,  
but the Eternal has the verdict on  
his life — Mof  
All the ways of a man may be pure  
in his own eyes,  
but it is the LORD who proves the  
spirit — NAB  
His own path man scans, and nothing  
sees amiss, but the divine balance  
weighs our thoughts — Knox

### 3. Commit thy works unto the LORD, and thy thoughts shall be established.

Commit thy works unto Jehovah.  
And thy purposes shall be estab-  
lished — ASV  
Commit your business to the LORD;  
And your plans will prosper — AAT  
Roll your work onto the LORD and  
your plans will be achieved — Ber  
Commit to the LORD all that you do,  
and your plans will be fulfilled —  
NEB

### 4. The LORD hath made all things for himself: yea, even the wicked for the day of evil.

All things hath Jehovah wrought for  
Himself.  
And also the wicked worketh for a  
day of evil — YLT  
Everything hath Yahweh made for its  
own purpose.  
Yea even the lawless one for the day  
of calamity — Rhm  
Every work of JEHOVAH answers His  
design,  
Yea, even the wicked for the calami-  
tous day — Sprl  
The LORD hath made everything for  
its own end: yea, even the wicked  
for the day of evil — rv  
Yahweh made everything for its own  
purpose,  
yes, even the wicked for the day  
of disaster — Jerus  
The Eternal has made everything for  
an end of its own —  
yes, and the wicked for their day  
of doom — Mof

### 5. Every one that is proud in heart is an abomination to the LORD: though hand join in hand, he shall not be unpunished.

Every one that is proud in heart is an  
abomination to the LORD:

- My hand upon it! he shall not be unpunished — JPS  
 Every proud-minded man is an abomination to the LORD;  
 My hand upon it! he will not go unpunished — AAT  
 Every one proud of heart is an abomination to the LORD; be assured he will not go unpunished — Ber  
 Every proud man is an abomination to the LORD;  
 I assure you that he will not go unpunished — NAB  
 A proud man the Lord holds in abhorrence; depend upon it, no acquittal shall he find — Knox
- 6. By mercy and truth iniquity is purged: and by the fear of the LORD men depart from evil.**  
 By lovingkindness and fidelity shall iniquity be covered,  
 And in the revering of Yahweh is a turning away from wrong — Rhm  
 By mercy and truth iniquity is atoned for;  
 And by the fear of Jehovah men depart from evil — ASV  
 By mercy and truth iniquity is expiated;  
 And by the fear of the LORD men depart from evil — JPS  
 Through mercy and truth is iniquity pardoned;  
 And through fear of JEHOVAH evil is shunned — Sprl  
 By kindness and good faith guilt is atoned for;  
 And by reverence for the LORD one avoids calamity — AAT  
 Guilt is wiped out by faith and loyalty, and the fear of the LORD makes men turn from evil — NEB
- 7. When a man's ways please the LORD, he maketh even his enemies to be at peace with him.**  
 When Jehovah delights in one's ways,  
 He causes even his enemies to be at peace with him — ABPS  
 When the LORD is pleased with a man's ways,  
 he makes even his enemies to be at peace with him — NAB  
 When the ways of man please the Eternal,  
 He makes even his foes friends with him — Mof
- Live as the Lord would have thee live,  
 and he will make even thy enemies into well-wishers — Knox
- 8. Better is a little with righteousness, than great revenues without right.**  
 Better is a little, with righteousness,  
 Than great revenues with injustice — ASV  
 Better is a little with righteousness,  
 Than abundant resources without right — Sprl  
 Better is a little with righteousness by fair means than a large income without justice — Ber  
 Better a pittance honestly earned than great gains ill gotten — NEB  
 A little, gained honestly, is better than great wealth gotten by dishonest means — Tay
- 9. A man's heart deviseth his way: but the LORD directeth his steps.**  
 A man may plan his course;  
 But the LORD directs his steps — AAT  
 A man's mind plans his way,  
 but the LORD directs his steps — RSV  
 A man thinks out his plans,  
 but the Eternal controls his course — Mof  
 A man may make designs for his way,  
 but the Lord is the guide for his steps — Bas  
 A man's heart plans out his way  
 but it is Yahweh who makes his steps secure — Jerus
- 10. A divine sentence is in the lips of the king: his mouth transgresseth not in judgment.**  
 An oracle is on the lips of a king,  
 In giving sentence his mouth must not be unfaithful — Rhm  
 Sagacity should be upon the lips of the king,  
 Lest his mouth transgress in judgment — Sprl  
 Oracles are on the lips of the king;  
 his mouth does not err in judgment — Lam  
 An oracle is on the lips of the king:  
 In judgment his mouth shall not deal treacherously — ABPS  
 The king's mouth is an oracle,  
 he cannot err when he passes sentence — NEB

Inspired decisions are on the lips of a king;  
his mouth does not sin in judgment — RSV

**11. A just weight and balance are the LORD's: all the weights of the bag are his work.**

A just beam and balances are Jehovah's,  
His work are all the stones of the bag — YLT

A just balance and scales are Jehovah's;

All the weights of the bag are his work — ASV

True measures and scales are the Lord's:

all the weights of the bag are his work — Bas

Balance and scales are set by the LORD;

All the weights in the bag are his concern — AAT

Balance and scales belong to the LORD;

all the weights used with them are his concern — NAB

**12. It is an abomination to kings to commit wickedness: for the throne is established by righteousness.**

It is an abomination when kings commit wickedness;

But by justice is the throne established — Splr

It is an abomination to kings to do evil, for the throne is established by righteousness — RSV

Evil-doing is disgusting to kings: for the seat of the ruler is based on righteousness — Bas

Kings have a horror of wrong-doing, for the throne is maintained by justice — Mof

Wickedness is abhorrent to kings, for a throne rests firm on righteousness — NEB

It is a horrible thing for a king to do evil. His right to rule depends upon his fairness — Tay

**13. Righteous lips are the delight of kings; and they love him that speaketh right.**

Righteous lips are acceptable to a king; and he loveth right words — Sept

The delight of kings are righteous lips, And whoso is speaking uprightly he loveth — YLT

Righteous lips are the delight of a king,  
and he loves him who speaks what is right — RSV

The lips of a righteous man are the delight of a king; and he loves the word of the upright — Lam

Virtuous lips are welcome to a king, he loves a man of honest words — Jerus

Honest talk is the delight of kings: they love a man who tells the truth — Mof

**14. The wrath of a king is as messengers of death: but a wise man will pacify it.**

**15. In the light of the king's countenance is life; and his favour is as a cloud of the latter rain.**

The fury of a king is messengers of death,

And a wise man pacifieth it.

In the light of a king's face is life.

And his good-will is as a cloud of the latter rain — YLT

The wrath of a king is as a messenger of death;

But a wise man appeaseth it.

In the smile of the king's face is life;

And his favour like the cloud of the harvest rain — Splr

The king's wrath is a forerunner of death;

But a wise man can appease it.

In the light of the king's countenance is life:

And his favor is like a spring rain-cloud — AAT

The king's wrath is the herald of death,

but a wise man will appease it.

When the king's face brightens it spells life,

his favour is like the rain in spring — Jerus

A deadly thing is the king's anger: a sensible man will try to pacify it.

When the king's face is friendly, all goes well;

his favour is like rain-clouds in the spring — Mof

**16. How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver!**

To acquire wisdom how much better than gold!

And to get hold of understanding  
more choice than silver! — Rhm  
To get wisdom is much better than  
gold; and to get understanding is  
better than silver — Lam

How much better to get wisdom than  
gold, as understanding is rather to  
be chosen than silver — Ber

How much better to acquire wisdom  
than gold!

To acquire understanding is more  
desirable than silver — NAB

To get wisdom is better than gold;  
to get understanding is to be chosen  
rather than silver — RSV

Better gain wisdom than gold,  
choose discernment rather than  
silver — Jerus

**17. The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul.**

The highway of the upright is a turning from evil;

He that keeps his way preserves his soul — ABPS

The highway of the upright turneth away from iniquity;

Whoso giveth heed to his way preserveth his soul — Sprl

The highway of the upright is to be turned away from evil: he who takes care of his way will keep his soul — Bas

The path of the upright avoids calamity;

He who pays heed to his way safeguards his life — AAT

The path of the upright avoids misfortune;

he safeguards life who watches where he goes — Mof

**18. Pride goeth before destruction, and a haughty spirit before a fall.**

**19. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.**

Before destruction is pride,

And before stumbling — a haughty spirit.

Better is humility of spirit with the poor,

Than to apportion spoil with the proud — YLT

Before grievous injury pride!

And before a fall haughtiness of spirit!

Better is lowliness of spirit with the patient,

Than a portion of the spoil with the proud — Rhm

Pride is before destruction,

And a haughty spirit before a fall.

Better is the humble in spirit with the lowly,

Than to divide the spoil with the proud — ABPS

Before destruction comes pride, and before a fall a proud spirit.

It is better to be humble in spirit among the poor, than to divide the plunder with the proud — Ber

Pride comes before disaster,

and arrogance before a fall.

Better sit humbly with those in need than divide the spoil with the proud — NEB

Pride goes before disaster,

and a haughty spirit before a fall.

It is better to be humble with the meek

than to share plunder with the proud — NAB

**20. He that handleth a matter wisely shall find good; and whoso trusteth in the LORD, happy is he.<sup>12</sup>**

He that sheweth discretion concerning a matter shall find good,

And he that trusteth in Yahweh how happy is he! — Rhm

He who plans a thing will be successful;

happy is he who trusts in the LORD — NAB

The shrewd man of business will succeed well,

but the happy man is he who trusts in the LORD — NEB

Whoso directeth himself according to the word, findeth favour;

And whoso trusteth in JEHOVAH, happy is he — Sprl

He that giveth heed unto the word shall find good;

And whoso trusteth in Jehovah, happy is he — ASV

He who pays heed to the word will prosper;

<sup>12</sup>The variations in the first half derive from the two possible uses of the Heb. *dabar*: (a) 'matter, affair'; (b) 'word, saying'. Most agree with ASV/RV.

And happy is he who trusts in the  
LORD — AAT

**21. The wise in heart shall be called prudent; and the sweetness of the lips increaseth learning.**

The wise in heart is called a man of discernment;

And the sweetness of the lips increaseth learning — JPS

The wise-hearted will be named men of good sense; and by pleasing words learning is increased — Bas

The wise in heart is a man of discernment; and he whose speech is sweet increases learning — Lam

The wise in heart will be called a discerning man, and pleasant speech will increase learning — Ber

The wise of heart is called a man of discernment, and pleasant speech increases persuasiveness — RSV

A wise man is esteemed for being pleasant; his friendly words add to his influence — Mof

**22. Understanding is a wellspring of life unto him that hath it: but the instruction of fools is folly.**

Understanding is a fountain of life to them who possess it: but the instruction of fools is evil — Sept

A well-spring of life is discretion to its owner,

But the correction of the foolish is folly — Rhm

Understanding is a wellspring of life unto him that hath it:

But the correction of fools is their folly — ASV

Understanding is a fountain of life unto him that hath it;

But folly is the chastisement of fools — JPS

Shrewdness is a fountain of life for its possessor, the folly of fools is their own punishment — Jerus

Good sense is a fountain of life to its possessor, but folly brings chastisement on fools — NAB

**23. The heart of the wise teacheth his mouth, and addeth learning to his lips.**

**24. Pleasant words are as an honeycomb,**

**sweet to the soul, and health to the bones.**

The heart of the wise instructeth his mouth,

And addeth persuasion unto his lips. Amiable words are like drops of honey,

Sweet to the soul, and healing to the bones — Sprl

The mind of the wise teaches his mouth, and adds learning to his lips.

Pleasant words are as a honeycomb, sweet to the soul and healing to the bones — Ber

The mind of man imparts intelligence to his speech,

And adds persuasiveness to the teaching of his lips.

Pleasant words are a honeycomb, Sweet to the spirit, and healthful to the body — AAT

The mind of the wise makes his speech judicious,

and adds persuasiveness to his lips.

Pleasant words are like a honeycomb, sweetness to the soul and health to the body — RSV

The wise man's mind guides his speech, and what his lips impart increases learning.

Kind words are like dripping honey, sweetness on the tongue and health for the body — NEB

Good sense makes men judicious in their talk;

it adds persuasiveness to what they say.

Kindly words are like a honeycomb, both sweet and healthful — Mof

**25. There is a way that seemeth right unto a man; but the end thereof are the ways of death.**

There are ways which seem right to a man: but the latter ends of them look to the bottom of Hades — Sept

There is a way that enticeth a man,

But at the latter end thereof are the ways of death — Rhm

There is a way right in the sight of a man;

But the end thereof — they are ways of death — ABPS

There is a way that seems right in the eyes of men, but the paths thereof are the paths of death — Lam

Sometimes a way seems right to a man,

but the end of it leads to death —

NAB

There is a way that some think right,  
but it leads in the end to death —  
Jerus

- 26. He that laboureth laboureth for himself; for his mouth craveth it of him.**

The appetite of the laboring man  
laboreth for him;

For his mouth urgeth him thereto —

ASV

The laborer's appetite labors for him;  
For his mouth has laid a burden on  
him — ABPS

The hunger of the labouring man  
laboureth for him;

For his mouth compelleth him —  
JPS

The labourer's appetite is always  
plaguimg him,

his hunger spurs him on — NEB

A labourer's appetite labours for him;  
his hunger drives him to work —  
Mof

- 27. An ungodly man diggeth up evil: and in his lips there is as a burning fire.**

- 28. A froward man soweth strife: and a whisperer separateth chief friends.**

A worthless man raketh up evil,  
And like a burning fire is upon his  
lips.

A perverse man disseminates strife;  
And a whisperer disunites confidential  
friends — Sprl

A worthless man deviseth mischief;  
And in his lips there is as a scorching  
fire.

A perverse man scattereth abroad  
strife;

And a whisperer separateth chief  
friends — ASV

A depraved man digs up evil;  
While the words on his lips are like  
a scorching fire.

A fickle man sows discord;  
And a whisperer separates friends  
— AAT

A worthless man plots harm, and his  
speech is like a searing flame.

A perverse man sows strife, and a  
whisperer separates familiar friends  
— Ber

A scoundrel digs deep for mischief-  
making,  
on his lips is a fire that scorches.

A troublemaker sows strife,

a talebearer divides friend from  
friend — Jerus

A scoundrel is a furnace of evil,  
and on his lips there is a scorching  
fire.

An intriguer sows discord,  
and a talebearer separates bosom  
friends — NAB

- 29. A violent man enticeth his neighbour, and leadeth him into a way that is not good.**

- 30. He shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass.**

A man of violence enticeth his neighbor,  
And leadeth him in a way that is  
not good.

He that shutteth his eyes, it is to  
devise perverse things:

He that compresseth his lips bringeth  
evil to pass — ASV

A man of violence seduces his friend,  
And leads him in a way that is not  
good.

When he shuts his eyes, he is devising  
perverseness;

When he bites his lips, he has perfected  
mischief — ABPS

A ruthless man enticeth his neighbour,  
And leadeth him in a way not good.  
Closing his eyes to devise perverse  
things,  
Biting his lips he hath plotted mischief — Rhm

The knave misleads his neighbour,  
and draws him into evil courses.

The slanderer concocts a lie,  
the detractor has designs of mischief  
— Mof

A lawless man entices his neighbor,  
And leads him into a way that is not  
good.

He who shuts his eyes is hatching  
some crooked scheme;

He who tightens his lips concocts  
some mischief — AAT

A man of violence draws others on  
and leads them into lawless ways.  
The man who narrows his eyes is  
disaffected at heart,  
and a close-lipped man is bent on  
mischief — NEB

- 31. The hoary head is a crown of glory, if it be found in the way of righteousness.**

Old age is a crown of glory, when  
found in the ways of righteousness

— Sept

Hoariness is a diadem of glory,  
When found in the way of righteousness — Spri

A crown of beauty are grey hairs,  
In the way of righteousness it is  
found — YLT

A hoary head is a crown of glory;  
it is gained in a righteous life —  
RSV

The grey head is a crown of glory, if  
it is seen in the way of righteousness  
— Bas

**32. He that is slow to anger is better than  
the mighty; and he that ruleth his spirit  
than he that taketh a city.**

Better is he that is slow to anger than  
a hero,

And he that ruleth his spirit than he  
that captureth a city — Rhm

A forbearing man is better than a  
warrior;

He who rules his temper than he  
who takes a city — AAT

Whoso is tardy to anger is better than  
the mighty;

And whoso governeth his spirit than  
he who taketh a city — Spri

A man who is slow to wrath is better  
than the mighty; and he who sub-  
dueth anger is better than he who  
taketh a city — Sept

A patient man is better than a warrior,  
and he who rules his temper, than  
he who takes a city — NAB

Patience is worth more than valour;  
better a disciplined heart than a  
stormed city — Knox

**33. The lot is cast into the lap; but the  
whole disposing thereof is of the LORD.**

Into the centre is the lot cast,  
And from Jehovah is all its judg-  
ment — YLT

The lot is cast into the lap;  
But its decision is all of Jehovah —  
ABPS

The lots may be cast into the lap,  
but the issue depends wholly on the  
LORD — NEB

A thing may be put to the decision of  
chance, but it comes about through  
the Lord — Bas

We toss the coin, but it is the Lord  
who controls its decision — Tay

## CHAPTER 17

**1. Better is a dry morsel, and quietness  
therewith, than a house full of sacri-  
fices with strife.**

Better is a dry morsel, and quietness  
therewith,

Than a house full of slaughtered  
beasts, with strife — ABPS

Better is a dry crust and tranquillity  
therewith,

Than a house full of feastings with  
contention — Spri

Better a dry crust and with it peace  
than a house where feast and dispute  
go together — Jerus

Better a morsel of dry bread and peace  
than a house full of banqueting and  
quarrels — Mof

**2. A wise servant shall have rule over a  
son that causeth shame, and shall have  
part of the inheritance among the  
brethren.**

A prudent servant shall rule over a son  
who causeth shame,

And in the midst of brothers shall  
he share the inheritance — Rhm

A capable servant will rule over a  
dissolute son,

And will share the inheritance  
among the brothers — AAT

A servant that dealeth wisely shall  
have rule over a son that causeth  
shame,

And shall have part in the inheri-  
tance among the brethren — ASV

A servant that dealeth wisely shall  
have rule over a son that dealeth  
shamefully,

And shall have part of the inheri-  
tance among the brethren — JPS

A slave who deals wisely will rule over  
a son who acts shamefully,

and will share the inheritance as one  
of the brothers — RSV

**3. The fining pot is for silver, and the  
furnace for gold; but the LORD trieth  
the hearts.**

As silver and gold are tried in a  
furnace; so are chosen hearts, by the  
Lord — Sept



A crucible is for silver, and the furnace is for gold,  
and the LORD tries hearts — RSV

The crucible is for silver and the furnace for gold, but the LORD tests hearts — Ber

The melting-pot is for silver and the crucible for gold,  
but it is the LORD who assays the hearts of men — NEB

For silver and gold, furnace and crucible; men's hearts are for the Lord's assaying — Knox

**4. A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue.**

An evil doer is attentive to lips of vanity,

Falsehood is giving ear to a mischievous tongue — YLT

An evil-doer giveth heed to wicked lips;

And a liar giveth ear to a mischievous tongue — ASV

An evil man pays heed to wicked words;

A false man gives ear to mischievous speech — AAT

Only a base man listens to malicious words;

only the false attend to mischievous talk — Mof

An evildoer listens to wicked lips, and a liar pays attention to a vicious tongue — Ber

**5. Whoso mocketh the poor reproacheth his Maker; and he that is glad at calamities shall not be unpunished.**

He who derideth a man in distress provoketh his maker; and he who rejoiceth at another's ruin shall not go unpunished — Sept

He that mocks at the poor scorns his Maker;

He that rejoices at calamity shall not be acquitted — ABPS

Whoso scorneth the poor reproacheth his Maker;

And whoso rejoiceth at distress shall not be innocent — Sprl

Whoever makes sport of the poor puts shame on his Maker; and he who is glad because of trouble will not go free from punishment — Bas

He who mocks the poor provokes his

Maker; and he who is glad at calamity shall not be forgiven — Lam

A man who sneers at the poor insults his Maker,  
and he who gloats over another's ruin will answer for it — NEB

**6. Children's children are the crown of old men; and the glory of children are their fathers.**

Sons' sons are the crown of old men,

And the glory of sons are their fathers — YLT

The crown of old men consists of children's children,

And the adornment of children is their fathers — Rhm

Grandchildren are the crown of the aged,

and the glory of sons is their fathers — RSV

An old man's grandchildren are his crowning glory. A child's glory is his father — Tay

Grandchildren are the crown of old men,

and the glory of children is their parentage — NAB

**7. Excellent speech becometh not a fool: much less do lying lips a prince.**

Fine speech is not becoming to a fool;  
still less is false speech to a prince — RSV

Fine words are out of place in a fool:  
how much more, lying words in a noble — NAB

Excellent speech is not suitable for a fool;

Much less is a lying lip for a noble — ABPS

Excellent speech is not suitable in a fool, much less deceitful speech in a prince — Ber

Overbearing speech becometh not a churl;

Much less do lying lips a prince — JPS

Fair words are not to be looked for from a foolish man, much less are false lips in a ruler — Bas

**8. A gift is as a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth.<sup>13</sup>**

<sup>13</sup>The key word 'gift, gratuity' often has the connotation of 'bribe'; and many have so construed it here.

- A gift in the eyes of its owner is a stone of beauty,  
Whithersoever it turneth it bringeth prosperity — Rhm
- A gift is a precious stone in the eyes of its possessor;  
To whomsoever it turns, it prospers — ABPS
- A gift works like a talisman for him who gives it:  
he prospers whichever way he turns — Jerus
- A bribe is a precious stone in the eyes of him that hath it;  
Whithersoever it turneth, it prospereth — ASV
- A stone of grace is the bribe in the eyes of its possessors,  
Whithersoever it turneth, it prospereth — YLT
- A bribe is a precious gem in the eyes of him who has it;  
Wherever he turns, he prospers — AAT
- 9. He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends.**  
Whoso hideth a transgression seeketh after love;  
But whoso repeateth a matter dishonoureth confidential friends — Sprl
- He that covereth a transgression seeketh love: but he that harpeth on a matter separateth chief friends — RV
- He that covereth a transgression seeketh love;  
But he that harpeth on a matter estrangeth a familiar friend — JPS
- He who forgives an offense seeks love, but he who repeats a matter alienates a friend — RSV
- He who covers up a misdeed fosters friendship,  
but he who gossips about it separates friends — NAB
- Love forgets mistakes; nagging about them parts the best of friends — Tay
- 10. A reproof entereth more into a wise man than an hundred stripes into a fool.**  
A rebuke entereth deeper into one that hath understanding  
Than a hundred stripes into a fool — ASV
- A reproof sinketh more deeply into an intelligent man  
Than a hundred stripes into a dullard — Rhm
- A reproof sinks deeper in a man of understanding,  
Than beating a fool a hundred times — ABPS
- A rebuke sinks deeper into a man of intelligence  
Than a hundred lashes into a fool — AAT
- 11. An evil man seeketh only rebellion: therefore a cruel messenger shall be sent against him.**  
Every wicked man stirreth up contention: but the Lord will send him a cruel messenger — Sept
- An uncontrolled man is only looking for trouble, so a cruel servant will be sent against him — Bas
- A seditious man seeketh only rebellion: But a messenger of vengeance shall be sent against him — Sprl
- A wicked man seeks only rebellion: but a stern messenger will be sent against him — Ber
- On rebellion alone is the wicked man bent,  
but a merciless messenger will be sent against him — NAB
- 12. Let a bear robbed of her whelps meet a man, rather than a fool in his folly.**  
Let a bereaved bear encounter a man.  
Rather than a dullard with his folly — Rhm
- Let a bear robbed of her young meet a man,  
And not a fool in his folly — ABPS
- Let a man meet a she-bear robbed of her cubs,  
rather than a fool in his folly — RSV
- Better face a she-bear robbed of her cubs  
than a stupid man in his folly — NEB
- 13. Whoso rewardeth evil for good, evil shall not depart from his house.**  
Whoso is returning evil for good.  
Evil moveth not from his house — YLT
- If anyone gives back evil for good, evil will never go away from his house — Bas
- Whoever returns evil for good, calam-

ity will not leave his house — Ber  
 Evil shall still haunt his dwelling, that  
 repays kindness with injury — Knox

**14. The beginning of strife is as when one  
 letteth out water: therefore leave off  
 contention, before it be meddled with.**

The commencement of strife is like  
 the breaking forth of waters;

Therefore cease from a dispute be-  
 fore it degenerates into rage — Sprl

The beginning of contention is the  
 breaking forth of water;

Desist then, before the strife is em-  
 bittered — ABPS

The beginning of strife is as when one  
 letteth out water;

Therefore leave off contention, be-  
 fore there is quarrelling — ASV

The start of fighting is like the letting  
 out of water: so give up before it  
 comes to blows — Bas

As well loose a flood as initiate legal  
 proceedings;

break off before the dispute begins  
 — Jcrus

The start of strife is like the opening  
 of a dam;

therefore, check a quarrel before it  
 begins! — NAB

**15. He that justifieth the wicked, and he  
 that condemneth the just, even they  
 both are abomination to the LORD.**

He who acquitteth the wicked and con-  
 demneth the just, is unclean and  
 abominable in the sight of God —  
 Sept

He that justifieth the lawless and he  
 that condemneth the righteous

An abomination to Yahweh are they  
 both — Rhm

He who acquits the guilty, and he who  
 condemns the innocent —

Both of them are an abomination  
 to the LORD — AAT

To acquit the wicked and condemn  
 the righteous,

both are abominable in the LORD's  
 sight — NEB

**16. Wherefore is there a price in the hand  
 of a fool to get wisdom, seeing he hath  
 no heart to it?**

Wherefore this — a price in the hand  
 of a fool

To purchase wisdom, when he hath  
 no desire after it? — Sprl

What good is wealth in the possession

of a fool who has no desire to ac-  
 quire wisdom? — Lam

Why does a fool offer the sage a fee,  
 when he has no mind to learn? —

Mof

Wherefore is there a price in the hand  
 of a fool to buy wisdom,

Seeing he hath no understanding?  
 — ASV

Why is this — a price in the hand of a  
 fool to buy wisdom, when he has no

capacity? — Ber

Of what use is money in the hand of a  
 fool

To buy wisdom, when he has no  
 sense? — AAT

Of what use in the fool's hand are the  
 means

to buy wisdom, since he has no mind  
 for it? — NAB

**17. A friend loveth at all times, and a  
 brother is born for adversity.**

A friend is loving at all times, and be-  
 comes a brother in times of trouble

— Bas

A friend is always a friend,  
 he is a born brother for adversity

— Mof

A friend is a friend at all times,  
 it is for adversity that a brother is

born — Jcrus

A friend is a loving companion at all  
 times,

and a brother is born to share trou-  
 bles — NEB

A true friend is always loyal, and a  
 brother is born to help in time of

need — Tay

**18. A man void of understanding striketh  
 hands, and becometh surety in the  
 presence of his friend.**

A man lacking sense is one who strik-  
 eth hands,

Giving security before his neighbour  
 — Rhm

A man without sense gives a pledge,  
 and becomes surety in the presence

of his neighbor — RSV

A man without sense gives his hand in  
 an agreement, and makes himself

responsible before his neighbour —  
 Bas

Senseless is the man who gives his hand  
 in pledge,

who becomes surety for his neighbor  
 — NAB

It is poor judgment to countersign another's note, to become responsible for his debts — Tay

**19. He loveth transgression that loveth strife; and he that exalteth his gate seeketh destruction.**

He loveth transgression who loveth strife;

And whoso is of haughty demeanour seeketh destruction — Sprl

He loves sin that loves contention;

He that makes high his gate seeks ruin — ABPS

He loves punishment who loves strife: He courts destruction who builds his gate high — AAT

He who is fond of strife is fond of getting wounded; he who talks arrogantly courts disaster — Mof

He who loves transgression loves strife, and he who opens wide his mouth seeks destruction — Ber

He loves a feud, that loves contention; build high, and court thy ruin — Knox

**20. He that hath a froward heart findeth no good; and he that hath a perverse tongue falleth into mischief.**

He that hath a wayward heart findeth no good;

And he that hath a perverse tongue falleth into mischief — ASV

The crooked in heart shall not find good,

And he that is perverse with his tongue shall fall into wickedness — Rhm

A man of crooked mind does not prosper, and one with a perverse tongue falls into calamity — RSV

Nothing good comes to him whose heart is fixed on evil purposes: and he who has an evil tongue will come to trouble — Bas

The contrary heart does not find happiness, the deceitful tongue falls into distress — Jerus

**21. He that begetteth a fool doeth it to his sorrow; and the father of a fool hath no joy.**

Whoso is begetting a fool hath affliction for it,

Yea, the father of a fool rejoiceth not — YLT

One begets a fool to his own sorrow; And the father of the foolish shall not have joy — ABPS

He who begets a fool does it to his own shame; his father will have no joy in him — Lam

He that begetteth a fool doeth it to his sorrow;

And the father of a churl hath no joy — JPS

He who begets a fool does it to his sorrow;

And the father of a dolt will have no joy of him — AAT

To be a fool's parent is grief for a man: the father of a numskull has no joy — NAB

**22. A merry heart doeth good like a medicine: but a broken spirit drieth the bones.**

A cheerful heart is a good medicine: But a broken spirit drieth up the bones — ASV

A cheerful heart is a good medicine, but a downcast spirit dries up the bones — RSV

A rejoicing heart doth good to the body,

And a smitten spirit drieth the bone — YLT

A joyful heart worketh an excellent cure, —

But a stricken spirit drieth up the bone — Rhm

A cheerful heart makes a quick recovery, it is crushed spirits that waste a man's frame — Knox

A merry heart makes a cheerful countenance,

but low spirits sap a man's strength — NEB

**23. A wicked man taketh a gift out of the bosom to pervert the ways of judgment.**

A wicked man receiveth a bribe into his bosom;

Thus to pervert the ways of judgment — Sprl

A wicked man receiveth a bribe out of the bosom.

To pervert the ways of justice — ASV

A wicked man will accept a bribe from the bosom

To divert the course of justice — AAT

Bad men accept a secret bribe,  
to twist the course of justice — Mof  
Under cover of the cloak a venal man  
takes a gift  
to pervert the course of justice —  
Jerus

**24. Wisdom is before him that hath understanding; but the eyes of a fool are in the ends of the earth.**

Before the face of the discerning is wisdom.

But the eyes of the dullard are in the ends of the earth — Rhm

Surely wisdom is present to the man of understanding;

But the eyes of the fool rove unto the ends of the world — Sprl

The face of a man of understanding is set toward wisdom; but the eyes of a fool are in the depths of the earth — Lam

A man of understanding sets his face toward wisdom,

but the eyes of a fool are on the ends of the earth — rsv

Wisdom is never out of sight of a discerning man,

but a stupid man's eyes are roving everywhere — NEB

The thoughtful are absorbed in wisdom,

but a fool's eyes go roaming far and wide — Mof

**25. A foolish son is a grief to his father, and bitterness to her that bare him.**

A foolish son is a vexation to a father; and sorrow to her who bore him — Sept

A foolish son is a grief to his father, and bitter pain to her who gave him birth — Bas

A foolish son is his father's sorrow, and the grief of her who gave him birth — Jerus

A rebellious son is a grief to his father and a bitter blow to his mother — Tay

A provocation to his father is a foolish son.

And bitterness to her that bare him — YLT

**26. Also to punish the just is not good, nor to strike princes for equity.**

Also to punish the righteous is not good,

Nor to smite the noble for their uprightness — ASV

Surely to fine the just is not right;

And to smite the liberal, not justice — Sprl

Also it is not good to lay a fine on the righteous,

To smite the noble for uprightness — ABPS

It is not fair to fine the innocent, and most unfair to scourge a noble soul — Mof

To impose a fine on a righteous man is not good;

to flog noble men is wrong — rsv

it is wrong to fine an innocent man, but beyond reason to scourge princes — NAB

**27. He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit.**

**28. Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding.**

One acquainted with knowledge is sparing his words,

And the cool of temper is a man of understanding.

Even a fool keeping silence is reckoned wise,

He who is shutting his lips intelligent — YLT

He that spareth his words hath knowledge: and he that is of a cool spirit is a man of understanding.

Even a fool, when he holdeth his peace, is counted wise: when he shutteth his lips, he is esteemed as prudent — RV

Sparing of his words is one who valueth knowledge.

And of a thoughtful spirit is a man of intelligence.

Even a fool holding his peace is accounted wise, —

He that closeth his lips is thought to have understanding — Rhm

He who restrains his words has knowledge, and he who is calm of spirit is a man of understanding.

Even a fool when he is silent is thought to be wise, and he who keeps his lips closed is considered intelligent — Ber

A man who can control his tongue has knowledge,  
a man of discernment keeps his temper cool.  
If a fool can hold his tongue, even he can pass for wise,  
and pass for clever if he keeps his lips shut — Jerus  
Experience uses few words;  
discernment keeps a cool head.

Even a fool, if he holds his peace,  
is thought wise;  
keep your mouth shut and show your good sense — NEB  
A man of sense is sparing of his words;  
the prudent will keep cool.  
Even a fool may pass for wise, if he says nothing;  
with closed lips he may be counted sensible — Mof

## CHAPTER 18

### 1. Through desire a man, having separated himself, seeketh and inter-meddeth with all wisdom.

A man seeketh for satisfaction going his own way,  
Through all safe counsel he breaketh — Rhm

He that separateth himself seeketh his own desire.  
And rageth against all sound wisdom — ASV

He that separates himself seeks his own pleasure:  
Against all good counsel he is embittered — ABPS

He that separateth himself seeketh his own desire,  
And snarles against all sound wisdom — JPS

The recluse seeks his own selfish interests;  
He quarrels with every sound principle — AAT

He who is estranged seeks pretexts to break out against all sound judgment — RSV

### 2. A fool hath no delight in understanding, but that his heart may discover itself.

The fool hath no pleasure in knowledge,  
Save only in displaying his own understanding — Sprl

A fool delighteth not in understanding.  
But — in uncovering his heart — YLT

A foolish man has no pleasure in good sense,  
but only to let what is in his heart come to light — Bas

A fool has no delight in learning,  
but only in displaying what he is — Mof

The fool takes no delight in understanding,  
but rather in displaying what he thinks — NAB

### 3. When the wicked cometh, then cometh also contempt, and with ignominy reproach.

When the lawless man cometh in then cometh also contempt.

And with shame reproach — Rhm

When the wicked comes, then comes also contempt.

And reproach along with shame — ABPS

With wickedness comes contempt:  
And with dishonor comes disgrace — AAT

When wickedness comes, contempt comes too,  
and, with disgrace, dishonour — Jerus

When wickedness comes in, in comes contempt;  
with loss of honour comes reproach — NEB

### 4. The words of a man's mouth are as deep waters, and the wellspring of wisdom as a flowing brook.

The words of a man's mouth are like deep waters;

But the fountain of wisdom as a flowing brook — Sprl

The words of a man's mouth are as deep waters;

A flowing brook, a fountain of wisdom — JPS

The words of wise men are a deep pool.

a flowing stream, a fountain of life — Mof

The words from a man's mouth are deep waters,

but the source of wisdom is a flowing brook — NAB

Man's utterance has currents like the waters that run deep; from wisdom's well flows a stream in full flood — Knox

**5. It is not good to accept the person of the wicked, to overthrow the righteous in judgment.**

To prefer a lawless man is not good,  
Thrusting away the righteous in judgment — Rhm

To respect the person of the wicked is not good,  
Nor to turn aside the righteous in judgment — ASV

It is not good to show partiality to the wicked, to deprive a righteous man of justice — Ber

It is not good to be partial to a wicked man,  
or to deprive a righteous man of justice — RSV

It is wrong for a judge to favor the wicked and condemn the innocent — Tay

**6. A fool's lips enter into contention, and his mouth calleth for strokes.**

**7. A fool's mouth is his destruction, and his lips are the snare of his soul.**

The lips of the depraved cause strife;  
And his mouth proclaimeth, "Unto the battle!"

The fool's mouth is his destruction,  
And his lips ensnare his soul — Sprl

The lips of a fool lead him into trouble; and his mouth when bold provoketh death.

The mouth of a fool is his destruction, and his lips are a snare for his soul — Sept

A fool's talk gets him into trouble,  
his tongue brings him a beating.  
A fool's tongue is the ruin of him,  
his talk is a snare to himself — Mof

A fool's lips bring strife,  
and his mouth invites a flogging.  
A fool's mouth is his ruin,  
and his lips are a snare to himself — RSV

The lips of the fool draw him into arguments  
and his mouth pleads for a beating.  
The mouth of the fool works his own ruin,

his lips are a snare for his own life — Jerus

**8. The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.<sup>14</sup>**

The words of a tale-bearer are as self-inflicted wounds,

And they have gone down to the inner parts of the heart — YLT

The words of a tale-bearer are greedily swallowed down.

And they descend into the interior of the body — Sprl

The words of a whisperer are as dainty morsels,

And they go down into the innermost parts — ASV

The words of a gossip are tempting morsels, and they go down into the inner parts of the body — Ber

The words of a talebearer are like dainty morsels

that sink into one's inmost being — NAB

What dainty morsels rumors are. They are eaten with great relish! — Tay

**9. He also that is slothful in his work is brother to him that is a great waster.**

He also that is slack in his work is brother to him that is a destroyer — RV

Also he that shows himself slack in his service,

The same is a brother to the wasteful — ABPS

He who does not give his mind to his work is brother to him who makes destruction — Bas

Again, the lazy worker is own brother to the man who enjoys destruction

— NEB

A lazy man is brother to the saboteur — Tay

**10. The name of the LORD is a strong tower: the righteous runneth into it, and is safe.**

A tower of strength is the name of Jehovah,

Into it the righteous runneth, and is set on high — YLT

The name of the LORD is a strong tower; into it runs the righteous and cannot be touched — Ber

<sup>14</sup>Nearly all others agree with the ASV rendering.

The Name of JEHOVAH is a strong tower;  
The righteous runneth into it, and is secure — Sprl  
No stronghold like the Lord's name: there the just take refuge, high above reach — Knox

**11. The rich man's wealth is his strong city, and as a high wall in his own conceit.**

The substance of a rich man is his strong city,  
And like a high wall in his imagination — Rhm

A rich man's wealth is his stronghold, like a bulwark — so he thinks — Mof

A rich man's wealth is his fortress: And like a high wall are his riches — AAT

A rich man's wealth is his strong city, a towering wall, so he supposes — NEB

**12. Before destruction the heart of man is haughty; and before honour is humility.**

Before destruction the heart of man is full of pride, and before honour goes a gentle spirit — Bas

The human heart is haughty until destruction comes, humility goes before honour — Jerus

Before his downfall a man's heart is haughty, but humility goes before honors — NAB

yet hearts are proudest when ruin is nearest: humility is the antechamber of renown — Knox

Haughtiness ends in disaster: to be humble is the way to honour — Mof

**13. He that answereth a matter before he heareth it, it is folly and shame unto him.**

He that giveth answer before he heareth, It is folly and shame unto him — ASV

He that giveth answer before he heareth, It is folly and confusion unto him — JPS

He who answereth a matter before he heareth it, exposeth his folly and incurreth contempt — Sept

He who answers a matter before he hears the facts, it is folly and shame to him — Amp

To answer a question before you have heard it out is both stupid and insulting — NEB

**14. The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?**

The spirit of a man will sustain his infirmity; but a broken spirit who can bear — RV

The spirit of a man will sustain his sickness; But a broken spirit, who can bear it — ABPS

A man's spirit will endure sickness: but a broken spirit who can bear — RSV

The spirit of a man will endure his suffering; but a distressing spirit who can bear — Lam

The spirit of a man sustaineth his sickness. But a dejected spirit who can bear it — Rhm

A man's courage can sustain his broken body, but when courage dies, what hope is left — Tay

**15. The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.**

The heart of the intelligent getteth knowledge, And the ear of the wise seeketh knowledge — YLT

The heart of a prudent man getteth knowledge; and the ears of the wise seek understanding — Sept

The heart of the discerning will get knowledge; And for knowledge the ear of the wise will seek — ABPS

An intelligent mind acquires knowledge, and the ear of the wise seeks knowledge — RSV

The mind of the intelligent gains knowledge, and the ear of the wise seeks knowledge — NAB

**16. A man's gift maketh room for him, and bringeth him before great men.**

A man's gift will open up the way for him,



And will conduct him into the presence of the great — Sprl

A present opens every door for you and wins you access to the great — Jerus

A man's gift clears the way for him, and gains him access to great men — NAB

A present paves the way for any suitor, it wins him access to authorities — Mof

A bribe does wonders: it will bring you before men of importance — Tay

**17. He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him.**

**18. The lot causeth contentions to cease, and parteth between the mighty.**

He that pleadeth his cause first seemeth just;

But his neighbor cometh and searcheth him out.

The lot causeth contentions to cease, and parteth between the mighty — ASV

He who states his case first seems right, until the other comes and examines him.

The lot puts an end to disputes and decides between powerful contenders — RSV

He who pleads first in a case appears to be in the right;

Then his rival comes and tests him. The lot puts an end to disputes,

And decides between powerful rivals — AAT

He who puts his case first seems right, until his rival comes and cross-examines him.

To cast lots puts an end to disputes, and so keep litigants apart — NEB

In a lawsuit the first speaker seems right, until another steps forward and cross-questions him.

Cast lots, and settle a quarrel, and so keep litigants apart — NEB

The man who first puts his cause before the judge seems to be in the right; but then his neighbour comes and puts his cause in its true light. The decision of chance puts an end to argument, parting the strong — Bas

**19. A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle.**

A brother transgressed against is as a strong city,

And contentions as the bar of a palace — YLT

A brother estranged is harder to win than a strong city;

And contentions are as the bar of a fortress — ABPS

An offended brother is like a strong city;

And his contentions are as the bars of a lofty tower — Sprl

A reluctant brother is more unyielding than a fortress, and quarrels are stubborn as the bars of a castle — NEB

It is harder to win back the friendship of an offended brother than to capture a fortified city. His anger shuts you out like iron bars — Tay

**20. A man's belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled.**

A man's belly shall be filled with the fruit of his mouth;

With the increase of his lips shall he be satisfied — ASV

A man's body shall be satisfied with the fruit of his mouth;

With the produce of his lips shall he be filled — Sprl

Of the fruit of a man's mouth shall his inmost mind be satisfied,

With the product of his lips shall he be satisfied — Rhm

A man's moral self shall be filled with the fruit of his mouth, and with the consequences of his words he must be satisfied . . . — Amp

As mouth speaks, belly shall find its fare; a man's own words bear the fruit that must needs content him — Knox

A man may live by the fruit of his tongue, his lips may earn him a livelihood — NEB

**21. Death and life are in the power of the tongue; and they that love it shall eat the fruit thereof.**

Death and life are in the power of the tongue;

- And they that indulge it shall eat the fruit thereof — JPS  
 Death and life are determined by the tongue: the talkative must take the consequences — Mof  
 Death and life are in the power of the tongue:  
 those who make it a friend shall eat its fruit — NAB  
 Of life and death, tongue holds the keys: use it lovingly, and it will requite thee — Knox  
 Those who love to talk will suffer the consequences. Men have died for saying the wrong thing — Tay
- 22. Whoso findeth a wife findeth a good thing, and obtaineth favour of the LORD.**  
 Who hath found a wife hath found a blessing.  
 And hath obtained favour from Yahweh — Rhm  
 Whoso findeth a wife findeth a great good.  
 And obtaineth favour of the LORD — JPS  
 He who finds a wife finds good fortune; He wins favor from the LORD — AAT  
 He who has found a wife has gained a goodly portion, and obtains favor from the LORD — Ber  
 Whoever get a wife gets a good thing, and has the approval of the Lord — Bas  
 He who finds a wife finds happiness: it is a favor he receives from the LORD — NAB
- 23. The poor useth entreaties; but the rich answereth roughly.**  
 With supplications doth the poor speak.  
 And the rich answereth fierce things — YLT
- The poor speak humbly; but the rich talk of great things — Lam  
 The poor man's language is entreaty, the rich man's answer harshness — Jerus  
 The poor useth entreaties;  
 But the rich answereth impudently — JPS  
 The poor man pleads and the rich man answers with insults — Tay  
 The poor man implores, but the rich man answers harshly — NAB
- 24. A man that hath friends must shew himself friendly; and there is a friend that sticketh closer than a brother.<sup>15</sup>**  
 A man with friends is to show himself friendly,  
 And there is a lover adhering more than a brother — YLT  
 A man of friendliness shall have many friends.  
 And there is a friend who sticketh closer than a brother — Sprl  
 He that maketh many friends doeth it to his own destruction:  
 But there is a friend that sticketh closer than a brother — ASV  
 A man having many friends shall come to ruin,  
 But there is a loving one who sticketh closer than a brother — Rhm  
 There are friends who pretend to be friends,  
 but there is a friend who sticks closer than a brother — RSV  
 Some friends bring ruin on us, but a true friend is more loyal than a brother — NAB  
 There are friends who only bring you loss:  
 there is a friend more loyal than a brother — Mof

## CHAPTER 19

- 1. Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool.**  
 Better is a poor man walking in his integrity,  
 Than one of perverse lips and he a dullard — Rhm  
 Better a poor man living an honest life than the adept at doubletalk who is a fool — Jerus
- Better is the poor that walketh in his integrity.  
 Than he that is perverse in his lips and a fool at the same time — JPS  
 Better is the poor who walketh in his integrity,

<sup>15</sup>Only YLT and Sprl are in some agreement with KJV. The majority, however, agree in sense with ASV, RSV, et al., above.

- Than he who is perverse in his way  
though he be rich — Sprl  
Better a poor man, who walks in his  
integrity,  
Than one who is crooked in his  
ways, although he be rich — AAT  
Better is the poor man whose ways are  
upright, than the man of wealth  
whose ways are twisted — Bas  
Better be poor and honest than rich  
and dishonest — Tay
- 2. Also, that the soul be without knowledge, it is not good; and he that hasteth with his feet sinneth.**  
Surely it is not well for the soul to be  
without knowledge;  
For whoso hasteth with his feet  
transgresseth — Sprl  
It is not good for a man to be without  
knowledge,  
and he who makes haste with his  
feet misses his way — RSV  
Even as it is not good to be ignorant,  
so he who hurries his feet misses the  
mark — Ber  
Also that the soul be without knowl-  
edge is not good;  
And he that is hasty with the feet  
mis-steps — ABPS  
It is no use to act before you think:  
to be hasty is to miss the mark —  
Mof  
Without knowledge even zeal is not  
good;  
and he who acts hastily, blunders —  
NAB
- 3. The foolishness of man perverteth his way; and his heart fretteth against the LORD.**  
The foolishness of man subverteth his  
way;  
And his heart fretteth against Jeho-  
vah — ASV  
By his foolish behaviour a man's ways  
are turned upside down, and his  
heart is bitter against the Lord —  
Bas  
When a man's folly brings his way to  
ruin,  
his heart rages against the LORD —  
RSV  
The foolishness of man ruins his  
affairs, but his heart is resentful  
toward the LORD — Ber  
A man's own folly wrecks his life,  
and then he bears a grudge against  
the LORD — NEB  
It is man's folly that spoils his for-  
tunes,  
yet it is against Yahweh that his  
heart rages — Jerus
- 4. Wealth makes many friends; but the poor is separated from his neighbour.**  
Wealth addeth many friends: but the  
poor is separated from his friend  
— RV  
Wealth gathereth together many  
friends:  
But the poor is unnoticed by his own  
neighbour — Sprl  
Wealth makes many friends; but a  
poor man is deserted by his friends  
— Lam  
Wealth makes many friends, but the  
poor is avoided by his neighbor —  
Amp  
Wealth brings many a friend,  
but a poor man's only friend will  
leave him — Mof
- 5. A false witness shall not be unpunished; and he that speaketh lies shall not escape.**  
A false witness shall not be held in-  
nocent,  
And he that uttereth lies shall not  
escape — Rhm  
A false witness shall not be acquitted;  
And he that breathes lies shall not  
escape — ABPS  
A false witness shall not go un-  
punished; and he who accuseth un-  
justly shall not escape — Sept  
Perjury will bring its own punishment:  
never was liar yet that escaped his  
doom — Knox
- 6. Many will entreat the favour of the prince: and every man is a friend to him that giveth gifts.**  
Many will entreat the favor of the  
liberal man;  
And every man is a friend to him  
that giveth gifts — ASV  
Many importune the favour of the  
noble;  
And each one is a friend to the man  
of gifts — Sprl  
Many make court to a noble;  
And every one is friend to a liberal  
man — ABPS  
Many seek the favor of a generous  
man,

- and every one is a friend to a man who gives gifts — RSV  
 Many pay court to a bountiful man: all are friends of a man who gives presents — Mof
- 7. All the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth them with words, yet they are wanting to him.**  
 The poor man's brothers hate him, every one;  
 his friends — how much the more do these desert him!  
 He goes in search of words, but there are none to be had — Jerus  
 The poor man, he is shunned of all his brethren;  
 How much more do his neighbours stand aloof from him?  
 He pursueth after them with entreaties — but in vain — Sprl  
 A poor man's brothers all hate him; How much more do his friends stand aloof from him!  
 When he pursues them with words, they are gone — AAT  
 A poor man's own brothers turn away from him in embarrassment; how much more his friends! He calls after them, but they are gone — Tay
- 8. He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good.**  
 He who procureth wisdom loveth himself; and he who keepeth it shall find good things — Sept  
 He that acquireth sense loveth his own soul,  
 He that guardeth understanding shall find blessing — Rhm  
 He who gets wisdom loves himself; he who keeps understanding will prosper — RSV  
 He who gains intelligence is his own best friend;  
 he who keeps understanding will be successful — NAB
- 9. A false witness shall not be unpunished; and he that speaketh lies shall perish.<sup>16</sup>**
- 10. Delight is not seemly for a fool; much less for a servant to have rule over princes.**  
 Delicate living is not seemly for a fool;  
 Much less for a servant to have rule over princes — ASV  
 Luxury is not seemly for a fool:  
 Much less for a servant to have rule over princes — JPS  
 Luxury is not fitting for a fool, much less for a slave to lord it over nobles — Mof  
 Ill days, when fools live in comfort: worse yet, when servants sway their own masters — Knox  
 It doesn't seem right for a fool to succeed or for a slave to rule over princes — Tay
- 11. The discretion of a man deferreth his anger; and it is his glory to pass over a transgression.**  
 A man's discretion deferreth his wrath: And it is his honour to pass by a transgression — Sprl  
 The discretion of a man maketh him slow to anger; and it is his glory to pass over a transgression — RV  
 It is good sense in a man to be forbearing.  
 And it is his glory to pass over an offense — AAT  
 A man's wisdom makes him slow to anger:  
 And it is his glory to pass over a fault — ABPS  
 It is prudent for a man to restrain his anger; it is his glory to overlook an offense — Ber
- 12. The king's wrath is as the roaring of a lion; but his favour is as dew upon the grass.**  
 The wrath of a king is a growl as of a young lion.  
 And as dew on the herb is his good will — YLT  
 The growl as of a young lion is the rage of a king.  
 But like dew upon the grass is his good pleasure — Rhm  
 A king's wrath is like a lion's roar;  
 But his favor is like dew on the grass — AAT  
 The king's anger is as dangerous as a lion's.  
 But his approval is as refreshing as the dew on the grass — Tay

<sup>16</sup>Compare vs. 5, above.

**13. A foolish son is the calamity of his father:**

A foolish son is a grievous affliction to his father — Spri

A foolish son is ruin to his father — RSV

Great hurt it is to be a fool's father — Knox

A foolish son is the destruction of his father — Bas

A stupid son is a calamity to his father — NEB

**and the contentions of a wife are a continual dripping.**

And the bickerings of a wife are a continual dripping — ABPS

and the quarreling of a wife is as a constant dripping of water — Ber  
and the nagging of a wife is an endless dripping — Mof

a woman's scolding is like a dripping gutter — Jerus

**14. House and riches are the inheritance of fathers: and a prudent wife is from the LORD.**

House and substance are an inheritance from one's fathers,  
But from Yahweh cometh a wife who is prudent — Rhm

Fathers bequeath houses and wealth to children; but the Lord accommodateth a wife to a husband — Sept

House and wealth are an inheritance from fathers;

But a sensible wife is a gift from the LORD — AAT

House and wealth are a heritage from fathers, but a wife with good sense is from the Lord — Bas

A father can give his sons homes and riches, but only the Lord can give them understanding wives — Tay

**15. Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.**

Sloth causeth deep sleep to fall,  
And an indolent soul doth hunger — YLT

Sloth falleth into a deep sleep,  
And a soul that is indolent shall famish — Rhm

Laziness makes one sleep heavily; an idle person will suffer hunger — Ber

Laziness plunges a man into deep sleep,

and the sluggard must go hungry —

NAB

Sloth brings the sleep that has no awaking; idle hands, empty belly — Knox

**16. He that guardeth the commandment keepeth his own soul; but he that despiseth his ways shall die.**

He who keepeth the commandment preserveth his soul;

But he who despiseth His directions shall die — Spri

He that keepeth the commandment keepeth his soul;

But he that is careless of his ways shall die — ASV

He who keeps the law keeps his own soul; but he who despises right ways shall die — Lam

To keep the commandments keeps a man safe,  
but scorning the way of the LORD brings death — NEB

Keep the commandments and keep your life; despising them means death — Tay

**17. He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again.**

He who is kind to the poor lendeth to God; and according to his gift he will repay him — Sept

He that hath pity upon the poor lendeth unto the LORD, and his good deed will he pay him again — RV

He that is gracious unto the poor lendeth unto the LORD,

And his good deed will He repay unto him — JPS

He who is gracious to the poor is lending to the LORD; He will repay him for his benevolent action — Ber

He who cares for the poor is lending to the Eternal,

and for his kindness he shall be repaid — Mof

Befriend the poor, and lend to the Lord; he will repay faithfully — Knox

**18. Chasten thy son while there is hope, and let not thy soul spare for his crying.<sup>17</sup>**

<sup>17</sup>Only Spri agrees with KJV. Most others basically agree with ASV/RV; but perhaps Mof and Tay catch the real meaning?

Correct thy son whilst there is hope;  
And let not thy soul compassionate  
when he crieth aloud — Sprl

Chasten thy son, seeing there is hope;  
And set not thy heart on his destruction — ASV

Chasten thy son, for there is hope;  
But set not thy heart on his destruction — JPS

Correct thy son because there is hope.  
Yet not so as to slay him let thy  
passion be excited — Rhm

Chastise your son while there is hope  
for him,  
but be careful not to flog him to  
death — NEB

Chastise your son, while there is still  
hope of him,  
and do not let him run to ruin —  
Mof

Discipline your son in his early years  
while there is hope. If you don't  
you will ruin his life — Tay

**19. A man of great wrath shall suffer punishment: for if thou deliver him, yet thou must do it again.**

The man of impatient wrath shall endure punishment;

For if thou deliverest him, yet will  
he again offend — Sprl

He that is rough in anger suffers punishment;

For if thou deliver, then thou must  
do it again — ABPS

A man of great wrath shall bear the penalty;

For if thou deliver him, thou must  
do it yet again — ASV

A man who gives way to anger must  
pay for it:

And if you come to his rescue, you  
will only add to his anger — AAT

A man of great wrath will have to take  
his punishment: for if you get him  
out of trouble you will have to do it  
again — Bas

**20. Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.**

Hear counsel and receive correction:  
That thou mayest be wise in thy  
after years — ABPS

Hear counsel, and accept instruction.  
That you may be wise in the days to  
come — AAT

Listen to advice and accept instruction,

that you may gain wisdom for the  
future — RSV

Listen to counsel and receive instruction,  
that you may eventually become  
wise — NAB

**21. There are many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand.**

Changeable are the devices in the heart  
of a man;

But JEHOVAH's counsel, that shall  
endure — Sprl

There are many devices in a man's  
heart; nevertheless the counsel of  
the LORD shall stand firm — Lam

Many schemes are in a man's mind,  
but the counsel of the LORD will  
stand — Ber

Many are the plans in the mind of a  
man,

but it is the purpose of the LORD  
that will be established — RSV

A man's heart may be full of schemes,  
but the LORD's purpose will prevail  
— NEB

**22. The desire of a man is his kindness: and a poor man is better than a liar.**

The charm of a man is his lovingkindness, —

And better a poor man than one  
who deceiveth — Rhm

That which maketh a man to be desired is his kindness:

And a poor man is better than a  
liar — ASV

The charm of a man is his kindness:  
And better is the poor than a man  
of falsehood — ABPS

Friendliness bears fruit for a man:  
better be poor and good than false  
— Mof

A man's attraction lies in his kindness,  
better a poor man than a liar —  
Jerus

Kindness makes a man attractive. And  
it is better to be poor than dishonest  
— Tay

**23. The fear of the LORD tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil.**

The fear of JEHOVAH tendeth to life:  
And whoso is filled with it shall  
abide, neither be visited with evil —  
Sprl

The reverence of Yahweh leadeth to life;  
Satisfied then let a man remain —  
let him not be visited by calamity  
— Rhm

Reverence for the LORD conduces to life;  
He who is satisfied with that will  
abide unvisited by misfortune —  
AAT

Reverence for the LORD leads to life;  
he who remains satisfied with that  
will not be visited by harm — Ber

The fear of the Lord gives life; and he  
who has it will have need of nothing:  
no evil will come his way — Bas

The fear of the LORD is life;  
he who is full of it will rest un-  
touched by evil — NEB

**24. A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again.**

The sluggard burieth his hand in the dish,  
And will not so much as bring it to  
his mouth again — ASV

The lazy man drops his hand deep in  
the dish;  
he will not so much as lift it to his  
lips — Mof

The hater of work puts his hand deep  
into the basin, and will not even take  
it to his mouth again — Bas

The sluggard loses his hand in the dish;  
he will not even lift it to his mouth  
— NAB

**25. Smite the scorner, and the simple will beware: and reprove one that hath understanding, and he will understand knowledge.**

Smite a scoffer, and the simple will  
learn prudence;  
And reprove one that hath under-  
standing, and he will understand  
knowledge — ASV

When thou smitest a scorner, the sim-  
ple will become prudent;  
And when one that hath understand-  
ing is reprov'd, he will understand  
knowledge — JPS

If thou smite a scoffer, even the simple  
will deal wisely;  
And admonish the discerning, he  
will learn knowledge — ABPS

Smite the scoffer, that, though simple,  
he may become wise;  
And admonish the prudent, and he  
will acquire knowledge — Sprl  
Strike a mocker and the ignorant will  
be more wary,  
correct a man of discernment and  
he will listen to reason — Jerus

**26. He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach.**

He that doeth violence to his father,  
and chaseth away his mother,  
Is a son that causeth shame and  
bringeth reproach — ASV

He who ill-treats his father and expels  
his mother  
is a vile, despicable son — Mof  
He that bringeth dishonour on a father  
and causeth his mother to flee; shall  
be exposed to shame and shall be  
reproached — Sept

A son who slanders his father and  
drives out his mother acts shame-  
fully and disgracefully — Ber

A son who mistreats his father or  
mother is a public disgrace — Tay  
He who mistreats his father, or drives  
away his mother,  
is a worthless and disgraceful son  
— NAB

**27. Cease, my son, to hear the instruction that causeth to err from the words of knowledge.**

Cease, my son, to hear instruction only  
to err from the words of knowledge  
— RV

Cease, my son, to hear instruction  
only to stray from the words of  
knowledge — RSV

Give up listening to instruction, my  
son,  
and ignoring what knowledge has to  
say — Jerus

If you cease, my son, to hear instruc-  
tion,  
You will wander from the words of  
knowledge — AAT

A son who ceases to accept correction  
is sure to turn his back on the  
teachings of knowledge — NEB

**28. An ungodly witness scorneth judgment: and the mouth of the wicked devoureth iniquity.**

A faithless witness derideth at justice;  
And the mouth of the wicked swalloweth iniquity — Sprl  
An ungodly witness mocketh at right;  
And the mouth of the wicked devoureth iniquity — JPS  
A worthless witness mocketh at justice;  
And the mouth of the wicked swalloweth iniquity — ASV  
A rascal of a witness scoffs at justice,  
and perjury pours from a scoundrel's lips — Mof  
An unprincipled witness perverts justice,  
and the mouth of the wicked pours out iniquity — NAB  
A rascally witness perverts justice,  
and the talk of the wicked fosters mischief — NEB

**29. Judgments are prepared for scorners, and stripes for the back of fools.**  
Prepared for scoffers are punishments,  
And stripes for the back of dullards — Rhm  
Punishments are prepared for scoffers;  
And blows for the back of fools — AAT  
Condemnation is ready for scoffers,  
and flogging for the backs of fools — RSV  
The stick was created for mockers,  
and beating for the backs of fools — Jerus  
There is a doom awaiting the reckless;  
there are thick cudgels ready for the fool's back — Knox  
Rods are prepared for the profligate;  
and punishments in like manner for fools — Sept

## CHAPTER 20

### 1. Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.

Wine is a scoffer and strong drink a brawler,  
Every one therefore who erreth therein is unwise — Rhm  
Wine is a mocker, strong drink a brawler;  
And whosoever erreth thereby is not wise — ASV  
Wine is a mocker, strong drink is riotous;  
And whosoever reeleth thereby is not wise — JPS  
Wine mocketh, strong drink maketh an uproar,  
And all they who indulge therein are not wise — Sprl  
Wine is reckless, strong drink quarrelsome;  
unwise is he whom it seduces — Jerus  
Wine is an insolent fellow, and strong drink makes an uproar;  
no one addicted to their company grows wise — NEB

### 2. The fear of a king is as the roaring of a lion: whoso provoketh him to anger sinneth against his own soul.

The fear of a king is a growl as of a young lion,

He who is causing him to be wroth is wronging his soul — YLT

The terror of a king is as the roaring of a lion: he that provoketh him to anger sinneth against his own life — RV

A king's rage is like a lion's roar;  
He who provokes him to anger forfeits his life — AAT

The wrath of a king is like the loud cry of a lion: he who makes him angry does wrong against himself — Bas

Beware of the king's power, as of lion roaring; challenge it, and thy life is forfeit — Knox

### 3. It is an honour for a man to cease from strife: but every fool will be meddling.

Honour hath a man who sitteth away from strife,  
But any fool may break through — Rhm

It is an honor to a man to dwell apart from strife;

But every fool will get angry — ABPS

It is an honor for a man to keep aloof from strife;

But every fool will be quarrelling — ASV

It is an honour for a man to abstain from railing; but with such things every fool is entangled — Sept



It is an honor for a man to stay out of a fight. Only fools insist on quarreling — Tay

**4. The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing.**

The slothful will not plow by reason of the winter; therefore he shall beg in harvest, and have nothing — RV

The sluggard will not plow, then winter setteth in;

Therefore he shall beg in harvest, and have nothing — JPS

The sluggard will not plow in autumn; So in harvest he looks for a crop in vain — AAT

Autumn is over but the idler does not plough, at harvest time he looks — nothing there! — Jerus

**5. Counsel in the heart of man is like deep water; but a man of understanding will draw it out.**

Counsel in the heart of man is like deep wells;

And a wise man draweth therefrom — Sprl

The purpose in a man's mind is like deep water, but a man of understanding will draw it out — RSV

The intention in the human heart is like water far below the surface, but a man of intelligence draws it forth — NAB

A man's mind may lie deep as water in a well, but a clever man will draw it from him — Mof

Prudent counsel is a well buried deep in man's heart: but the wise know how to draw from it — Knox

**6. Most men will proclaim every one his own goodness: but a faithful man who can find?**

Most men will proclaim every one his own kindness;

But a faithful man who can find? — ASV

Many a man will proclaim his goodwill;

But a faithful man who shall find? — ABPS

Many a man proclaims his own steadfast love, but who can find a faithful man? — Ber

Many a man proclaims his own loyalty, but a faithful man who can find? — RSV

Many a person is called kind, but a trustworthy man is a rare find — Mof

Many a man protests his loyalty, but where will you find one to keep faith? — NEB

**7. The just man walketh in his integrity: his children are blessed after him.**

A righteous man that walketh in his integrity,

Blessed are his children after him — ASV

He that walketh in his integrity as a just man,

Happy are his children after him — JPS

The righteous is walking habitually in his integrity,

O the happiness of his sons after him! — YLT

He who walks righteously in his integrity — how happy his children after him! — Ber

When a man walks in integrity and justice, happy are his children after him! — NAB

**8. A king that sitteth in the throne of judgment scattereth away all evil with his eyes.**

A king, sitting on the throne of judgment,

Searches out all evil with his eyes — ABPS

A king who sits on the throne of judgment

winnows all evil with his eyes — RSV

A king seated on the throne of judgment

dispels all evil with his glance — NAB

A king seated on the judgment throne

Sifts every evil man with his eyes — AAT

A king seated on the judgement-throne

has an eye to sift all that is evil — NEB

When a righteous king sitteth on a throne, nothing that is evil can stand before his eyes — Sept

**9. Who can say, I have made my heart clean, I am pure from my sin?**

**10. Divers weights, and divers measures,**

**both of them are alike abomination to the LORD.**

Diverse weights and diverse measures.

Both of them alike are an abomination to Jehovah — ASV

Diverse weights and diverse measures are impure in the sight of the Lord — Sept

Different weights and different measures,  
the Eternal loathes them alike — Mof

Unequal weights and unequal measures, they are all disgusting to the Lord — Bas

A double standard in weights and measures  
is an abomination to the LORD — NEB

**11. Even a child is known by his doings, whether his work be pure, and whether it be right.**

Even a child shall be known by his deeds,

Whether his act be pure and whether it be right — Sprl

Even a child maketh himself known by his doings, whether his work be pure, and whether it be right — RV

Even by his actions a youth maketh himself known,  
Whether his work be pure or upright — YLT

Even a child is known by his deeds,  
According as his conduct is crooked or straight — AAT

Even by his manners the child betrays whether his conduct is innocent and right — NAB

**12. The hearing ear, and the seeing eye, the LORD hath made even both of them.**

The ear heareth and the eye seeth; and both are the work of the Lord — Sept

The hearing ear and the seeing eye are equally the Lord's work — Bas

Ear that hears, eye that sees,  
Yahweh has made both of these — Jerus

The ear that listens, the watchful eye, are both of the Lord's fashioning — Knox

If you have good eyesight and good hearing, thank God who gave them to you — Tay

**13. Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread.**

Love not sleep, lest thou become poor.

Open thine eyes — be satisfied with bread — YLT

Love not sleep, lest thou come to poverty;

Open thine eyes, and thou shalt have bread in plenty — JPS

Love not sleep, lest you fall into poverty;

waken, and you will have ample food — Mof

Do not love sleep or you will know poverty;

keep your eyes open and have bread and to spare — Jerus

Love not sleep, lest you be reduced to poverty;

eyes wide open mean abundant food — NAB

**14. It is nought, it is nought, saith the buyer: but when he is gone his way, then he boasteth.**

It is bad,—it is bad, saith the buyer;

But when he is gone his way, then he boasteth — ASV

A poor thing, says the buyer, a poor thing! Then off he goes, and boasts of it — Knox

"Poor stuff! poor stuff!" a man says, as he buys;

but when he leaves, he boasts about his bargain — Mof

"A bad bargain!" says the buyer to the seller,

but off he goes to brag about it — NEB

"No good, no good!" says the buyer, but he goes off congratulating himself — Jerus

**15. There is gold, and a multitude of rubies: but the lips of knowledge are a precious jewel.**

Precious is gold with a cluster of pearls;

But jewels more rare are the lips of knowledge — Sprl

There is gold, and abundance of costly stones;

but the lips of knowledge are a precious jewel — RSV

There is gold and a store of corals: but the lips of knowledge are a jewel of great price — Bas

Gold thou mayst have in abundance,  
and jewels a many, but the finest  
ware of all is wise speech — Knox  
There is gold in plenty and coral too,  
but a wise word is a rare jewel —  
NEB  
Gold, wealth of rubies, jewels rare —  
such are wise words — Mof

**16. Take his garment that is surety for a stranger: and take a pledge of him for a strange woman.**

Take his garment that is surety for a stranger;  
And hold him in pledge that is surety for foreigners — ASV  
Take away his garment, when he is surety for an alien;  
And for strangers, take a pledge of him — ABPS  
Take a man's garment if he becomes surety for a stranger;  
Hold him to account for the other — AAT  
Take the garment of him who is surety for a stranger; and take his pledge for the sake of a stranger — Lam  
Take the man's clothes! He has gone surety for a stranger.  
Seize him to the profit of persons unknown! — Jerus

**17. Bread of deceit is sweet to a man;**

Bread gained by deceit is sweet to a man — RSV  
Sweet to a man is food gained by deceit — Ber  
Food won by fraud has a sweet taste — Mof  
Bread won by fraud tastes sweet to a man — AAT  
Ill-gotten wealth is bread most appetizing — Knox  
**but afterward his mouth shall be filled with gravel.**

**18. Every purpose is established by counsel: and with good advice make war.**

Plans by counsel shalt thou establish,  
And with concerted measures make thou war — Rhm  
Take counsel when you form a plan,  
and have some policy when you make war — Mof  
Form plans under advice;  
And under wise guidance make war — AAT  
Care is the secret of good planning;

wars are won by skilful strategy —  
NEB  
Every plan is confirmed by counsel,  
and thus by wise guidance you carry on war — Ber  
Weigh your plans in consultation,  
with sound guidance wage your war — Jerus

**19. He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips.**

A revealer of secret counsels is the busybody,  
And for a deceiver with his lips make not thyself surety — YLT  
He that goes talebearing is a revealer of secrets;  
Then meddle not with one of open lips — ABPS  
He who goes about gossiping reveals secrets;  
therefore do not associate with one who speaks foolishly — RSV  
A newsmonger reveals secrets,  
so have nothing to do with a babbler — NAB  
He who goes about talking of the business of others gives away secrets: so have nothing to do with him whose lips are wide open — Bas  
Don't tell your secrets to a gossip unless you want them broadcast to the world — Tay

**20. Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.**

Whoso curseth his father or his mother,  
His lamp shall be put out in blackness of darkness — ASV  
Whoso curseth his father or his mother,  
His lamp shall be put out in the blackest darkness — JPS  
He who curses his father or mother —  
His light will go out in utter darkness — AAT  
Whoever curses father or mother in blackest darkness shall have his lamp snuffed out — Jerus  
He who curses his father or his mother,  
his lamp of life will go out in black darkness — Mof

**21. An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed.**

An estate may be gotten hastily at the beginning;

- But the end thereof shall not be blessed — JPS  
 An inheritance hastily obtained in the beginning,  
 Verily shall not be blessed in the end — Sprl  
 An inheritance gotten wrongly at first,  
 Even its latter end is not blessed — YLT  
 The inheritance too soon come by, too late thou shalt find unblessed — Knox  
 If you begin by piling up property in haste,  
 it will bring you no blessing in the end — NEB
- 22. Say not thou, I will recompense evil; but wait on the LORD, and he shall save thee.**  
 Do not say, I will requite wrong!  
 Wait thou for Yahweh that he may save thee — Rhm  
 Say not, I will avenge the wrong!  
 Trust in JEHOVAH, and He will deliver thee — Sprl  
 Say not, I will repay evil;  
 Wait on Jehovah, and he shall help thee — ABPS  
 Say not, "I will pay back evil!"  
 Wait for the LORD to help you — AAT  
 Never say, "I will revenge my wrongs";  
 wait for the Eternal to help you — Mof  
 Don't repay evil for evil. Wait for the Lord to handle the matter — Tay
- 23. Divers weights are an abomination unto the LORD; and a false balance is not good.<sup>18</sup>**  
 Differing weights are an abomination unto JEHOVAH;  
 And a deceptive balance is not right — Sprl  
 Unequal weights are disgusting to the Lord, and false scales are not good — Bas  
 Varying weights are an abomination to the LORD,  
 and false scales are not good — NAB  
 A double standard in weights is an abomination to the LORD,  
 and false scales are not good in his sight — NEB
- 24. Man's goings are of the LORD; how can a man then understand his own way?<sup>19</sup>**  
 The steps for a man are plainly set forth by the Lord: how then should a mortal man consider his ways! — Sept  
 A man's steps are directed by the LORD: who is the man, then, who can direct his own way — Lam  
 A man's steps are ordered by the LORD: how then can man understand his way — RSV  
 Man's movements are controlled by the Eternal:  
 then how can any understand his life — Mof  
 Every step man takes is of the Lord's choosing; and thou, poor mortal, wouldst thou plot out thy path — Knox
- 25. It is a snare to the man who devoureth that which is holy, and after vows to make inquiry.**  
 The hasty dedication of his property is a snare to a man: for after the vow a change of mind happeneth — Sept  
 It is a snare to a man rashly to say, It is holy,  
 And after vows to make inquiry — ASV  
 It is a snare for a man rashly to say, "This is sacred!"  
 And after his vows to make inquiry — AAT  
 It is a snare to a man that he should rashly cry Holy!  
 And after making vows to reflect — Rhm  
 It is a danger to a man to say without thought, It is holy, and, after taking his oaths, to be questioning if it is necessary to keep them — Bas  
 It is a snare for a man who vows to give something to a holy place, and regrets after he has vowed — Lam
- 26. A wise king scattereth the wicked, and bringeth the wheel over them.**  
 A wise king sifteth the wicked,  
 And turneth the wheel over them — JPS  
 A wise king winnoweth the wicked, and bringeth the threshing wheel over them — RV  
 A wise king disperseth the wicked,

<sup>18</sup>Compare vs. 10, above.

<sup>19</sup>Compare Prov. 16:9.

- When he bringeth the wheel of the  
waggon over them — Sprl  
A wise king winnows the wicked,  
and threshes them under the cart-  
wheel — NAB  
A wise king sifts the wicked,  
And requites them for their guilt —  
AAT
- 27. The spirit of man is the candle of the  
LORD, searching all the inward parts  
of the belly.**  
The spirit of man is the lamp of  
Jehovah,  
Searching all his innermost parts --  
ASV  
The spirit of man is a light of the  
Lord, who searcheth the inward  
recesses of the body — Sept  
The soul of a man is the lamp of the  
LORD, searching all the inward parts  
of the heart — Lam  
Man's spirit is the lamp of Yahweh,  
searching his deepest self — Jerus  
Man's conscience is the lamp of the  
Eternal,  
flashing into his inmost soul — Mof  
A man's conscience is the Lord's  
searchlight exposing his hidden  
motives — Tay
- 28. Mercy and truth preserve the king; and  
his throne is upholden by mercy.**  
Grace and truth should fashion the  
king;  
And his throne is sustained by mercy  
— Sprl  
Kindness and truth preserve the king;  
And his throne is upholden by kind-  
ness — ASV  
Loyalty and faithfulness preserve the  
king,  
and his throne is upheld by righ-  
teousness — RSV  
Kindness and good faith are the safe-  
guards of a king;  
And by justice his throne is es-  
tablished — AAT
- Kindness and loyalty mount guard  
over the king,  
his throne is founded on kindness —  
Jerus  
Mercy and good faith keep the king  
safe, and the seat of his power is  
based on upright acts — Bas
- 29. The glory of young men is their  
strength; and the beauty of old men is  
the grey head.**  
The beauty of young men is their  
strength,  
And the ornament of old men a  
hoary head — Rhm  
The glory of young men is their  
strength, and the attractiveness of  
old men is their gray head — Ber  
The glory of young men is their  
strength;  
And the honor of old men is the  
gray head — ABPS  
The glory of young men is their  
strength,  
and the dignity of old men is gray  
hair — NAB
- 30. The blueness of a wound cleanseth  
away evil: so do stripes the inward  
parts of the belly.**  
The probing of a wound cleanseth  
away evil;  
So wholesome strokes the recesses  
of the body — Sprl  
Stripes that wound cleanse away evil;  
And strokes reach the innermost  
parts — ASV  
Sharp wounds cleanse away evil;  
So do stripes that reach the inward  
parts — JPS  
A good beating purges the mind,  
and blows chasten the inmost being  
— NEB  
Punishment that hurts chases evil from  
the heart — Tay  
Hurts that bruise cruelly, chastisement  
felt deep within, are sin's best  
remedy — Knox

## CHAPTER 21

- 1. The king's heart is in the hand of the  
LORD, as the rivers of water: he turn-  
eth it whithersoever he will.**  
Rivulets of water is the heart of a king  
in the hand of Jehovah,  
Wherever He pleaseth He inclineth  
it — YLT  
Like channels of water is the heart of  
a king in the hand of Yahweh. --  
Whithersoever he will he turneth it  
— Rhm  
The king's heart is in the hand of  
Jehovah as the watercourses:  
He turneth it whithersoever he will  
— ASV  
The king's heart is a stream of water

in the hand of the LORD;  
he turns it wherever he will — RSV  
Like a stream is the king's heart in  
the hand of the LORD;  
wherever it pleases him, he directs  
it — NAB

**2. Every way of a man is right in his own eyes: but the LORD pondereth the hearts.**

Every way of man is right in his own eyes;  
But JEHOVAH weigheth the heart's desires — Sprl

Every man appeareth righteous in his own eyes: but the Lord directeth hearts — Sept

Every way of a man seems right to himself, but the Lord is the tester of hearts — Bas

Every way of a man is right in his own eyes:

But the LORD weighs the motives — AAT

Man's ways are always right in his own eyes,  
but the Eternal has the verdict on his life — Mof

**3. To do justice and judgment is more acceptable to the LORD than sacrifice.**

To do righteousness and justice  
Is more acceptable to Jehovah than sacrifice — ASV

To do righteousness and justice  
Is more choice to Yahweh than sacrifice — Rhm

To do what is right and just  
is more acceptable to the LORD than sacrifice — NAB

Mercy shown and justice done win the Lord's favour beyond any sacrifice — Knox

**4. A high look, and a proud heart, and the plowing of the wicked, is sin.**

Loftiness of eyes and ambition of heart —

The lamp of the lawless are sin — Rhm

A haughty look, and a proud heart —  
The tillage of the wicked is sin — JPS

An high look, and a proud heart, even the lamp of the wicked, is sin — RV

Haughty looks, a proud heart,  
showy splendour — it is all sin — Mof

**5. The thoughts of the diligent tend only**

**to plenteousness; but of every one who is hasty only to want.**

The purposes of the diligent are only to advantage,

And of every hasty one, only to want — YLT

The thoughts of the diligent tend only to plenteousness:

But every one that is hasty hasteth only to want — ASV

The plans of the diligent lead surely to abundance,

but every one who is hasty comes only to want — RSV

Forethought and diligence are sure of profit;

the man in a hurry is as sure of poverty — NEB

**6. The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death.**

The getting of treasures by a lying tongue is a vapour driven to and fro; they that seek them seek death — RV

He who gains treasures by a lying tongue  
Is chasing a vapor to snares of death — AAT

He who getteth treasures by a lying tongue, pursueth vanity to the snares of death — Sept

The getting of riches by a lying tongue is a fleeting vapor, a pursuit of death — Ber

A man making money by fraud  
chases a bubble to his own doom — Mof

**7. The robbery of the wicked shall destroy them; because they refuse to do judgment.**

The violence of the wicked shall sweep them away,  
Because they refuse to do justice — ASV

The violence of the wicked shall drag them away;

Because they refuse to do justly — JPS

The destruction of the wicked shall come upon them because they refused to do justice — Lam

The oppression of the wicked will sweep them away,

because they refuse to do what is right — NAB

The wicked are caught up in their own violence,  
because they refuse to do what is just — NEB

**8. The way of man is froward and strange: but as for the pure, his work is right.**

The conduct of a guilty man is full of turnings;

But the pure is straightforward in his work — Sprl

The way of him that is laden with guilt is exceeding crooked;

But as for the pure, his work is right — ASV

A man of crooked way turns aside;  
But the pure, his work is straight — ABPS

Crooked is the way of a guilty man,  
But as for the pure straight is his dealing — Rhm

The way of the felon is devious,  
the conduct of the innocent straightforward — Jerus

The way of the guilty is crooked,  
but the conduct of the pure is right — RSV

**9. It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house.**

It is better to dwell in a corner of the house-top,

Than with a brawling woman and a house in common — ABPS

It is better to dwell in a corner of the housetop

Than with a contentious woman in a many-roomed house — Sprl

It is better to dwell alone in a corner of the housetop than to live with a quarrelsome woman in a large house — Lam

It is better to dwell in a corner of the housetop

than in a roomy house with a quarrelsome woman — NAB

It is better to live in the corner of an attic than with a crabby woman in a lovely home — Tay

**10. The soul of the wicked desireth evil: his neighbour findeth no favour in his eyes.**

The desire of the evil-doer is fixed on evil: he has no kind feeling for his neighbour — Bas

The soul of the wicked desires evil;

his neighbor finds no mercy in his eyes — RSV

The wicked man is bent on doing harm;

His neighbor finds no pity in his eyes — AAT

The wicked man's soul is intent on evil,

he looks on his neighbour with dislike — Jerus

Bad men are bent on doing harm;  
none wins a kindly thought from them — Mof

The wicked man is set on evil;  
he has no pity to spare for his friend — NEB

**11. When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge.<sup>20</sup>**

When the scoffer is punished, the simple is made wise;

And when the wise is instructed, he receiveth knowledge — ASV

When a profligate is punished the innocent become more cautious; and the intelligent wise man will gain knowledge — Sept

When a scoffer is punished, the simple learns wisdom;

When a wise man receives a lesson, he gains knowledge — AAT

When the scoffer is fined, the foolish is made wise;

And by instruction the wise shall attain knowledge — Sprl

When the arrogant man is punished, the simple are the wiser;

when the wise man is instructed, he gains knowledge — NAB

**12. The righteous man wisely considereth the house of the wicked: but God overthroweth the wicked for their wickedness.**

The righteous man considereth the house of the wicked; how the wicked are overthrown to their ruin — RV

The righteous observes the house of the wicked;

the wicked are cast down to ruin — RSV

The righteous man deals considerably with the house of the wicked;

the wicked are tumbled into ruin — Ber

<sup>20</sup>Compare Prov. 19:25.

The Righteous One considereth the house of the wicked,  
Overthrowing the wicked to their ruin — JPS

The Righteous One observeth the house of the lawless, —  
He is ready to cast down lawless men into misfortune — Rhm

The just man appraises the house of the wicked:  
there is one who brings down the wicked to ruin — NAB

A just God cares for the good,  
but he brings down the wicked with a crash — Mof

**13. Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.**

Whoso is shutting his ear from the cry of the poor,  
He also doth cry and is not answered — YLT

He that shutteth his ear from the cry of the poor  
Even he shall call and not be answered — Rhm

He who closes his ear against the cry of the poor  
Will himself also call and not be answered — AAT

He who shuts his ear to the poor man's cry  
shall himself plead and not be heard — Jerus

If a man shuts his ears to the cry of the helpless,  
he will cry for help himself and not be heard — NEB

He who shuts his ears to the cries of the poor will be ignored in his own time of need — Tay

**14. A gift in secret pacifieth anger; and a reward in the bosom, strong wrath.**

A gift in secret shall allay anger;  
And a gift in the bosom strong wrath — Sprl

A gift in secret pacifies anger,  
And a bribe in the bosom, violent wrath — AAT

A gift in secret quiets anger, and a present in the bosom calms fury — Ber

A gift in secret averts anger;  
and a bribe in the bosom, strong wrath — RSV

A secret bribe appeases anger,

a present slipped into the hand will allay fury — Mof  
A secret gift allays anger,  
and a concealed present, violent wrath — NAB

**15. It is a joy to the just to do judgment: but destruction shall be to the workers of iniquity.**

It is joy to the righteous to do justice;  
But it is a destruction to the workers of iniquity — ASV

To do justly is joy to the righteous.  
But ruin to the workers of iniquity — JPS

When justice is done, it is a joy to the righteous,  
but dismay to evildoers — RSV

The doing of justice is a joy to the righteous, but to the workers of iniquity it is a calamity — Ber

To practice justice is a joy for the just,  
but terror for evildoers — NAB

**16. The man that wandereth out of the way of understanding shall remain in the congregation of the dead.**

The man who wandereth from the way of discretion  
In the gathered hosts of the shades shall settle down — Rhm

The man that wandereth out of the way of understanding  
Shall rest in the assembly of the dead — ASV

The man who wanders from the way of wisdom,  
Shall abide in the congregation of the shades — ABPS

A man who wanders out of the right road  
will find his rest among the dead below — Mof

A man who takes leave of common sense  
comes to rest in the company of the dead — NEB

**17. He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich.**

The lover of pleasure will be a poor man: the lover of wine and oil will not get wealth — Bas

Pleasure-lovers stay poor,  
he will not grow rich who loves wine and good living — Jerus

He who loves pleasure will suffer want;



he who loves wine and perfume will not be rich — NAB

A man who loves pleasure becomes poor; wine and luxury are not the way to riches — Tay

Of greed comes want; he grows not rich that loves wine and oil — Knox

**18. The wicked shall be a ransom for the righteous, and the transgressor for the upright.**

... And the faithless cometh in the stead of the upright — JPS

... And the treacherous cometh in the stead of the upright — ASV

... And instead of upright men the traitor — Rhm

... and the deceitful for the upright — Lam

... so does a traitor for the upright — NFB

**19. It is better to dwell in the wilderness, than with a contentious and an angry woman.**

It is better to dwell in a desert land, than with a contentious and fretful woman — RV

It is better to be living in a waste land, than with a bitter-tongued and angry woman — Bas

Better is it to dwell in a desert land, Than with a brawling and fretful woman — ABPS

It is better to dwell in a desert Than with a quarrelsome and nagging wife — AAT

Better to live in a desert land than with a scolding and irritable woman — Jerus

**20. There is treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up.**

There is precious treasure and oil in the dwelling of the wise; But a foolish man swalloweth it up — ASV

There is desirable treasure and oil in the dwelling of the wise; But a foolish man swalloweth it up — JPS

A desirable treasure abideth in the home of the wise; But the foolish man swalloweth his up — Sprl

Precious treasure remains in a wise man's dwelling, but a foolish man devours it — RSV

The wise man has his home full of fine and costly treasures; the stupid man is a mere spend-thrift — NEB

**21. He that followeth after righteousness and mercy findeth life, righteousness and honour.**

Whoso is pursuing righteousness and kindness,

Findeth life, righteousness, and honour — YLT

He that pursueth righteousness and lovingkindness

Shall find life, righteousness and honour — Rhm

He who follows after justice and kindness

Will find life, prosperity, and honor — AAT

The man who tries to be good, loving and kind finds life, righteousness and honor — Tay

**22. A wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof.**

A wise man hath scaled strong cities and demolished fortifications in which the wicked trusted — Sept

A wise man scales the defenses of the city of mighty men and conquers the stronghold in which they trusted — Lam

A wise man scales the city of the mighty and brings down the stronghold in which they trust — RSV

A wise man goes up into the town of the strong ones, and overcomes its strength in which they put their faith — Bas

A wise man climbs into a city full of armed men and undermines its strength and its confidence — NEB

**23. Whoso keepeth his mouth and his tongue keepeth his soul from troubles.**

Whoso guardeth his mouth and his tongue

Protecteth his soul from troubles — Sprl

He who is careful of his lips and tongue

will manage to keep clear of trouble — Mof

He who keeps watch over his mouth and his tongue

- preserves himself from disaster —  
Jerus  
Guard lips and tongue, as thou wouldst  
guard thy life from peril — Knox
- 24. Proud and haughty scorner is his name,  
who dealeth in proud wrath.**  
The proud and haughty man, scoffer is  
his name:  
He worketh in the arrogance of  
pride — ASV  
Scoffer is he called who is haughty and  
arrogant,  
Who acts with insolent pride — AAT  
A haughty insolent one — Scoffer is  
his name  
Is he that acteth in a transport of  
pride — Rhm  
“Scoffer” is the name of the proud,  
haughty man  
who acts with arrogant pride — RSV
- 25. The desire of the slothful killeth him;  
for his hands refuse to labour.**  
The restraint of the slothful killeth  
him,  
For his hands refuse to work — Sprl  
A lazy man's ease is his undoing,  
for his hands will not labour —  
Mof  
The idler's desires are the death of him,  
since his hands will not do work —  
Jerus  
The sluggard's propensity slays him,  
for his hands refuse to work — NAB
- 26. He coveteth greedily all the day long;  
but the righteous giveth and spareth  
not.**  
All day long he has longing desire:  
But the righteous shall give, and not  
spare — ABPS  
All the day he greatly craveth,  
Whereas the righteous giveth and  
doth not spare — Rhm  
The wicked man is greedy all day  
long:  
But the righteous man gives without  
stint — AAT  
The godless is forever coveting,  
the virtuous man gives without ever  
refusing — Jerus  
He is greedy to get, while the godly  
love to give — Tay
- 27. The sacrifice of the wicked is abomina-  
tion: how much more, when he bring-  
eth it with a wicked mind?**  
The sacrifice of the wicked is an  
abomination;

- How much more, when he bringeth  
it with the proceeds of wickedness  
— JPS  
The sacrifice of the wicked is an  
abomination; how much more when  
he brings it with evil intent — Ber  
Sacrifice from evil men God loathes —  
much more, when it is offered to  
atone for crime — Mof  
The sacrifice of wicked men is abhor-  
rent,  
above all when they offer for bad  
motives — Jerus
- 28. A false witness shall perish: but the  
man that heareth speaketh constantly.**  
A false witness shall perish,  
but the man who hearkeneth with  
abiding effect shall speak — Rhm  
A false witness shall perish:  
But the man that heareth shall speak  
so as to endure — ASV  
A false witness will perish,  
but the word of a man who hears  
will endure — RSV  
A false witness will perish, but a man  
who listens faithfully will be at  
liberty to speak — Ber  
A lying witness will perish:  
But a truthful witness will speak on  
to the end — AAT
- 29. A wicked man hardeneth his face: but  
as for the upright, he directeth his way.**  
A wicked man hardeneth his face: but  
as for the upright, he ordereth his  
ways — RV  
A wicked man impudently hardeneth  
his face: but the upright will himself  
consider his ways — Sept  
The evil-doer makes his face hard:  
but as for the upright, he gives  
thought to his way — Bas  
The face of a wicked man is shameless;  
but he who is upright amends his  
ways — Lam  
An evil man is stubborn, but a godly  
man will reconsider — Tay
- 30. There is no wisdom nor understanding  
nor counsel against the LORD.**  
No wisdom and no discernment,  
And no counsel can succeed in op-  
position to JEHIOVAH — Sprl  
There is no wisdom nor understand-  
ing,  
Nor counsel to confront Yahweh —  
Rhm

No wisdom, no intelligence,  
 No counsel can avail against the  
 LORD — AAT  
 Intelligence, skill, strategy —  
 none can avail against the Eternal  
 — Mof  
 Wisdom is none, prudence is none,  
 counsel is none that can be matched  
 against the Lord's will — Knox

**31. The horse is prepared against the day of battle: but safety is of the LORD.**

A horse is provided for the day of  
 battle: but help cometh from the  
 Lord — Sept

The horse is equipped for the day of  
 battle,  
 but victory is the LORD's — NAB  
 The horse is made ready for the day  
 of battle,  
 but the victory belongs to the LORD  
 — RSV  
 Chargers are harnessed for the battle,  
 but saving victory comes from the  
 Eternal — Mof  
 The horse may be prepared for the day  
 of battle: but salvation is of the  
 LORD — Lam  
 Go ahead and prepare for the conflict,  
 but victory comes from God — Tay

CHAPTER 22

**1. A good name is rather to be chosen than great riches, and loving favour rather than silver and gold.**

A good name is preferable to great  
 riches,  
 And esteem preferable to silver or  
 gold — Sprl

Reputation is a better choice than  
 riches;  
 esteem is more than money — Mof

A good name is more desirable than  
 great riches,  
 A good reputation than silver and  
 gold — AAT

A good name is more to be desired  
 than great wealth, and to be re-  
 spected is better than silver and  
 gold — Bas

Precious beyond all treasure is good  
 repute; not gold or silver is so worth  
 winning, as to be loved — Knox

**2. The rich and poor meet together: the LORD is the maker of them all.**

Rich and poor stand side by side:  
 it was the Eternal who made them  
 all — Mof

Rich and poor are found together,  
 Yahweh has made them all — Jerus

Rich and poor have a common bond:  
 The LORD is the maker of them all  
 — NAB

The rich and the poor are alike before  
 the Lord who made them all — Tay

**3. A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished.**

A prudent man seeth calamity and  
 hideth himself,

But the simple pass on and suffer —  
 Rhm

A prudent man seeth the evil, and  
 hideth himself;  
 But the simple pass on, and suffer  
 for it — ASV

A prudent man seeth the evil, and  
 hideth himself;  
 But the thoughtless pass on, and are  
 punished — JPS

The prudent espieth the calamity and  
 will shelter himself;  
 But the foolish go forward and they  
 will suffer — Sprl

The sharp man sees the evil and takes  
 cover: the simple go straight on and  
 get into trouble — Bas

A shrewd man sees trouble coming and  
 lies low;  
 the simple walk into it and pay the  
 penalty — NEB

**4. By humility and fear of the LORD are riches, and honour, and life.**

The reward of humility and the fear  
 of the LORD is riches, and honour,  
 and life — RV

The reward of humility, of the fear of  
 Jehovah,  
 Is wealth, and honor, and life —  
 ABPS

The consequence of humility with the  
 fear of JEHOVAH  
 Are riches, and honour, and life —  
 Sprl

The humble and the reverent are re-  
 warded  
 with wealth and honour and long  
 life — Mof

**5. Thorns and snares are in the way of the froward; he that doth keep his soul shall be far from them.**

Thorns and snares are in the way of the perverse:

He that keepeth his soul shall be far from them — ASV

Thorns and snares are on the path of the crooked;

he who would safeguard his life will shun them — NAB

Snares and traps are found on a crooked way; he who keeps his soul shall be far from them — Lam

Thorns and snares are in crooked paths; but he who watcheth his soul shall avoid them — Sept

The crooked man's path is set with snares and pitfalls;

the cautious man will steer clear of them — NEB

**6. Train up a child in the way he should go; and when he is old, he will not depart from it.**

Train up a youth in the direction of his duty,

Even when he becometh old he will not depart from it — Rhm

Give instruction to a youth about his way,

Even when he is old he turneth not from it — YLT

Educate a child according to his life requirements; even when he is old he will not veer from it — Ber

Train a boy in the way he should go; even when he is old, he will not swerve from it — NAB

Train a child for his proper trade, and he will never leave it, even when he is old — Mof

**7. The rich ruleth over the poor, and the borrower is servant to the lender.**

The rich rules over the poor, and the borrower is the slave of the lender — RSV

The man of wealth has rule over the poor, and he who gets into debt is a servant to his creditor — Bas

The rich man lords it over the poor, the borrower is the lender's slave — Jerus

Just as the rich rule the poor, so the borrower is servant to the lender — Tay

Rich rules poor, debtor must wait on creditor — Knox

**8. He that soweth iniquity shall reap vanity; and the rod of his anger shall fail.**

He that soweth iniquity shall reap calamity:

And the rod of his wrath shall fail — ASV

He who soweth iniquity shall reap vexation:

And the sceptre of his haughtiness shall be brought to nought — Sprl

He that sows iniquity shall reap mischief;

And the rod for his pride shall be ready — ADPS

He who sows iniquity shall reap deceit; and the staff of his anger shall be broken — Lam

He who sows crime will reap calamity: The result of his work will be ruin — AAT

The man who sows injustice reaps trouble, and the end of his work will be the rod — NEB

**9. He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.**

A benevolent eye the same shall be blessed, —

Because he hath given of his bread to the poor — Rhm

He whose eye is generous will be blessed, for he gives food to the poor — Ber

A generous man will have God's blessing, because he shares his food with poor folk — Mof

The kindly man will be blessed, for he gives of his sustenance to the poor — NAB

Happy is the generous man, the one who feeds the poor — Tay

**10. Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.**

Cast out the scoffer, and contention will go out;

Yea, strife and ignominy will cease — ASV

Expel the scorner and contention shall depart;

- And strife and reproach will cease  
— Sprl
- Drive out the scoffer, and contention  
will go forth;  
And litigation and reproach will  
cease — ABPS
- Drive out a scoffer, and strife will go  
out,  
and quarreling and abuse will cease  
— RSV
- Send away the man of pride, and  
argument will go out; truly fighting  
and shame will come to an end —  
Bas
- Banish the reckless spirit, and strife  
goes out with him; thou art rid of  
quarreling and disgrace — Knox
- 11. He that loveth pureness of heart,  
for the grace of his lips the king shall be  
his friend.**
- Whoso is loving cleanness of heart,  
Grace are his lips, a king is his  
friend — YLT
- He that loveth pureness of heart,  
That hath grace in his lips, the king  
shall be his friend — JPS
- He who loves purity of heart and  
whose speech is pleasant will have  
the king as his friend — Ber
- He who loves purity of heart,  
and whose speech is gracious, will  
have the king as his friend — RSV
- The LORD loves the pure in heart;  
And he who is gracious in speech —  
the king is his friend — AAT
- Whoso loveth with pure affection,  
His speech is acceptable, the king is  
his friend — Sprl
- 12. The eyes of the LORD preserve knowl-  
edge, and he overthroweth the words  
of the transgressor.**
- The eyes of Yahweh watch over  
knowledge,  
Therefore hath he overturned the  
words of the treacherous — Rhm
- The eyes of the LORD protect knowl-  
edge, and He turns aside the words  
of the treacherous — Ber
- The eyes of Yahweh see knowledge  
safe preserved,  
but he confounds the words of liars  
— Jerus
- The eyes of Jehovah preserve him that  
hath knowledge;  
But he overthroweth the words of  
the treacherous man — ASV
- The eyes of the LORD preserve him that  
hath knowledge,  
But He overthroweth the words of  
the faithless man — JPS
- The eyes of the LORD keep watch on  
him who has knowledge,  
But he upsets the plans of the faith-  
less — AAT
- The eyes of the LORD preserve knowl-  
edge and destroy the words of deceit  
— Lam
- 13. The slothful man saith, There is a lion  
without, I shall be slain in the streets.**  
The slothful exclaims: A lion is in the  
streets!  
In the midst of the streets shall I be  
murdered! — Sprl
- 'There is a lion outside,' says the idler  
'I shall be killed in the street!' —  
Jerus
- The hater of work says, There is a  
lion outside: I will be put to death  
in the streets — Bas
- A slothful man maketh excuse and  
saith, There is a lion in the high-  
ways and murderers in the streets —  
Sept
- 14. The mouth of strange women is a deep  
pit; he that is abhorred of the LORD  
shall fall therein.**
- A deep chasm is the mouth of strange  
women,  
He with whom Yahweh is indignant  
falleth there — Rhm
- The mouth of a profligate woman is a  
deep pitfall;  
Whoso is abhorred of JEHOVAH shall  
fall therein — Sprl
- The mouth of a strange woman is a  
deep pit; he with whom the LORD  
is angry shall fall into it — Lam
- The mouth of strange women is a deep  
pit;  
He that is hated of Jehovah shall fall  
therein — ABPS
- The mouth of an alien woman is a  
deep pit,  
into it falls the man whom Yahweh  
detests — Jerus
- The words of an adulteress are like a  
deep pit;  
those whom the LORD has cursed  
will fall into it — NEB
- 15. Foolishness is bound in the heart of a  
child; but the rod of correction shall  
drive it far from him.**

Folly is bound up in the heart of a youth,

The rod of chastisement putteth it far from him — YLT

Folly is bound up in the heart of a child: but a rod and instruction will drive it from him — Sept

Foolish ways are deep-seated in the heart of a child, but the rod of punishment will send them far from him — Bas

Foolishness is bound up in the heart of a child, but the rod of discipline will drive it far from him — Ber

Innate in the heart of a child is folly, judicious beating will rid him of it — Jerus

**16. He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.**

He that oppresseth the poor to increase his gain,

And he that giveth to the rich, shall come only to want — ASV

He that oppresseth the poor to make increase for himself,

Giving to the rich shall surely come to want — Rhm

He that oppresses the weak, to make increase for himself,

Is one that gives to the rich, only to want — ABPS

He who oppresses the poor to enrich himself

will yield up his gains to the rich as sheer loss — NAB

A man may crush the poor and so be rich,

but presents to the rich will only make him poor — Mof

He who gains by oppressing the poor or by bribing the rich shall end in poverty — Tay

**17. Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.**

Incline thine ear, and hear the words of the wise, and apply thine heart unto my knowledge — RV

Bend thine ear and hearken unto the words of the wise,

And apply thine heart unto my knowledge — Sprl

Incline your ear, and hear the words of the wise,

And apply your mind to know them

— AAT

The sayings of the wise:

Incline your ear; and hear my words,

and apply your heart to my doctrine

— NAB

The sayings of the wise:

Pay heed and listen to my words,

open your mind to the knowledge I impart — NEB

**18. For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips.**

**19. That thy trust may be in the LORD, I have made known to thee this day, even to thee.**

For it is a pleasant thing if thou keep them within thee.

If they be established together upon thy lips.

That thy trust may be in Jehovah, I have made them known to thee this day, even to thee — ASV

For sweet shall they be when thou shalt keep them in thine inmost mind,

They shall fit well together upon thy lips.

That in Yahweh may be thy trust I have made them known to thee to-day even to thee — Rhm

For they are pleasant when thou dost keep them in thy heart.

They are prepared together for thy lips.

That thy trust may be in Jehovah, I caused thee to know to-day, even thou — YLT

for it will be pleasant if you keep them within you.

if all of them are ready on your lips.

That your trust may be in the LORD,

I have made them known to you today, even to you — RSV

For it is pleasant, if thou keep them in thy breast:

If they are ready all of them on thy lips.

That thy trust may be in Jehovah, I have taught thee this day, yea thee — ABPS

to keep them in your heart will be a pleasure,

and then you will always have them ready on your lips.

I would have you trust in the LORD  
and so I tell you these things this  
day for your own good — NEB

**20. Have not I written to thee excellent  
things in counsels and knowledge;<sup>21</sup>**

**21. That I might make thee know the cer-  
tainty of the words of truth; that thou  
mightest answer the words of truth to  
them that send unto thee?**

Have I not written unto thee these  
rules

Concerning counsels and knowledge,  
To acquaint thee of the certainty of  
the words of truth,  
That thou mightest answer the  
words of truth to those I send unto  
thee? — Sprl

Have not I written unto thee excellent  
things of counsels and knowledge:

To make thee know the certainty of  
the words of truth, that thou mayest  
carry back words of truth to them  
that send thee? — RV

Have not I written for you previously  
of counsels and knowledge, so that  
I might make you know certainty,  
even the words of truth, that you  
might return words of truth to those  
who send you? — Ber

Have I not written to thee hereto-  
fore,  
With counsels and knowledge;

To teach thee the rightness of words  
of truth,  
That thou mayest answer truth to  
them that send thee? — ABPS

Have I not written for you these thirty  
sayings,

Respecting counsel and knowledge,  
To acquaint you with the reality of  
true words,

That you may bring back a true re-  
port to him who sends you? — AAT

Here I have written out for you thirty  
sayings,

full of knowledge and wise advice,  
to impart to you a knowledge of the  
truth,

that you may take back a true report  
to him who sent you — NEB

**22. Rob not the poor, because he is poor:  
neither oppress the afflicted in the  
gate.**

**23. For the LORD will plead their cause,  
and spoil the soul of those that spoiled  
them.**

Rob not the weak, because he is weak,  
Neither crush the poor in the gate;  
For the LORD will plead their cause,  
And despoil of life those that despoil  
them — JPS

Do not take away the property of the  
poor man because he is poor, or be  
cruel to the crushed ones when they  
come before the judge:

For the Lord will give support to  
their cause, and take the life of those  
who take their goods — Bas

Rob not the poor because he is poor,  
waste not the weak with lawsuits;  
for the Eternal will take their part,  
he will rob robbers of their life —  
Mof

Do not oppress the poor because he is  
poor; neither afflict the needy in the  
gate.

For the LORD will plead their cause  
and avenge the injustice which is  
done to them — Lam

Because a man is poor, do not there-  
fore cheat him,

nor, at the city gate, oppress any-  
body in affliction;

for Yahweh takes up their cause,  
and extorts the life of their extor-  
tioners — Jerus

Never oppress the poor; his poverty  
protects him; never bear hard on  
the friendless at law; be sure the  
Lord will grant redress, and claim  
life for life — Knox

**24. Make no friendship with an angry  
man; and with a furious man thou  
shalt not go;**

**25. Lest thou learn his ways, and get a  
snare to thy soul.**

Make no friendship with a man that  
is given to anger;

And with a wrathful man thou shalt  
not go:

Lest thou learn his ways,

And get a snare to thy soul — ASV

Have no fellowship with a man ad-  
dicted to wrath; nor lodge with a  
friend who is passionate: lest thou  
learn his ways and lay a snare for  
thine own life — Sept

<sup>21</sup>The word underlying the variants is ambiguous  
in the text, to be read either as 'previously' or  
'thirty'. Other renderings are guesses. 'Thirty'  
is the more likely intent.

- Shew not thyself friendly with an angry man,  
And with a man of fury go not in.  
Lest thou learn his paths,  
And have received a snare to thy soul — YLT
- Form no friendship with a hot-tempered man,  
And with a passionate man go not:  
Lest you learn his ways,  
And get yourself into a snare — AAT
- Be not friendly with a hotheaded man,  
nor the companion of a wrathful man,  
Lest you learn his ways,  
and get yourself into a snare — NAB
- Keep away from angry, short-tempered men, lest you learn to be like them and endanger your soul — Tay
- 26. Be not thou one of them that strike hands, or of them that are sureties for debts.**
- 27. If thou hast nothing to pay, why should he take away thy bed from under thee?**  
Be not one of those who give their hands in an agreement, or of those who make themselves responsible for debts;  
If you have nothing with which to make payment, he will take away your bed from under you — Bas
- Be not among those who give pledges, who are securities for debts; if you do not have the means to pay, why should your bed be taken from under you? — Ber
- Be not one of those who give pledges, who become surety for debts.  
If you have nothing with which to pay, why should your bed be taken from under you? — rsv
- Be not one of those who give their hand in pledge,  
of those who become surety for debts;  
For if you have not the means to pay,  
your bed will be taken from under you — NAB
- Never be one to give guarantees,  
or to pledge yourself as surety for another;  
for if you cannot pay, beware:  
your bed will be taken from under you — NEB
- 28. Remove not the ancient landmark, which thy fathers have set.**  
Remove not ancient boundaries which thy fathers have set — Sept
- Displace not the ancient landmark  
Which thy fathers have erected — Sprl
- Do not displace the ancient landmark, set by your ancestors — Jerus
- Remove not a border of olden times.  
That thy fathers have made — YLT
- 29. Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.**  
Seest thou a man prompt in his business:  
Before kings shall he stand.  
He shall not stand before men who are obscure — Rhm
- Seest thou a man diligent in his business?  
He shall stand in the presence of kings:  
He shall not stand before men of no mark — Sprl
- Have you seen a man who is expert in his business? he will take his place before kings; his place will not be among low persons — Bas
- Do you see a man skilful in his work?  
Before kings he will stand; he shall not stand before the undistinguished — Ber
- You see a man skilful at his craft:  
he will serve kings, he will not serve common men — NEB
- You see some man sharp at business?  
He will come to serve kings.  
Not for him the service of obscure people — Jerus

## CHAPTER 23

- 1. When thou sittest to eat with a ruler, consider diligently what is before thee:**
- 2. And put a knife to thy throat, if thou be a man given to appetite.**  
When thou sittest to eat with a ruler

Thou shalt consider well what is before thee:  
And shalt put a knife to thy throat,  
If of great appetite thou art — Rhm

When thou sittest down to eat bread with a ruler,



- Discreetly discern what is placed before thee;  
And put restraint upon thine appetite,  
If thou be inclined to indulgence — Sprl
- When thou sittest to eat with a ruler,  
Mark well what is before thee;  
And put a knife to thy throat,  
If thou art given to appetite — AHPs
- When thou sittest to eat with a ruler,  
Consider diligently him that is before thee;  
And put a knife to thy throat,  
If thou be a man given to appetite — ASV
- When you sit down to dine with a ruler,  
Bear in mind who is before you;  
And put a knife to your throat,  
If you be a man of keen appetite — AAT
- When you sit down to dine with a ruler,  
keep in mind who is before you;  
And put a knife to your throat  
if you have a ravenous appetite — NAB
- When you are sitting at a ruler's table,  
be careful how you eat;  
control yourself,  
if you have a large appetite — Mof
- 3. Be not desirous of his dainties: for they are deceitful meat.**  
Long not for his dainties;  
For it is treacherous food — ABPS  
Do not desire his delicacies,  
for they are deceptive food — RSV  
Do not crave his choice food,  
for it is doubtful nourishment — Jerus  
Have no desire for his delicate food,  
for it is the bread of deceit — Bas  
Lust not after his dainties,  
For they are larded with deceit — AAT
- 4. Labour not to be rich: cease from thine own wisdom.**
- 5. Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.**  
Labour not to make wealth,  
From thine own understanding cease,  
Dost thou cause thine eyes to fly upon it?  
Then it is not.  
For wealth maketh to itself wings,  
As an eagle it flieth to the heavens — YLT
- Wearily not thyself to be rich;  
Cease from thine own wisdom.  
Wilt thou set thine eyes upon that which is not?  
For riches certainly make themselves wings,  
Like an eagle that flieth toward heaven — ASV
- Do not toil to get wealth,  
Of thine own understanding forbear:  
Wilt thou let thine eye fly thereupon when it is nothing?  
For it will surely make itself wings,  
Like an eagle will it wing its way across the heavens — Rhm
- Do not toil to get wealth; surrender that personal ambition.  
Do your eyes light on it? But it is gone; for riches surely take wings like an eagle that flies heavenward — Ber
- Do not slave to get wealth;  
be a sensible man, and give up.  
Before you can look around, it will be gone;  
it will surely grow wings  
like an eagle, like a bird in the sky — NEB
- Toil not to gain wealth,  
cease to be concerned about it:  
While your glance flits to it, it is gone!  
for assuredly it grows wings,  
like the eagle that flies toward heaven — NAB
- 6. Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats:**
- 7. For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee.**  
Eat thou not the bread of him that hath an evil eye, neither desire thou his dainties:  
For as he reckoneth within himself, so is he: Eat and drink, saith he to thee: but his heart is not with thee — RV  
Eat not the bread of the evil-eyed;  
And long not for his dainties.

For as he thinks in his soul, so is he:  
Eat and drink, will he say to thee,  
But his heart is not with thee —

ABPS

Never dine with a niggardly man,  
never fancy his dainties;  
he counts his dishes,  
even as he bids you "Eat and  
drink" —  
he has no mind to you — Mof

Do not eat the bread of the man who  
is stingy:

do not desire his delicacies:  
for he is like one who is inwardly  
reckoning.

"Eat and drink!" he says to you;  
but his heart is not with you — RSV

Eat not the bread of him whose eye is  
selfish, neither desire his delicacies:  
for as one who inwardly figures the  
cost, so is he: "Eat and drink," he  
says to you, but his heart is not with  
you — Ber

**8. The morsel which thou hast eaten shalt  
thou vomit up, and lose thy sweet  
words.**

Thou shalt expel the morsel thou hast  
eaten,

And mar thy complimentary  
speeches — Sprl

The food which you have taken will  
come up again, and your pleasing  
words will be wasted — Bas

You will vomit up the morsels which  
you have eaten,  
and waste your pleasant words —

RSV

The little you have eaten you will  
vomit up,

and you will have wasted your  
agreeable words — NAB

You will spit out what little you have  
eaten

and find your compliments wasted  
— Jerus

**9. Speak not in the ears of a fool: for he  
will despise the wisdom of thy words.**

In the ears of a fool speak not,  
For he treadeth on the wisdom of  
thy words — YLT

In the ears of a dullard do not speak,  
For he will despise the good sense  
of thy words — Rhm

Never talk to a fool,  
for he will despise your words of  
wisdom — Mof

Hold your tongue in the hearing of a  
stupid man;

for he will despise your words of  
wisdom — NEB

Do not waste words on a fool.

he will not appreciate the shrewd-  
ness of your remarks — Jerus

Make no addresses to a man void of  
understanding: lest he peradventure  
mock thy judicious discourse — Sept

**10. Remove not the old landmark; and  
enter not into the fields of the father-  
less:**

**11. For their redeemer is mighty; he shall  
plead their cause with thee.**

Remove not a border of olden times,  
And into fields of the fatherless en-  
ter not,

For their Redeemer is strong.  
He doth plead their cause with thee

— YLT

Do not move back the ancient bound-  
ary,

And into the fields of the fatherless  
do not enter;

For their near of kin is strong.  
He will plead their cause with thee

— Rhm

Remove not the widow's landmark.  
Nor enter the fields of orphans: for  
their Champion is strong.

And he will defend their cause  
against you — AAT

Do not let the landmark of the widow  
be moved, and do not go into the  
fields of those who have no father:

For their saviour is strong, and he  
will take up their cause against you

— Bas

Remove not an old landmark:  
And enter not into the orphans'  
fields.

For their Deliverer is strong;  
He will plead their cause with thee

— ABPS

Do not move the ancient boundary-  
stone

or encroach on the land of orphans:  
they have a powerful guardian

who will take up their cause against  
you — NEB

**12. Apply thine heart unto instruction, and  
thine ears to the words of knowledge.**

Apply thine heart to understanding,

And thine ears to the words of  
knowledge — Sprl

Bring thy heart to instruction,  
And thy ears to words of knowl-  
edge — ABPS

Apply your mind to instruction,  
And your ears to words of knowl-  
edge — AAT

Apply your mind to instruction,  
attend to words of knowledge ---  
Mof

Still let thy heart be attentive to warn-  
ings, open be thy ear to words of  
instruction — Knox

Apply your heart to discipline,  
and your ears to words that are  
wise — Jerus

- 13. Withhold not correction from the child:  
for if thou beatest him with the rod,  
he shall not die.**

- 14. Thou shalt beat him with the rod, and  
shalt deliver his soul from hell.**

Withhold not correction from the  
child,

But chastise him with the rod; he  
shall not die:

Chastise him with the rod,  
And thou shalt deliver his soul from  
death-shade — Sprl

Withhold not correction from a child;  
For if thou smite him with the rod,  
he shall not die.

Thou with the rod wilt smite him;  
But his soul thou shalt deliver from  
the underworld — ABPS

Do not withhold chastisement from a  
child; for if you beat him, he will  
not die.

For when you beat him with the  
rod, you will deliver his soul from  
Sheol — Lam

Do not withhold discipline from a  
child;

if you beat him with a rod, he will  
not die.

If you beat him with the rod  
you will save his life from Sheol ---  
RSV

Do not withhold discipline from a boy;  
take the stick to him, and save him  
from death.

If you take the stick to him yourself,  
you will preserve him from the jaws  
of death — NEB

- 15. My son, if thine heart be wise, my  
heart shall rejoice, even mine.**

- 16. Yea, my reins shall rejoice, when thy  
lips speak right things.**

My son, if thy heart be wise,  
My heart will be glad, even mine:  
Yea, my heart will rejoice,  
When thy lips speak right things —  
ASV

My son, if thine heart be wise,  
Mine heart, even mine, shall rejoice:  
And my inner man shall exult,  
When thy lips utter right things —  
Sprl

My son, if you are wise,  
I shall indeed be joyful;  
my heart will be glad  
to hear wise words from you -- Mof

My son, if your heart is wise,  
then my own heart is glad,  
and my innermost self rejoices  
when from your lips come honest  
words — Jerus

My son, if your heart becomes wise, I,  
even I, will be glad in heart;  
And my thoughts in me will be full  
of joy when your lips say right  
things — Bas

- 17. Let not thine heart envy sinners; but  
be thou in the fear of the LORD all the  
day long.**

- 18. For surely there is an end; and thine  
expectation shall not be cut off.**

Let not thy heart be envious of sin-  
ners,

Only of the reverence of Yahweh  
all day long;

For surely there is a future,  
And thine expectation shall not be  
cut off — Rhm

Let not your heart envy sinners,  
but continue in the fear of the LORD  
all the day.

Surely there is a future,  
and your hope will not be cut off  
— RSV

Let not your heart envy sinners; but  
revere the LORD all the day long.  
For surely you will have a future:  
and your hope will not be cut off  
— Lam

Let not thy heart be envious at sinners,  
But — in the fear of Jehovah all the  
day.

For, is there a posterity?

Then thy hope is not cut off --- YLT  
Never envy evil men,  
but always reverence the Eternal;  
for something will yet come to you,  
your hope will not be lost — Mof

Do not let your heart be envious of sinners  
but be steady every day in the fear of Yahweh;  
for there is a morrow,  
and your hope will not be nullified  
— Jerus

Let not thy heart be envious at sinners,  
But be ever in Jehovah's fear.  
For if there is an end,  
Then thy expectation shall not be cut off — ABPS

**19. Hear thou, my son, and be wise, and guide thine heart in the way.**

**20. Be not among winebibbers; among riotous eaters of flesh:**

Hearken thou, my son, and be wise:  
And direct thine heart in the right way.

Be not amongst the drunkards,  
Who associate together in gluttonous prodigality — Sprl

Hear thou my son and be wise.  
And lead forward in duty thy heart.  
Do not be among them who tippie with wine, —  
Among them who are gluttons — Rhm

Hear thou, my son, and be wise;  
And guide thy heart aright in the way.

Be not among wine-drinkers,  
Among those who are prodigal of their own flesh — ABPS

Listen, my son, and learn to be wise,  
and guide your heart in the way . . .  
Do not be one of those forever tippie wine  
nor one of those who gorge themselves with meat — Jerus

Hear, my son, and be wise,  
and guide your heart in the right way.

Consort not with winebibbers,  
nor with those who eat meat to excess — NAB

Hear, my son, and be wise,  
and direct your mind in the way.  
Be not among winebibbers,  
or among gluttonous eaters of meat  
— RSV

**21. For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags.**

**22. Hearken unto thy father that begat**

**thee, and despise not thy mother when she is old.**

Give ear to your father whose child you are, and do not keep honour from your mother when she is old  
— Bas

Heed your father who begot you and despise not your mother when she is old — Ber

Listen to your father, who gave you life,  
and do not despise your mother when she is old — NEB

Listen to your father's advice and don't despise an old mother's experience — Tay

**23. Buy the truth, and sell it not; also wisdom, and instruction, and understanding.**

Truth buy thou but do not sell.  
Wisdom and correction and understanding — Rhm

Buy the truth, and do not sell wisdom; also buy understanding and instruction — Lam

Truth you must purchase, never sell; this is wisdom, discipline, and discernment — Jerus

Get for yourself that which is true, and do not let it go for money; get wisdom and teaching and good sense — Bas

**24. The father of the righteous shall greatly rejoice; and he that begetteth a wise child shall have joy of him.**

The father of the righteous rejoiceth greatly,

The begetter of the righteous rejoiceth in him — YLT

The father of a righteous man shall greatly rejoice; and he who begets a wise child shall be glad — Lam

The father of a just man will exult with glee;

he who begets a wise son will have joy in him — NAB

A good man's father will rejoice and he who has a wise son will delight in him — NEB

The father of a godly man has cause for joy — what pleasure a wise son is! — Tay

**25. Thy father and thy mother shall be glad, and she that bare thee shall rejoice.**

Let thy father and thy mother be glad,  
And let her that bare thee rejoice  
— ASV  
Let thy father and thy mother have joy  
in thee; and let her who bare thee  
rejoice — Sept  
Therefore let your father and your  
mother be glad,  
Let her who bore you rejoice — AAT  
such joy let thy father have, such pride  
be hers, the mother who bore thee!  
— Knox

**26. My son, give me thine heart, and let thine eyes observe my ways.**

My son, give me thy heart;  
And let thine eyes delight in my  
ways — ASV  
Oh give, my son, thy mind unto me,  
And let thine eyes observe my ways  
— Rhm  
Give, my son, thy heart to me,  
And let thine eyes watch my ways  
— YLT  
My son, give heed to me,  
And let your eyes take note of my  
ways — AAT  
Attend to me, my son,  
mark my injunctions — Mof  
My son, mark my words,  
and accept my guidance with a will  
— NEB

**27. For a whore is a deep ditch; and a strange woman is a narrow pit.**

For a harlot is a deep ditch;  
And a foreign woman is a narrow  
pit — ASV  
Surely a harlot is a deep ditch;  
And a profligate woman a narrow  
pit — Sprl  
For a harlot is a deep ditch;  
And an alien woman is a narrow pit  
— JPS  
For a harlot is a deep pit;  
an adventuress is a narrow well —  
RSV  
For a loose woman is a deep hollow,  
and a strange woman is a narrow  
waterhole — Bas

**28. She also lieth in wait as for a prey, and increaseth the transgressors among men.**

She also, as catching prey, lieth in wait,  
And the treacherous among men she  
increaseth — YLT  
Yea, she lieth in wait as a robber, and

increaseth the treacherous among  
men — RV

Yea, as for prey, she lies in wait;  
And multiplies them that deal per-  
fidiously with men — ABPS  
She also lieth in wait as a robber,  
And increaseth the faithless among  
men — JPS  
yes, and she lies in wait like a robber,  
and many a man she plunders —  
Mof

**29. Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?**

Who has wailing? who has want?  
Who has contentions? who has com-  
plaining?  
Who has wounds without cause?  
Who has dimness of the eyes? —  
ABPS  
Who hath woes? Who hath trouble?  
Who hath law suits? Who hath vexa-  
tions and squabbles? Who hath  
wounds without cause? Whose are  
the eyes suffused with blood — Sept  
Who crieth: 'Woe'? who: 'Alas'?  
Who hath contentions? who hath  
raving?  
Who hath wounds without cause?  
Who hath redness of eyes — JPS  
Whose is the misery? whose the re-  
morse?  
Whose are the quarrels and the  
anxiety?  
Who gets the bruises without know-  
ing why?  
Whose eyes are bloodshot — NEB  
Who scream? Who shriek?  
Who have strife? Who have anxiety?  
Who have wounds for nothing?  
Who have black eyes — NAB

**30. They that tarry long at the wine; they that go to seek mixed wine.**

Those who are seated late over the  
wine: those who go looking for  
mixed wine — Bas  
They who tarry long over wine, they  
who go to sample mixed wine —  
Ber  
For those who linger over wine too  
long,  
ever on the look-out for the well-  
blended wine — Jerus  
Those who stay long over wine,

Who go often to test the mixture  
— AAT

It is the one who spends long hours  
in the taverns, trying out new mix-  
tures — Tay

**31. Look not thou upon the wine when it  
is red, when it giveth his colour in the  
cup, when it moveth itself aright.**

Look not thou upon the wine when it  
is red,

When it giveth its colour in the cup.

When it glideth down smoothly —

JPS

Look not thou upon the wine when it  
is red.

When it sparkleth in the cup,

When it goeth down smoothly —

ASV

Look not on the wine when it is red,  
when it sparkles in the glass.

It goes down smoothly — NAB

Never relish how red it is, this wine,  
how sparkling in the cup,

how smooth its flow — Jerus

**32. At the last it biteth like a serpent, and  
stingeth like an adder.**

**33. Thine eyes shall behold strange  
women, and thine heart shall utter per-  
verse things.**

Its after effect is that like a serpent it  
biteth,

And like a viper it doth sting.

Thine eyes will see strange women.

And thy heart will speak perverse  
things — Rhm

At the last it biteth like a serpent,

And stingeth like an adder.

Thine eyes shall behold strange  
things,

And thy heart shall utter perverse  
things — ASV

Afterwards it biteth like a serpent,

And stingeth like the basilisk.

Thine eye shall see with indistinct-  
ness,

And thine heart shall utter distor-  
tions — Sprl

in the end it will bite like a snake

and sting like a cobra.

Then your eyes see strange sights,

your wits and your speech are con-  
fused — NEB

In the end its bite is like a serpent's,

its sting as sharp as an adder's.

Your eyes will see strange things,  
distorted words will come from your  
heart — Jerus

but in the end it bites like any snake,  
it stings you like an adder.

You will be seeing odd things.

You will be saying queer things —

Mof

**34. Yea, thou shalt be as he that lieth down  
in the midst of the sea, or as he that  
lieth upon the top of a mast.**

And thou shalt be like one reclining  
in the midst of the sea:

Or like one lying down on top of a  
mast — Sprl

Yes, you will be like him who takes  
his rest on the sea, or on the top  
of a sail-support — Bas

You will be like a man asleep at sea,  
Asleep in the midst of a violent  
storm — AAT

you will be like a man asleep at sea,  
asleep in the midst of a storm —

Mof

you become like a man tossing out at  
sea,

like one who clings to the top of the  
rigging — NEB

Yea, you shall be as he who lies down  
in the midst of the sea, or as a sailor  
in a tempest — Lam

**35. They have stricken me, shalt thou say,  
and I was not sick; they have beaten  
me, and I felt it not; when shall I  
awake? I will seek it yet again.**

They have struck me, and I felt it not.

They have beaten me, and I knew it  
not:

When shall I awake? I will seek it  
yet again — JPS

They struck me; I did not feel it! They  
beat me; I did not know it! When

shall I awake? I will seek it yet  
again — Ber

They may strike me, but I feel no  
pain;

They may beat me, but I know it  
not.

When shall I awake from my wine.

That I may seek it again? — AAT

Struck me, have they? But I'm not  
hurt.

Beaten me? I don't feel anything.

When shall I wake up? . . .

I'll ask for more of it — Jerus

## CHAPTER 24

**1. Be not thou envious against evil men,  
neither desire to be with them:**

**2. For their heart studieth destruction,  
and their lips talk of mischief.**

Be not thou envious of wicked men,  
Neither crave to be with them;  
For violence their heart muttereth,  
And mischief their lips do speak — Rhm

Be not envious of evil men,  
And desire not to be with them,  
For destruction doth their heart meditate,  
And perverseness do their lips speak — YLT

My son, envy not bad men, nor desire to be with them: for their hearts study falsehood; and their lips utter mischief — Sept

Be not envious of evil men;  
And long not to be with them.  
For their heart meditates violence,  
And their lips talk of mischief — ABPS

Be not thou envious against evil men;  
Neither desire to be with them:  
For their heart studieth oppression,  
And their lips talk of mischief — ASV

Never envy evil men,  
never seek their company;  
for their one thought is plunder,  
and mischief is their theme — Mof

**3. Through wisdom is a house builded;  
and by understanding it is established:**

**4. And by knowledge shall the chambers  
be filled with all precious and pleasant  
riches.**

By wisdom is a house builded;  
And by understanding it is established,  
And by knowledge shall the chambers be replenished  
With every treasure that is precious and pleasant — Sprl

The building of a house is by wisdom,  
and by reason it is made strong:  
And by knowledge its rooms are full  
of all dear and pleasant things — Bas

What builds a house is skill,  
it is erected by intelligence;  
and knowledge furnishes the rooms

with all that is rare and pleasant — Mof

By wisdom a house is built,  
by discernment the foundation is laid;  
by knowledge its storerooms filled  
with riches of every kind, rare and desirable — Jerus

Wisdom builds the house,  
good judgement makes it secure,  
knowledge furnishes the rooms  
with all the precious and pleasing things that wealth can buy — NEB

By wisdom is a house built,  
by understanding is it made firm:  
And by knowledge are its rooms filled  
with every precious and pleasing possession — NAB

**5. A wise man is strong; yea, a man of  
knowledge increaseth strength.**

**6. For by wise counsel thou shalt make  
thy war; and in multitude of counsel-  
lors there is safety.**

A wise man is strong;  
Yea, a man of knowledge increaseth might.

For by wise guidance thou shalt make thy war;  
And in the multitude of counsellors there is safety — ASV

A wise man is mighty,  
And a man of knowledge becometh alert in vigour.

Surely with concerted measures shalt thou make for thyself war,  
And success lieth in the greatness of the counsellor — Rhm

A wise man is strong, and a man of knowledge adds to his strength:  
for by wise guidance you will wage your war, and there is victory in a multitude of counsellors — Ber

A wise man prevaieth over the powerful;

And a man of knowledge over the mighty in strength.

Therefore with well-matured counsels shalt thou make war;  
Because in the multitude of counsellors is safety — Sprl

A wise man is better than a strong man,

And a man of knowledge than a  
man of might;  
For by wise guidance you wage  
war,  
And victory lies in a wealth of  
counselors — AAT

A wise man is mightier than a strong  
man,  
and a man of knowledge than he  
who has strength;  
for by wise guidance you can wage  
your war,  
and in abundance of counselors  
there is victory — RSV

**7. Wisdom is too high for a fool: he  
openeth not his mouth in the gate.**

Wisdom is as unattainable to a fool  
as corals;

He openeth not his mouth in the  
gate — JPS

Unattainable to a foolish man are the  
dictates of wisdom,

In the gate he openeth not his  
mouth — Rhm

Wisdom is unattainable for a fool;  
So he opens not his mouth in the  
gate — AAT

Wisdom is beyond a fool's reach;  
so he can say nothing in a council  
— Mof

Wisdom is too high for a fool;  
he dare not open his mouth in court  
— NEB

**8. He that deviseth to do evil shall be  
called a mischievous person.**

**9. The thought of foolishness is sin: and  
the scorner is an abomination to men.**

He that deviseth to do evil,  
Men shall call him a mischief-  
maker.

The thought of foolishness is sin:  
And the scoffer is an abomination  
to men — ASV

Whoso is devising to do evil,  
Him they call a master of wicked  
thoughts.

The thought of folly is sin,  
And an abomination to man is a  
scorner — YLT

He who premeditates to do wrong,  
He shall be called a designing fellow.  
To premeditate folly is sin;

And the scorner is an abomination  
unto men — Sprl

He whose purposes are bad will be  
named a man of evil designs.

The purpose of the foolish is sin:  
and the hater of authority is dis-  
gusting to others — Bas

He who plots evil doing —  
men call him an intriguer.

Beyond intrigue and folly and sin,  
it is arrogance that men find abom-  
inable — NAB

To plan evil is as wrong as doing it.

The rebel's schemes are sinful, and  
the mocker is the scourge of all  
mankind — Tay

**10. If thou faint in the day of adversity,  
thy strength is small.**

**11. If thou forbear to deliver them that are  
drawn unto death, and those that are  
ready to be slain;**

If thou give way in the day of ad-  
versity,

Thy strength is small. Deliver those  
who are seized with mortal sickness,  
And those who slip aside on the  
brink of destruction — oh rescue  
them — Sprl

If thou faint in the day of adversity,  
thy strength is small.

Deliver them that are carried away  
to death, and those that are ready to  
be slain see that thou hold back —  
RV

If you give way in the time of trouble,  
your strength is small.

Be the saviour of those who are  
given up to death, and do not keep  
back help from those who are slip-  
ping to destruction — Bas

If you faint in the day of adversity,  
your strength is small.

Deliver those who are being taken  
to their death; and from those stag-  
gering toward slaughter will you  
withhold yourself? — Ber

If you remain indifferent in time of  
adversity,

your strength will depart from you.  
Rescue those who are being dragged  
to death,  
and from those tottering to execu-  
tion withdraw not — NAB

**12. If thou sayest, Behold, we knew it not;  
doth not he that pondereth the heart  
consider it? and he that keepeth thy  
soul, doth not he know it? and shall  
not he render to every man according  
to his works?**

Though thou say,



Lo! we knew not this,  
Shall not he that proveth hearts him-  
self discern?  
And he that formeth thy soul him-  
self know?

And bring back to a son of earth  
according to his deed — Rhm  
For if thou say, Lo, we knew not this;  
Shall not he, the trier of hearts, per-  
ceive,

And the keeper of thy soul, shall not  
he know?

And he renders back to man accord-  
ing to his deed — ABPS

When thou sayest, 'Lo, we knew not  
this.'

Is not the Ponderer of hearts He  
who understandeth?

And the Keeper of thy soul He who  
knoweth?

And He hath rendered to man ac-  
cording to his work — YLT

If you say, "We knew nothing of this,"  
Does not he who weighs the  
thoughts perceive it,  
And is not he who guards your life  
aware of it,

And will he not requite each man  
according to his work? — AAT

Will you object, 'But look, we did not  
know'?

Has he who weighs the heart no  
understanding,

he who scans your soul no knowl-  
edge?

He himself will repay a man as his  
deeds deserve — Jerus

You say, "But I knew nothing of it?"  
Yet he who reads the heart sees  
through you,

he knows, he who watches you —  
will he not requite each man for  
what he did? — Mof

13. My son, eat thou honey, because it is  
good; and the honeycomb, which is  
sweet to thy taste:

14. So shall the knowledge of wisdom be  
unto thy soul: when thou hast found  
it, then there shall be a reward, and  
thy expectation shall not be cut off.

My son, eat thou honey, for it is good;  
And the droppings of the honey-  
comb, which are sweet to thy taste:  
So shalt thou know wisdom to be  
unto thy soul;

If thou hast found it, then shall there  
be a reward,

And thy hope shall not be cut off —  
ASV

My son, eat honey (for a honey comb  
is good) that thy palate may be  
sweetened. In like manner let thy  
soul taste wisdom: for if thou find  
it, thy end will be good and hope  
will not forsake thee — Sept

My son, eat honey because it is whole-  
some,

And the honeycomb, which is sweet  
unto thy taste.

So shall the acquirement of wisdom  
be to thy soul;

When thou hast discovered that  
there is a future state,

And that thy hope shall not be cut  
off — Sprl

My son, eat honey because it is good,  
and the honeycomb, which is sweet  
to your taste.

Thus shall wisdom find your soul:  
and you will have good prospects,  
and your hope shall not be cut off —  
Lam

My son, eat honey, for it is good,  
and the drippings of the honeycomb  
are sweet to your taste.

Know that wisdom is such to your  
soul; if you find it, there will be a  
future,

and your hope will not be cut off —  
RSV

Eat honey, my son, since it is good;  
honey that drips from the comb is  
sweet to the taste;

and such is knowledge of wisdom  
for your soul:

find it, and there will be a morrow,  
and your hope will not be in vain  
— Jerus

15. Lay not wait, O wicked man, against  
the dwelling of the righteous; spoil not  
his resting place:

16. For a just man falleth seven times, and  
riseth up again: but the wicked shall  
fall into mischief.

Lay not wait, O wicked man, against  
the habitation of the righteous:

Destroy not his resting-place:

For a righteous man falleth seven  
times, and riseth up again:

But the wicked are overthrown by  
calamity — ASV

Lie not in wait, O wicked man, against  
the dwelling of the righteous,  
Spoil not his resting-place;  
For a righteous man falleth seven  
times, and riseth up again.  
But the wicked stumble under ad-  
versity — JPS

Do not lie in wait, thou lawless man,  
against the home of the righteous. —  
Neither destroy thou his place of  
rest;  
For seven times may the righteous  
fall and yet arise.  
But lawless men shall stumble into  
calamity — Rhm

Lie not in wait, O wicked man, against  
the dwelling of the righteous: do no  
violence to his home: for the righ-  
teous may fall seven times and yet  
arise, but the wicked stumbles head-  
long in adversity — Ber

Do not lie in wait like a felon at the  
good man's house,  
or raid his farm.  
Though the good man may fall  
seven times, he is soon up again,  
but the rascal is brought down by  
misfortune — NEB

Lie not in wait, wicked man, at the  
dwelling of the righteous;  
Despoil not his resting-place.  
For seven times shall the righteous  
fall, and arise;  
But the wicked stumble into ruin —  
ABPS

**17. Rejoice not when thine enemy falleth,  
and let not thine heart be glad when  
he stumbleth:**

**18. Lest the LORD see it, and it displease  
him, and he turn away his wrath from  
him.**

If thine enemy fall rejoice not over  
him: nor be elated at his stumbling:  
for the Lord will see and it will dis-  
please him, and he will turn away  
his wrath — Sept

Do not be glad at the fall of your  
hater, and let not your heart have  
joy at his downfall:

For fear that the Lord may see it,  
and it may be evil in his eyes, and  
his wrath may be turned away from  
him — Bas

Rejoice not when thine enemy falleth:

And let not thine heart exult when  
he stumbleth:  
Lest Jehovah regard it, and it be  
wrong in his eyes,  
And He transfer His anger from him  
to thee — Sprl

Rejoice not when your enemy falls.  
Nor exult when he stumbles:  
Lest the LORD see it, and be dis-  
pleased,  
And turn back his anger from him  
— AAT

Rejoice not when your enemy falls,  
and when he stumbles, let not your  
heart exult,  
Lest the LORD see it, be displeased  
with you  
and withdraw his wrath from your  
enemy — NAB

Rejoice not when your enemy falls.  
never exult when he is overthrown:  
lest the Eternal see it and in dis-  
pleasure  
divert his wrath from him to you —  
Mof

**19. Fret not thyself because of evil men,  
neither be thou envious at the wicked;**

**20. For there shall be no reward to the  
evil man; the candle of the wicked  
shall be put out.**

Fret not thyself because of evil-doers;  
Neither be thou envious at the  
wicked:  
For there shall be no reward to the  
evil man;  
The lamp of the wicked shall be put  
out — ASV

Be not angry against evil-doers;  
Be not envious at the wicked.  
For there shall not be an end and  
after-time for the evil;  
The light of the wicked shall go out  
— ABPS

Burn not with vexation against evil-  
doers.  
Be not envious of lawless men;  
For there shall be no future for the  
wicked,  
The lamp of the lawless shall go out  
— Rhm

Do not envy evildoers nor be jealous  
of the wicked;  
For there shall be no future for evil  
men, and the lamp of the wicked  
shall be put out — Lam

Do not be indignant about the wicked,  
do not be envious of evil men,  
since there is no morrow for the  
wicked man;  
the lamp of the wicked will be  
snuffed out — Jerus

Do not be impatient when the wicked  
thrive, do not envy the lot of evil-  
doers; villainy has no hope in store,  
its light flickers and is gone — Knox

**21. My son, fear thou the LORD and the king; and meddle not with them that are given to change:**

**22. For their calamity shall rise suddenly; and who knoweth the ruin of them both?**

Fear Jehovah, my son, and the king.  
With changers mix not up thyself,  
For suddenly doth their calamity  
rise,

And the ruin of them both — who  
knoweth? — YLT

My son, fear thou Jehovah and the  
king;

And company not with them that  
are given to change:

For their calamity shall rise sud-  
denly;

And the destruction from them both,  
who knoweth it? — ASV

My son, fear the LORD and the king,  
and do not disobey either of them,  
for disaster from them will rise  
suddenly,

and who knows the ruin that will  
come from them both? — RSV

My son, reverence the LORD and the  
king,

And meddle not with those of high  
rank;

For suddenly comes ruin at their  
hands,

And who knows the doom that both  
of them bring? — AAT

My son, fear the LORD and the king;  
have nothing to do with those who  
rebel against them;

For suddenly arises the destruction  
they send, and the ruin from either  
one, who can measure? — NAB

My son, watch your step before the  
Lord and the king, and don't associ-  
ate with radicals. For you will go  
down with them to sudden disaster,

and who knows where it all will end?  
— Tay

**23. These things also belong to the wise. It is not good to have respect of persons in judgment.**

These also are sayings of the wise. To  
have respect of persons in judge-  
ment is not good — RV

Also these sayings from the wise:

To have respect to persons in judg-  
ment is not good — Sprl

These also are sayings of the wise.

Partiality in judging is not good —  
RSV

More maxims of the wise. It is ill done,  
to let partiality sway thy judgement  
— Knox

Further sayings of the sages.

It is not fair to favour one side in  
a suit — Mof

**24. He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him:**

**25. But to them that rebuke him shall be delight, and a good blessing shall come upon them.**

He that saith unto the wicked: 'Thou  
art righteous,'

Peoples shall curse him, nations  
shall execrate him;

But to them that decide justly shall  
be delight,

And a good blessing shall come  
upon them — JPS

He who saith of the wicked, "He is not  
guilty," shall be cursed by the tribes  
and hateful to the nations: but they  
who reprove shall appear better; and  
upon them a blessing shall come —  
Sept

He who says to the guilty man, "You  
are in the right" —

Men will curse him, people will exe-  
crate him;

But those who judge honestly will  
fare pleasantly,

On them will rest the blessing of  
prosperity — AAT

He that saith to the lawless man,

Righteous thou art,

Peoples shall denounce him.

Populations shall curse him;

But to reprovers one should be  
pleasant,

And upon them should come an excellent blessing — Rhm

He who says to the wicked man, "You are just" —

men will curse him, people will denounce him;

But those who convict the evildoer will fare well,

and on them will come the blessing of prosperity — NAB

**26. Every man shall kiss his lips that giveth a right answer.**

Kiss his lips

Who returneth an apposite answer — Sprl

He kisses the lips.

Who answers with right words — ABPS

He who gives a right answer kisses the lips — RSV

He who gives a straight answer

Is like one who kisses the lips — AAT

A straightforward answer

is as good as a kiss of friendship — NEB

He who returns an honest answer plants a kiss on the lips — Jerus

**27. Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.**

Prepare in the open thy work,

And make ready in the field for thyself,

Afterwards shalt thou build thy house — Rhm

Prepare thy work without,

And make it ready for thee in the field;

And afterwards build thy house — ASV

Set your business in order,

Arrange your work in the fields;

Afterward you may build up your house — AAT

First work your farm,

and till the soil —

then marry and set up house — Mof

First put all in order out of doors

and make everything ready on the land;

then establish your house and home — NEB

**28. Be not a witness against thy neighbour**

**without cause; and deceive not with thy lips.**

**29. Say not, I will do so to him as he hath done to me: I will render to the man according to his work.**

Be not a witness against thy neighbour without cause;

Neither deceive with thy lips.

Say not: According as he hath done to me, so will I do to him;

I will recompense to the man according to his work — Sprl

Be not witness without cause against thy neighbor;

For wouldst thou deceive with thy lips?

Say not, As he has done to me, so will I do to him;

I will render to a man according to his deed — ABPS

Do not come forward as a witness against thy neighbour; wouldst thou spread lying tales? Nor be content to say, I am but serving him as he served me: I pay off old scores --

Knox

Never give baseless evidence against your neighbour,

never mislead men by what you say. Never think, "I will treat him as he treated me.

I will pay back the man for what he did" — Mof

Don't testify spitefully against an innocent neighbor. Why lie about him? Don't say, "Now I can pay him back for all his meanness to me!"

— Tay

**30. I went by the field of the slothful, and by the vineyard of the man void of understanding;**

**31. And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.**

By the field of the sluggard I passed, And by the vineyard of a man lacking sense;

And lo! There had come up all over it — thorns,

There had covered the face thereof — thistles,

And the stone fence thereof had been thrown down — Rhm

I passed by the field of a lazy man, by

the vineyard of a man who lacked understanding; and, see, it was completely overgrown with thorns; the ground was covered with nettles, and its stone wall was broken down — Ber

I went by the field of the hater of work, and by the vine-garden of the man without sense; And it was full of thorns, and covered with waste plants, and its stone wall was broken down — Bas

I passed by the field of the sluggard, by the vineyard of the man without sense; And behold! it was all overgrown with thistles; its surface was covered with nettles, and its stone wall broken down — NAB

I passed by the field of an idle man, by the vineyard of a man with no sense.

I looked, and it was all dried up, it was overgrown with thistles and covered with weeds, and the stones of its walls had been torn down — NEB

I walked by the field of a certain lazy fellow and saw that it was overgrown with thorns, and covered with weeds; and its walls were broken down — Tay

**32. Then I saw, and considered it well: I looked upon it, and received instruction.**

And as I gazed I considered in my heart,

I saw and I gathered up instruction — Sprl

Then I beheld, and considered well; I saw, and received instruction — ASV

I looked, and reflected upon it;

I saw, and learned a lesson — AAT

Then looking at it, I gave thought: I saw, and I got teaching from it — Bas

And as I gazed I pondered,

I drew this lesson from the sight — Jerus

**33. Yet a little sleep, a little slumber, a little folding of the hands to sleep:**

**34. So shall thy poverty come as one that travelleth; and thy want as an armed man.<sup>22</sup>**

A little sleep,

A little slumber,

A little folding of the hands to rest: So shall come in, as a highwayman, thy poverty, And thy want as one armed with a shield — Rhm

A little sleep, a little slumber,

a little folding of the hands to rest, and poverty will come upon you like a robber, and want like an armed man — RSV

"Yet a little sleep, a little slumber, a little folding of the hands to rest" — and your poverty will come upon you as a bandit, your want like an unyielding warrior — Ber

Sleep on (thought I) a little longer, yawn a little longer, a little longer pillow head on hand; ay, but poverty will not wait, the day of distress will not wait; like an armed vagabond it will fall upon thee — Knox

A little sleep, a little drowsiness, a little folding of the arms to take life more easily, and like a vagrant, poverty is at your elbow and, like a beggar, want — Jerus

## CHAPTER 25

**1. These are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.**

These also are proverbs of Solomon, — which the men of Hezekiah king of Judah transcribed — Rhm

The following also are maxims of Solomon, copied out by scholars under Hezekiah king of Judah — Mof

These also are proverbs of Solomon.

The men of Hezekiah, king of Judah, transmitted them — NAB

These proverbs of Solomon were discovered and copied by the aides of King Hezekiah of Judah — Tay

These are more wise sayings of Solomon, copied out by the men of Hezekiah, king of Judah — Bas

**2. It is the glory of God to conceal a**

<sup>22</sup>See also Prov. 6:10-11.

**thing; but the honour of kings is to search out a matter.**

The honour of God is to hide a thing,  
And the honour of kings to search  
out a matter — YLT

It is the glory of God to conceal a  
purpose,

But the honour of kings to discover  
a purpose — Sprl

It is the glory of God to keep a thing  
secret: but the glory of kings is to  
have it searched out — Bas

Mystery is God's glory,  
but a king's glory is to search out  
secrets — Mof

To conceal a matter, this is the glory  
of God,

to sift it thoroughly, the glory of  
kings — Jerus

God has glory in what he conceals,  
kings have glory in what they  
fathom — NAB

**3. The heaven for height, and the earth  
for depth, and the heart of kings is  
unsearchable.**

Heaven is high and the earth is deep:  
and the heart of a king is unsearch-  
able — Sept

As the heavens for height, and the  
earth for depth,

So the heart of kings is unsearchable  
— ASV

Like the heavens for height, and the  
earth for depth,

The mind of kings is unfathomable  
— AAT

The heavens for height and the earth  
for depth and there is no searching  
out the mind of a king — Ber

**4. Take away the dross from the silver,  
and there shall come forth a vessel for  
the finer.**

**5. Take away the wicked from before the  
king, and his throne shall be estab-  
lished in righteousness.**

Remove the dross from the silver  
And there cometh forth to the re-  
finer a vessel:

Remove a lawless man from before  
the king

That his throne may be established  
in righteousness — Rhm

Remove the dross from the silver,  
And there cometh forth pure metal  
for the refiner.

Remove the wicked from the pres-  
ence of the king,

And his throne shall be established  
in righteousness — Sprl

Take dross from silver,  
and the silver shines out pure:

remove scoundrels from a king,  
and his throne will rest on justice  
— Mof

Rid silver of dross, and the cup shines  
bright: rid the court of knaves, and  
the throne stands firm — Knox

When you remove dross from silver,  
you have sterling ready for the  
silversmith. When you remove cor-  
rupt men from the king's court, his  
reign will be just and fair — Tay

**6. Put not forth thyself in the presence  
of the king, and stand not in the place  
of great men:**

**7. For better it is that it be said unto  
thee, Come up hither; than that thou  
shouldest be put lower in the presence  
of the prince whom thine eyes have  
seen.<sup>23</sup>**

Honour not thyself before a king,  
And in the place of the great stand  
not.

For better that he hath said to thee,  
'Come thou up hither,'

Than that he humble thee before a  
noble,

Whom thine eyes have seen — YLT

Glorify not thyself in the presence of  
the king,

And stand not in the place of great  
men;

For better it is that it be said unto  
thee: 'Come up hither.'

Than that thou shouldest be put  
lower in the presence of the prince,  
Whom thine eyes have seen — JPS

Do not bear thyself proudly before the  
king;

And stand not in the place of the  
great.

For it is better that one say to thee,  
Come up hither,

Than that thou be put lower in the  
presence of the prince,

Whom thine eyes have seen — ABPS

Do not put yourself forward in the  
presence of the king and do not

<sup>23</sup>Several versions put the last clause of vs. 7  
at the beginning of vs. 8, perhaps following the  
Sept.

stand in the place of great men; for it is better to be told, "Come up here," than that you should be put lower in the prince's presence, as your eyes have seen — Ber

Never play the great lord at court, and mingle with men of rank; who would not rather be beckoned to a higher place, than be put to the blush, and in the king's presence? — Knox

**8. Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame.**

Go not forth in haste to contention, Lest peradventure thou do somewhat in the end thereof

Whereby thy neighbour may put thee to blush — Sprl

Do not go forth hastily to bring a suit, lest when you plead your cause, at the end your neighbor shall reproach you — Lam

Do not go out hastily to strive, else what will you do in the outcome when your neighbor puts you to shame? — Ber

What your eyes have seen do not hastily bring into court; for what will you do in the end, when your neighbor puts you to shame? — RSV

What your eyes have seen bring not forth hastily against an opponent; For what will you do later on when your neighbor puts you to shame? — NAB

Never be in a hurry to repeat something you may have seen; for what will you do, later on, when you are taxed with it? — Mof

**9. Debate thy cause with thy neighbour himself; and discover not a secret to another:**

**10. Lest he that heareth it put thee to shame, and thine infamy turn not away.**

Thy contention urge thou with thy neighbour,

And the secret of another do not reveal;

Lest he that heareth expose thee,

And the report concerning thee turn not away — Rhm

Debate thy cause with thy neighbor himself,

And disclose not the secret of another;

Lest he that heareth it revile thee, And thine infamy turn not away —

ASV

Debate your cause with your neighbor himself; and do not disclose the secret to another,

Lest he who hears it reproach you and many people mock you — Lam

Have the quarrel out with your neighbour,

but do not disclose another's secret, or someone, hearing, will reproach you with it,

and so you lose your reputation — Jerus

Argue your own case with your neighbour,

but do not reveal another man's secrets,

or he will reproach you when he hears of it

and your indiscretion will then be beyond recall — NEB

**11. A word fitly spoken is like apples of gold in pictures of silver.**

**12. As an earring of gold, and an ornament of fine gold, so is a wise reprovcr upon an obedient ear.**

Apples of gold in imagery of silver,

Is the word spoken at its fit times.

A ring of gold, and an ornament of pure gold,

Is the wise reprovcr to an attentive ear — YLT

Apples of gold in gravings of silver.

Is a word spoken in its season.

An ear-ring of gold, and a necklace of fine gold,

Is a wise reprovcr, to a listening ear — ABPS

Like apples of gold in a setting of carved silver

Is a word that is aptly spoken.

Like an earring of gold, or a necklace of fine gold,

Is a wise man's reproof on a listening ear — AAT

Like apples of gold in settings of silver, so is a word spoken at the right moment.

Like a gold ring and an ornament of gold, so is a wise reprove for a listening ear — Ber

A word spoken at the right time, Is like citrons of gold in curiously engraved work of silver.

A wise reprove to an ear attent, Is like a ring of gold and an ornament of standard gold — Sprl

Golden fruit in figured silver baskets Is a word spoken on fitting occasion. A ring of gold and a vessel of precious metal Is a wise reprove on a hearing ear — Rhm

**13. As the cold of snow in the time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters.**

As the coolness of snow in time of harvest,

Is a trusty messenger to them that send him;  
For he restores the spirit of his masters — ABPS

The coolness of snow in harvest time, such is the trusty messenger to those who send him:  
he revives the soul of his master — Jerus

Like snow that cools a harvest drink, so is a messenger who can be trusted:  
he is a treat to those who send him — Mof

Like the coolness of snow in the heat of the harvest is a faithful messenger for the one who sends him. He refreshes the soul of his master — NAB

**14. Whoso boasteth himself of a false gift is like clouds and wind without rain.**

Whoso falsely boasteth of liberality, Is like clouds and wind without rain — Sprl

As clouds and wind without rain, So is he that boasteth himself of his gifts falsely — ASV

As vapours and wind without rain, So is he that boasteth himself of a false gift — JPS

Like clouds with wind that bring no rain Is the man who boasts of gifts not given — AAT

Like clouds and wind that bring no rain is the man who boasts of gifts he never gives — NEB

**15. By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.**

By long patience is a judge persuaded, And a soft tongue breaketh the bone — Rhm

By long forbearing is a ruler persuaded, And a soft tongue breaketh the bone — ASV

By long forbearing is a governor persuaded, And a gentle tongue breaketh the bones — Sprl

When one is slow to anger a ruler is persuaded, and soft speech will break a bone — Ber

With patience a ruler may be persuaded, and a soft tongue will break a bone — RSV

With patience a judge may be cajoled: a soft tongue breaks bones — Jerus

**16. Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.**

Hast thou found honey? eat only to suffice thee,

Lest thou be surfeited therewith, and emit it — Sprl

Hast thou found honey, eat what suffices thee:

Lest thou be sated with it, and vomit it up — ABPS

Having found honey eat just what is sufficient: lest being glutted thou vomit it up — Sept

If you find honey, eat only what you need,

lest you become glutted with it and vomit it up — NAB

If you find honey, eat no more than you need:  
you may surfeit yourself and vomit — Mof

If you find honey, eat only what you need,  
too much of it will make you sick — NEB

**17. Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and so hate thee.**



Restrain thy foot from the house of thy friend;

Lest he become weary of thee and hate thee — ABPS

Let thy foot be seldom in thy neighbor's house.

Lest he be weary of thee, and hate thee — ASV

Do not visit your neighbor's house too frequently, lest he become weary of you and so hate you — Lam

Let not your foot be frequently in your neighbour's house, or he may get tired of you, and his feeling be turned to hate — Bas

Rare be thy visits to a neighbour; he will soon have enough, and weary of thee — Knox

**18. A man that heareth false witness against his neighbour is a maul, and a sword, and a sharp arrow.**

A man who answereth as a false witness against his neighbour,

Is like a club, and a sword, and a sharpened arrow — Sprl

A man who bears false witness against his neighbor,

is like a war club, or a sword, or a sharp arrow — RSV

Sharp is a nail and a sword and an arrow: so is a man who beareth false witness against his friend — Sept

Like a club, a sword, or a sharp-pointed arrow,

Is a man who bears false witness against his neighbor — AAT

A mace, a sword, a keen arrow, such is the man who bears false witness against his neighbour — Jerus

**19. Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint.**

A broken tooth and a faltering foot

Is confidence in the treacherous in the day of danger — Rhm

A broken tooth, and an unsteady foot, Is trust in the faithless in time of trouble — ABPS

Like a tooth decayed or a foot limping is a traitor relied on in the day of trouble — NEB

Like a broken tooth or a foot out of joint, so is trust in a faithless man in a time of adversity — Ber

Like an infected tooth or an unsteady foot

is dependence on a faithless man in time of trouble — NAB

**20. As he that taketh away a garment in cold weather, and as vinegar upon nitre, so is he that singeth songs to a heavy heart.<sup>21</sup>**

As one that taketh off a garment in cold weather, and as vinegar upon soda,

So is he that singeth songs to a heavy heart — ASV

Like one who takes off a garment on a cold day, or like vinegar upon soda, so is a singer of songs to a heavy heart — Ber

He who sings songs to a heavy heart is like one who takes off a garment on a cold day,

and like vinegar on a wound — RSV

Like one who takes off clothing in cold weather and like acid on a wound, is he who makes melody to a sad heart — Bas

Being happy-go-lucky around a person whose heart is heavy is as bad as stealing his jacket in cold weather, or rubbing salt in his wounds — Tay

**21. If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:**

**22. For thou shalt heap coals of fire upon his head, and the LORD shall reward thee.**

If thy enemy hungers give him bread to eat;

And if he thirsts, give him water to drink.

For thou heapest burning coals on his head;

And Jehovah will requite thee — ABPS

If your enemy be hungry, give him food to eat,

if he be thirsty, give him to drink;

For live coals you will heap on his head,

and the Lord will vindicate you — NAB

If he that hateth thee hunger give him bread to eat,

And if he be thirsty give him water to drink;

<sup>21</sup>Vinegar on "nitre/soda" or on "a wound" is the major variant; although some omit the first line. Tay seems the best interpretation.

For burning coals shalt thou be  
heaping upon his head, —  
And Yahweh will repay thee —  
Rhm

If thine enemy hunger feed him; if he  
be thirsty give him drink: for by  
doing this thou wilt use the means to  
melt him; and the Lord will reward  
thee with good — Sept

If your enemy is hungry give him food,  
and give him water if he thirsts:  
for so you shall quench blazing  
passions,  
and the Eternal will reward you —  
Mof

If your enemy be hungry, give him  
bread to eat; and if he be thirsty,  
give him water to drink;  
For when you shall do these things  
for him, you will heap coals of fire  
upon his head, and the LORD will  
reward you — Lam

**23. The north wind driveth away rain: so doth an angry countenance a backbiting tongue.<sup>25</sup>**

The north wind driveth away rain,  
So doth an indignant countenance  
the slanderous tongue — Sprl

As the north wind holds back the  
rain,  
so an angry glance holds back  
slander — NEB

The north wind stops rain, and a frown  
the backbiter — Knox

The north wind bringeth forth rain:  
So doth a backbiting tongue an  
angry countenance — ASV

The north wind brings forth rain:  
and a backbiting tongue, angry looks  
— RSV

As the north wind gives birth to rain,  
so is an angry face caused by a  
tongue saying evil secretly — Bas

**24. It is better to dwell in the corner of the housetop, than with a brawling woman and in a wide house.<sup>26</sup>**

**25. As cold waters to a thirsty soul, so is good news from a far country.**

As cold waters to a faint soul,  
So is good news from a far country  
— JPS

As cold waters for a weary soul,  
So is a good report from a far  
country — YLT

Cold water to the fainting spirit;

So is good news from a far country  
— ABPS

As cold water is grateful to a thirsty  
soul; so is good news from a distant  
country — Sept

Like cold water to the thirsty,  
so good news from a far land is re-  
freshing — Mof

**26. A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring.**

As a troubled fountain, and a cor-  
rupted spring,

So is a righteous man that giveth  
way before the wicked — ASV

A churned up spring, a fountain  
fouled: such is the virtuous man  
trembling before the wicked —  
Jerus

Like a troubled fountain and a dirty  
spring, is an upright man who has to  
give way before evil-doers — Bas

Like a muddied spring or a tainted  
well

is a righteous man who gives way to  
a wicked one — NEB

If a godly man compromises with the  
wicked, it is like polluting a fountain  
or muddying a spring — Tay

**27. It is not good to eat much honey: so for men to search their own glory is not glory.**

It is not good to eat much honey:

So for men to search out their own  
glory is grievous — ASV

To eat honey in abundance is not good.  
Nor is searching out their own  
honour an honourable thing — Rhm

To eat honey in excess is not good:  
And their searching after honor is  
not honor — ABPS

It is not good to eat much honey, nor  
to search for high praises for one-  
self — Lam

To eat too much honey is not good;  
nor to seek honor after honor

NAB

**28. He that hath no rule over his own spirit is like a city that is broken down, and without walls.**

<sup>25</sup>The majority agree with ASV; the interpretation of the verb is the question.

<sup>26</sup>See Prov. 21:9.

He whose spirit is without restraint is  
like a city that is broken down and  
hath no wall — RV  
Like a city broken down and without  
a wall,  
So is he whose spirit is without  
restraint — JPS  
A man without self-control

is like a city broken into and left  
without walls — RSV  
Like a city breached and defenseless  
Is a man who has no control of his  
temper — AAT  
An open town, and without defenses:  
such is a man lacking self-control  
— Jerus

## CHAPTER 26

### 1. As snow in summer, and as rain in harvest, so honour is not seemly for a fool.

Like snow in summer or rain in  
harvest,  
so honor is not fitting for a fool —  
RSV

Like snow in summer, or rain in  
harvest,  
Honor is unseasonable for a fool —  
AAT

As well snow in summer or rain in  
harvest, as honour paid to a fool —  
Knox

Like snow in summer and rain when  
the grain is being cut, so honour is  
not natural for the foolish — Bas

Honor doesn't go with fools any more  
than snow with summertime or rain  
with harvest time — Tay

### 2. As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.

As a bird by wandering, as a swallow  
by flying,  
So reviling without cause doth not  
come — YLT

As the sparrow in her wandering, as  
the swallow in her flying,  
So the curse that is causeless alight-  
eth not — ASV

Like sparrows wandering and like birds  
flying in the air, so the curse that is  
causeless shall be driven away —  
Lam

As a sparrow wanders and a swallow  
flies about, so an unjustified curse  
does not alight — Ber

Like the sparrow in its flitting, like the  
swallow in its flight,  
a curse uncalled-for arrives no-  
where — NAB

As the sparrow escapes, and the swal-  
low flies away,

so the undeserved curse will never  
hit its mark — Jerus

### 3. A whip for the horse, a bridle for the ass, and a rod for the fool's back.

A whip is for a horse, a bridle for an  
ass,

And a rod for the back of fools —  
YLT

A whip for the horse, a goad for the  
ass, and a rod for the back of a fool  
— Lam

A whip for the horse, a mouth-bit for  
the ass, and a rod for the back of  
the foolish — Bas

Guide a horse with a whip, a donkey  
with a bridle, and a rebel with a rod  
to his back — Tay

### 4. Answer not a fool according to his folly, lest thou also be like unto him.

### 5. Answer a fool according to his folly, lest he be wise in his own conceit.

Do not answer a dullard according to  
his folly,

Lest even thou thyself become like  
him;

Answer a dullard according to his  
folly,

Lest he become wise in his own  
eyes — Rhm

Answer not a fool conformably to his  
folly; lest thou become like him.

But answer a fool according to his  
folly; that he may not think himself  
wise — Sept

Never answer a fool according to his  
folly, lest you become like him:

answer a fool according to his folly,  
lest he imagines he is wise — Mof

Do not answer a fool in the terms of  
his folly

for fear you grow like him yourself.  
Answer a fool in terms of his folly

for fear he imagines himself wise  
— Jerus

Do not answer a stupid man in the  
language of his folly,  
or you will grow like him;  
answer a stupid man as his folly  
deserves,  
or he will think himself a wise man  
— NEB

**6. He that sendeth a message by the hand  
of a fool cutteth off the feet, and  
drinketh damage.**

**7. The legs of the lame are not equal: so  
is a parable in the mouth of fools.**

He that sendeth a message by the hand  
of a fool  
Cutteth off his own feet, and drink-  
eth in damage.  
The legs of the lame hang loose;  
So is a parable in the mouth of  
fools — ASV

One who cutteth off feet, one who  
drinketh down wrong,  
Is he who sendeth a message by the  
hand of a dullard.  
Useless are the legs of the lame  
And a proverb in the mouth of a  
dullard — Rhm

He who sends a message by the hand  
of a fool  
cuts off his own feet and drinks  
violence.

Like a lame man's legs, which hang  
useless,  
is a proverb in the mouth of fools  
— RSV

He cuts off his feet, drinks in disaster,  
Who sends a message by a fool.  
Like legs hanging helpless from the  
lame  
Is a parable in the mouth of fools  
— AAT

He cuts off his feet,  
he drinks down violence,  
who sends messages by a fool.  
A proverb in the mouth of a fool  
hangs limp, like crippled legs — NAB

**8. As he that bindeth a stone in a sling,  
so is he that giveth honour to a fool.**

As one who is binding a stone in a  
sling,

So is he who is giving honour to a  
fool — YLT

He who bindeth a stone in a sling is  
like him who giveth honour to a  
fool — Sept

Like fixing a stone tight in the sling,

so is giving honours to a fool —  
Jerus

Like one who gets the stone caught  
in his sling  
is he who bestows honour on a fool  
— NEB

Honoring a rebel will backfire like a  
stone tied to a slingshot — Tay

**9. As a thorn goeth up into the band of  
a drunkard, so is a parable in the  
mouth of fools.**

As a hooked thorn which goeth up  
into the hand of a drunkard,  
So is a parable in the mouth of  
fools — Spri

As a thorn that cometh into the hand  
of a drunkard,  
So is a parable in the mouth of  
fools — JPS

like thorny branches brandished by a  
drunkard,  
so are maxims on the lips of a fool  
— Mof

Speech fits as well in a fool's mouth  
as branch of bramble in the hand of  
a drunkard — Knox

Like a thorn stick brandished by the  
hand of a drunkard  
is a proverb in the mouth of a fool  
— NAB

**10. The great God that formed all things  
both rewarded the fool, and rewardeth  
transgressors.<sup>27</sup>**

A master-workman forms all things:  
But he that hires a fool,

Is as he that hires passers-by — ARPS

The master workman does everything  
himself:

But the fool hires a passer-by —  
AAT

An able man does everything himself:  
a fool hires the first passer-by —  
Mof

As an archer that woundeth all,  
So is he that hireth a fool and he  
that hireth them that pass by — ASV  
Like an archer who wounds everybody  
is he who hires a passing fool or  
drunkard — RSV

Like an archer who shoots at any  
passer-by  
is one who hires a stupid man or a  
drunkard — NEB

<sup>27</sup>Only YLT reads with KJV here. The above are  
samples of the two main trends in the versions.

**11. As a dog returneth to his vomit, so a fool returneth to his folly.**

**12. Seest thou a man wise in his own conceit? there is more hope of a fool than of him.**

As a dog that returneth to his vomit,  
So is a fool that repeateth his folly.  
Seest thou a man wise in his own eyes?

There is more hope of a fool than of him — JPS

Like a dog at his vomit, the fool goes back ever to his own folly. Who is in more perilous case than the fool himself? The man who lays claim to wisdom — Knox

As a dog that returns to his vomit, so is a fool that misbehaves in his folly. If you should see a man wise in his own eyes, a fool is much better than he — Lam

A dog goes back to his vomit, and a fool repeats his folly. You see a man of self-conceit? More hope for a fool than for him — Mof

As a dog returns to its vomit, so a fool reverts to his folly. You see some man who thinks himself wise? More hope for a fool than for him — Jerus

**13. The slothful man saith, There is a lion in the way; a lion is in the streets.<sup>28</sup>**

**14. As the door turneth upon his hinges, so doth the slothful upon his bed.**

The door turneth round on its hinge,  
And the slothful on his bed — YLT  
The door turns on its hinge,  
And the sluggard on his couch — ABPS

The door is turning upon its hinges,  
And the sluggard is still upon his bed — JPS

The door turns on its hinges,  
and the lazy man upon his back — Mof

The door turns on its hinges,  
the idler, on his bed — Jerus

**15. The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth.<sup>29</sup>**

**16. The sluggard is wiser in his own conceit than seven men that can render a reason.**

The sluggard is wiser in his own eyes

Than seven men that give wise answer — JPS

Wiser is the sluggard in his own eyes,  
Than seven persons who can answer with judgment — Rhm

The sluggard is wiser in his own eyes  
Than seven men who can return a judicious answer — Sprl

The sluggard is wiser in his own eyes than seven men who can answer discreetly — RSV

The lazy man imagines he is wiser than a dozen men who argue ably — Mof

**17. He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears.**

He that passeth by, and vexeth himself with strife belonging not to him,  
Is like one that taketh a dog by the ears — ASV

He lays hold of a dog by the ears,  
Who, passing by, gets angry in a quarrel that is not his — ABPS

He who gets mixed up in a fight which is not his business, is like one who takes a dog by the ears while it is going by — Bas

Like a man who seizes a passing cur by the ears  
is he who needles in another's quarrel — NED

**18. As a mad man who casteth firebrands, arrows, and death,**

**19. So is the man that deceiveth his neighbour, and saith, Am not I in sport?**

Like a madman who hurls  
Deadly firebrands and arrows  
Is he who deceives his neighbor  
And says, "Was I not joking?" — AAT

Like a madman who throws firebrands, arrows, and death,  
is the man who deceives his neighbor and says, "I am only joking!" — RSV

Like a lunatic who lets fly  
deadly brands and arrows,  
so is he who deceives his neighbour,  
and then says it was in fun — Mof  
Like a crazed archer

<sup>28</sup>See Prov. 22:13.

<sup>29</sup>See Prov. 19:24.

scattering firebrands and deadly arrows

Is the man who deceives his neighbor,  
and then says, "I was only joking"

— NAB

A man who is caught lying to his neighbor and says, "I was just fooling," is like a madman throwing around firebrands, arrows and death

— Tay

**20. Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth.**

For lack of wood the fire goeth out:  
And where there is no whisperer,  
contention ceaseth — ASV

Without wood a fire is quenched  
And where there is no tattler strife  
is hushed — Rhm

Where there is no more wood, the  
fires goes out;

And where there is no talebearer,  
contention ceases — ABPS

Without wood, the fire goes out; and  
where there is no secret talk, argu-  
ment is ended — Bas

For lack of fuel a fire dies down  
and for want of a tale-bearer a  
quarrel subsides — NEB

No fuel, no fire; no tell-tale, no  
quarrel — Knox

**21. As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.**

As coals are to hot embers, and wood  
to fire; so is a contentious man to  
inflare strife — RV

As blasts of fire to burning coals, and  
wood to fire,  
so is a contentious man to enkindle  
strife — Sprl

As charcoal to hot embers and wood to  
fire,  
so is a quarrelsome man for kind-  
ling strife — rsv

Charcoal for live embers, wood for  
fire,  
for kindling strife a quarrelsome  
man — Jerus

What a bellows is to live coals, what  
wood is to fire,  
such is a contentious man in en-  
kindling strife — NAB

**22. The words of a talebearer are as**

**wounds, and they go down into the innermost parts of the belly.<sup>30</sup>**

**23. Burning lips and a wicked heart are like a potsherd covered with silver dross.**

Flattering lips with a wicked heart,

Are like a potsherd overlaid with  
silver dross — Sprl

Fervent lips and a wicked heart

Are like an earthen vessel overlaid  
with silver dross — ASV

Smooth lips and an evil heart are like  
a vessel of earth plated with silver  
waste — Bas

Like silver dross which sticks to an  
earthen pot, so are enraged lips and  
an evil heart — Lam

Like the glaze covering an earthen  
vessel

are smooth lips with an evil heart  
— RSV

**24. He that hateth dissembleth with his lips, and layeth up deceit within him;**

**25. When he speaketh fair, believe him not: for there are seven abominations in his heart.**

With his lips the hater dissembleth,

But within himself he layeth up  
deceit:

Though he make gracious his voice  
do not trust him,

For seven abominations are in his  
heart — Rhm

He who hateth dissembleth with his  
lips,

And storeth up deceit within him:  
Although his voice be kindly, believe  
him not,

For his heart is full of abominations  
— Sprl

He that hates dissembles with his lips;  
But in his breast he lays up deceit

When he makes his voice gracious,  
believe him not;

For seven abominations are in his  
heart — ABPS

Your enemy may dissemble with his  
lips,

But in his mind he harbors deceit:  
When he speaks fair, believe him  
not,

For seven abominations are in his  
mind — AAT

He who hates, pretends with his lips,

<sup>30</sup>See Prov. 18:8.

but he harbors deceit within; when he speaks pleasantly, do not trust him, for there are seven abominations in his heart — Ber

With his lips an enemy pretends, but in his inmost being he maintains deceit;

When he speaks graciously, trust him not,

for seven abominations are in his heart — NAB

**26. Whose hatred is covered by deceit, his wickedness shall be shewed before the whole congregation.**

Though his hatred cover itself with guile,

His wickedness shall be openly showed before the assembly — ASV

Though his hatred be concealed with deceit,

His wickedness shall be revealed before the congregation — JPS

yet, though he hid his hatred craftily, his malice shall be publicly exposed — Mof

he may cloak his enmity with dissimulation,

but his wickedness is shown up before the assembly — NEB

Hatred may well disguise itself with guile,

only to unmask its spite before the community — Jerus

Vain the pretences that cloak his malice: before the whole assembly it shall be made known — Knox

**27. Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.**

Whoso is digging a pit falleth into it, And the roller of a stone, to him it turneth — YLT

Whoever digs a pit shall fall into it; the stone a man sets rolling recoils upon himself — Mof

He who digs a pit will fall into it; And he who rolls a stone — it will come back upon him — AAT

He who digs a pit will fall into it, and a stone will come back upon him who starts it rolling — ASV

May he who diggeth a pit for his neighbour fall into it; and he who rolleth a stone, roll it on himself — Sept

**28. A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.**

A false tongue hateth them who are crushed by it,

And a flattering mouth worketh occasion of stumbling — Rhm

A lying tongue hateth those whom it hath wounded;

And a flattering mouth worketh ruin — ASV

A false tongue hates its victims; And a smooth mouth will work ruin — ABPS

A lying tongue hateth truth; and a flattering mouth worketh ruin — Sept

A false tongue has hate for those who have clean hearts, and a smooth mouth is a cause of falling — Bas

A lying tongue brings destruction to itself;

And a flattering mouth works its own ruin — AAT

## CHAPTER 27

**1. Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.**

Boast not of things of to-morrow; for thou knowest not what the coming day will bring forth — Sept

Do not flatter thyself with hopes of to-morrow; what lies in the womb of the future thou canst not tell — Knox

Do not flatter yourself about to-morrow,

for you never know what a day will bring forth — NEB

Don't brag about your plans for to-morrow — wait and see what happens — Tay

**2. Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.**

**3. A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both.**

Heavy is a stone and weighty is sand, —

But the vexation of a fool is heavier than both — Rhin

A stone is heavy, and sand is weighty, but a fool's provocation is heavier than both — RSV

A stone is heavy, sand is weighty; but a vexatious fool is worse to bear than both — Mof

Stone is a burden and sand a dead weight,

but to be vexed by a fool is more burdensome than either — NEB

**4. Wrath is cruel, and anger is outrageous; but who is able to stand before envy?**

Wrath is cruel, and anger is overwhelming;

But who is able to stand before jealousy — ASV

Fury is fierce, and anger is overflowing,

And who standeth before jealousy — YLT

Anger is violent; and like an inundation is wrath;

But who can abide in the presence of jealousy — Sprl

Wrath is cruel, and anger is impetuous;

But who can stand before jealousy — ABPS

Anger is relentless, and wrath overwhelming —

but before jealousy who can stand — NAB

Wrath is cruel, and angry feeling an overflowing stream: but who does not give way before envy — Bas

**5. Open rebuke is better than secret love.**

**6. Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.**

Better is open rebuke than love that is hidden.

Faithful are the wounds of a friend: but the kisses of an enemy are profuse — RV

Better is open reproof than hidden love.

Faithful are the wounds of a lover. And abundant the kisses of an enemy — YLT

Open rebukes are better than concealed love.

More faithful are the wounds of a friend; than the feigned kisses of an enemy — Sept

Better is open rebuke

Than hidden love.

Sincere are the wounds of a friend:

But deceitful are the kisses of an enemy — AAT

Better a rebuke revealed than love concealed. Faithful are the wounds

of a friend: profuse are the kisses of an enemy — Ber

Better open reproof than voiceless love.

From one who loves, wounds are well-intentioned;

from one who hates, kisses are ominous — Jerus

Better a frank word of reproof

than the love that will not speak.

Wounds from a friend are honest, but an enemy's kisses are false — Mof

**7. The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet.**

The repleted appetite loatheth virgin honey,

And to a famishing soul every bitter thing is sweet — Sprl

A sated spirit tramples the dripping honey;

But a famished spirit — every bitter thing is sweet — ABPS

He who is sated loathes honey.

but to one who is hungry everything bitter is sweet — RSV

The full man has no use for honey, but to the man in need of food every bitter thing is sweet — Bas

A man full-fed refuses honey, but even bitter food tastes sweet to a hungry man — NEB

**8. As a bird that wandereth from her nest, so is a man that wandereth from his place.**

Like a bird that strays from her nest

Is a man that strays from his home — AAT

Like a bird that wanders from her nest,

so is a man who wanders far from home — Mof

Like a bird that wanders from its nest,

so is a man who is moved from his place — Lam



Like a bird that strays from its nest,  
so is the man who strays from where  
he belongs — Jerus

**9. Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel.**

Oil and perfume rejoice the heart;  
So doth the sweetness of a man's  
friend that cometh of hearty counsel  
— ASV

Oil and perfume make the heart re-  
joice, as does the pleasantness of a  
friend's suggestions from the heart  
— Ber

Oil and perfume rejoice the heart: so  
does the sweetness of a friend's  
counsel that comes from the heart  
— Amp

Oil and perfume make glad the heart,  
and the wise suggestion of a friend  
is sweet to the soul — Bas

Fragrant oil gladdens the heart,  
friendship's sweetness comforts the  
soul — Jerus

**10. Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: for better is a neighbour that is near than a brother far off.**

Thine own friend and thy father's  
friend cast not off,

Then shalt thou not need to go to  
thy brother's house in the day of  
thy calamity;

For better is a neighbour dwelling  
near than a brother afar off — Sprl

Friend of thine, and friend that was  
thy father's, never forsake; so, in  
thy sore need, no kinsman's door  
thou shalt need to enter.

Neighbour over the way is better  
than kinsman at a distance — Knox

Your own friend and your father's  
friend forsake not;

but if ruin befalls you, enter not a  
kinsman's house.

Better is a neighbour near at hand  
than a brother far away — NAB

Do not abandon friend, or father's  
friend:

when trouble comes, do not go  
running to your brother's house.

Better a friend near than a brother  
far away — Jerus

Never abandon a friend — either  
yours or your father's. Then you

won't need to go to a distant rela-  
tive for help in your time of need  
— Tay

**11. My son, be wise, and make my heart glad, that I may answer him that reproacheth me.**

My son, wouldst thou be thy father's  
pride?

Court wisdom, and silence thy de-  
tractors — Knox

My son, be wise, and make my heart  
glad,

That I may answer him that taunt-  
eth me — JPS

Be wise, my son, and gladden my  
heart,

That I may answer the man who  
would taunt me — AAT

Learn to be wise, my son, and gladden  
my heart,

that I may have an answer for the  
man who insults me — Jerus

Be wise, my son, then you will bring  
joy to my heart,

and I shall be able to forestall my  
critics — NEB

Delight my heart by being wise, my  
son,

that I may answer anyone who  
taunts me — Mof

**12. A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished.**

A prudent man seeth the evil, and  
hideth himself;

But the simple pass on, and suffer  
for it — ASV

A prudent man seeth the evil, and  
hideth himself;

But the thoughtless pass on, and are  
punished — JPS

When ills approach, a prudent man is  
hidden: but the simple pass on to  
their sorrow — Sept

A prudent man sees danger and hides  
himself;

but the simple go on, and suffer for  
it — RSV

A prudent man foresees the evil and  
hides himself; but the fools pass on,  
and suffer loss — Lam

The shrewd man perceives evil and  
hides;

simpletons continue on and suffer  
the penalty — NAB

**13. Take his garment that is surety for a**

**stranger, and take a pledge of him for a strange woman.<sup>31</sup>**

- 14. He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.**

He who blesseth a friend with a loud voice, rising early, will appear not unlike one who curseth him — Sept

He that blesseth his friend with a loud voice in the morning early

A reproach shall it be reckoned to him — Rhm

He that blesses his neighbor with loud voice,

Rising early in the morning,

It shall be accounted to him as cursing — ABPS

He who blesses his neighbor with a loud voice,

rising early in the morning,

will be counted as cursing — RSV

He who at dawn loudly blesses his neighbour

is accounted to curse — Jerus

- 15. A continual dropping in a very rainy day and a contentious woman are alike.**

- 16. Whosoever hideth her hideth the wind, and the ointment of his right hand, which bewrayeth itself.**

A continual dropping in a very rainy day

And a contentious woman are alike:

He that would restrain her restraineth the wind;

And his right hand encountereth oil — ASV

A continual dropping in a day of rain, And a woman of contentions are alike,

Whoso is hiding her hath hidden the wind,

And the ointment of his right hand calleth out — YLT

A constant drip on a rainy day And a quarrelsome wife are alike:

He who would restrain her would restrain the wind,

Or grasp oil with his right hand — AAT

Endless dripping on a rainy day — that is what a nagging wife is like.

As well try to control the wind as to control her!

As well try to pick up oil in one's fingers — NEB

A constant dripping on a rainy day and a cranky woman are much alike! You can no more stop her complaints than you can stop the wind or hold onto anything with oil-slick hands — Tay

- 17. Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.**

Iron sharpens iron,

and one man sharpens another — RSV

As iron whets iron,

so one man whets another — Mof

Iron sharpens iron: so a man enlightens the face of his friend — Lam

Iron is made the finer by iron, a man is refined by contact with his neighbour — Jerus

As iron sharpens iron, so one man sharpens the wits of another — NEB

Iron whets iron, friend shapes friend — Knox

- 18. Whoso keepeth the fig tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured.**

He who planteth a fig tree shall eat of its fruit; and he who guardeth his master shall be honoured — Sept

The keeper of a fig-tree eateth its fruit, And the preserver of his master is honoured — YLT

Whoso cultivates the fig-tree shall eat of its fruit:

And whoso waiteth on his master shall be honoured — Sprl

He who takes care of his fig tree will eat the fruit of it:

And he who attends to his master will be honored — AAT

He who tends a fig tree eats its fruit, and he who is attentive to his master will be enriched — NAB

- 19. As in water face answereth to face, so the heart of man to man.**

Like face looking at face in water, so are the hearts of men to one another — Bas

As face reflects face in water, So the mind of man reflects man — AAT

— — —

<sup>31</sup>See Prov. 20:16.

As one face is like another,  
so is one mind like another — Mof  
As in water face answers to face,  
so the mind of man reflects the man  
— RSV  
As face answers face reflected in the  
water,  
so one man's heart answers another's — NEB

- 20. Hell and destruction are never full; so the eyes of man are never satisfied.**  
Sheol and Abaddon are never satisfied;  
And the eyes of man are never satisfied — ASV

The grave and destruction are never satisfied: in like manner the eyes of men are insatiable — Sept  
The nether-world and Destruction are never satiated;  
So the eyes of man are never satiated — JPS

The nether world and the abyss are never satisfied;  
so too the eyes of men — NAB  
The underworld and Abaddon are never full, and the eyes of man have never enough — Bas

- 21. As the fining pot for silver, and the furnace for gold; so is a man to his praise.**

A refining pot for silver, and a furnace for gold;  
So is a man to the mouth that praises him — ABPS

As the fining pot is for silver, and the furnace for gold;

So is a man tested by the mouth of those who flatter him — Sprl

The refining pot is for silver, and the furnace for gold;

And a man is tried by his praise — ASV

The crucible is for silver, and the furnace for gold, and a man is tested by what he praises — Ber

The melting-pot is for silver and the crucible for gold,  
but praise is the test of character — NEB

- 22. Though thou shouldest hray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.**

Though thou pound a fool in a mortar amidst grain with a pestle

His folly will not depart from him — Rhm

Though you crush the fool in a mortar with a pestle among the crushed grain, yet his foolishness will not leave him — Ber

Crush a fool in a mortar with a pestle along with crushed grain, yet his folly will not depart from him — RSV

Though you should pound the fool to bits with the pestle, amid the grits in a mortar, his folly would not go out of him — NAB

Pound the fool in a mortar as you may, you will not separate him from his folly — Jerus

- 23. Be thou diligent to know the state of thy flocks, and look well to thy herds:**

- 24. For riches are not for ever: and doth the crown endure to every generation?**

Be careful to know the state of thy flock; and pay close attention to thy herd: for wealth and power do not continue with a man forever; nor can he transmit them from one generation to another — Sept

Look well to the appearance of thy flock;

Give heed to the herds.

For wealth is not forever,

Nor is a crown to generation to generation — ABPS

Look well to the state of your flocks, and be careful of your herds;

for riches do not last for ever, nor wealth from age to age — Mof

Know thoroughly the condition of your flocks; keep your mind on your herds; for riches are not forever — and is a crown from generation to generation? — Ber

Be careful to know your own sheep and take good care of your flocks: for possessions do not last for ever, nor will a crown endure to endless generations — NEB

- 25. The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered.**

- 26. The lambs are for thy clothing, and the goats are the price of the field.**

The grass is taken away and the young  
shoot showeth itself,  
And the herbage of the mountains  
is gathered;  
There are lambs for thy clothing  
And for the price of thy field there  
are he-goats — Rhm

When the grass shoots forth, and the  
tender herb is seen,  
Then let the herbage of the moun-  
tain be gathered.  
The lambs are for thy clothing,  
And the goats to pay the price of the  
field — Sprl

The hay is carried, and the tender grass  
showeth itself,  
And the herbs of the mountains are  
gathered in.  
The lambs are for thy clothing,  
And the goats are the price of the  
field — ASV

When the hay is cut, and the aftermath  
appears,  
And the grass of the mountains is  
gathered in,  
Lambs will supply you with clothing,  
And goats with the price of a field  
— AAT

When the grass is taken away and the  
aftergrowth appears,  
and the mountain greens are  
gathered in,  
The lambs will provide you with  
clothing,  
and the goats will bring the price of  
a field — NAB

**27. And thou shalt have goats' milk  
enough for thy food, for the food of  
thy household, and for the mainte-  
nance for thy maidens.**

there will be enough goats' milk for  
your food,  
for the food of your household  
and maintenance for your maidens  
— RSV

There will be goats' milk enough for  
your food, and for the support of  
your servant-girls — Bas  
with ample milk to feed you,

and to maintain your maids — Mof  
goats' milk sufficient to feed you,  
and to provide for your serving girls  
— Jerus

while the goats' milk is enough for  
your food  
and nourishment for your maidens  
— NEB

## CHAPTER 28

**1. The wicked flee when no man pursu-  
eth: but the righteous are bold as a  
lion.**

The wicked flee, when no one pursues;  
But the righteous are bold as the  
young lion — ABPS

The wicked flee when there is no one  
pursuing, but the righteous are as  
fearless as a young lion — Ber

The lawless fleeth when no man  
pursueth,  
But the righteous like a lion are con-  
fident — Rhm

The wicked flee when no man pur-  
sueth;  
But the righteous are secure as a  
young lion — JPS

The evil man goes running away when  
no man is after him, but the upright  
are without fear, like the lion — Bas

**2. For the transgression of a land many  
are the princes thereof: but by a man  
of understanding and knowledge the  
state thereof shall be prolonged.**

When a land transgresses it has many  
rulers;  
but with men of understanding and  
knowledge  
its stability will long continue —  
RSV

Through the rebellion of a land many  
are its princes;  
But through the prudence of men  
government shall be prolonged —  
Sprl

When a land revolts, its princes are  
many;  
But, with discerning and knowing  
men, there may be permanence  
ABPS

When rebellion breaks out in a land,  
there arise many rulers;  
But through men of wisdom and  
intelligence, order will long prevail  
— AAT

If a land is rebellious, its princes will  
be many;  
but with a prudent man it knows  
security — NAB

**3. A poor man that oppresseth the poor is like a sweeping rain which leaveth no food.**

A needy man that oppresseth the poor  
Is like a sweeping rain which leaveth no food — ASV

A poor man that oppresseth the weak  
Is like a sweeping rain which leaveth no food — JPS

A poor man who oppresseth the helpless  
Is like a rain beating down, leaving no food — Rhm

A poor man who oppresses the weak  
Is like a cloudburst that leaves no nourishment — Ber

When a poor man oppresses those even poorer, he is like an unexpected flood sweeping away their last hope — Tay

**4. They that forsake the law praise the wicked: but such as keep the law contend with them.**

Those forsaking the law praise the wicked,  
Those keeping the law plead against them — YLT

Lawbreakers praise the wicked;  
But the law-biding are zealous against them — AAT

Those who abandon the law praise the wicked man,  
but those who keep the law war against him — NAB

Those who forsake the law have a good word for the wicked,  
those who observe the law have not time for such — Jerus

The lawless praise wicked men;  
the law-abiding contend with them — NEB

**5. Evil men understand not judgment; but they that seek the LORD understand all things.**

Evil men understand not justice:  
But they that seek Jehovah understand all things — ASV

Wicked men consider not justice,  
But they who seek Yahweh consider everything — Rhm

Wicked men do not regard justice;  
But those who seek Jehovah, regard it in all things — Sprl

Bad men will not understand judgment: but they who seek the Lord will be wise in everything — Sept

Evil men do not understand justice, but those who seek the LORD understand it completely — RSV

**6. Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich.**

Better is the poor that walketh in his integrity, than he that is perverse in his ways, though he be rich — RV  
Better is a poor man who walks in his integrity

Than he who is crooked in his ways, although he be rich — AAT

Better a poor man of honest life than a false creature, for all his wealth — Mof

Better is a poor man who walketh in truth than a rich liar — Sept

Better be poor and above reproach than rich and crooked — NEB

**7. Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth his father.**

Whoso keepeth the law is a wise son;  
But he that is a companion of gluttons shameth his father — ASV

A wise son observeth the teaching;  
But he that is a companion of gluttonous men shameth his father — JPS

He that keepeth instruction is a son with discernment.

But a companion of squanderers bringeth shame to his father — Rhm

He is a discerning son who keeps the law, but a companion of gluttons puts his father to shame — Ber

A discerning son is he who keeps the Law;  
an associate of profligates brings shame on his father — Jerus

A son's wisdom is to obey his father's teaching, not to shame him by keeping riotous company — Knox

**8. He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.**

He that augmenteth his substance by interest and increase,

Gathereth it for him that hath pity on the poor — ASV

Whoso increaseth his wealth by usury and by interest,

He shall gather it for him who shall pity the poor — Sprl

He who increases his wealth by usury

and unjust means shall leave it for him who is kind to the poor — Lam  
He who increases his wealth by interest and overcharge gathers it for him who is kind to the poor — NAB

He who increases his wealth by usury and interest amasses it for someone else who will bestow it on the poor — Jerus

**9. He that turneth away his ear from hearing the law, even his prayer shall be abomination.**

He that turneth away his ear from hearing instruction

Even his prayer is an abomination — Rhm

As for him who turneth away his ear from hearkening to the law; even his prayer is an abomination — Sept  
He who turns a deaf ear to instruction —

His very prayer is an abomination — AAT

As for the man whose ear is turned away from hearing the law, even his prayer is disgusting — Bas

If a man is deaf to the orders of religion, his very prayer is loathsome to the Eternal — Mof

**10. Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good things in possession.**

Whoso leadeth the righteous astray in an evil way,

He shall fall into his own pit;

But the upright shall inherit blessing — Sprl

Whoso causeth the upright to go astray in an evil way,

He shall fall himself into his own pit;

But the whole-hearted shall inherit good — JPS

He who misleads the upright into an evil way

will fall into his own pit;

but the blameless will have a goodly inheritance — RSV

Ruin he brings on himself, that leads the innocent into ill ways, and honest men shall be the heirs of him — Knox

A curse on those who lead astray the godly. But men who encourage the upright to do good shall be given a worthwhile reward — Tay

**11. The rich man is wise in his own conceit; but the poor that hath understanding searcheth him out.**

Wise in his own eyes is the man that is rich,

But a poor man of discernment searcheth him out — Rhm

A rich man is wise in his own conceit.

But a poor man who hath understanding will find him out — Sept

Wise in his own eyes is a rich man, but a discerning poor man sees through him — Ber

Rich men may think that they are wise,

but the poor have wit to see through him — Mof

The rich man is wise in his own eyes, but a poor man who is intelligent sees through him — NAB

The rich man may think himself wise, but a poor man with sense will unmask him — Jerus

**12. When righteous men do rejoice, there is great glory: but when the wicked rise, a man is hidden.**

In the exulting of the righteous the glory is abundant.

And in the rising of the wicked, man is apprehensive — YLT

When the righteous triumph, there is great glory;

But when the wicked rise, men hide themselves — ASV

When the righteous exult, there is great glory;

But when the wicked rise, men must be sought for — JPS

When the righteous triumph, there is a great celebration;

But when the wicked rise to power, men hide themselves — AAT

When the just are triumphant, there is great jubilation;

but when the wicked gain pre-eminence, people hide — NAB

**13. He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.**

He that covereth his transgressions shall not prosper; but whoso con-

fesseth and forsaketh them shall obtain mercy — RV

Whoso excuseth his transgressions shall not prosper;

But whoso confesseth and forsaketh them shall find mercy — Sprl

He who covereth his wickedness shall not prosper; but he who confesseth and forsaketh will be beloved — Sept

He who hides his transgression shall not prosper; but he who confesses his sins and forsakes them, God will have mercy upon him — Lam

Conceal your faults, and you will not prosper; confess and give them up, and you will find mercy — NEB

**14. Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief.**

How happy is the man who is ever circumspect,

Whereas he that hardeneth his heart shall fall into calamity — Rhm

Blessed is the man who fears the LORD always;

but he who hardens his heart will fall into calamity — RSV

Happy is the man who lives always in awe;

But he who hardens his conscience will fall into misfortune — AAT

Blessed is the man who is always reverent; but he who hardens his heart will fall into calamity — Ber

Happy the man who lives in fear of sin: reckless men come to grief — Mof

Blessed is the man who reveres God, but the man who doesn't care is headed for serious trouble — Tay

**15. As a roaring lion, and a ranging bear; so is a wicked ruler over the poor people.**

As a roaring lion, and a ravenous bear; So is a wicked ruler over a poor people — JPS

A growling lion, and a ranging bear, Is a wicked ruler over a feeble people — ABPS

Like a loud-voiced lion and a wandering bear, is an evil ruler over a poor people — Bas

A roaring lion, a bear on the prowl — such is a tyrant over a poor people — Mof

A roaring lion, a hungry bear, such is the bad ruler of a poor people — Jerus

**16. The prince that wanteth understanding is also a great oppressor: but he that hateth covetousness shall prolong his days.**

A leader lacking understanding multiplieth oppressions,

Whoso is hating dishonest gain prolongeth days — YLT

A ruler who lacks understanding is a cruel oppressor:

but he who hates unjust gain will prolong his days — RSV

A prince who is an oppressor is devoid of intelligence;

But he who hates ill-gotten gain will prolong his life — AAT

The less prudent the prince, the more his deeds oppress.

He who hates ill-gotten gain prolongs his days — NAB

A prince lacking sense is rich in rapacity,

he who hates avarice will lengthen his days — Jerus

**17. A man that doeth violence to the blood of any person shall flee to the pit; let no man stay him.**

A man that is laden with the blood of any person

Shall flee unto the pit; let no man stay him — ASV

A man that is laden with the blood of any person

Shall hasten his steps unto the pit; none will support him — JPS

A man oppressed by the commission of manslaughter,

Fleeth to the pit lest they should catch him:

Let no one detain him — Sprl

A man oppressed with life-blood,

Will flee even to the pit, that they may not lay hold on him — ABPS

If a man is burdened with the blood of another,

let him be a fugitive until death:

let no one help him — RSV

Though a man burdened with human blood

were to flee to the grave, none should support him — NAB

**18. Whoso walketh uprightly shall be**

**saved; but he that is perverse in his ways shall fall at once.**

He that walketh with integrity shall be saved,

But he that is crooked, turning two ways, shall fall in one — Rhm

He who walketh righteously will be helped; but he who walketh in crooked ways will be entangled — Sept

He whose ways are upright will be safe, but sudden will be the fall of him whose ways are twisted — Bas

He who walks uprightly shall be saved; but he who is perverse in his ways shall fall into a pit — Lam

Whoever walks wholeheartedly will be saved, but the perverse in his double-dealing will fall in a moment — Ber

**19. He that tilleth his land shall have plenty of bread; but he that followeth after vain persons shall have poverty enough.<sup>32</sup>**

Whoso is tilling his ground is satisfied with bread,

And whoso is pursuing vanity, Is filled with poverty — YLT

Whoso tilleth his land shall be satisfied with bread;

And whoso pursueth worthless things shall have poverty enough — Sprl

He who tilleth his own ground shall have plenty of bread; but he who followeth idleness, shall have plenty of poverty — Sept

He who tills his ground will have plenty of food;

But he who follows empty pursuits will have plenty of poverty — AAT

One who cultivates his land has plenty to eat;

idle pursuits lead to poverty — NEB

**20. A faithful man shall abound with blessings; but he that maketh haste to be rich shall not be innocent.**

A faithful man shall abound with blessings;

But he that maketh haste to be rich shall not be unpunished — ASV

A man of fidelity aboundeth in blessings,

But one hastening to be rich shall not be held innocent — Rhm

A man of good faith will have great

blessing, but one attempting to get wealth quickly will not go free from punishment — Bas

Trustworthy men are richly blessed: men in a hurry to get rich incur guilt -- Mof

The man who wants to do right will get a rich reward. But the man who wants to get rich quick will quickly fail — Tay

**21. To have respect of persons is not good: for for a piece of bread that man will transgress.**

To have respect of persons is not good: For a man will transgress for a piece of bread — JPS

To be partial in judgment is not good: Even for a morsel of bread a man may fall into sin — AAT

To show partiality is never good: for even a morsel of bread a man may do wrong — NAB

To have respect of persons is not good: neither that a man should transgress for a piece of bread — RV

To favour one side is not fair — to sin, bribed by a bit of bread -- Mof

**22. He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him.**

He that is eager for wealth is a man of evil eye.

And knows not when want shall come upon him — ABPS

He chases after wealth, the man of greedy eye,

not knowing that want is overtaking him — Jerus

He that hath an evil eye hasteth after riches,

And knoweth not that want shall come upon him — ASV

A man who hath a covetous eye hasteneth after riches.

And considereth not that want may come upon him — Sprl

The selfish man is eager to get rich: he never dreams he may be in distress — Mof

The avaricious man rushes after wealth,

Not knowing that want will befall him — AAT

<sup>32</sup>Compare with Prov. 12:11.



**23. He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue.**

Whoso is reproving a man afterwards findeth grace.

More than a flatterer with the tongue — YLT

He who proveth a man's ways shall have more thanks than he who hath a flattering tongue — Sept

He who says words of protest to a man will later have more approval than one who says smooth words with his tongue — Bas

Take a man to task and in the end win more thanks

than the man with a flattering tongue — NEB

More thanks thou wilt have, in the end, for honest reproof than for designing flattery — Knox

**24. Whoso robbeth his father or his mother, and saith, It is no transgression; the same is the companion of a destroyer.**

He that robbeth his father or his mother, and saith

It is no transgression

Companion is he to one who wasteth — Rhm

He that robs his father and his mother, And says, It is no trespass;

The same is a companion for a destroyer — ABPS

He who robs his father or his mother and says, It is no transgression, the same is the companion of a wicked man — Lam

He who defrauds father or mother and calls it no sin,

is a partner of the brigand — NAB

He who takes from his father or his mother what is theirs by right, and says, It is no sin: is the same as a taker of life — Bas

A man who robs his parents and says, "What's wrong with that?" is no better than a murderer — Tay

**25. He that is of a proud heart stirreth up strife; but he that putteth his trust in the LORD shall be made fat.**

He that is of a greedy spirit stirreth up strife;

But he that putteth his trust in Jehovah shall be made fat — ASV

He that is of a greedy spirit stirreth up strife;

But he that putteth his trust in the LORD shall be abundantly gratified — JPS

Whoso is covetous stirreth up strife; But whoso trusteth in JEHOVAH shall be made prosperous — Sprl

A grasping nature stirs up enmity, but he who trusts in the Eternal thrives — Mof

A self-important man provokes quarrels,

but he who trusts in the LORD grows fat and prosperous — NEB

**26. He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.**

He who putteth confidence in the boldness of his heart is a fool; but he who walketh wisely shall be saved — Sept

He whose faith is in himself is foolish; but everyone walking wisely will be kept safe — Bas

He who trusts in his own mind is a fool;

but he who walks in wisdom will be delivered — RSV

He is a fool that trusts his own wit; follow the rule of wise men, if thou wouldst reach safety — Knox

He who trusts his own promptings is a fool,

he whose ways are wise will be safe — Jerus

A man is a fool to trust himself! But those who use God's wisdom are safe — Tay

**27. He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.**

He who gives to the poor shall not come to want;

But he who shuts his eyes against them will have many a curse — AAT

He who gives to the poor shall not lack; but he who turns his eyes away from the needy shall have many a curse — Lam

A man who helps the poor will never want;

he who ignores them will get many a curse — Mof

He who gives to the poor will never be in need, but great curses will be on him who gives no attention to them — Bas

**28. When the wicked rise, men hide themselves; but when they perish, the righteous increase.**

When lawless men arise a common man will hide himself.

But when they perish righteous men multiply — Rhm

When wicked men are exalted, men hide themselves;

But when they perish, the righteous multiply — Sprl

When the wicked rise to power, men hide themselves;

But when they perish, the righteous flourish — AAT

When the wicked gain pre-eminence, other men hide;

but at their fall the just flourish — NAB

When the wicked are in the ascendant, men take cover,

but when they perish, virtuous men multiply — Jerus

When the wicked prosper, good men go away; when the wicked meet disaster, good men return — Tay

## CHAPTER 29

**1. He, that being often reproveth hardeneth his neck, shall suddenly be destroyed, and that without remedy.**

A man often reproveth, who hardens his neck.

Shall suddenly be destroyed, and without remedy — ABPS

He who is often reproveth, yet stiffens his neck

will suddenly be broken beyond healing — RSV

He that being often reproveth stiffeneth his neck

Suddenly shall be hurt and there be no healing — Rhm

He who stiffens his neck against many reproofs

Will suddenly be broken beyond repair — AAT

He who is obstinate, in spite of many a warning,

will suddenly be done for — Mof

A man who is still stubborn after much reproof

will suddenly be broken past mending — NEB

**2. When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn.**

When the righteous are exalted the people rejoice;

But when the wicked rule, the people lament — Sprl

When the righteous are increased, the people rejoice;

But when a wicked man beareth rule, the people sigh — ASV

When the righteous are many, the peo-

ple increase; but when the wicked are in authority, the people groan — Lam

When the upright have power, the people are glad; when an evil man is ruler, grief comes on the people — Bas

When the just prevail, the people rejoice;

but when the wicked rule, the people groan — NAB

With good men in authority, the people rejoice; but with the wicked in power, they groan — Tay

**3. Whoso loveth wisdom rejoiceth his father: but he that keepeth company with harlots spendeth his substance.**

A man who loveth wisdom gladdeneth his father,

But a companion of harlots destroyeth wealth — Rhm

One that loves wisdom rejoices his father;

But a companion of harlots squanders wealth — ABPS

A lover of wisdom brings joy to his father.

but one who keeps company with harlots squanders his wealth — NEB

The lover of Wisdom makes his father glad.

but the patron of harlots fritters his wealth away — Jerus

**4. The king by judgment establisheth the land: but he that receiveth gifts overthroweth it.**

The king by justice establisheth the land;

but he that receiveth gifts overthroweth it.

The king by justice establisheth the land;

- But he that exacteth gifts overthrow-  
eth it — ASV
- The king establisheth a land by justice;  
But a man who taketh bribes de-  
stroyeth it — Sprl
- A king by justice gives stability to a  
land;  
But he who makes heavy exactions  
brings it to ruin — AAT
- By justice a king gives stability to the  
land,  
but one who exacts gifts ruins it —  
RSV
- A just king gives stability to his nation,  
but one who demands bribes de-  
stroys it — Tay
- 5. A man that flattereth his neighbour  
spreadeth a net for his feet.**
- 6. In the transgression of an evil man  
there is a snare: but the righteous doth  
sing and rejoice.**
- A man who flattereth his neighbour  
Spreadeth a net over his steps.  
In the transgression of a wicked man  
is a snare,  
But the righteous doth shout in tri-  
umph and rejoice — Rhm
- A man who says smooth things to his  
neighbour is stretching out a net for  
his steps.  
In the steps of an evil man there is  
a net for him, but the upright man  
gets away quickly and is glad — Bas
- A man who flatters his neighbor  
spreads a net for his feet.  
An evil man shall be ensnared in his  
wickedness; but the righteous shall  
sing and rejoice — Lam
- The man who flatters his neighbor  
is spreading a net under his feet.  
The wicked man steps into a snare,  
but the just man runs on joyfully —  
NAB
- A man who flatters his fellow  
is spreading a net to trip him up.  
A bad man is snared by his own sin,  
but good men can go forward hap-  
pily — Mof
- By empty flattery thou mayst lay a  
snare for thy friend's feet.  
By his own false steps the sinner is  
entangled; innocence goes singing  
and rejoicing on its way — Knox
- 7. The righteous considereth the cause of  
the poor: but the wicked regardeth not  
to know it.**
- The righteous regards the cause of the  
weak;  
The wicked will not discern knowl-  
edge — ABPS
- The righteous taketh knowledge of the  
cause of the poor;  
The wicked hath not understanding  
to know it — ASV
- The righteous man knows the rights of  
the weak; the wicked man does not  
understand such knowledge — Ber
- The upright man gives attention to the  
cause of the poor: the evildoer gives  
no thought to it — Bas
- A good man respects the rights of the  
poor;  
A wicked man knows no respect —  
AAT
- The just man has a care for the rights  
of the poor;  
the wicked man has no such concern  
— NAB
- 8. Scornful men bring a city into a snare:  
but wise men turn away wrath.**
- Scoffers set a city in a flame;  
But wise men turn away wrath —  
ASV
- Men given to mockery inflame a  
city, —  
But wise men turn away anger —  
Rhm
- Scorning men kindle discord in a city,  
But wise men suppress the indigna-  
tion — Sprl
- Scoffers set cities in a ferment,  
but wise men moderate anger —  
Jerus
- Unscrupulous men kindle strife in a  
city:  
the sensible discourage party-spirit  
— Mof
- Arrogance can inflame a city,  
but wisdom averts the people's anger  
— NEB
- 9. If a wise man contendeth with a  
foolish man, whether he rage or laugh,  
there is no rest.**
- If a wise man hath a controversy with  
a foolish man, whether he be angry  
or laugh, there will be no rest — RV
- When a wise man goes to law with a  
foolish man,  
Whether he be angry or laugh, there  
is no rest — ABPS
- If a wise man goes to law with a fool,

- he will meet abuse or derision, but get no remedy — NEB
- If a wise man has an argument with a fool,  
the fool only rages and laughs, and there is no quiet — RSV
- Let a wise man argue with a fool,  
be he angry or good-humoured he will not gain his end — Jerus
- 10. The bloodthirsty hate the upright: but the just seek his soul.<sup>33</sup>**  
Bloodthirsty men hate the man of integrity, but the upright seek his life — Ber
- Bloodthirsty men hate the honest man, but the upright show concern for his life — NAB
- Blood-thirsty creatures hate a blameless man;  
the upright plan how to protect him — Mof
- The bloodthirsty hate him that is perfect;  
And as for the upright, they seek his life — ASV
- Bloodthirsty men hate one who is blameless,  
and the wicked seek his life — RSV
- Bloodthirsty men hate the innocent,  
And seek the life of the upright — AAT
- 11. A fool uttereth all his mind: but a wise man keepeth it in till afterwards.**  
A fool spendeth all his spirit,  
But a wise man stilleth it within him — JPS
- All his anger doth a dullard let go,  
But a wise man by keeping it back stilleth it — Rhm
- A fool uttereth all his anger; but a wise man keepeth it back and stilleth it — RV
- A foolish man lets out all his wrath, but a wise man keeps it back quietly — Bas
- The fool comes out with all his angry feelings,  
but the wise man subdues and restrains them — Jerus
- A stupid man gives free rein to his anger;  
a wise man waits and lets it grow cool — NEB
- 12. If a ruler hearken to lies, all his servants are wicked.**

- A ruler who payeth attention to lying words,  
All his servants will be wicked men — Sprl
- When a king hearkeneth to falsehood, all under him are transgressors — Sept
- When a ruler listens to false accusations,  
his servants become scoundrels — Mof
- If a ruler listen to lies,  
All his servants become depraved — AAT
- If a ruler listens to false suggestions all his officials will be wicked — Ber
- 13. The poor and the deceitful men meet together: the LORD lighteneth their eyes.**  
The poor man and the man of usury meet together,  
He that enlighteneth the eyes of them both is Yahweh — Rhm
- The poor man and the oppressor meet together;  
Jehovah hath given eyesight unto both — ASV
- The poor and the oppressor meet together;  
JEHOVAH hath given eyesight unto them both — Sprl
- The poor and the oppressor have a common bond:  
the LORD gives light to the eyes of both — NAB
- Rich and poor are alike in this: each depends on God for light — Tay
- Poor man and oppressor have this in common:  
what happiness each has comes from the LORD — NEB
- 14. The king that faithfully judgeth the poor, his throne shall be established forever.**  
A king that is judging truly the poor, His throne for ever is established — YLT
- A king that truthfully judges the weak, —  
His throne shall stand forever firm — ABPS
- When a king judgeth the poor faithfully: his throne will be established for a memorial — Sept

<sup>33</sup>Two interpretations of the last half-verse seem possible, as illustrated in the last three variants.

If a king judges the poor with equity  
his throne will be established for  
ever — RSV

King that gives due redress to the poor  
has a throne unshakeable — Knox

**15. The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.**

A rod with rebuke giveth wisdom,  
But a youth unrestrained bringeth  
shame to his mother — Rhm

The rod and reproof impart wisdom;  
But a child neglected bringeth his  
mother to shame — Sprl

The rod of correction gives wisdom:  
But a child who is left to himself  
brings disgrace on his mother —  
AAT

The rod and reproof give wisdom, but  
an undisciplined child causes his  
mother shame — Ber

The rod and sharps words give wisdom:  
but a child who is not guided  
is a cause of shame to his mother  
— Bas

**16. When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall.**

When the wicked abound, transgressions  
are multiplied: but when they  
fall, the righteous are awed — Sept

When the wicked are increased, transgression  
increaseth;  
But the righteous shall gaze upon  
their fall — JPS

When the lawless become great transgression  
increaseth,  
But the righteous shall behold their  
ruin — Rhm

When the wicked prevail, crime increases;  
but their downfall the just will behold — NAB

When rulers are wicked, their people  
are too; but good men will live to  
see the tyrant's downfall — Tay

**17. Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.**

Chastise thy son, and he giveth thee  
comfort,  
Yea, he giveth delights to thy soul  
— YLT

Discipline your son, and he will give  
you rest;

he will give delight to your heart  
— RSV

Correct your son, that he may give you  
peace of mind,  
And bring delight to your heart —  
AAT

Give your son training, and he will  
give you rest; he will give delight  
to your soul — Bas

Chastise your son, and have an easy  
mind:  
he will delight your soul — Mof

**18. Where there is no vision, the people perish: but he that keepeth the law, happy is he.**

Where there is no vision, the people  
cast off restraint;  
But he that keepeth the law, happy  
is he — ASV

Where there is no vision, the people  
are unrestrained;  
But he that keeps the law, — happy  
is he — ABPS

Where there is no vision the people  
run wild; but happy is he who keeps  
the law — Ber

Where there is no prophecy the people  
cast off restraint,  
but blessed is he who keeps the law  
— RSV

Without prophecy the people become  
demoralized;  
but happy is he who keeps the law  
— NAB

**19. A servant will not be corrected by words; for though he understand he will not answer.**

A servant will not be corrected by  
words,  
Who, when he understands, will not  
even reply — Sprl

A stubborn servant will not be instructed  
by words; for though he  
may understand he will not obey —  
Sept

A servant will not be trained by words;  
for though the sense of the words is  
clear to him, he will not give attention — Bas

Mere words will never train a slave:  
he understands, but he will not obey  
— Mof

Not by words is a slave corrected:  
even if he understands, he will take  
no notice — Jerus

**20. Seest thou a man that is hasty in his**

words? there is more hope of a fool than of him.<sup>31</sup>

- 21. He that delicately bringeth up his servant from a child shall have him become his son at the length.**

One brings up his servant tenderly from childhood,

And in the end he will be as a son — ABPS

He that delicately bringeth up his servant from a child

Shall have him become a son at the last — ASV

He that dealeth tenderly with his servant from childhood,

In his after life shall have him for a son — Rhm

He who pampers his servant from childhood,

will in the end find him his heir — RSV

He that delicately bringeth up his servant from a child

Shall have him become master at last — JPS

- 22. An angry man stirreth up strife, and a furious man aboundeth in transgression.**

An angry man stirreth up contention. And a furious man is multiplying transgression — YLT

A wrathful man stirreth up contention. And a passionate man aboundeth in transgression — Sprl

A man of passion stirs up discord: And a hot-tempered man is the cause of much mischief — AAT

A quick-tempered man stirs up strife, and a wrathful man abounds in wrong — Ber

A man prone to anger provokes a quarrel

and a hot-head is always doing wrong — NEB

- 23. A man's pride shall bring him low; but honour shall uphold the humble in spirit.**

A man's pride shall bring him low; But he that is of a lowly spirit shall obtain honor — ASV

A man's pride shall bring him low; but his meekness shall add to his honor — Lam

Pride will come low; honour awaits the humble — Knox

Man's pride will lay him low:

lowly souls rise to honour — Mof  
Man's pride causes his humiliation, but he who is humble of spirit obtains honor — NAB

- 24. Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth it not.**

Whoso is sharing with a thief is hating his own soul,

Execration he heareth, and telleth not — YLT

He that divides with a thief hates his own soul;

He hears the curse, but does not inform — ABPS

Whoso is partner with a thief hateth his own soul: he heareth the adjuration and uttereth nothing — RV

He who is partner with a thief hates his own soul; they put him under oaths, but he does not confess — Lam

He who goes shares with a thief is his own enemy:

he hears himself put on oath and dare not give evidence — NEB

- 25. The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe.**

The fear of man setteth a snare, But he that trusteth in Yahweh shall be placed on high — Rhm

The fear of man bringeth a snare: But whoso trusteth in JEHOVAH shall be preserved — Sprl

The fear of man leads one into a snare: But he who trusts in the LORD will be placed in safety — AAT

To be afraid of men is a snare, he who puts his trust in Yahweh is secure — Jerus

Fear of man is a dangerous trap, but to trust in God means safety — Tay

- 26. Many seek the ruler's favour; but every man's judgment cometh from the LORD.**

Many seek the face of the ruler; But from Jehovah is man's judgment — ABPS

Many seek the ruler's favor, but justice due a man comes from the LORD — Ber

Many court the ruler's favor: But a man's case is decided by the LORD — AAT

<sup>31</sup>Compare Prov. 26:12.

Many seek the favor of a ruler,  
but from the LORD a man gets justice  
— RSV  
Many seek audience of a prince,  
but in every case the LORD decides  
— NEB

- 27. An unjust man is an abomination to the just; and he that is upright in the way is abomination to the wicked.**  
An abomination to the righteous is the perverse man,  
And an abomination to the wicked is the upright in the way — YLT

An unjust man is an abomination to the righteous,  
but he whose way is straight is an abomination to the wicked — RSV  
The good man loathes the villain;  
the villain loathes the upright — Mof  
The righteous cannot abide an unjust man,  
nor the wicked a man whose conduct is upright — NEB  
The good hate the badness of the wicked. The wicked hate the goodness of the good — Tay

## CHAPTER 30

### 1. The words of Agur the son of Jakeh, even the prophecy;<sup>35</sup>

Words of Agur, son of Jakeh; the oracle — ABPS

The words of Agur the son of Jakeh; the oracle — ASV

The words of Agur the son of Jakeh; the burden — JPS

The words of Agur, the son of Jakeh, from Massa — Bas

Sayings of Agur the son of Yakeh, from Massa — Mof

**the man spake unto Ithiel, even unto Ithiel and Ucal,**

The man saith unto Ithiel, unto Ithiel and Ucal — RV

Oracle of this man for Ithiel, for Ithiel and for Ucal — Jerus

the sententious sayings which he made to Ithiel and Ucal — Sprl

The oracle of the man: "I am wearied, O God,

I am wearied, O God, and spent — AAT

The pronouncement of mortal man: "I am not God:

I am not God, that I should prevail — NAB

This is the great man's very word: I am weary, O God,

I am weary and worn out — NEB

### 2. Surely I am more brutish than any man, and have not the understanding of a man.

### 3. I neither learned wisdom, nor have the knowledge of the holy.

Surely more brutish am I than any man,

Nor doth the understanding of a

son of earth pertain to me;  
Neither have I learned wisdom,  
Nor the knowledge of the Holy Ones can I acquire — Rhm

Surely I am brutish, unlike a man,  
And have not the understanding of a man;

And I have not learned wisdom,  
That I should have the knowledge of the Holy One — JPS

For I am more brutish than anyone,  
And have not the understanding of a man.

Nor have I learned wisdom,  
Yet the knowledge of the Holy Ones I know — YLT

For I am a brute beast, and no man,  
I have nought of human intelligence;  
No wisdom have I learned,  
No knowledge have I of the Holy One — AAT

For I am more like a beast than any man, I have no power of reasoning like a man:

I have not got wisdom by teaching, so that I might have the knowledge of the Holy One — Bas

I am a dumb brute, scarcely a man, without a man's powers of understanding;

I have not learnt wisdom nor have I received knowledge from the Holy One — NEB

### 4. Who hath ascended up into heaven, or descended? who hath gathered the

<sup>35</sup>This verse, particularly the second half, is difficult: commentaries should be consulted. Several try to translate the words which KJV, ASV, et al., have treated as proper names.

**wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?**

Who hath ascended the heavens and then descended?

Who hath gathered the wind into his two hands?

Who hath wrapped up the waters in a mantle?

Who hath set up all the ends of the earth?

What is his name and what the name of his son, when thou knowest? — Rhm

Who ever climbed to heaven and then came down?

who ever gathered the wind in his fingers,

or wrapped the waters in a robe of clouds,

or fixed the bounds of earth?

What is his name, or his son's name? You do not know it? — Mof

Tell me, Who has ascended up into heaven and come down? Who has gathered the wind in his fists? Who has bound the waters in a handkerchief? Who has established all the borders of the earth? What is his name, and what is his son's name, if you can tell? — Lam

Who has mounted to the heavens, then descended?

Who has gathered the wind in the clasp of his hand?

Who has wrapped the waters in his cloak?

Who has set all the ends of the earth firm?

What is his name, or the name of his son, if you know it? — Jerus

Who has scaled the heavens and come down?

Who has gathered the wind in his fists?

Who has wrapped the waters in a garment?

Who has established the bounds of the earth?

What is his name, and what is his son's name?

For surely you know! — AAT

**5. Every word of God is pure: he is a**

**shield unto them that put their trust in him.**

**6. Add thou not unto his words, lest he reprove thee, and thou be found a liar.**

Every saying of God is tried,

A shield is He to those trusting in Him.

Add not to His words, lest He reason with thee,

And thou hast been found false — YLT

Every word of God is tried;

He is a shield unto them that take refuge in him.

Add thou not unto his words,

Lest he reprove thee, and thou be found a liar — ASV

All God's promises are like metal tested in the fire; he is the sure defence of all who trust in him. Add to his word no word of thine: speedily thy practices shall come to light — Knox

Every word of God is tested: he is a breast-plate to those who put their faith in him.

Make no addition to his words, or he will make clear your error, and you will be seen to be false — Bas

God's every promise has stood the test: he is a shield to all who seek refuge with him.

Add nothing to his words,

or he will expose you for a liar — NEB

**7. Two things have I required of thee; deny me them not before I die:**

**8. Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me:**

Two things have I asked of thee:

Deny me them not before I die:

Remove far from me falsehood and lies;

Give me neither poverty nor riches;

Feed me with the food that is needful for me — ASV

Two things have I asked of Thee:

Deny me them not before I die:

Remove far from me falsehood and lies;

Give me neither poverty nor riches;

Feed me with mine allotted bread — JPS

Two things have I asked of thee:



Withold them not from me before  
I die.

Put far from me vanity and lies;  
Give me not poverty, nor riches;  
Feed me with food sufficient for me  
— ABPS

For two boons from thy hand I cry  
(deny me not, before I die):  
put lies and falsehood far from me,  
give neither wealth nor poverty,  
but feed me with the food I need  
— Mof

Two things I beg of you,  
do not grudge me them before I die:  
keep falsehood and lies far from  
me,  
give me neither poverty nor riches,  
grant me only my share of bread to  
eat — Jerus

O God, I beg two favors from you be-  
fore I die:  
First, help me never to tell a lie.  
Second, give me neither poverty nor  
riches! Give me just enough to sat-  
isfy my needs — Tay

**9. Lest I be full, and deny thee, and say,  
Who is the LORD? or lest I be poor,  
and steal, and take the name of my  
God in vain.**

Lest I be full, and deny thee, and say,  
Who is the LORD? or lest I be poor,  
and steal, and use profanely the  
name of my God — RV

Lest I be full and deny  
And say — Who is Yahweh?  
Or lest I be impoverished and steal,  
And do violence to the Name of my  
God — Rhm

Lest I be full, and disown thee,  
Saying, "Who is the LORD?"  
Or lest I be in want, and steal,  
And profane the name of my God  
— AAT

lest I be full and deny thee and say,  
"Who is the LORD?" or lest I be poor,  
and steal, and violate God's name —  
Ber

If I have too much, I shall deny thee  
and say, 'Who is the LORD?'  
If I am reduced to poverty, I shall  
steal  
and blacken the name of my God  
— NEB

**10. Accuse not a servant unto his master,  
lest he curse thee, and thou be found  
guilty.**

Slander not a servant unto his master,  
Lest he curse thee, and thou be held  
guilty — ASV

Accuse not a servant unto his lord,  
Lest he disesteem thee, and thou be  
found guilty — YLT

Do not say evil of a servant to his  
master, or he will put a curse on  
you, and you will get into trouble  
— Bas

Slander not a servant to his master.  
Lest he curse you, and you have to  
pay for it — AAT

Never disparage a slave to his master,  
or he will speak ill of you, and you  
will pay for it — NEB

**11. There is a generation that curseth their  
father, and doth not bless their mother.**

**12. There is a generation that are pure in  
their own eyes, and yet is not washed  
from their filthiness.**

A generation! Its father it revileth,  
And its mother it doth not bless.  
A generation! Pure in its own eyes,  
Yet from its filth hath it not been  
bathed — Rhm

There be a generation who curseth  
their father,  
And blesseth not their mother;  
A generation, pure in their own eyes,  
Which hath not been washed from  
their filthiness — Sprl

There are those who curse their father  
and do not bless their mother. There  
are those who are pure in their own  
eyes and yet are not washed from  
their own filth — Ber

Some curse their father,  
and bless not their mother.  
Some think that they are pure --  
with stains still on them! — Mof

A bad breed it is, that curse their  
fathers and for their mothers have  
no good word. A bad breed, that  
owns no blot, yet is all unpurged  
from its defilement -- Knox

There are those who curse their father  
and mother, and feel themselves  
faultless despite their many sins --  
Tay

**13. There is a generation, O how lofty are  
their eyes! and their eyelids are lifted  
up.**

**14. There is a generation, whose teeth are  
as swords, and their jaw teeth as knives,**

**to devour the poor from off the earth,  
and the needy from among men.**

A generation — how high are their  
eyes,

Yea, their eyelids are lifted up.

A generation — swords are their  
teeth,

And knives — their jaw-teeth,

To consume the poor from the earth,

And the needy from among men —

YLT

There is a class of people with O! such  
haughty eyes.

And such uplifted eyelids.

There is a class of people whose  
teeth are swords,

And whose fangs are knives,

To devour the poor from the earth,

And the needy from among men —

AAT

There is a generation. O how full of  
pride are their eyes! O how their  
brows are lifted up!

There is a generation whose teeth  
are like swords, their strong teeth  
like knives, for the destruction of  
the poor from the earth, and of  
those who are in need from among  
men — Bas

There is a group — how haughty their  
eyes!

how overbearing their glance!

There is a group whose incisors are  
swords,

whose teeth are knives,

Devouring the needy from the earth,  
and the poor from among men —

NAB

a breed haughty of eye,

with disdain in every glance:

a breed with swords for teeth,

with knives for jaws,

with which to devour the poor and  
rid the earth of them,

to devour the needy and rid man-  
kind of them — Jerus

- 15. The horseleach hath two daughters,  
crying, Give, give. There are three  
things that are never satisfied, yea, four  
things say not, It is enough:**

- 16. The grave; and the barren womb;  
the earth that is not filled with water;  
and the fire that saith not, It is enough.**

To the leech are two daughters, 'Give,  
give,'

Lo, three things are not satisfied,

Four have not said 'Sufficiency';

Sheol, and a restrained womb,

Earth — it is not satisfied with water,

And fire — it hath not said, 'Suffi-  
ciency' — YLT

The vampire hath two daughters, Give!  
Give!

Three there are will not be satisfied,  
Four have not said, Enough!

Hades,

And barrenness, —

A land not satisfied with water.

And fire that saith not, Enough! —  
Rhm

The leech has two daughters. Give.  
Give.

Three things there are that are not  
satisfied;

Four say not, — Enough!

The underworld and the barren  
womb;

The earth that is not satisfied with  
water,

And fire, that says not, Enough! —  
ABPS

The leech has two daughters;

"Give, give," they cry.

Three things are never satisfied;

four never say, "Enough";

Sheol, the barren womb,

the earth ever thirsty for water,

and the fire which never says,  
"Enough" — RSV

The two daughters of the leech are,  
"Give, Give."

Three things are never satisfied,

four never say, "Enough!"

The nether world, and the barren  
womb;

the earth, that is never saturated  
with water,

and fire, that never says, "Enough!"  
— NAB

- 17. The eye that mocketh at his father, and  
despiseth to obey his mother, the  
ravens of the valley shall pick it out,  
and the young eagles shall eat it.**

An eye that mocketh at his father,

And despiseth the teaching of his  
mother,

The ravens of the valley shall pluck  
it out,

And the sons of the eagle shall de-  
vour it — Sprl

The eye that mocks a father and scorns  
to obey a mother will be picked out

by the ravens of the valley and eaten  
by young vultures — Ber

The eye which looks jeeringly on a  
father,  
and scornfully on an ageing mother,  
shall be pecked out by the ravens  
of the valley, and eaten by the vul-  
tures — Jerus

The man who mocks his father  
and scorns his aged mother,  
ravens shall pick the eyes out of his  
corpse, and vultures shall devour  
him — Mof

**18. There be three things which are too  
wonderful for me, yea, four which I  
know not:**

**19. The way of an eagle in the air; the  
way of a serpent upon a rock; the way  
of a ship in the midst of the sea; and  
the way of a man with a maid.**

Three things there are too wonderful  
for me,

Yea, four which I cannot under-  
stand:

The flight of an eagle through the  
air,

The track of a sea-serpent upon the  
rock,

The track of a ship in the heart of  
the sea,

And the way of a man with a maid  
— Sprl

Three things there are, too difficult  
for me:

And four, which I understand not.

The way of the eagle in the heavens;

The way of the serpent on a rock;

The way of a ship in the midst of the  
sea;

And the way of a man with a maid  
— ABPS

There are three things, the wonder of  
which overcomes me, even four  
things outside my knowledge:

The way of an eagle in the air; the  
way of a snake on a rock; the way  
of a ship in the heart of the sea; and  
the way of a man with a girl — Bas

There are three things beyond my com-  
prehension,

four, indeed, that I do not under-  
stand:

the way of an eagle through the  
skies,

the way of a snake over the rock,  
the way of a ship in mid-ocean,

the way of a man with a girl —  
Jerus

There are three things too wonderful  
for me to understand — no, four!  
How an eagle glides through the  
sky.

How a serpent crawls upon a rock.

How a ship finds its way across the  
heaving ocean.

The growth of love between a man  
and a girl — Tay

Three mysteries there are too high for  
me, and a fourth is beyond my ken;  
eagle that flies in air, viper that  
crawls on rock, ship that sails the  
sea, and man that goes courting  
maid — Knox

**20. Such is the way of an adulterous  
woman; she eateth, and wipeth her  
mouth, and saith, I have done no  
wickedness.**

So is the way of a woman committing  
adultery, —

She eateth and wipeth her mouth,

And saith, I have done no iniquity!  
— Rhm

This is the way of a false wife; she  
takes food, and, cleaning her mouth,  
says, I have done no wrong — Bas

The way of an unfaithful wife is this:  
she eats, then she wipes her mouth  
and says, 'I have done no harm' —

NEB

This is how the adulteress behaves:

when she has eaten,

she wipes her mouth clean and says,  
'I have done nothing wrong' —

Jerus

**21. For three things the earth is disquieted,  
and for four which it cannot bear:**

**22. For a servant when he reigneth; and a  
fool when he is filled with meat;**

**23. For an odious woman when she is  
married; and a handmaid that is heir  
to her mistress.**

For three things the earth doth tremble,

And for four, which it cannot bear:

For a servant when he is king;

And a fool when he is filled with  
food;

For an odious woman when she is  
married;

And a handmaid that is heir to her  
mistress — ASV

On account of three things doth the  
earth tremble;

Yea, on account of four it cannot bear up:

On account of a servant when he beareth rule,  
And a fool when he is replenished with food:

On account of a hateful woman when she is married,  
And a handmaid when she is heir to her mistress — Sprl

Under three things the earth trembles:  
under four it cannot bear up:  
a slave when he becomes king,  
and a fool when he is filled with food;

an unloved woman when she gets a husband,  
and a maid when she succeeds her mistress — RSV

Under three things the earth quakes,  
and under four it cannot endure:

Under a servant when he reigns; and  
under a fool when he is filled with bread;

Under an odious woman when she is married; and under a maidservant who ousts her mistress — Lam

Under three things the earth trembles,  
yes, under four it cannot bear up:  
Under a slave when he becomes king,

and a fool when he is glutted with food:

Under an odious woman when she is wed,  
and a maidservant when she displaces her mistress — NAB

At three things the earth shakes,  
four things it cannot bear:  
a slave turned king,  
a churl gorging himself,  
a woman unloved when she is married,  
and a slave-girl displacing her mistress — NEB

**24. There are four things which are little upon the earth, but they are exceeding wise:**

There are four things little upon earth.  
Yet are they wiser than the wise — Sprl

There are four things that are small upon the earth, but they are wiser than wise men — Lam

Four things are small on earth,  
small but extremely shrewd — Mof

Four things there are, the smallest of the earth,

And they wise, instructed in wisdom — ABPS

**25. The ants are a people not strong, yet they prepare their meat in the summer;**

**26. The conies are but a feeble folk, yet make they their houses in the rocks;**

The ants are a people not strong,  
Yet they provide their food in the summer:

The rock-badgers are but a feeble folk,

Yet they make their houses in the crags — JPS

The ants — they are no strong folk,  
Yet they lay up their food in the summer;

The marmots — they are no mighty folk.

Yet they make their home in the crags — AAT

Ants — a species not strong,  
yet they store up their food in the summer:

Rock-badgers — a species not mighty,

yet they make their home in the crags — NAB

Ants: they aren't strong, but store up food for the winter.

Cliff-badgers: delicate little animals who protect themselves by living among the rocks — Tay

the ants, a race with no strength,  
yet in the summer they make sure of their food;

the rock rabbits, a race with no defences,

yet they make their home in the rocks — Jerus

**27. The locusts have no king, yet go they forth all of them by bands;**

**28. The spider taketh hold with her hands, and is in king's palaces.**

The locusts have no king.  
Yet go they forth all of them by bands;

The spider thou canst take with the hands,

Yet is she in kings' palaces — JPS

The locusts have no king.  
Yet go they forth all of them by bands;

The lizard taketh hold with her hands,

Yet is she in kings' palaces — ASV  
The locusts — they have no king,  
Yet they march all in ranks;  
The lizard — she holds on by her  
forefeet,  
Yet she finds her way into the king's  
palace — AAT

the locusts have no king to lead them,  
but they advance in order; the lizard  
— you may lift it in your hand,  
but it will push into a palace — Mof  
The locusts who have no king, and yet  
they all gather together.

The chameleon which takes hold  
with her hands, but is found in  
kings' palaces — Lam

locusts, which have no king,  
yet they all sally forth in detach-  
ments;  
the lizard, which can be grasped in  
the hand,  
yet is found in the palaces of kings  
— NEB

**29. There are three things which go well,  
yea, four are comely in going:**

**30. A lion which is strongest among beasts,  
and turneth not away for any;**

**31. A greyhound; a he goat also; and a  
king, against whom there is no rising  
up.**

There are three things which step be-  
comingly,  
Yea, four which proceed with grace:  
The lion, the mightiest amongst the  
beasts,  
Who retreateth not from the pres-  
ence of any;

The greyhound, also the he-goat,  
And the king, against whom there is  
no resistance offered — Sprl

There be three things which are stately  
in their march, yea, four which are  
stately in their going:

The lion, which is mightiest among  
the beasts, and turneth not away for  
any;

The greyhound; the he-goat also;  
and the king, against whom there is  
no rising up — RV

Three things there are, graceful in step,  
And four are graceful in going:

A lion, mighty among beasts,  
And he turns not back before any;  
A greyhound, or a he-goat,

And a king, with whom are the  
people — ABPS

Three things have a stately stride,  
four things have a stately tread;  
a lion, mightiest of beasts,  
that never runs away;  
a strutting cock, and a he-goat,  
and a king at the head of a host —  
Mof

There are three stately monarchs in the  
earth — no, four:

The lion, king of the animals. He  
won't turn aside for anyone.

The peacock.

The he-goat.

A king as he leads his army — Tay

**32. If thou hast done foolishly in lifting up  
thyself, or if thou hast thought evil,  
lay thine hand upon thy mouth.**

If thou has been foolish in exalting  
thyself,

And if thou hast thought evil, — the  
hand to the mouth! — ABPS

If thou hast done foolishly in lifting up  
thyself,

Or if thou hast planned devices,  
lay thy hand upon thy mouth — JPS

If you have been foolish in exalting  
yourself,

Or if you have hatched a scheme,  
Lay your hand upon your mouth —  
AAT

If you have played the fool in exalting  
yourself, or if you have devised evil,

put your hand to your mouth — Ber

If you have foolishly been proud or  
presumptuous — put your hand on  
your mouth — NAB

**33. Surely the churning of milk bringeth  
forth butter, and the wringing of the  
nose bringeth forth blood; so the forc-  
ing of wrath bringeth forth strife.**

Surely the churning of milk bringeth  
forth curd,

And the pressing of the nose bring-  
eth forth blood.

And the pressing of wrath bringeth  
forth strife — Rhm

Surely the churning of milk bringeth  
forth butter,

So the inciting to wrath causeth  
bloodshed;

And he who provoketh passion, pro-  
duceth contention — Sprl

For pressing milk produces curds,

pressing the nose produces blood,  
and pressing anger produces strife  
— RSV  
for wringing out the milk produces  
curd  
and wringing the nose produces  
blood,

so provocation leads to strife — NAB  
For by churning the milk you produce  
butter,  
by wringing the nose you produce  
blood,  
and by whipping up anger you pro-  
duce strife — Jerus

## CHAPTER 31

### 1. The words of king Lemuel, the prophecy that his mother taught him.<sup>36</sup>

The words of king Lemuel; the oracle  
which his mother taught him — ASV  
The words of king Lemuel; the burden  
wherewith his mother corrected him  
— JPS

Words of Lemuel a king, a declaration  
that his mother taught him — YLT  
Sayings that Lemuel king of Massa  
learned from his mother — Mof  
The words of Lemuel, king of Massa:  
the teaching which he had from his  
mother — Bas

The words of Lemuel, king of Massa.  
The advice which his mother gave  
him — NAB

### 2. What, my son? and what, the son of my womb? and what, the son of my vows?

### 3. Give not thy strength unto women, nor thy ways to that which destroyeth kings.

What my son?

And what, the son of my womb?  
Aye what, the son of my vows?  
Do not give to women thy strength,  
Nor thy ways to them who ruin  
kings — Rhm

Oh my son! Oh the son of my womb!  
Oh the son of my vows!

Give not your strength to women,  
nor your ways to the extravagance  
of kings — Lam

What, my son? And what, O son of  
my womb? What, O son of my  
vows? do not give your strength to  
women, nor your ways to what de-  
stroys kings — Ber

Son of mine, heed what I say,  
listen, O son of my prayers, and  
obey.

Waste not your strength on women,  
your love on these destroyers of a  
king — Mof

What, my son, my first-born!

What, O son of my womb;  
what, O son of my vows!  
Give not your vigor to women,  
nor your strength to those who ruin  
kings — NAB

### 4. It is not for kings, O Lemuel, it is not for kings to drink wine: nor for princes strong drink:

### 5. Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

It is not for kings, O Lemuel.

it is not for kings to drink wine;  
Nor for princes to say, Where is  
strong drink?

Lest they drink, and forget the law,  
And pervert the justice due to any  
that is afflicted — ASV

Not for kings, O Lemuel.

Not for kings, to drink wine.  
And for princes a desire of strong  
drink.

Lest he drink, and forget the decree,  
And change the judgment of any of  
the sons of affliction — YLT

It is not for kings, O Lemuel.

it is not for kings to drink wine,  
or for rulers to desire strong drink;  
lest they drink and forget what has  
been decreed,

and pervert the rights of all the  
afflicted — RSV

Nor be it for kings, O Lemuel.

For kings to drink wine,  
For princes to quaff strong drink;  
Lest, as they drink, they forget the  
law,

And violate the rights of any in  
trouble — AAT

It is not for kings, O Lemuel, not for  
kings to drink wine

<sup>36</sup>As in 30:1, the word *massa* occurs. As a Heb word, it would mean 'burden, oracle'; but others believe it is the proper name of one of the Ishaelite tribes listed in Gen. 25:14 and 1 Chron 1:30.

nor for princes to crave strong drink;  
if they drink, they will forget rights and customs  
and twist the law against their wretched victims — NEB

- 6. Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.**

- 7. Let him drink, and forget his poverty, and remember his misery no more.**

Give the intoxicating draft to the dying,  
And wine to the afflicted soul;  
Let him drink and forget his distress,  
And no more remember his misery — Sprl

Let strong drink be given to those who mourn, and wine to those who are of heavy heart,  
That they may drink, and forget their sorrows, and remember their miseries no more — Lam

Give strong drink to him who is near to destruction, and wine to him whose soul is bitter;  
Let him have drink, and his need will go from his mind, and the memory of his trouble will be gone — Bas

Procure strong drink for a man about to perish,  
wine for the heart that is full of bitterness:  
let him drink and forget his misfortune,  
and remember his misery no more — Jerus

Give strong drink to one who is perishing,  
and wine to the sorely depressed;  
When they drink, they will forget their misery,  
and think no more of their burdens — NAB

- 8. Open thy mouth for the dumb in the cause of all such as are appointed to destruction.**

- 9. Open thy mouth, judge righteously, and plead the cause of the poor and needy.**

Open thy mouth for the dumb,  
In the cause of all such as are left desolate.  
Open thy mouth, judge righteously,

And minister justice to the poor and needy — ASV

Open thy mouth for the dumb,  
For the cause of all the children of the departed.

Open thy mouth — judge righteously, —

And administer justice for the poor and the needy — Rhm

Open your mouth on behalf of the dumb,

In defense of the rights of all who are suffering;

Open your mouth on the side of justice,

And defend the rights of the poor and the needy — AAT

Do justice to a widow,  
and let orphans have their rights;  
decide your cases fairly,  
champion the weak and wretched — Mof

You should defend those who cannot help themselves.

Yes, speak up for the poor and needy and see that they get justice — Tay

- 10. Who can find a virtuous woman? for her price is far above rubies.<sup>37</sup>**

- 11. The heart of her husband doth safely trust in her, so that he shall have no need of spoil.**

A worthy woman who can find?  
For her price is far above rubies.  
The heart of her husband trusteth in her,  
And he shall have no lack of gain — ASV

Who can find a virtuous woman?  
For her price is far beyond pearls.  
Her husband may trust his heart with her;  
She will not deprive him of the spoil — Sprl

A virtuous woman who can find?  
For far beyond corals is her worth.  
The heart of her husband trusteth her,

And gain he shall not lack — Rhm

Who may make discovery of a woman of virtue? For her price is much higher than jewels.

The heart of her husband has faith

<sup>37</sup>Here begins an alphabetic acrostic poem: in the original, each verse begins with a different Hebrew letter in the sequence of the Hebrew alphabet.

in her, and he will have profit in full measure — Bas

Who can find a wife with strength of character? She is far more precious than jewels. The heart of her husband trusts in her, and he will never lack profit — Ber

When one finds a worthy wife, her value is far beyond pearls. Her husband, entrusting his heart to her, has an unfailing prize — NAB

**12. She will do him good and not evil all the days of her life.**

**13. She seeketh wool, and flax, and worketh willingly with her hands.**

She will render to him good, and not evil,

All the days of her life.

She seeks for wool and flax;

And works with her willing hands

— ABPS

She will requite him with good and not evil

All the days of her life.

She seeketh wool and flax,

And worketh with diligent hands —

Sprl

Content, not sorrow, she will bring him as long as life lasts. Does she not busy herself with wool and thread, plying her hands with ready skill — Knox

She brings him good, and not harm,

All the days of his life.

She sorts out wool and flax,

And works it up as she wills — AAT

She repays him with good, not evil, all her life long.

She chooses wool and flax

and toils at her work — NEB

**14. She is like the merchants' ships; she bringeth her food from afar.**

**15. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.**

She is like the trading-ships, getting food from far away.

She gets up while it is still night, and gives meat to her family, and their food to her servant-girls — Bas

She is like the merchant-ships;

She bringeth her bread from afar.

She riseth also while it is yet night,

And giveth food to her household,

And their task to her maidens — ASV

She is like the merchant's ship, she brings her merchandise from afar. She rises also while it is yet night, and gives food to her household and work to her maids — Lam

She is like a merchant vessel bringing her food from far away. She gets up while it is still dark giving her household their food, giving orders to her serving girls — Jerus

She buys imported foods, brought by ship from distant ports.

She gets up before dawn to prepare breakfast for her household, and plans the day's work for her servant girls — Tay

**16. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.**

**17. She girdeth her loins with strength, and strengtheneth her arms.**

She considereth a field and procureth it,

Out of the fruit of her hands she planteth a vineyard:

She girdeth with strength her loins,

And putteth vigour into her arms —

Rhm

She examines a field, and buys it:

With her earnings she plants a vineyard.

She girds her loins with strength,

And she makes her arms strong —

AAT

She purchases land prudently:

with her earnings she plants a vineyard.

She girds herself to work,

and plies her arms with vigour —

Mof

Ground must be examined, and bought, and planted out as a vineyard, with the earnings of her toil. How briskly she girds herself to the task, how tireless are her arms — Knox

She picks out a field to purchase:

out of her earnings she plants a vineyard.

She is girt about with strength,

and sturdy are her arms — NAB

**18. She perceiveth that her merchandise is good: her candle goeth not out by night.**



**19. She layeth her hands to the spindle, and her hands hold the distaff.**

She perceiveth that her merchandise is profitable;

Her lamp goeth not out by night.

She layeth her hands to the distaff,

And her hands hold the spindle —

ASV

She perceiveth that her traffic is successful;

Even in the night her lamp is not extinguished.

She putteth her hands to the spindle,

And her fingers lay hold of the distaff — Sprl

She perceives that her gains are good:

Her lamp goes not out by night.

She puts forth her hands to the distaff,

And her hands lay hold on the spindle — ABPS

She sees that her marketing is of profit to her: her light does not go out by night.

She puts her hands to the cloth-working rod, and her fingers take the wheel — Bas

She sees that her business goes well, and never puts out her lamp at night.

She holds the distaff in her hand, and her fingers grasp the spindle —

NEB

**20. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.**

Her palm she spreadeth out to the oppressed,

And her hands she extendeth to the needy — Rhm

She spreadeth out her hand to the poor; yea, she reacheth forth her hands to the needy — rv

She opens her hand to the poor, and reaches out her hands to the needy — rsv

She is open-handed to the wretched and generous to the poor — NEB

Kindly is her welcome to the poor, her purse ever open to those in need —

Knox

**21. She is not afraid of the snow for her household: for all her household are clothed with scarlet.**

**22. She maketh herself coverings of tapestry; her clothing is silk and purple.**

She is not afraid of the snow for her household;

For all her household are clothed with scarlet.

She maketh for herself carpets of tapestry;

Her clothing is fine linen and purple — ASV

She is not alarmed for her household because of the snow,

Because all her household are clothed in double vestments.

She maketh herself woven coverlets;

Cotton and purple are her clothing — Sprl

Snow may come, she has no fears for her household,

with all her servants warmly clothed. She makes her own quilts,

she is dressed in fine linen and purple — Jerus

She has no fear for her household when it snows,

for they are wrapped in two cloaks. She makes her own coverings,

and clothing of fine linen and purple — NEB

She has no fear of winter for her household, for she has made warm clothes for all of them.

She also upholsters with finest tapestry; her own clothing is beautifully made — a purple gown of pure linen

— Tay

**23. Her husband is known in the gates, when he sitteth among the elders of the land.**

And her husband is distinguished in the gates; when he sitteth in council

with the elders of the land — Sept

Her husband is a man of note, he sits with the sheikhs in council — Mof

Her husband is prominent at the city gates,

as he sits with the elders of the land — NAB

Her husband is a man of note in the public place, when he takes his seat

among the responsible men of the land — Bas

Her husband is respected at the city gates,

taking his seat among the elders of the land — Jerus

**24. She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.**

**25. Strength and honour are her clothing; and she shall rejoice in time to come.**  
She maketh linen garments and selleth them,

And delivereth girdles unto the merchant.

Strength and dignity are her clothing;

And she laugheth at the time to come — ASV

Fine linen wraps she maketh and selleth,

And girdles doth she deliver to the trader;

Strength and dignity are her clothing,

And she laugheth at the time to come — Rhm

Fine undergarments she makes and sells,

And delivers girdles to the merchant.

Dignity and honor are her clothing;  
And she laughs at the time to come

— ABPS

She makes linen garments and sells them, and delivers sashes to the merchants.

Strength and dignity clothe her and she laughs at the future — Ber

She makes linen vests, and sells them.  
She supplies the merchants with girdles.

She is clothed with strength and dignity,

And she laughs at the days to come  
— AAT

**26. She openeth her mouth with wisdom; and in her tongue is the law of kindness.**

**27. She looketh well to the ways of her household, and eateth not the bread of idleness.**

Her mouth she hath opened in wisdom,  
And the law of kindness is on her tongue.

She is watching the ways of her household,

And bread of sloth she eateth not — YLT

She openeth her mouth in wisdom;  
And the law of kindness is upon her tongue.

She surveyeth the ways of her household;

And the bread of slothfulness she eateth not — Sprl

She opens her mouth with wisdom;  
and upon her tongue is the law of kindness.

The ways of her household are above reproach, and she does not eat the bread of idleness — Lam

Ripe wisdom governs her speech, but it is kindly instruction she gives.  
She keeps watch over all that goes on in her house, not content to go through life eating and sleeping — Knox

She talks shrewd sense,

and offers kindly counsel.

She keeps an eye upon her household;

she never eats the bread of idleness  
— Mof

When she speaks, her words are wise,  
and kindness is the rule for everything she says.

She watches carefully all that goes on throughout her household, and is never lazy — Tay

**28. Her children rise up, and call her blessed; her husband also, and he praiseth her.**

**29. Many daughters have done virtuously, but thou excellest them all.**

Her children rise up and call her happy!

Her husband, and he praiseth her:—

Many daughters have done virtuously,

But thou excellest them all — Rhm

Her children get up and give her honour, and her husband gives her praise, saying,

Unnumbered women have done well,

but you are better than all of them  
— Bas

Her children rise up and call her blessed:

her husband also, and he praises her:

"Many women have done excellently,

but you surpass them all" — rsv

Her children rise up and call her

blessed; her husband, too, and he praises her: "Many daughters have done nobly, but you transcend them all" — Ber

Her children rise up and praise her; her husband, too, extols her: "Many are the women of proven worth, but you have excelled them all" — NAB

Her sons congratulate her, and thus her husband praises her: "Many a woman does nobly, but you far outdo them all!" — Mof

**30. Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised.**

**31. Give her of the fruit of her hands; and let her own works praise her in the gates.**

Comeliness is a deception, and beauty is a vain thing;

A woman that fears Jehovah, she shall be praised.

Give to her of the fruit of her hands;

And let her works praise her in the gates — ABPS

Charms are deceptive, and beauty is a breath;

But a woman who reveres the LORD — she will be praised.

Give her the due reward of her work;

And let her deeds bring her praise at the gates — AAT

Charm is deceitful and beauty is passing, but a woman who reveres the LORD will be praised.

Acknowledge the product of her hands; let her works praise her in the gates — Ber

Charms may wane and beauty wither, keep your praise for a wife with brains;

give her due credit for her deeds, praise her in public for her services — Mof

Charm is a delusion and beauty fleeting;

it is the God-fearing woman who is honoured.

Extol her for the fruit of all her toil, and let her labours bring her honour in the city gate — NEB

# ECCLESIASTES

## CHAPTER 1

### **1. The words of the Preacher, the son of David, king in Jerusalem.**

The words of Koheleth, the son of David, king in Jerusalem — JPS

The words of the Proclaimer, son of David, king in Jerusalem — Rhm

Sayings of the Speaker, David's son, king in Jerusalem — Mof

Words of the Spokesman, king David's son, that reigned once at Jerusalem — Knox

The author: Solomon of Jerusalem, King David's son. "The Preacher" — Tay

### **2. Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.**

### **3. What profit hath a man of all his labour which he taketh under the sun?**

Vanity of vanities, saith the Preacher; vanity of vanities, all is vanity. What profit hath man of all his labor wherein he laboreth under the sun? — ASV

Vanity of vanities! saith the Proclaimer, vanity of vanities! all is vanity.

What profit hath Man, — in all his toil wherewith he toileth under the sun? — Rhm

Vanity of vanities, said the preacher. Vanity of vanities. All is vanity.

What lasting advantage hath a man by all the labour with which he toileth under the sun? — Sept

Utterly vain, utterly vain, everything is vain!

Man labours at his toil under the sun; what does he gain? — Mof

Futility of futilities, say the Preacher, futility of futilities, all is futile.

What is the advantage to man in all his labor at which he toils under the sun? — Ber

Emptiness, emptiness, says the Speaker, emptiness, all is empty. What does man gain from all his labour and his toil here under the sun? — NEB

### **4. One generation passeth away, and another generation cometh: but the earth abideth forever.**

### **5. The sun also ariseth, and the sun goeth**

**down, and hasteth to his place where he arose.**

Generation goes, and generation comes; but the earth stands forever.

The sun also rises, and the sun goes down, and hastens to his place where he rises — ABPS

One generation goes and another comes; but the earth is for ever.

The sun comes up and the sun goes down, and goes quickly back to the place where he came up — Bas

One generation goes, and another comes,

While the earth endures forever.

The sun rises and the sun sets,

And hastens to the place where he rose — AAT

One generation passes and another comes,

but the world forever stays.

The sun rises and the sun goes down: then it presses on to the place where it rises — NAB

A generation goes, a generation comes, yet the earth stands firm for ever.

The sun rises, the sun sets: then to its place it speeds and there it rises — Jerus

### **6. The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.**

### **7. All the rivers run into the sea; yet the sea is not full: unto the place from whence the rivers come, thither they return again.**

Going unto the south, and turning round unto the north, turning round, turning round, the wind is going, and by its circuits the wind hath returned. All the streams are going unto the sea, and the sea is not full: unto a place whither the streams are going, thither they are turning back to go — YLT

The wind goeth toward the south and veereth round to the north.

Around, around whirleth the wind, revolveth according to its circuits.

All the rivers flow into the sea, yet the sea is not full;

Into the place from whence the

rivers come, thither they return —  
Sprl

The wind blows to the south,  
and goes round to the north;  
round and round goes the wind,  
and on its circuits the wind returns.  
All streams run to the sea,  
but the sea is not full;  
to the place where the streams flow,  
there they flow again — RSV

The wind blows south, the wind blows  
north, round and round it goes and  
returns full circle. All streams run  
into the sea, yet the sea never over-  
flows; back to the place from which  
the streams ran they return to run  
again — NEB

From south to north the wind blows  
round,  
the wind turns as it blows, turning  
and then returning on its track.  
The streams all flow into the sea,  
but the sea they never fill,  
though the streams are flowing still  
— Mof

**8. All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.**

**9. The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.**

All these considerations are wearisome.  
Man cannot recount them: nor can  
the eye be satisfied with seeing; nor  
the ear filled with hearing.

What is that which hath been? The  
very same which shall be. And  
what is that which hath been done?  
The very same which shall be done:  
for there is nothing entirely new  
under the sun — Sept

All things are full of weariness; man  
cannot utter it: the eye is not satisfied  
with seeing, nor the ear filled  
with hearing. That which hath been  
is that which shall be; and that  
which hath been done is that which  
shall be done: and there is no new  
thing under the sun — ASV

All things are unspeakably tiresome:  
the eye is not satisfied with seeing,  
nor does the ear get enough hearing.  
Whatever has been, that will be, and  
whatever has been done that will be

done; and there is nothing new  
under the sun — Ber

All things are wearisome: a man is not  
satisfied with utterance, his eye is  
not satisfied with seeing, nor his ear  
satisfied with hearing.

The thing that has been is that which  
shall be; and that which has been  
done is that which shall be done;  
and there is nothing new under the  
sun — Lam

Weariness, all weariness; who shall tell  
the tale? Eye looks on unsatisfied;  
ear listens, ill content. Ever that  
shall be that ever has been, that  
which has happened once shall hap-  
pen again; there can be nothing new,  
here under the sun — Knox

A man cannot mention all those things  
in which there is travail:

The eye is not satisfied with seeing,  
and the ear is never satisfied with  
hearing.

What hath been is that which shall  
be,

And that which is accomplished is  
that which shall be accomplished.  
And there is no new thing under the  
sun — Sprl

**10. Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us.**

**11. There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after.**

Is there a thing whereof men say, See,  
this is new? it hath been already, in  
the ages which were before us.

There is no remembrance of the  
former generations; neither shall  
there be any remembrance of the  
latter generations that are to come,  
among those that shall come after  
— RV

Is there a thing whereof it is said: 'See,  
this is new?' — it hath been already,  
in the ages which were before  
us. There is no remembrance of  
them of former times; neither shall  
there be any remembrance of them  
of latter times that are to come,  
among those that shall come after  
— JPS

Is there a thing of which it is said,

'Lo, this is new?

It was already in existence in the ages

Which were before us.

There is no memory of earlier people;

And likewise of later people who shall be.

There will be no memory with those who are later still — AAT

Whoever speaks and says, Look, this is new, should know that it already has been in the ages which were before us.

There is no remembrance of former generations: neither shall there be any remembrance of generations that are to come with those that will come after — Lam

Even the thing of which we say, "See, this is new!" has already existed in the ages that preceded us. There is no remembrance of the men of old; nor of those to come will there be any remembrance among those who come after them — NAB

Is there anything of which men say, See, this is new? It has been in the old time which was before us. There is no memory of those who have gone before, and of those who come after there will be no memory for those who are still to come after them — Bas

**12. I the Preacher was king over Israel in Jerusalem.**

**13. And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith.**

I the Proclaimer was king over Israel in Jerusalem. And I gave my heart to seek and to search out wisely, concerning all things which are done under the heavens, — the same is the vexatious employment God hath given to the sons of men to work toilsomely therein — Rhm

The Preacher was king over Israel in Jerusalem. And I applied my heart to seek and to search out by wisdom concerning all that is done under the heavens: it is an evil exercise that God has given to the sons of men

with which to exercise themselves

— ABPS

I, Koheleth, was king over Israel in Jerusalem; and I set my mind to search and to investigate through wisdom everything that is done beneath the heavens. It is an evil task that God has given the sons of men with which to occupy themselves

— AAT

I the Preacher have been king over Israel in Jerusalem. And I applied my mind to seek and to search out by wisdom all that is done under heaven; it is an unhappy business that God has given to the sons of men to be busy with — RSV

I, the Speaker, ruled as king over Israel in Jerusalem; and in wisdom I applied my mind to study and explore all that is done under heaven. It is a sorry business that God has given men to busy themselves with — NEB

I, Qoheleth, have reigned in Jerusalem over Israel. With the help of wisdom I have been at pains to study all that is done under heaven; oh, what a weary task God has given mankind to labour at! — Jerus

**14. I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.**

**15. That which is crooked cannot be made straight: and that which is wanting cannot be numbered.**

I have contemplated every work performed under the sun; and behold, vanity of vanity and vexation of spirit! That which is crooked cannot be made straight; and that which is defective cannot be made complete — Spri

I took a view of all the different sorts of work which are done under the sun. And behold they are all vanity and vexation of spirit. That which is crooked cannot be made straight, nor can wants be numbered — Sept

I saw all the things which were done under the sun and truly, all is worthlessness and chasing of wind. What is crooked cannot be straightened, and what is lacking cannot be counted — Ber

I have seen all that goes on in this

world; it is a vain, futile business. You cannot straighten what is twisted, nor can you count up the defects in life — Mof

All that men do beneath the sun I marked, and found it was but frustration and lost labour, all of it: there was no curing men's cross-grained nature, no reckoning up their follies — Knox

- 16. I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge.**

I communed with mine own heart, saying, Lo, I have gotten me great wisdom above all that were before me in Jerusalem; yea, my heart hath had great experience of wisdom and knowledge — ASV

I said to myself, 'I have acquired great wisdom, surpassing all who were over Jerusalem before me; and my mind has had great experience of wisdom and knowledge — RSV

I spoke with my own heart, saying, 'Lo, I have gotten great wisdom, more also than all that were before me over Jerusalem'; yea, my heart hath had great experience of wisdom and knowledge — JPS

Then I said to myself, 'Behold, I have become great and stored up wisdom beyond all who were before me in Jerusalem, and my mind has broad experience of wisdom and knowledge — NAB

I thought to myself, 'I have acquired a greater stock of wisdom than any of my predecessors in Jerusalem. I have great experience of wisdom and learning — Jerus

- 17. And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.**

And I applied my heart to know wisdom, and to know madness and folly: I perceived that this also was a striving after wind — RV

yea I have given my heart to know wisdom, and to know madness and folly, — I know that even this is a feeding on wind — Rhm

And I gave my heart to getting knowledge of wisdom, and of the ways of the foolish. And I saw that this again was desire for wind — Bas

So I set my mind to knowing wisdom and to knowing madness and folly. I am convinced that this too is striving for the wind — AAT

I have applied myself to wisdom and knowledge as well as to mad folly, and I find it futile — Mof

- 18. For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.**

For in much wisdom is much vexation: And he that increaseth knowledge increaseth sorrow — JPS

for in much wisdom is much weariness, and whoso acquireth knowledge, acquireth care — Sprl

For in much wisdom is much vexation, and he that increases knowledge increases pain — ABPS

For in more wisdom is more vexation, and increasing one's knowledge increases one's distress — Ber

For in much wisdom there is much sorrow, and he who stores up knowledge stores up grief — NAB

Much wisdom, much grief, the more knowledge, the more sorrow — Jerus

## CHAPTER 2

- 1. I said in mine heart, Go to now, I will prove thee with mirth; therefore enjoy pleasure: and, behold, this also is vanity.**

- 2. I said of laughter, It is mad: and of mirth, What doeth it?**

I said in my heart, 'Pray, come, I try thee with mirth, and look thou on

gladness;' and lo, even it is vanity. Of laughter I said, 'Foolish!' and of mirth, 'What is this it is doing?' — YLT

I said in my heart: 'Come now, I will try thee with mirth, and enjoy pleasure'; and, behold, this also was vanity. I said of laughter: 'It is mad';

and of mirth: 'What doth it accomplish?' — JPS

I said in my heart, I will give you joy for a test; so take your pleasure — but it was to no purpose. Of laughing I said, It is foolish; and of joy — What use is it? — Bas

I said to myself, "Come now and I will test you in gladness; have a good time." But this also is worthless. Of laughter I said, "It is madness," and of amusement, "What does it accomplish?" — Ber

Said I to myself, "Come, try pleasure and enjoy yourself." But this too was in vain. Mirth is madness, I reflected, and what is the good of pleasure? — Mof

I thought to myself, 'Very well, I will try pleasure and see what enjoyment has to offer.' And there it was: vanity again! This laughter, I reflected, is a madness, this pleasure no use at all — Jerus

**3. I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life.**

I searched in my heart how to cheer my flesh with wine, my heart yet guiding me with wisdom, and how to lay hold on folly, till I might see what it was good for the sons of men that they should do under heaven all the days of their life — ASV

I enquired within my heart  
Whether I should give myself to wine, and to viands;  
Or my heart to select wisdom, or embrace folly,  
Until that I might discern which was the better for the sons of men,  
That they should pursue under the heavens,  
Throughout the number of their days — Sprl

I searched with my mind how to cheer my body with wine — my mind still guiding me with wisdom — and how to lay hold on folly, till I might see what was good for the sons of men to do under heaven during the few days of their life — RSV

I thought in my heart to give myself to wine, but my heart reasoned with wisdom; and I laid hold upon understanding, till I might see what was good for the sons of men, which they should do under the sun all the days of their lives — Lam

I searched in my mind how to stimulate my flesh with wine, and, while my mind conducted itself with wisdom, how to lay hold upon folly, until I might see which is better for the sons of men to practice under the heavens all the days of their life — AAT

So, after a lot of thinking, I decided to try the road of drink, while still holding steadily to my course of seeking wisdom.

Next I changed my course again and followed the path of folly, so that I could experience the only happiness most men have throughout their lives — Tay

**4. I made me great works; I builded me houses; I planted me vineyards:**

**5. I made me gardens and orchards, and I planted trees in them of all kinds of fruit:**

**6. I made me pools of water, to water therewith the wood that bringeth forth trees:**

I made me gardens and parks, and I planted trees in them of all kinds of fruit:

I made me pools of water, to water therefrom the forest where trees were reared — RV

I would have park and orchard, planted with every kind of tree; and to water all this greenery there must be pools of water besides — Knox

I . . . laid out gardens and parks in which I planted all manner of fruit-trees, making pools to water the trees in my plantations — Mof

I made gardens and parks, and set out in them fruit trees of all sorts. And I constructed for myself reservoirs to water a flourishing woodland — NAB

**7. I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me:**

I acquired men-servants and maid-



servants, and had servants born in my house; also I had great possessions of herds and flocks, above all that were before me in Jerusalem — JPS

I bought men-servants and maid-servants, and had servants born in my house; also I had great possessions of herds and flocks, above all that were before me in Jerusalem — ASV

I purchased men servants and maid servants; and had servants born in my family. And my stock of herds and flocks was great above all who were before me in Jerusalem — Sept

I bought slaves, both men and women, and had slaves born within my household; I had large herds and flocks larger than any before me in Jerusalem — Mof

**8. I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts.**

I heaped up unto myself also silver and gold,

And the peculiar treasure of kings, and of the provinces.

I obtained myself men-singers, and women-singers,

Even the luxuries of the children of men;

Also men and women cupbearers — Sprl

I gathered for myself silver and gold and the possessions of kings and cities; I got me men singers and women singers and the delights of the sons of men, and I appointed for myself butlers and waitresses — Lam

I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, concubines very many — RV

I also gathered for myself silver and gold and the treasure of kings and provinces; I got singers, both men and women, and many concubines, man's delight — RSV

I amassed silver and gold also, the

treasure of kings and provinces; I acquired singers, men and women, and all that man delights in — NEB

**9. So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.**

**10. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour.**

and nothing that mine eyes asked withheld I from them, — I did not keep back my heart from any gladness for my heart obtained gladness out of all my toil, and so this was my portion out of all my toil — Rhm

And whatsoever mine eyes coveted I kept not from them.

I restrained not my heart from any joy;

And this was the reward of all my labour, that my heart delighted in all my pursuits — Sprl

Eyes denied nothing that eyes could covet, a heart stinted of no enjoyment, free of all the pleasures I had devised for myself, this was to be my reward, this the fruit of all my labours — Knox

And nothing which was desired by my eyes did I keep from them; I did not keep any joy from my heart, because my heart took pleasure in all my work, and this was my reward — Bas

Nothing I coveted did I refuse myself; I denied my heart no joy — for my heart did feel joy in all this toil; so much did I get from all my efforts — Mof

**11. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.**

Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and behold, all was vanity and a striving after wind, and there was no profit under the sun — ASV

therefore I looked back on all the works which my hands had done.

and on the labour with which I had toiled to execute them; and behold all was vanity and vexation of spirit and there is no lasting advantage under the sun — Sept

Then I considered all that my hands had done and the toil I had spent in doing it, and behold, all was vanity and a striving after wind, and there was nothing to be gained under the sun — RSV

But when I turned to all the works that my hands had wrought, and to the toil at which I had taken such pains, behold! all was vanity and a chase after wind, with nothing gained under the sun — NAB

But as I looked at everything I had tried, it was all so useless, a chasing of the wind, and there was nothing really worthwhile anywhere — Tay

**12. And I turned myself to behold wisdom, and madness, and folly: for what can the man do that cometh after the king? even that which hath been already done.**

Thus turned I to look at wisdom, and madness and folly, — for what can the man do more who cometh after the king? save that which already men have done — Rhm

Then I turned myself to discriminate wisdom from madness and folly: For what will the man do who succeedeth after the king, Than that which hath been already done? — Sprl

So I turned again to look upon wisdom, madness, and folly: for what can the man do who comes after the king? That which has already been done — AAT

My reflections then turned to wisdom, stupidity, folly. For instance, what can the successor of a king do? What has been done already — Jerus

And I went again in search of wisdom and of foolish ways. What may the man do who comes after the king? The thing which he has done before — Bas

**13. Then I saw that wisdom excelleth folly, as far as light excelleth darkness.**

**14. The wise man's eyes are in his head; but the fool walketh in darkness: and**

**I myself perceived also that one event happeneth to them all.**

And I saw that there is an advantage to wisdom above folly, like the advantage of the light above the darkness. The wise! — his eyes are in his head, and the fool in darkness is walking, and I also knew that one event happeneth with them all — YLT

I saw indeed that there is an advantage in wisdom above folly, like the advantage of light above darkness. The wise man's eyes are in his head; but the fool walketh in darkness. Nevertheless I knew that one event will happen to them all — Sept

I saw, indeed, that wisdom differed from folly as light from darkness: the wise man had eyes in his head, while the fool went his way be-nighted: but the ending of them? In their ending both were alike — Knox

More is to be had from wisdom than from folly, as from light than from darkness; this, of course, I see:

The wise man sees ahead, the fool walks in the dark.

No doubt! But I know, too, that one fate awaits them both — Jerus

And I saw that wisdom has the advantage over folly as much as light has the advantage over darkness.

The wise man has eyes in his head, but the fool walks in darkness.

Yet I knew that one lot befalls both of them — NAB

**15. Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity.**

So I said to myself, 'As it befalls the fool, so will it befall me; why, then, should I be otherwise?' So I said to myself, 'This too is vanity!' — AAT

So I said to myself, "If the fool's fate is to be my fate, what is the use of all my wisdom? This too is vain," said I to myself — Mof

Then said I in my heart: As it comes to the foolish man, so it will come to me; so why have I been wise overmuch? Then I said in my heart, This again is to no purpose — Bas

Then I said to myself, "What happens to the fool will also happen to me;

why then have I acted so extremely wise?" And I said to myself, "This too is futile" — Ber

- 16. For there is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man? as the fool.**

For of the wise man, even as of the fool, there is no remembrance for ever; seeing that in the days to come all will have been long forgotten. And how doth the wise man die even as the fool! — ASV

Surely the wise together with the fool are not remembered for ever,  
For verily the days will arrive when all will be forgotten:  
And assuredly the wise die together with the fool — Spl

Endlessly forgotten, wise man and fool alike, since to-morrow's memory will be no longer yesterday's; wise man and fool alike doomed to death — Knox

For of the wise man as of the fool there is no enduring remembrance, seeing that in the days to come all will have been long forgotten. How the wise man dies just like the fool! — RSV

The wise man is remembered no longer than the fool, for, as the passing days multiply, all will be forgotten. Alas, wise man and fool die the same death! — NEB

- 17. Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit.**

Therefore I hated life, for a vexation unto me was the work which was done under the sun, — for all was vanity and a feeding on wind — Rhm

So I hated life; because the work that is wrought under the sun was grievous unto me: for all is vanity and a striving after wind — RV

So I hated life; for all that goes on under the sun seemed evil to me, all of it vain and futile — Mof

So now I hate life because it is all so irrational; all is foolishness, chasing the wind — Fay

Life I have come to hate, for what is done under the sun disgusts me,

since all is vanity and chasing of the wind — Jerus

- 18. Yea, I hated all my labour which I had taken under the sun; because I should leave it unto the man that shall be after me.**

- 19. And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This is also vanity.**

I hated all my toil at which I had laboured under the sun, seeing that I must leave it to the man coming after me; and who knows whether he will be a wise or a foolish man? Yet he will be master over all my possessions for which I laboured and used my wisdom under the sun; this, too, is worthlessness — Ber

Hate had I for all my work which I had done, because the man who comes after me will have its fruits. And who is to say if that man will be wise or foolish? But he will have power over all my work which I have done in which I have been wise under the sun. This again is to no purpose — Bas

I hated all my toil at which I had toiled under the sun, seeing that I must leave it to the man who should follow me. And who knows whether he will be a wise man or a fool? Yet he will have control of all the product of my toil at which I have toiled and of the wisdom which I have won under the sun. This too is vanity — AAT

And I detested all the fruits of my labor under the sun, because I must leave them to a man who is to come after me. And who knows whether he will be a wise man or a fool? Yet he will have control over all the fruits of my wise labor under the sun. This also is vanity — NAB

I hated all my toil in which I had toiled under the sun, seeing that I must leave it to the man who will come after me; and who knows whether he will be a wise man or a fool? Yet he will be master of all for which I toiled and used my wisdom under the sun — RSV

**20. Therefore I went about to cause my heart to despair of all the labour which I took under the sun.**

And I turned round to cause my heart to despair concerning all the labour that I laboured at under the sun — YLT

Therefore I turned about to give my heart up to despair concerning all the toil with which I had toiled under the sun — ABPS

So again I gave myself up to despair concerning all the toil at which I had toiled under the sun — AAT

And hence I have come to despair of all the efforts I have expended under the sun — Jerus

So I turned in despair from hard work as the answer to my search for satisfaction — Tay

**21. For there is a man whose labour is in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it for his portion. This also is vanity and a great evil.**

For there is a man whose labor is with wisdom, and with knowledge, and with skilfulness; yet to a man that hath not labored therein shall he leave it for his portion. This also is vanity and a great evil — ASV

For here is a man whose toil hath been with wisdom and with knowledge and with skill, — yet to a man who hath not toiled therein shall he leave it as his portion, even this was vanity and a great vexation — Rhm

There is a man who labors with wisdom and knowledge and success; and yet he leaves his portion to a man who has not labored for it. This also is vanity and a great misfortune — Lam

for a man who has toiled skilfully and thoughtfully and ably has to leave all his gains to one who has never worked for them. This too is vain, it is a great evil — Mof

For anyone who toils with wisdom, knowledge, and skill must leave it all to a man who has spent no labour on it. This too is emptiness and utterly wrong — NEB

**22. For what hath man of all his labour, and of the vexation of his heart,**

**wherein he hath laboured under the sun?**

**23. For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.**

For what hath a man of all his labour, and of the striving of his heart, wherein he laboureth under the sun?

For all his days are but sorrows, and his travail is grief: yea, even in the night his heart taketh no rest. This also is vanity — RV

For what hath man of all his labour, and of the vexation of his heart. Wherein he hath wearied under the sun?

For all his days are marred because fretted with sorrow.

Also at night his heart taketh no repose;

This is also vanity! — Sprl

What does a man get for all his work, and for the weight of care with which he has done his work under the sun?

All his days are sorrow, and his work is full of grief. Even in the night his heart has no rest. This again is to no purpose — Bas

For what does a man get for all his toil and for all his heart's striving with which he wears himself under the sun? For all his days are full of pain and his task vexatious; even at night his mind has no rest. This also is emptiness — Ber

For what does a man get for all his toil and the striving of his mind with which he has toiled under the sun? For all his days are sorrowful and his task is melancholy, and at night his mind finds no rest. This too is vanity — AAT

**24. There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God.**

**25. For who can eat, or who else can hasten hereunto, more than I?**

There was nothing more blessed for Man than that he should eat and drink, and see his desire for blessedness in his toil, — even this saw I myself, that from the hand of God

it was. For who could eat and who could enjoy so well as I — Rhm

There is nothing better for a man than that he should eat and drink, and make his soul enjoy good in his toil. This also I saw, that it is from the hand of God. For who can eat, or who can have enjoyment, apart from him — ABPS

There is nothing better for a man than that he should eat and drink, and find enjoyment in his toil. This also, I saw, is from the hand of God; for apart from him who can eat or who can have enjoyment — RSV

There is nothing better for a man than to eat and drink and enjoy himself, as he does his work. And this, I find, is what God grants; for who can eat, who can enjoy himself, apart from God — Mof

There is nothing better for man than to eat and drink and provide himself with good things by his labors. Even this, I realized, is from the hand of God. For who can eat or drink apart from him — NAB

**26. For God giveth to a man that is good in his sight wisdom, and knowledge, and joy; but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.**

For to the man that pleaseth him God giveth wisdom, and knowledge, and

joy; but to the sinner he giveth travail, to gather and to heap up, that he may give to him that pleaseth God. This also is vanity and a striving after wind — ASV

But He giveth to man that which is right in His sight, Wisdom, and knowledge, and joy: But unto the sinner He giveth trouble in gathering and heaping up, That he may provide for him that is worthier in God's sight. This also is vanity and vexation of spirit — Sprl

For to the man who is good in his sight he hath given wisdom and knowledge and joy; and to the sinner he hath given the trouble of gathering and heaping up to give to him who is good in the sight of God. So that this also is vanity and vexation of spirit — Sept

God gives wisdom and knowledge and joy to the man who pleases him, while to the sinner is given the trouble of gathering and amassing wealth only to hand it over to someone else who pleases God. This too is emptiness and chasing the wind — NEB

For God gives to those who please him wisdom, knowledge, and joy; but if a sinner becomes wealthy, God takes the wealth away from him and gives it to those who please him. So here, too, we see an example of foolishly chasing the wind — Tay

## CHAPTER 3

**1. To every thing there is a season, and a time to every purpose under the heaven:**

For every thing there is a season, — And a time for every pursuit under the heavens — Rhm

Time is for all things; but there is a particular portion of time for every particular affair under heaven — Sept

For everything there is a fixed time, and a time for every business under the sun — Bas

For everything there is an appointed season, and there is a proper time

for every project under heaven — Ber

Everything has its appointed hour, there is a time for all things under heaven — Mof

There is a season for everything, a time for every occupation under the sun — Jerus

**2. A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted;**

A time to be born, and a time to die; A time for planting, and a time for uprooting — AAT

A time for birth, a time for death,

a time to plant and a time to uproot

— Mof

A time to be born.

A time to die:

A time to plant:

A time to harvest — Tay

**3. A time to kill, and a time to heal; a time to break down, and a time to build up;**

**4. A time to weep, and a time to laugh; a time to mourn, and a time to dance;**

**5. A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;**

... A time to unite together, a time to remove afar off — Sprl

... a time for kissing and a time to keep from kissing — Bas

... A time to hug:

A time not to hug — Tay

**6. A time to get, and a time to lose; a time to keep, and a time to cast away.**

**7. A time to rend, and a time to sew; a time to keep silence, and a time to speak;**

a time to tear and a time to mend:

a time for silence and a time for speech — NEB

A time for tearing,

a time for sewing;

a time for keeping silent, a time for speaking — Jerus

A time for undoing and a time for stitching; a time for keeping quiet and a time for talk — Bas

**8. A time to love, and a time to hate; a time of war, and a time of peace.**

**9. What profit hath he that worketh in that wherein he laboureth?**

**10. I have seen the travail, which God hath given to the sons of men to be exercised in it.**

What advantage hath the doer in that which he is labouring at? I have seen the travail that God hath given to the sons of men to be humbled by it — YLT

What benefit does the workman get from that for which he wears himself out? I have observed the employments in which God has granted men to be engaged — Ber

What gain has the worker from his toil? I have seen the business that God

has given to the sons of men to be busy with — RSV

What advantage has the worker from his toil? I have considered the task which God has appointed for men to be busied about — NAB

**11. He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.**

He hath made everything beautiful in its time: also he hath set eternity in their heart, yet so that man cannot find out the work that God hath done from the beginning even to the end — ASV

he assigned each to its proper time, but for the mind of man he has appointed mystery, that man may never fathom God's own purpose from beginning to end — Mof

He has made everything right in its time: but he has made their hearts without knowledge, so that man is unable to see the works of God, from the first to the last — Bas

He has made everything to suit its time: moreover he has given men a sense of time past and future, but no comprehension of God's work from beginning to end — NEB

All that he does is apt for its time: but though he has permitted men to consider time in its wholeness, man cannot comprehend the work of God from beginning to end — Jerus

**12. I know that there is no good in them, but for a man to rejoice, and to do good in his life.**

**13. And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God.**

I know that there is nothing better for them, than to rejoice, and to do good so long as they live.

And also that every man should eat and drink, and enjoy good in all his labour, is the gift of God — RV

I have known that there is no good for them except to rejoice and to do good during their life, yea, even every man who eateth and hath drunk and seen good by all his labour, it is a gift of God -- YLT

I perceive that there is no advantage in them,  
Unless to rejoice in them, and to do good throughout his life.

And also that every man should eat and drink and behold the benefit  
Of all his labour which God hath appointed him — Sprl

I know that there is nothing better for them, than to rejoice, and to get pleasure so long as they live. But also that every man should eat and drink, and enjoy pleasure for all his labour, is the gift of God — JPS

I recognized that there is nothing better than to be glad and to do well during life. For every man, moreover, to eat and drink and enjoy the fruit of all his labor is a gift of God — NAB

**14. I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him.**

I know that whatsoever God does will be forever; nothing may be added to it and nothing may be withdrawn from it; God has ordained it that they shall be in awe before him — AAT

I know that everything that God does shall remain forever; nothing can be added to it nor can anything be taken from it. God did it, so that they should be reverent in His presence — Ber

I know that whatever God does endures for ever; nothing can be added to it, nor anything taken from it; God has made it so, in order that men should fear before him — rsv

Also, I find, whatever God may do shall stand unchanged; nothing can be added to it, nothing can be taken from it. So God orders things, that men may stand in awe of him — Mof  
And I know this, that whatever God does is final — nothing can be added or taken from it; God's purpose in this is that man should fear the all-powerful God — Tay

**15. That which hath been is now; and that which is to be hath already been; and God requireth that which is past.**

That which was already had been, and

that which shall be already shall have been, — but God seeketh that which hath been chased away—Rhm  
That which is hath been long ago; and that which is to be hath long ago been: and God seeketh again that which is passed away — ASV

Whatever is has been before, and what is to be is now; because God makes search for the things which are past — Bas

Nothing that has been, but lasts on still; nothing that will be, but has been already; he is ever repeating the history of the past — Knox

Whatever is has been already, and whatever is to come has been already, and God summons each event back in its turn — NEB

**16. And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there.**

And again, I have seen under the sun the place of judgment — there is the wicked; and the place of righteousness — there is the wicked — YLT

And again I perceived under the sun the place of judgment,

That wickedness was there;

And the place of justice, that wickedness was there — Sprl

Moreover I saw under the sun that in the place of justice, even there was wickedness, and in the place of righteousness, even there was wickedness — RSV

And still under the sun in the judgment place I saw wickedness, and in the seat of justice, iniquity — NAB

But I still observe that under the sun crime is where law should be, the criminal where the good should be — Jerus

**17. I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work.**

Then I said in my heart God will judge the whole class of the righteous, and the whole class of the wicked. For there is a time for everything; and he is there over all the work — Sept  
Said I in my heart, Both the righteous and the lawless will God judge, — for there will be a time for every

pursuit, and concerning every work  
— there — Rhm

I said in my heart, God will be judge  
of the good and of the bad; because  
a time for every purpose and for  
every work has been fixed by him  
— Bas

and I told myself that God would give  
judgement one day between the just  
and the sinners, and all things would  
reach their appointed end then —  
Knox

I said to myself, "In due season God  
will judge everything man does, both  
good and bad" — Tay

**18. I said in mine heart concerning the  
estate of the sons of men, that God  
might manifest them, and that they  
might see that they themselves are  
beasts.**

I said in my heart, It is because of the  
sons of men, that God may prove  
them, and that they may see that  
they themselves are but as beasts  
— ASV

I said to myself, "For the sake of men  
God is testing them and causes them  
to see that in themselves they are  
but animals" — Ber

I said to myself regarding the sons of  
men, 'It is that God may test them  
and see that they are beasts' — Smith

And I said to myself: As for the  
children of men, it is God's way of  
testing them and of showing that  
they are in themselves like beasts  
— NAB

This, I reflected, is God showing what  
men are, to let them see they are no  
better than the beasts — Mof

**19. For that which befalleth the sons of  
men befalleth beasts; even one thing  
befalleth them: as the one dieth, so  
dieth the other; yea, they have all one  
breath; so that a man hath no pre-  
eminence above a beast: for all is  
vanity.**

For an event is to the sons of man,  
and an event is to the beasts, even  
one event is to them: as the death  
of this, so is the death of that; and  
one spirit is to all, and the advantage  
of men above the beast is nothing,  
for the whole is vanity — YLT

For as regardeth the destiny of the  
sons of men and the destiny of beasts

one fate have they, as dieth the one  
so dieth the other, and one spirit  
have they all, — and the pre-  
eminence of man over beast is  
nothing, for all were vanity — Rhm  
Surely that which befalleth the sons  
of men, say they,  
Befalleth the beasts; even one thing  
happeneth to them both.  
As the one dieth, so dieth the other:  
yea, they all have one breath:  
So that man hath no rank above  
a beast.

Surely vanity of vanity! — Sprl  
For the fate of the sons of men and  
the fate of beasts is the same; as  
one dies, so dies the other. They all  
have the same breath, and man has  
no advantage over the beasts: for all  
is vanity — RSV

For the same misfortune which befalls  
the sons of men befalls the beasts:  
even one misfortune befalls them: as  
one dies, so dies the other: yea,  
they have all one breath: so that  
man has no pre-eminence over the  
beast: for all is vanity — Lam

For man is a creature of chance and  
the beasts are creatures of chance,  
and one mischance awaits them all:  
death comes to both alike. They all  
draw the same breath. Men have no  
advantage over beasts: for every-  
thing is emptiness — NEB

**20. All go unto one place; all are of the  
dust, and all turn to dust again.**

**21. Who knoweth the spirit of man that  
goeth upward, and the spirit of the  
beast that goeth downward to the  
earth?**

They are all for one place. They were  
all from dust: and to dust they shall  
return. And who hath seen the  
breath of the sons of men whether it  
ascendeth upwards; and the breath  
of the beast, whether it descendeth  
downwards into the earth? — Sept

What! do all go to one place, though  
all are of dust.

And though all return unto dust?  
Who discriminateth the spirit of the  
sons of man,  
Which ascending it ascendeth.  
From the spirit of the beast which  
descending, resolveth itself into the  
earth? — Sprl



All go unto one place: all are of the dust, and all turn to dust again. Who knoweth the spirit of man, whether it goeth upward, and the spirit of the beast, whether it goeth downward to the earth? — ASV

All go to one place, all are of the dust, and all will be turned to dust again. Who is certain that the spirit of the sons of men goes up to heaven, or that the spirit of the beasts goes down to the earth? — Bas

All go to one place — the dust from which they came and to which they must return. For who can prove that the spirit of man goes upward and the spirit of animals goes downward into dust? — Tay

- 22. Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?**

Wherefore I saw that there is nothing

better, than that a man should rejoice in his works; for that is his portion: for who shall bring him back to see what shall be after him? — RV

So I saw that there is nothing better than that a man should rejoice in his works, for that is his portion. Who can bring him to consider what shall be after him? — Ber

So I saw the best thing for man was to be happy in his work: that is what he gets out of life — for who can show him what is to happen afterwards? — Mof

So I became aware that it is best for man to busy himself here to his own content; this and nothing else is his allotted portion; who can show him what the future will bring? — Knox

I see there is no happiness for man but to be happy in his work, for this is the lot assigned him. Who then can bring him to what is to happen after his time? — Jerus

## CHAPTER 4

- 1. So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter.**

Then again I considered all the oppressive deeds which were done under the sun, — and lo! the tears of the oppressed, and they have no comforter, and on the side of their oppressors is power, and they have no comforter — Rhm

Again I saw the oppressions that are practiced under the sun. And behold, the tears of the oppressed, and they had no one to comfort them! On the side of their oppressors there was power, and there was no one to comfort them — RSV

So I turned and considered all the oppressions that are done under the sun; and behold, the tears of the oppressed, and they had no comforter to deliver them from the hand of their oppressors, having neither strength nor helper — Lam

And then my thoughts would turn back to all the wrongs that are done under the sun's eye. Innocent folk in tears, and who is to comfort them? Who is to comfort them, powerless against their oppressors? — Knox

Next I observed all the oppression and sadness throughout the earth — the tears of the oppressed, and no one helping them, while on the side of their oppressors were powerful allies — Tay

- 2. Wherefore I praised the dead which are already dead, more than the living which are yet alive.**
- 3. Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.**

Wherefore I praised the dead that have been long dead more than the living that are yet alive; yea, better than them both did I esteem him that hath not yet been, who hath not seen the evil work that is done under the sun — ASV

Therefore I congratulated the dead  
which are already dead,  
More than the living which are yet  
alive:

But better is he than they both, who  
hath not yet existed;

Neither beheld the evil work which  
is done under the sun — Spri

Wherefore I esteemed happy the dead  
who are already dead more than the  
living who are yet alive; but better  
than them both did I esteem him  
who has not yet been, who has not  
seen the evil work that is done under  
the sun — ABPS

So my praise was for the dead who  
have gone to their death, more than  
for the living who still have life.

Yes, happier than the dead or the  
living seemed he who has not ever  
been, who has not seen the evil  
which is done under the sun — Bas

So, rather than the living who still  
have lives to live, I salute the dead  
who have already met death; hap-  
pier than both of these is he who is  
yet unborn and has not seen the  
evil things that are done under the  
sun — Jerus

**4. Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This is also vanity and vexation of spirit.**

Then I saw all labour and every skill-  
ful work, that for this a man is en-  
vied of his neighbour. This also is  
vanity and a striving after wind —  
RV

Again, I considered all labour and all  
excelling in work, that it is a man's  
rivalry with his neighbour. This also  
is vanity and a striving after wind —  
JPS

Also I saw that human toil and skill  
mean jealousy between man and  
man. (This too is vain and futile!)  
— Mof

Then I saw that all toil and skillful  
work is the rivalry of one man for  
another. This also is vanity and a  
chase after wind — NAB

Then I observed that the basic motive  
for success is the driving force of  
envy and jealousy! But this, too, is  
foolishness, chasing the wind — Tay

**5. The fool foldeth his hands together, and eateth his own flesh.**

**6. Better is a handful with quietness, than both the hands full with travail and vexation of spirit.**

The fool foldeth his hands together,  
and eateth his own flesh. Better is a  
handful, with quietness, than two  
handfuls with labor and striving  
after wind — ASV

The fool is claspng his hands, and  
eating his own flesh: 'Better is a  
handful with quietness, than two  
handfuls with labour and vexation  
of spirit' — YLT

The fool folds his hands together and  
consumes his own flesh. Better is a  
handful with rest, than both fists full  
of toil and chasing after wind —  
Ber

The fool folds his arms  
and eats his own flesh away.  
— Better one handful of repose  
than two hands full of effort  
in chasing the wind — Jerus

**7. Then I returned, and saw vanity under the sun.**

**8. There is one alone, and there is not a second; yea, he hath neither child nor brother: yet there is no end of all his labour;**

Then I turned and took a view of a  
vanity under the sun — Here is a  
single individual who hath no sec-  
ond; at least he hath neither son  
nor brother, yet there is no end to  
all his labour — Sept

And I have turned, and I see a vain  
thing under the sun: There is one,  
and there is not a second; even son  
or brother he hath not and there is  
no end to all his labour! — YLT

Then again I looked at a vain thing  
under the sun: — Here is one with-  
out a second, even son or brother he  
hath none, yet is there no end to his  
toil — Rhm

Then I turned, and I saw vanity under  
the sun.

When there is but one man, and not  
a second, and he has neither son nor  
brother, there is no end to all his  
labor — Lam

Then I came back, and I saw an ex-  
ample of what is to no purpose  
under the sun.

It is one by himself, without a second, and without son or brother; but there is no end to all his work — Bas

**neither is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail.**

neither are his eyes satisfied with riches. For whom then, saith he, do I labor, and deprive my soul of good? This also is vanity, yea, it is a sore travail — ASV

and his eyes are never satisfied with riches, so that he never asks, "For whom am I toiling and depriving myself of pleasure?" This also is vanity and an unhappy business — RSV

His eyes are not satisfied with wealth and (he never reflects), "For whom am I working and denying myself enjoyment?" This, too, is worthlessness and a sorry situation — Ber  
he cannot satisfy himself with what he gains, and he never asks for whose sake he is toiling and stinting himself of pleasure. This too is vain, a sorry business — Mof

**9. Two are better than one; because they have a good reward for their labour.**

**10. For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth; for he hath not another to help him up.**

Two are better than one. They have a better reward for their labour. For if they chance to fall the one can raise up his fellow. But alas for him who is alone, when he falleth and hath not another to raise him up — Sept

The two are better than the one, in that they have a good reward by their labour. For if they fall, the one raiseth up his companion, but wo [*sic*] to the one who falleth, and there is not a second to raise him up — YLT

Two are better than one: they get a good wage for their labor. If the one falls, the other will lift up his companion. Woe to the solitary man! For if he should fall, he has no one to lift him up — NAB

Two are better than one, for they get a good wage for their toil; and if they fall, the one can lift up his companion, but if a solitary person falls there is no partner to lift him up — AAT

Better be in partnership with another, than alone; partnership brings advantage to both. If one falls, the other will give support; with the lonely it goes hard; when he falls, there is none to raise him — Knox

Better two than one by himself, since thus their work is really profitable. If one should fall, the other helps him up; but woe to the man by himself with no one to help him up when he falls down — Jerus

**11. Again, if two lie together, then they have heat: but how can one be warm alone?**

**12. And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.**

Moreover if two lie together then have they warmth, — but how can one have warmth? And though an enemy should prevail against one, two might make a stand before him, — and a threefold cord cannot soon be broken — Rhm

Again, if two lie together, they are warm; but how can one be warm alone? And though a man might prevail against one who is alone, two will withstand him. A threefold cord is not quickly broken — RSV

So again, if two are sleeping together they are warm, but how may one be warm by himself?

And two attacked by one would be safe, and three cords twisted together are not quickly broken — Bas

Again, if two men lie together, they keep warm; but how can any man keep warm alone? Also, two men can stand up to a robber, when a single man would be overpowered. And a threefold cord is not easily broken — Mof

And, if two lie side by side, they keep each other warm; but how can one keep warm by himself? If a man is alone, an assailant may overpower him, but two can resist; and a cord

of three strands is not quickly snapped — NEB

**13. Better is a poor and wise child, than an old and foolish king, who will no more be admonished.**

**14. For out of prison he cometh to reign; whereas also he that is born in his kingdom becometh poor.**

Better is a frugal and wise child  
Than an old and foolish king,  
Who will not understand to be  
further admonished.

For from the house of imprisonment  
he went forth to reign:

Yea, even in his own kingdom was  
he born poor — Sprl

Better is a poor and wise child than  
an old and foolish king, who know-  
eth not how to receive admonition  
any more. For out of prison he came  
forth to be king; although in his  
kingdom he was born poor — JPS

Better is a youth who is poor and wise  
than a king who is old and foolish,  
and does not know how to receive  
admonition.

Out of prison he has come to reign,  
because also in his own kingdom he  
had been born miserable — Lam

Better is a youth poor and wise, than  
a king old and foolish, who no longer  
knows how to take advice: for the  
former comes from prison to be  
king, although in the other's king-  
dom he was born poor — Ber

It is better to be a poor but wise youth  
than to be an old and foolish king  
who refuses all advice. Such a lad  
could come from prison and suc-  
ceed. He might even become king,  
though born in poverty — Tay

**15. I considered all the living which walk under the sun, with the second child that shall stand up in his stead.**

I saw all the living, who were going  
hither and thither under the sun, —  
that they were with the boy who

was to be the second, who was to  
stand in the other's place — Rhm

I saw all the living that walk under the  
sun, that they were with the youth,  
the second, that stood up in his stead  
— ASV

I saw all the living under the sun run-  
ning with the youth who was to  
stand in his place — AAT

I have seen all the living on earth side  
with such a youth, who was destined  
to reign instead of the old king —  
Mof

I have seen the whole world, from  
east to west, take part with the young  
man, the usurper that rises in the old  
king's stead — Knox

**16. There is no end of all the people, even of all that have been before them: they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit.**

There was no end of all the people,  
even of all them over whom he was:  
yet they that come after shall not  
rejoice in him. Surely this also is  
vanity and a striving after wind —  
ASV

There is no end of all the people --  
of all who resorted to them. Yet  
they who come last will have no joy  
in him. Surely this also is vanity and  
vexation of spirit — Sept

There was no end of all the people,  
even of all them whom he did lead:  
yet they that come after shall not  
rejoice in him. Surely this also is  
vanity and a striving after wind—JPS  
there was no end of all the people: he  
was over all of them. Yet those who  
come later will not rejoice in him.  
Surely this also is vanity and a  
striving after wind — RSV

He takes his place at the head of  
innumerable subjects: sad, if later  
no one has cause to be glad of him.  
This too, most certainly, is vanity  
and chasing of the wind — Jerus

## CHAPTER 5

**1. Keep thy foot when thou goest to the house of God, and be more ready to bear, than to give the sacrifice of fools: for they consider not that they do evil. Keep thy foot when thou goest unto**

the house of God, and be more  
ready to hear, than dillards to offer  
sacrifice, — for they make no ac-  
knowledge of doing wrong  
Rhm

Keep thy foot when thou goest to the house of God; for to draw nigh to hear is better than to give the sacrifice of fools: for they know not that they do evil — ASV

Guard your steps when you go to the house of God; and to draw near to obey is better than that fools should offer sacrifice, for they know nothing but to do wrong — AAT

Guard your feet when you go to the house of God; to be ready to listen is better than to give sacrifice like the fools, who do not know when they do wrong — Ber

Never enter God's house carelessly; draw near him to listen, and then your service is better than what fools offer — for all a fool knows is how to do wrong — Mof

- 2. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few.**

- 3. For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words.**

Be not rash with thy mouth, and let not thy heart be hasty to utter a word before God, for God is in heaven, and thou upon earth; therefore let thy words be few. For a dream comes through a multitude of travail, and a fool's voice through a multitude of words — ABPS

Be not precipitate with thy mouth, And let not thine heart be hasty, To utter speech before God: For God is in heaven, and thou upon earth:

Therefore let thy words be few.

Surely a dream cometh from multiplicity of business:

So is a fool's voice known by a multiplicity of words — Sprl

Be not hasty in your utterance and let not your heart be quick to make a promise in God's presence. God is in heaven and you are on earth; therefore let your words be few.

For nightmares come with many cares,

and a fool's utterance with many words — NAB

Be in no hurry to speak; do not hastily

declare yourself before God; for God is in heaven, you on earth. Be sparing, then, of speech:

Dreaming comes from much worrying,

foolish talk from a multiplicity of words — Jerus

Do not rush into speech, let there be no hasty utterance in God's presence. God is in heaven, you are on earth; so let your words be few. The sensible man has much business on his hands; the fool talks and it is so much chatter — NEB

- 4. When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed.**

- 5. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.**

When thou vowest a vow to God, delay not to complete it, for there is no pleasure in fools; that which thou vowest — complete. Better that thou do not vow, than that thou dost vow and dost not complete — YLT

Vow to God if thou utterest, without delay perform it, he will have no light and rash promises; vow made must be vow paid. Far better undertake nothing than undertake what thou dost not fulfil — Knox

When you vow a vow to God, do not delay fulfilling it; for he has no pleasure in fools; but as for you, pay that which you have vowed. It is much better that you should not vow than that you should vow and not fulfill it — Lam

When you take an oath before God, put it quickly into effect, because he has no pleasure in the foolish; keep the oath you have taken.

It is better not to take an oath than to take an oath and not keep it

Bas

When you vow a vow to God, pay it without delay (for the vows of the foolish displease him). Pay your vow; better not vow at all than vow and fail to pay — Mof

- 6. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and**

**destroy the work of thine hands?**

**7. For in the multitude of dreams and many words there are also divers vanities: but fear thou God.**

Suffer not thy mouth to bring thy flesh into guilt, neither say thou before the messenger, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thy hands? For through the multitude of dreams and vanities there are also many words: but fear thou God — JPS

Do not let thy mouth cause thy flesh to sin. — neither say thou before the messenger, that it was a mistake, — wherefore should God be indignant at thy voice, and destroy the work of thy hands? For it was done amidst a multitude of dreams and vanities and many words. — but towards God be thou reverent — Rhm

Let not your mouth bring you into sin, and say not before the messenger, 'It was a mistake.' Why should God be angered at your voice and destroy the work of your hands? For through many empty dreams come many vows. But do you fear God! — AAT

Do not allow your mouth to cause you to sin, and do not say before His messenger that it is a mistake. Why should God be angry at your voice and destroy the work of your hand? For in many dreams and follies and many words — this remains: You shall revere God — Ber

Let not your mouth lead you into sin, and do not say before the messenger that it was a mistake; why should God be angry at your voice, and destroy the work of your hands?

For when dreams increase, empty words grow many: but do you fear God — RSV

**8. If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they.**

**9. Moreover the profit of the earth is for all: the king himself is served by the field.**

If oppression of the poor, and violent taking away of judgment and right-

eousness thou seest in a province, do not marvel at the matter, for a higher than the high is observing, and high ones are over them. And the abundance of a land is for all. A king for a field is served — YLT

If you see the poor under a cruel yoke, and law and right being violently overturned in a country, be not surprised, because one authority is keeping watch on another and there are higher than they.

It is good generally for a country where the land is worked to have a king — Bas

When you see the poor being oppressed, or right and justice tampered with in the State, be not surprised: it is one official preying on another. But over both there is a supreme authority: after all, a country prospers with a king who has control — Mof

If you witness in some province the oppression of the poor and the denial of right and justice, do not be surprised at what goes on, for every official has a higher one set over him, and the highest keeps watch over them all. The best thing for a country is a king whose own lands are well tilled — NEB

If in a province you see the poor oppressed, right and justice violated, do not be surprised. You will be told that officials are under the supervision of superiors, who are supervised in turn: you will hear talk of 'the common good' and 'the service of the king' — Jerus

**10. He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity.**

**11. When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes?**

He that loveth silver shall not be satisfied with silver nor he that loveth abundance with revenue, — even this was vanity.

When blessings are increased, increased are the eaters thereof. — what profit then to the owner of them saving the sight of his eyes

— Rhm

He who loves money will not be satisfied with money; nor he who loves wealth, with gain: this also is vanity. When goods increase, they increase who eat them; and what gain has their owner but to see them with his eyes — RSV

The lover of money shall not be satisfied with money, nor the lover of wealth with his gain: this, too, is futility. With the increase of goods there is an increase of those consuming them, and what advantage is there to the owner, except that he sees it with his eyes — Ber

A lover of silver cannot be satisfied with silver; but did any one ever love what the abundance of this produceth? Surely this is vanity. By an abundance of wealth they who consume it are multiplied. And what is the mighty advantage of the owner from it? That he hath the first sight of it with his eyes — Sept

The covetous man is never satisfied with money, and the lover of wealth reaps no fruit from it; so this too is vanity. Where there are great riches, there are also many to devour them. Of what use are they to the owner except to feast his eyes upon — NAB

**12. The sleep of the labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.**

Sweet is the sleep of the labourer whether he eat little or much; and the sufficiency of the wealthy is not suffering him to sleep — YLT

Sweet is the sleep of a labouring man, whether he eat little or much; but the satiety of the rich will not suffer him to sleep — JPS

Sweet is the sleep of the laborer, whether he eat little or much; But the surfeit of the rich allows him no sleep — AAT

The man who works hard sleeps well whether he eats little or much, but the rich must worry and suffer insomnia — Tay

**13. There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt.**

**14. But those riches perish by evil travail:**

**and he begetteth a son, and there is nothing in his hand.**

There is a grievous evil which I have seen under the sun, namely, riches kept by the owner thereof to his hurt; and those riches perish by evil adventure; and if he hath begotten a son, there is nothing in his hand

— ASV

Here was an incurable evil, I had seen under the sun, — riches kept by the owner thereof to his hurt; and those riches perish by being ill employed, — and though he begetteth a son, yet is there in his hand nothing at all — Rhm

There is a great evil which I have seen under the sun — wealth kept by the owner to be his downfall.

And I saw the destruction of his wealth by an evil chance; and when he became the father of a son he had nothing in his hand — Bas

A sore evil have I seen in the world, wealth hoarded to the owner's loss: in some unlucky venture it is lost, and the man has nothing to leave to his son — Mof

There is a great injustice that I observe under the sun: riches stored and turning to loss for their owner. One unlucky venture, and those riches are lost; a son is born to him, and he has nothing to leave him — Jerus

**15. As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.**

As he came forth of his mother's womb, naked shall he go again as he came, and shall take nothing for his labour, which he may carry away in his hand — RV

As he proceeded from his mother's womb, naked shall he return to go as he came.

Neither shall he bear away anything of his labour, which he may carry in his hand — Sprl

As he came naked out of his mother's womb, he shall turn about and go as he came. He shall take nothing by his labour to go with him in his hand — Sept

Just as he emerged from his mother's womb,  
Naked does he return, going even as he came;  
And he carries away nothing of his toil which he can carry in his hand  
— AAT

Naked he came forth from his mother's womb, and naked he must return:  
for all his toil, he has nothing to take with him — Mof

**16. And this also is a sore evil, that in all points as he came, so shall he go: and what profit hath he that hath labored for the wind?**

**17. All his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness.**

And surely this is a sore evil, that just as he came so he departs:

For what advantage is there to him who hath laboured for the wind?

Moreover, all his days he eateth in seclusion, with much sorrow,

And weariness, and sad anger — Sprl

This, indeed, is a sore evil: just as he came, so will he go:

And what profit has he in that he toileth for the wind.

And spent all his days in darkness and mourning,

And in much trouble, sickness, and anger — AAT

This, too, is a grievous misfortune; in all points as he came so shall he go, and what profit did he get from wearing himself out for wind, all his days eating in darkness with plenty of grief, sickness and wrath — Ber

This too is a grievous evil, that he goes just as he came. What then does it profit him to toil for wind? All the days of his life are passed in gloom and sorrow, under great vexation, sickness and wrath — NAB

This, as I said, is a very serious problem, for all his hard work has been for nothing: he has been working for the wind. It is all swept away. All the rest of his life he is under a cloud — gloomy, discouraged, frustrated, and angry — Tay

**18. Behold that which I have seen: it is good and comely for one to eat and**

**to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it is his portion.**

Lo, that which I have seen: It is good, because beautiful, to eat, and to drink, and to see good in all one's labour that he laboreth at under the sun, the number of days of his life that God hath given to him, for it is his portion — YLT

Lo! what I myself have seen — Better that it should be excellent to eat and to drink and to see blessedness in all one's toil wherein one toileth under the sun for the number of days of his life in that God hath given it him, for that is his portion — Rhm

Behold I have seen a good which is comely, namely to eat and drink, and to have a good enjoyment in all the labour with which one toileth under the sun, the number of the days of his life which God hath given him; for this is his portion — Sept

Behold, that which I have seen to be good and to be comely is for one to eat and to drink, and to enjoy good in all his labor, wherein he laboreth under the sun, all the days of his life which God hath given him: for this is his portion — ASV

What I have seen is this: that it is good and proper for a man to eat and drink and enjoy himself in return for his labours here under the sun, throughout the brief span of life which God has allotted him — NEB

Behold, what I have seen to be good and to be fitting is to eat and drink and find enjoyment in all the toil with which one toils under the sun, the few days of his life which God has given him, for this is his lot — RSV

**19. Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour: this is the gift of God.**

**20. For he shall not much remember the days of his life; because God answereth him in the joy of his heart.**



Also to every man unto whom God hath bestowed riches and wealth,

And hath given him permission to enjoy them, and to delight in his portion,

And to rejoice in his labour — it is God's gift to him:

For he will not care for the multitude of the days of his life;

Because God satisfieth him in the rejoicing of his heart — Sprl

And every man indeed to whom God hath given riches and wealth, and granted him power to eat thereof, and to take his portion, hath by means of his being made glad in his labour, this further gift of God, that he will not much remember the days of his life, because God occupieth him with the joy of his heart — Sept

Further, every man to whom God has given riches and wealth and whom

He has given power to enjoy them, to take his portion and to find enjoyment in his labor — that is the gift of God. For he shall not often think of the brevity of his life, because God keeps his heart occupied with gladness — Ber

yes, it is God's own gift when a man is made rich and wealthy and able to enjoy it all, to partake of what may be allotted him and to enjoy himself as he toils. Then he will never brood over the fewness of his days, for God is giving him his heart's delight — Mof

Any man to whom God gives riches and property, and grants power to partake of them, so that he receives his lot and finds joy in the fruits of his toil, has a gift from God. For he will hardly dwell on the shortness of his life, because God lets him busy himself with the joy of his heart — NAB

## CHAPTER 6

### **1. There is an evil which I have seen under the sun, and it is common among men:**

There is an evil which I have seen under the sun, and it is heavy upon men — ASV

There is an evil which I have seen under the sun, and it is heavy upon mankind — AAT

With another hardship I have seen men visited here beneath the sun, and commonly — Knox

There is an evil I observed under the sun, that weighs men down — Jerus

### **2. A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease.**

A man to whom God giveth riches and gains and honour so that nothing doth he lack for his soul — of all that he craveth and yet God doth not give him power to eat thereof, but a man unknown eateth it, — this was vanity and an incurable evil it was — Rhm

A man to whom God has given riches, and wealth, and honour,

So that his soul needeth nothing of all that he desireth;

Yet God giveth him not the power to partake thereof,

But a stranger partaketh of it:

This is vanity, and it is a distressing evil — Sprl

God making a man rich, wealthy, and honoured, till he has everything his heart desires, and yet he is unable to enjoy it; an outsider gets the good of it. This is vain, a sore misfortune — Mof

there is the man to whom God gives riches and property and honor, so that he lacks none of all the things he craves; yet God does not grant him power to partake of them, but a stranger devours them. This is vanity and a dire plague — NAB

### **3. If a man beget a hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial; I say, that an untimely birth is better than he.**

If a man doth beget a hundred, and

live many years, and is great, because they are the days of his years, and his soul is not satisfied from the goodness, and also he hath not had a grave, I have said, 'Better than he is the untimely birth' — YLT

If a man becomes father of a hundred children and lives many years and many are the days of his years, but he is not satisfied with good, nor does he obtain burial, I say that a premature birth is better than he — AAT

A man may have a hundred children and live a long life; but however many his days may be, if he does not get satisfaction from the good things of life and in the end receives no burial, then I maintain that the still-born child is in better case than he — NEB

Even if a man has a hundred sons and as many daughters and lives to be very old, but leaves so little money at his death that his children can't even give him a decent burial — I say that he would be better off born dead — Tay

**4. For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.**

**5. Moreover he hath not seen the sun, nor known any thing: this hath more rest than the other.**

For it entereth a worthless thing and departeth in obscurity;  
And its name is concealed in oblivion.

Also it hath not seen the sun, neither perceived anything:

This hath more rest than the other — Spri

For that comes in vain; in darkness it departs and in darkness its name is covered, it has neither seen nor known the sun; it has more rest than he — Ber

Though it came in vain and goes into darkness and its name is enveloped in darkness; though it has not seen or known the sun, yet the dead child is at rest rather than such a man — NAB

**6. Yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place?**

vea, though he live a thousand years twice told, and yet enjoy no good. do not all go to one place — ASV

Even though he lives a thousand years twice over and gets no enjoyment — do not all go to one place — AAT

Even if the man lived a thousand years twice over, without deriving profit from his estate, do not both alike go to the same place — Jerus

Though a man lives a thousand years twice over, but doesn't find contentment — well, what's the use — Tay

**7. All the labour of man is for his mouth, and yet the appetite is not filled.**

**8. For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?**

**9. Better is the sight of the eyes than the wandering of the desire: this is also vanity and vexation of spirit.**

here then a wise man hath the advantage over a fool: since the poor man knoweth that to pass through life, what he sees with the eyes is better for him than to be wandering after appetite, which is indeed vanity and vexation of spirit — Sept

Is [the] wise man more to be envied than [the] fool? Where should a man go when he is poor, save where he can find a livelihood?

Better aim at what lies in view than hanker after dreams. But indeed all is frustration, and labour lost — Knox

A wise man fares no better than a fool: nor does a poor man, with sense to live aright.

Better a joy at hand

than wants that roam abroad — Mof

What advantage then in facing life has the wise man over the fool, or the poor man for all his experience? It is better to be satisfied with what is before your eyes than give rein to desire: this too is emptiness and chasing the wind — NEB

**10. That which hath been is named already, and it is known that it is man: neither may he contend with him that is mightier than he.**

Whatsoever hath been, the name

thereof was given long ago; and it is known what man is; neither can he contend with him that is mightier than he — ASV

Whatsoever cometh into being, the name thereof was given long ago, and it is foreknown what man is: neither can he contend with him that is mightier than he — JPS

Whatever has been, his name was called long ago, and it is known that it is Adam; neither can he contend with him that is mightier than he — ABPS

Whatever has come to be has already been named, and it is known what man is, and that he is not able to dispute with one stronger than he — RSV

Whatever is, was long ago given its name, and the nature of man is known, and that he cannot contend in judgment with one who is stronger than he — NAB

**11. Seeing there be many things that increase vanity, what is man the better?**

**12. For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?**

Though verily his greatest performances magnify vanity,  
What is comparable with man?

Yet who knoweth what is best for man in this life,  
During the number of the days of his vain life,  
Which he expendeth like a shadow?  
For who can relate unto man what shall succeed after him,  
Under the sun — Sprl

Since there are many arguments to prove the abundance of vanity; is there any one thing better than another for man? Doth any one know what is good for man in this life? All the days of his life of vanity he hath indeed done these things under a shade; is there any one who can tell him what will be after him under the sun — Sept

The more words, the more worthlessness; what advantage does man gain from them? For who knows what is good for man in the numbered days of his empty life which he spends as a shadow? For who can declare to man what shall be after him under the sun — Ber

The more words, the greater the vanity of it all; and what does man get from it?

Who knows what is good for man in his lifetime, in those few days he lives so vainly, days that like a shadow he spends? Who can tell a man what will happen under the sun after his time — Jerus

## CHAPTER 7

**1. A good name is better than precious ointment; and the day of death than the day of one's birth.**

**2. It is better to go to the house of mourning, than to go to the house of feasting; for that is the end of all men; and the living will lay it to his heart.**

**3. Sorrow is better than laughter: for by the sadness of the countenance the heart is made better.**

It is better to go to a house of mourning than to a house of feasting. As that is the end of every man therefore the living will improve his understanding. Grief is better than laughter: for by a sadness of countenance a heart may be made better — Sept

Better to go to the house of mourning than to the house of feasting; for this is the destiny of all men, and the living should take it to heart.

Better is sorrow than laughter; for by the facial sadness the heart is made glad — Ber

Better go to the house of mourning than to the house of feasting; for death is the end of all men, and the living should keep that in mind.

Grief is better than gaiety, for sadness does the soul good — Mof

It is better to spend your time at funerals than at festivals. For you are going to die and it is a good

thing to think about it while there is still time.

Sorrow is better than laughter, for sadness has a refining influence on us — Tay

**4. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.**

**5. It is better to hear the rebuke of the wise, than for a man to hear the song of fools.**

**6. For as the crackling of thorns under a pot, so is the laughter of the fool: this also is vanity.**

The hearts of the wise are in the house of weeping; but the hearts of the foolish are in the house of joy.

It is better to take note of the protest of the wise, than for a man to give ear to the song of the foolish. Like the cracking of thorns under a pot, so is the laugh of a foolish man: and this again is to no purpose — Bas

The mind of the wise is in the house of mourning,

But the mind of fools is in the house of mirth.

It is better that a man should hear the rebuke of the wise,

Than that he should hear the song of fools.

For like the sound of thorns under the pot,

So is the laughter of the fool. This too is vanity — AAT

Sadness, a home for the wise man's thoughts, mirth for the fool's.

Better receive a wise man's rebuke, than hear thy praises sung by fools.

Loud but not long the thorns crackle under the pot, and fools make merry; for them, too, frustration — Knox

The heart of the wise is in the house of mourning,

the heart of fools in the house of gaiety.

Better attend to a wise man's reprimand

than listen to a song sung by a fool.

For like the crackling of thorns under the cauldron

is the laughter of fools: this is vanity, too — Jerus

**7. Surely oppression maketh a wise man**

**mad; and a gift destroyeth the heart.**

Surely extortion maketh the wise man foolish; and a bribe destroyeth the understanding — ASV

The wise are troubled by the ways of the cruel, and the giving of money is the destruction of the heart — Bas

Surely, extortion maddens the wise man, and a bribe corrupts the heart — Ber

Surely oppression turneth a wise man into a fool;

And a gift destroyeth the understanding — JPS

Oppression bewilders even a wise man's wits, and undermines his courage — Knox

**8. Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit.**

**9. Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.**

Better is the end of a thing than its beginning;

Better the patient in spirit than the proud in spirit.

Be not hasty in thy spirit to be vexed;

For vexation rests in the bosom of fools — ABPS

Better is the end of a thing than its beginning; and the patient man in humbleness is better than the proud in spirit.

Be not hastily angry, for anger rests in the bosom of the fools — Lam

Better is the end of a thing than its beginning;

and the patient in spirit is better than the proud in spirit.

Be not quick to anger, for anger lodges in the bosom of fools — RSV

Better the end of anything than its beginning; better patience than pride.

Do not be quick to show resentment; for resentment is nursed by fools — NEB

**10. Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this.**

Do not say,

What hath happened, that the former days were better than these?

For not wisely askest thou concerning this — Rhm

Say not thou: Wherefore is it that the former days were better than these? Surely thou dost not enquire wisely concerning this — Sprl

Do not say: How is it that former times were better than these? For it is not in wisdom that you ask about this — NAB

Do not ask why earlier days were better than these, for that is not a question prompted by wisdom — Jerus

**11. Wisdom is good with an inheritance; and by it there is profit to them that see the sun.**

**12. For wisdom is a defence, and money is a defence; but the excellency of knowledge is, that wisdom giveth life to them that have it.**

Wisdom is good with an inheritance. And an advantage it is to those beholding the sun.

For wisdom is a defence, money is a defence.

And the advantage of the knowledge of wisdom is,

She reviveth her possessors — YLT

Wisdom is as good as an inheritance; yea, more excellent is it for them that see the sun. For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it — ASV

Wisdom with an inheritance is good. And an advantage to those who see the sun;

For in the protection of wisdom is the protection of money;

And the advantage of knowledge is that wisdom preserves the life of its owner — AAT

Wisdom is as beneficial as a legacy; an advantage to those who see the sun. For wisdom protects as wealth protects; but the advantage lies with knowledge. Wisdom preserves the lives of those who possess it — Ber

Wisdom is better than possessions and an advantage to all who see the sun. Better have wisdom behind you than money; wisdom profits men by giving life to those who know her — NEB

**13. Consider the work of God: for who can make that straight, which he hath made crooked?**

**14. In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.**

Consider the work of God: for who can make that straight, which he hath made crooked?

In the day of prosperity be joyful, and in the day of adversity consider: God hath even made the one side by side with the other, to the end that man should not find out any thing that shall be after him — RV

Consider the work of God: who can make straight what he has made crooked?

In the day of prosperity be joyful, and in the day of adversity consider: God has made the one as well as the other, so that man may not find out anything that will be after him — RSV

Consider the work of God. Who can make straight what he has made crooked? On a good day enjoy good things, and on an evil day consider: Both the one and the other God has made, so that man cannot find fault with him in anything — NAB

**15. All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that longeth his life in his wickedness.**

All this have I seen in my days of vanity: there is a righteous man that perisheth in his righteousness, and there is a wicked man that longeth his life in his evil-doing — ASV

In the days of my vanity I took a view of all classes. Here is a righteous man perishing for his righteous act: there a wicked man continuing in his wickedness — Sept

In my vain life I have seen everything: there is a righteous man who perishes in his righteousness, and there is a wicked man who prolongs his life in his evil-doing — RSV

I have seen all sorts of things in my empty life:

For example, the righteous man perishing in his righteousness,  
And the wicked prolonging his life in his wickedness — AAT

**16. Be not righteous over much; neither make thyself over wise: why shouldest thou destroy thyself?**

**17. Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time?**

Do not become so very righteous, neither count thyself wise beyond measure, — wherefore shouldest thou destroy thyself?

Do not be so very lawless neither become thou foolish, — wherefore shouldest thou die before thy time — Rhm

Be not thou over-righteous amongst the multitude;

Neither boast thou of over-much wisdom;

Wherefore shouldest thou be singular?

Neither be thou over-faulty amongst the multitude;

Neither play the fool;

Wherefore shouldest thou die before thy time — Sprl

Be not over-good, be not over-wise; why expose yourself to trouble? And be not over-evil either, never play the fool: why die before your time — Mof

Be not given overmuch to righteousness and be not over-wise. Why let destruction come on you?

Be not evil overmuch, and be not foolish. Why come to your end before your time — Bas

Do not be over-righteous and do not be over-wise. Why make yourself a laughing-stock? Do not be over-wicked and do not be a fool. Why should you die before your time — NEB

**18. It is good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all.**

It is good that thou shouldest take hold of the one; yea, also from the other withdraw not thy hand; for he that feareth God shall discharge himself of them all — JPS

It is well that you get hold of this, and

from that do not withdraw your hand, or he who reveres God comes clear with both — Ber

The best thing is to hold the one and not let go the other, for both of these will happen to the God-fearing man — Jerus

It is good to hold to this rule, and not to let that one go; but he who fears God will win through at all events — NAB

**19. Wisdom strengtheneth the wise more than ten mighty men which are in the city.**

**20. For there is not a just man upon earth, that doeth good, and sinneth not.**

Wisdom is a strength to the wise man more than ten rulers that are in a city. Surely there is not a righteous man upon earth, that doeth good, and sinneth not — ASV

Wisdom strengthens the wise more than ten princes that are in the city. For there is no just man upon the earth, that does good, and sins not — Lam

Wisdom makes a wise man stronger Than the ten rulers who are in the city.

For there is no man on earth so righteous

That he does good and never fails --- AAT

Wisdom is a surer ally than ten city magistrates: there is no man on earth so exact over his duties that he does ever the right, never commits a fault --- Knox

Wisdom makes the wise man stronger than the ten rulers of a city. The world contains no man so righteous that he can do right always and never do wrong — NEB

**21. Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee:**

**22. For oftentimes also thine own heart knoweth that thou thyself hast cursed others.**

Also to all the words that they speak give not thy heart, that thou hear not thy servant reviling thee. For many times so hath thy heart known that thou thyself also hast reviled others — YLT

therefore thou shouldst not pay too

close attention to all the words which the wicked shall utter, that thou mayst not hear thy servant cursing thee. For many a time he may revile thee and in many ways vex thy heart, because thou perhaps in like manner didst curse others — Sept

Moreover not to all the words which men speak do thou apply thy heart, — lest thou hear thine own servant reviling thee! For truly many times thy heart knoweth, — that even thou thyself hast reviled others — Rhm

One thing more. Never listen to all that people say; you may hear your own slave cursing you. As many a time, you must confess, you yourself have cursed other people — Mof

Do not give heed to every word that is spoken lest you hear your servant speaking ill of you, for you know in your heart that you have many times spoken ill of others — NEB

**23. All this I have proved by wisdom: I said, I will be wise; but it was far from me.**

**24. That which is far off, and exceeding deep, who can find it out?**

I have tried all these things by wisdom; I said, I will be wise; but wisdom was far from me.

Yea, wisdom was far off; it also had depth beyond depth: who can find it out — Lam

All this I have put to the test by wisdom: I said, I will be wise, but it was far from me.

Far off is true existence, and very deep; who may have knowledge of it — Bas

All this I have tested from the viewpoint of wisdom; I said, "I will be wise," and it was far beyond me. What exists is beyond reach and unfathomable; who can master it — Ber

**25. I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness:**

I turned about, and my heart was set to know and to search out, and to seek wisdom and the reason of

things, and to know that wickedness is folly, and that foolishness is madness — ASV

I turned my mind to know and to search out and to seek wisdom and the sum of things, and to know the wickedness of folly and the foolishness which is madness — RSV

I turned my mind to knowledge and to searching and seeking wisdom and substance, and to the knowledge that wickedness is folly and foolishness is madness — AAT

I cast about in my mind to know and survey and discover wisdom and the reason of things, finding that wickedness is folly and folly madness — Mof

I went on to reflect, I set my mind to inquire and search for wisdom and for the reason in things, only to discover that it is folly to be wicked and madness to act like a fool — NEB

**26. And I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands: whoso pleaseth God shall escape from her; but the sinner shall be taken by her.**

And I saw a thing more bitter than death, even the woman whose heart is full of tricks and nets, and whose hands are as bands. He with whom God is pleased will get free from her, but the sinner will be taken by her — Bas

I found more bitter than death the woman who is snares and nets at heart and whose hands are chains. Whoever pleases God, will escape her; but the sinner will be ensnared by her — Ber

I find woman more bitter than death: she is a snare, her heart a net, her arms are chains; He who is pleasing to God eludes her,

but the sinner is her captive — Jerus  
And this I have ascertained; death itself is not so cruel as woman's heart that wheedles and beguiles, as woman's clutches that release their captive never. God's friends escape her; of sinners she makes an easy prey — Knox

More bitter than death I find the

woman who is a hunter's trap, whose heart is a snare and whose hands are prison bonds. He who is pleasing to God will escape her, but the sinner will be entrapped by her — NAB

**27. Behold, this have I found, saith the preacher, counting one by one, to find out the account:**

**28. Which yet my soul seeketh, but I find it not: one man among a thousand have I found; but a woman among all those have I not found.**

See! This have I found, saith the Proclaimer counting one by one to find a conclusion: what my soul still sought yet I found not, — one man out of a thousand have I found, but a woman among all these have I not found — Rhm

Behold, this have I discovered, saith the preacher, Making up the computation one by one,

Which yet my soul desireth, yet I cannot find:

One righteous man amongst a thousand I have found;

But a righteous woman amongst all these have I not found — Sprl

Behold, this have I found, saith the Preacher, laying one thing to another, to find out the account; which my soul still seeketh, but I have not found: one man among a thousand have I found; but a woman among all these have I not found — asv

Behold, this is what I found, says the Preacher, adding one thing to another to find the sum, which my

mind has sought repeatedly, but I have not found. One man among a thousand I found, but a woman among all these I have not found — RSV

'See,' says the Speaker, 'this is what I have found, reasoning things out one by one, after searching long without success: I have found one man in a thousand worth the name, but I have not found one woman among them all — NEB

**29. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.**

See, this alone I have found, that God made man upright, and they — they have sought out many devices — YLT

Only see this which I have found, that God made man upright, but they have sought out many contrivances — AAT

Here is all I have been able to discover: God made the race of men upright, but many a cunning wile have they contrived — Mof

Of this, beyond all else, I have satisfied myself: man's nature was simple enough when God made him, and these endless questions are of his own dividing — Knox

This, however, you must know: I find that God made man simple: man's complex problems are of his own devising — Jerus

Behold, only this have I found out: God made mankind straight, but men have had recourse to many calculations — NAB

## CHAPTER 8

**1. Who is as the wise man? and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and the boldness of his face shall be changed.**

Who is really a wise man,

And who knoweth the interpretation of a thing?

The wisdom of a man lighteth up his countenance,

But by defiance of countenance one is disfigured — Rhm

Who is as the wise? and who knoweth the interpretation of a thing? The wisdom of man causeth his face to shine, and the hardness of his face is changed — YLT

Who is like the wise man? and to whom is the sense of anything clear? A man's wisdom makes his face shining, and his hard face will be changed — Bas

Who is like the wise man and who knows the true meaning of things?



A man's wisdom brightens his face;  
the crudeness of his face becomes  
refined — Ber

How wonderful to be wise, to under-  
stand things, to be able to analyze  
them and interpret them. Wisdom  
lights up a man's face, softening its  
hardness — Tay

**2. I counsel thee to keep the king's com-  
mandment, and that in regard of the  
oath of God.**

**3. Be not hasty to go out of his sight:  
stand not in an evil thing; for he doeth  
whatsoever pleaseth him.**

I charge thee to keep the king's com-  
mandment,

Even because thou hast spoken the  
oath unto God.

Be not in a hurry to go from his  
presence:

But agree thou not in an evil cause;  
Because he doeth all whatsoever  
pleaseth him — Sprl

I counsel thee, keep the king's com-  
mand, and that in regard of the oath  
of God. Be not hasty to go out of his  
presence; persist not in an evil thing:  
for he doeth whatsoever pleaseth  
him — ASV

I obey the order of a king, because  
of the divine oath.

Do not be in a hurry to leave his  
presence:

Do not stand firm in a bad cause,  
For he does whatsoever he will —

AAT

Keep the king's command, and in re-  
gard of the oath of God be not  
hasty.

Go from his presence; and do not  
stand firm in an evil matter: for he  
does whatsoever pleases him—Lam

Keep the king's command, and be-  
cause of your sacred oath be not  
dismayed: go from his presence, do  
not delay when the matter is un-  
pleasant, for he does whatever he  
pleases — RSV

Obey the king, for you swore him  
loyalty before God. Rebel not rashly  
against him, never thwart him, for  
he does as he pleases — Mof

Observe the precept of the king, and in  
view of your oath to God, be not  
hasty to withdraw from the king: do

not join in with a base plot, for he  
does whatever he pleases — NAB

**4. Where the word of a king is, there is  
power: and who may say unto him,  
What doest thou?**

**5. Whoso keepeth the commandment  
shall feel no evil thing: and a wise  
man's heart discerneth both time and  
judgment.**

Where the word of a king is there is  
power, — who then may say to him,  
What wouldst thou do? He that  
observeth the commandment will  
not notice a vexatious thing, — and  
of time and manner will the heart  
of the wise take note — Rhm

Since the king's word prevails, who  
can say to him, "What are you do-  
ing?" Whoever observes the royal  
orders will experience no harm.

The heart of the wise man knows  
time and procedure — Ber

For the king's word carries authority.  
Who can question what he does?

Whoever obeys a command will  
come to no harm. A wise man  
knows in his heart the right time  
and method for action — NEB

the king's word is supreme, and none  
dare ask him what he means. He  
who obeys the royal command will  
never come to harm. Still, the wise  
heart knows there is a time of judg-  
ment coming — Mof

for the word of the king is paramount,  
and who dare say to him, 'Why do  
that?'

He who obeys the command will  
come to no harm,  
and the wise man knows there will  
be a time of judgment — Jerus

The king's command is backed by  
great power, and no one can with-  
stand it or question it. Those who  
obey him will not be punished. The  
wise man will find a time and a  
way to do what he says — Tay

**6. Because to every purpose there is time  
and judgment, therefore the misery of  
man is great upon him.**

**7. For he knoweth not that which shall  
be: for who can tell him when it shall  
be?**

for to every purpose there is a time  
and judgment; because the misery  
of man is great upon him: for he

knoweth not that which shall be:  
for who can tell him how it shall be  
— ASV

For to every matter there is a time  
and judgment: for the evil of man is  
great upon him. For he knoweth  
not that which shall be; for even  
when it cometh to pass, who shall  
declare it unto him — JPS

for to every purpose there is a time  
and judgment, because the wicked-  
ness of man is great upon him; for  
he knows not that which shall be,  
for who can tell him how it shall  
be — ABPS

For every purpose there is a time and  
a decision, because the sorrow of  
man is great in him.

No one is certain what is to be, and  
who is able to say to him when it  
will be — Bas

for there is a time and a judgement for  
everything.\* — Yet it is a great  
affliction for man that he is ignorant  
of what is to come: for who will  
make known to him how it will be  
— NAB

**8. There is no man that hath power over  
the spirit to retain the spirit; neither  
hath he power in the day of death: and  
there is no discharge in that war;  
neither shall wickedness deliver those  
that are given to it.**

No man is absolute commander over  
wind to stop the current of it, and  
over the day of death he hath no  
authority: nor is there a discharge  
in the day of battle; nor can wicked-  
ness save him who is under its sway  
— Sept

There is no man ruling over the spirit  
to restrain the spirit, and there is no  
authority over the day of death,  
and there is no discharge in battle,  
and wickedness delivereth not its  
possessors — YLT

No man hath power over the spirit to  
retain the spirit, and none hath  
power over the day of death, and  
there is no furlough in war, --  
neither shall lawlessness deliver  
them who are given thereto -- Rhm

There is nobody in authority over the  
wind to restrain the wind. Nor is  
there anybody in control of the day  
of death, nor is there release in

war, nor can wickedness deliver its  
possessors — AAT

The breath of life man must resign at  
last: the day of his death he cannot  
determine: nor ever does war give  
release from service, nor sin dis-  
charge to the sinner — Knox

**9. All this have I seen, and applied my  
heart unto every work that is done  
under the sun: there is a time wherein  
one man ruleth over another to his  
own hurt.**

All this have I witnessed.

Then applied I mine heart to every  
work which is done under the sun,

Wherein a man ruleth over another  
to his own hurt — Sprl

Having taken a view of this as a whole,

I applied my heart to every work  
which is done under the sun — to  
all those things in which man ex-  
ercised authority over man to his  
hurt — Sept

All this have I seen, even applied my  
heart thereto, whatever the work  
that is done under the sun: what  
time one man had power over an-  
other to his hurt — JPS

All this I observed while applying my  
mind to all that is done under the  
sun, while man lords it over man to  
his hurt — RSV

I considered all this and paid atten-  
tion to all the work which was  
done under the sun — a time when  
man has the mastery over another  
to harm him — Ber

All these things I considered and I  
applied my mind to every work that  
is done under the sun, while one  
man tyrannizes over another to his  
hurt — NAB

**10. And so I saw the wicked buried, who  
had come and gone from the place of  
the holy, and they were forgotten in  
the city where they had so done: this  
is also vanity.\***

So I saw the wicked buried, and they  
came to the grave: and they that  
had done right went away from the  
holy place, and were forgotten in the  
city: this also is vanity — ASV

\*There are textual difficulties in the original. The  
revisions have recourse to the Sept and other  
early translations to help make sense of it.

And so I saw the wicked buried, and they entered into their rest; but they that had done right went away from the holy place, and were forgotten in the city; this also is vanity — JPS

I saw how the wicked were buried, who had gone in and out from the holy place, and they were forgotten in the city as having behaved like that; this also is ineffective — Ber

And then I see the wicked brought to burial and people come from the Temple to honour them in the city for having been the men they were.

This, too, is vanity — Jerus

Then I saw bad men being borne to burial, carried to their rest, while the pious had to leave the sanctuary and were forgotten in the city (which also is vanity!) — Mof

And so I have seen wicked men carried to the tomb and praised from the holy place and lauded in the city where they had acted thus. This too is vanity — AAT

**11. Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.**

Because vengeance against the evil-doers is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil — Lam

Because punishment for an evil work comes not quickly, the minds of the sons of men are fully given to doing evil — Bas

Because those who do evil are not speedily called to account, therefore the heart of the children of men is fully set in them to do evil — Sept

It is because sentence upon a wicked act is not promptly carried out that men do evil so boldly — NEB

Because sentence is not pronounced upon the evil-doers without more ado, men are emboldened to live sinfully — Knox

**12. Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him:**

**13. But it shall not be well with the**

**wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God.**

Though a sinner does evil a hundred times and prolongs his life, yet I know it will be well with those who fear God, because they fear before him; but it will not be well with the wicked, neither will he prolong his days like a shadow, because he does not fear before God — RSV

Though a sinner be committing wickedness a hundred times and continuing long in his own way yet I surely know that it shall be well to them who revere God, who stand in awe before him; but well shall it not be to the lawless man, neither shall he lengthen out his days like a shadow, — because he standeth not in awe before God — Rhm

but although a sinner may sin repeatedly and thrive, I know it is the reverent who are safe, as they revere God, while the bad man fares ill — he cannot thrive, for lives that lack all reverence for God pass like a shadow — Mof

Even though a sinner does wrong a hundred times and still continues living, yet I know that it shall be well with those who fear God, who are in awe before him; but it shall not be well with the wicked, nor shall he prolong his life like a shadow, since he is not awed in the presence of God — AAT

But though a man sins a hundred times and still lives, I know very well that those who fear God will be better off, unlike the wicked, who will not live long, good lives — their days shall pass away as quickly as shadows because they don't fear God — Tay

**14. There is a vanity which is done upon the earth; that there be just men, unto whom it happeneth according to the work of the wicked; again, there be wicked men, to whom it happeneth according to the work of the righteous: I said that this also is vanity.**

There is a vanity which is acted upon the earth,

That there exist just men unto whom it happeneth

According to the recompense of the wicked;  
And there are wicked men unto whom it happeneth

According to the recompense of the righteous.

I declared that this also is vanity — Sprl

Here also is a futility that goes on upon the earth: there are righteous men who fare as though they were wicked, and wicked men who fare as though they were righteous. I said that this also is vanity — Amp

Another kind of frustration, too, earth sees; there are upright men that are plagued as though they lived the life sinners live, just as there are sinners who take no more harm than if they could plead innocence; I say this is frustration indeed — Knox

There is an empty thing found on earth: when the just man gets what is due to the unjust, and the unjust what is due to the just. I maintain that this too is emptiness — NEB

But there is a vanity found on earth; the good, I mean, receive the treatment the wicked deserve; and the wicked the treatment the good deserve. This, too, I say, is vanity — Jerus

**15. Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.**

Then extolled I gladness, in that there was nothing better for a man under the sun, than to eat and to drink and to be glad, — since that should tarry with him in his toil for the days of his life which God had given him under the sun — Rhm

And I commended enjoyment, for man has no good thing under the sun but to eat, and drink, and enjoy himself, for this will go with him in his toil through the days of life which God gives him under the sun — rsv

and I praised pleasurable enjoyment, because there is nothing good for men under the sun — nothing save eating and drinking and being made

glad; and this one may have conjoined with his labour all the days of his life which God giveth him under the sun — Sept

So I gave praise to joy, because there is nothing better for a man to do under the sun than to take meat and drink and be happy; for that will be with him in his work all the days of his life which God gives him under the sun — Bas

So I praise pleasure: the best thing under the sun for man is to eat and drink and enjoy himself, and to keep this up as he goes toiling through the life God gives him in this world — Mof

**16. When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also there is that neither day nor night seeth sleep with his eyes:)**

According as I gave mine heart to understand wisdom,

And to perceive the travail that is done upon the earth.

Even that there are who see not sleep with their eyes day or night — Sprl

When I gave my heart to know wisdom, and to consider the business that was done upon the earth then surely by day and by night there was one who suffered not his eyes to sleep — Rhm

When I applied my heart to know wisdom, and to see the business that is done upon the earth — for neither day nor night do men see sleep with their eyes — JPS

When I applied my heart to acquire wisdom and to see the activity taking place on the earth, that one neither by day nor by night sees himself sleeping — Ber

Wisdom having been my careful study,

I came to observe the business that goes on here on earth. And certainly the eyes of man never rest, day and night — Jerus

**17. Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek it out,**

**yet he shall not find it; yea farther; though a wise man think to know it, yet shall he not be able to find it.**

then I considered all the work of God, that man is not able to find out the work that hath been done under the sun, because though man labour to seek, yet he doth not find; and even though the wise man speak of knowing he is not able to find — YLT

then I saw all God's work, that man is unable to discover the work which is done under the sun, inasmuch as man may labor in its search, but he will not find it; and even if the wise man thinks that he is on the point of knowing it, he will be unable to find it — AAT

Then I saw all the work of God, and that man may not get knowledge of the work which is done under the sun; because, if a man gives hard

work to the search he will not get knowledge, and even if the wise man seems to be coming to the end of his search, still he will be without knowledge — Bas

I found that man is unable to grasp the truth of all that God is doing in this world; he may labour in his efforts to attain it, in a sleepless quest for it by day and night, but he will never find it out; a wise man may think he is coming on the secret, but even he will never find it out — Mof

and always I perceived that God has so ordered it that man should not be able to discover what is happening here under the sun. However hard a man may try, he will not find out: the wise man may think that he knows, but he will be unable to find the truth of it — NEB

## CHAPTER 9

**1. For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, are in the hand of God: no man knoweth either love or hatred by all that is before them.**

But all this I have laid unto my heart, so as to clear up the whole of this, that the righteous and the wise, and their works, are in the hand of God, neither love nor hatred doth man know, the whole is before them — YLT

For all this I laid to my heart, even to explore all this: that the righteous, and the wise, and their works, are in the hand of God; whether it be love or hatred, man knoweth it not; all is before them — ASV

for this cause I laid this whole system before my heart, and my heart took a view of it. As the righteous and the wise and their works are in the hand of God, man indeed knoweth not what to love or what to hate: with regard to all things before him there is vanity in them all — Sept

Because of all this I gave my heart that I might clear up all this; How that the righteous and the wise and their achievements

Are in the hand of God:

Also friendship or hatred no man can perceive

From any thing that has preceded them — Sprl

For all this I took to heart and clearly understood, that the righteous and the wise and their activities are in the hand of God — love as well as hate. Man knows nothing of what lies before him — Ber

All this I have kept in mind and recognized: the just, the wise, and their deeds are in the hand of God. Love from hatred man cannot tell; both appear equally vain — NAB

**2. All things come alike to all; there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.**

Every one was like every one else, one destiny had the righteous and the lawless, the good and the pure and the impure, and he that sacrificed and he that did not sacrifice, — as the good man so the sinner, he that

took an oath as he who of an oath stood in fear — Rhm

All things happen alike to all; there is one chance for the righteous and for the wicked; to the good and to the bad, to the clean and to the unclean; to him who sacrifices and to him who does not sacrifice; as is the good man, so is the sinner; and he who swears is as he who fears an oath — Lam

Because to all there is one event, to the upright man and to the evil, to the clean and to the unclean, to him who makes an offering and to him who makes no offering; as is the good so is the sinner; he who takes an oath is as he who has fear of it — Bas

Everything in the past is vanity, inasmuch as there is one fate for all, for the righteous, for the wicked, and for the good; for the clean and the unclean, for him who offers sacrifice and for him who does not; as is the good, so is the sinner; he who takes an oath is as he who fears an oath — AAT

Just as one fate comes to all, to virtuous as to wicked, to clean and unclean, to him who sacrifices and to him who does not sacrifice, so it is with the good man and the sinner, with him who takes an oath and him who shrinks from it — Jerus

**3. This is an evil among all things that are done under the sun, that there is one event unto all; yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.**

There is this evil in every thing done under the sun, that one event happeneth to them all, so that the heart of the children of men being filled with evil there is an instability in their heart during their life, and it followeth them to the dead — Sept

Is this an evil concerning all things done under the sun,

That one event happeneth to all?

But also the hearts of the sons of men are full of wickedness,

And mad folly is in their hearts during their lives,

And afterwards they go to the dead — Sprl

Of all that goes amiss, here under the sun, nothing does more hurt than this equality of fortunes; what wonder if men's hearts, while yet they live, are full of malice and defiance? And so they journey on to the grave — Knox

There is no evil like this in the world, that all men have one fate: it makes men seethe with evil aims and mad desires during their life, and then they join the dead — not one is left — Mof

This is what is wrong in all that is done here under the sun: that one and the same fate befalls every man. The hearts of men are full of evil: madness fills their hearts all through their lives, and after that they go down to join the dead — NEB

**4. For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.**

**5. For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.**

But to him who is joined unto all the living there is confidence, for to a living dog it is better than to the dead lion. For the living know that they die, and the dead know not anything, and there is no more to them a reward, for their remembrance hath been forgotten — YLT

For whosoever was united to all the living for him there was hope, — inasmuch as a living dog fared better than a dead lion. For the living knew that they should die, — but the dead knew not anything, neither had they any longer a reward, because forgotten was their memory — Rhm

But he who is joined with all the living has hope, for a living dog is better than a dead lion. For the living know that they will die, but the dead know nothing, and they have no more reward; but the memory of them is lost — rsv

For anyone who is linked with all that live still has some hope, a live dog being better than a dead lion. The living know at least that they will

die, the dead know nothing; no more reward for them, their memory has passed out of mind — Jerus

Indeed, for any among the living there is hope: a live dog is better off than a dead lion. For the living know that they are to die, but the dead no longer know anything. There is no further recompense for them, because all memory of them is lost

— NAB

**6. Also their love, and their hatred, and their envy, is now perished; neither have they any more portion for ever in any thing that is done under the sun.**

As well their love, as their hatred and their envy, is perished long ago: neither have they any more a portion for ever in anything that is done under the sun — ASV

Not only the love of them, but the hatred of them, and the envy of them have already perished, and they no longer have any share in anything that is done under the sun — AAT

no love, no hatred, no envy can they feel: they have said good-bye to this world, and to all its busy doings, here under the sun — Knox

Whatever they did in their lifetimes — loving, hating, envying — is long gone, and they have no part in anything here on earth any more — Tay

**7. Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.**

**8. Let thy garments be always white; and let thy head lack no ointment.**

Go thy way, eat thy bread with joy, and drink thy wine with a merry heart: for God hath already accepted thy works.

Let thy garments be always white; and let not thy head lack ointment — RV

come eat thy bread with cheerfulness, and drink thy wine with a good heart: because God hath approved of thy works, let thy garments be always white: and let not oil be wanting on thy head — Sept

Come, eat your food with joy and drink your wine with a glad heart, for to do this has God's approval. Wear white robes always, and spare not oil for your head — Mof

Come, take your bread with joy, and your wine with a glad heart. God has taken pleasure in your works.

Let your clothing be white at all times, and let not your head be without oil — Bas

Go to it then, eat your food and enjoy it, and drink your wine with a cheerful heart; for already God has accepted what you have done. Always be dressed in white and never fail to anoint your head — NEB

**9. Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in this life, and in thy labour which thou takest under the sun.**

Enjoy life with the wife whom thou lovest all the days of the life of thy vanity, which He hath given thee under the sun, all the days of thy vanity: for that is thy portion in life, and in thy labour wherein thou labourest under the sun — JPS

Enjoy with a wife whom thou lovest all the days of thy life of vanity, which he has given thee under the sun, all the days of thy vanity: for that is thy portion in life, and in thy toil which thou toilest under the sun — ABPS

Enjoy life with the wife whom you love

All the days of your empty life, Which he has given you under the sun;

All your empty life.

For that is your lot in life and in your toil at which you toil under the sun — AAT

Enjoy life with the wife you love all the days of the passing life which He grants you under the sun, all your unprofitable days; for that is your portion among the living and your labor in which you weary yourself under the sun — Ber

Enjoy life with the wife whom you love, all the days of the fleeting life that is granted you under the sun. This is your lot in life, for the toil of your labors under the sun — NAB

**10. Whatsoever thy hand findeth to do, do it with thy might; for there is no**

**work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.**

All that thy hand findeth to do, with thy power do, for there is no work, and device, and knowledge, and wisdom in Sheol whither thou art going — YLT

Whatever thy hand finds to do, do with thy might; for there is no work, nor reckoning, nor knowledge, nor wisdom in Sheol, whither thou goest — ABPS

Whatever thy hand findeth to do, do it with all thy might; since there is no work, nor device, nor knowledge, nor wisdom in the mansion of the dead to which thou must go — Sept

Whatever comes to your hand to do with all your power, do it because there is no work, or thought, or knowledge, or wisdom in the place of the dead to which you are going — Bas

Throw yourself into any pursuit that may appeal to you, for there is no pursuit, no plans, no knowledge or intelligence, within the grave where you are going — Mof

**11. I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.**

I turned and saw under the sun that the race is not to the swift nor the battle to the strong nor bread to the wise nor riches to the men of understanding nor glory to the learned men; because time and chance happen to them all — Lam

Again I saw that under the sun the race is not to the swift, nor the battle to the strong, nor bread to the wise, nor riches to the intelligent, nor favor to the men of skill; but time and chance happen to them all — RSV

Once more I observed under the sun that the race is not to the swift, nor the battle to the strong; nor is there bread for the wise, nor riches for the intelligent, nor favor for schol-

ars; but time and chance happen to all of them — AAT

Again I saw under the sun that the race is not won by the swift, nor the battle by the valiant, nor a livelihood by the wise, nor riches by the shrewd, nor favor by the experts; for a time of calamity comes to all alike — NAB

Again I looked throughout the earth and saw that the swiftest person does not always win the race, nor the strongest man the battle, and that wise men are often poor, and skillful men are not necessarily famous; but it is all by chance, by happening to be at the right place at the right time — Tay

**12. For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them.**

Surely also man is unacquainted with his time:

As the fishes that are caught in an evil net,

And as birds that are taken in the snare,

So the sons of men shall be snared in an evil time,

When it falleth suddenly upon them — Sprl

That man indeed no more knoweth his time than the fishes which are enclosed in an evil dredge, or than birds which are caught in a net. Like them the sons of men are drawn into an evil time when it cometh upon them suddenly — Sept

Even man has no knowledge of his time: like fishes taken in an evil net, or like birds taken by deceit, are the sons of men taken in an evil time when it comes suddenly on them — Bas

For even man knows not his time: as fish caught in a treacherous net and as birds seized in a snare, even so are men trapped in a disastrous time, when it comes down on them suddenly — Ber

Man does not know his hour: like fish caught in the treacherous net, like



birds taken in the snare, so is man overtaken by misfortune suddenly falling on him — Jerus

- 13. This wisdom have I seen also under the sun, and it seemed great unto me.**

- 14. There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:**

Also this have I seen as an example of wisdom under the sun and it greatly impressed me. There was a small city, with few men in it, and there came against it a great king and surrounded it and built great siege-works against it — AAT

Here is another case of wisdom which I have seen on earth, and I was struck by it. A little town there was, with few men in it; and a great king attacked it, he invested it, and built great siege-works round it — Mof

This too is an example of wisdom as I have observed it here under the sun, and notable I find it. There was a small town with few inhabitants, and a great king came to attack it; he besieged it and constructed great siege-works against it — NEB

Here is another thing that has made a deep impression on me as I have watched human affairs: There was a small city with only a few people living in it, and a great king came with his army and besieged it — Tay

- 15. Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.**

- 16. Then said I, Wisdom is better than strength; nevertheless the poor man's wisdom is despised, and his words are not heard.**

- 17. The words of wise men are heard in quiet more than the cry of him that ruleth among fools.**

Then I said: Wisdom is better than might.

Nevertheless the frugal man's wisdom is despised,

And his words are not heeded.

The quiet words of the wise ought to be heard

More than the clamour of him who ruleth among fools — Sprl

Now I have said, Wisdom is better than power, yet the wisdom of this poor man is despised and his words are not regarded. The words of wise men in a time of rest are more minded than the shout of men exercising authority in the bustles of folly — Sept

Then said I, Better is wisdom than strength, — although the wisdom of the poor man be despised, and his words not heard. The words of the wise in quietness are heard, beyond the outcry of one who ruleth over dullards — Rhm

But I say that wisdom is better than might, though the poor man's wisdom is despised, and his words are not heeded.

The words of the wise heard in quiet are better than the shouting of a ruler among fools — rsv

Though I had said, "Wisdom is better than force," yet the wisdom of the poor man is despised and his words go unheeded.

"The quiet words of the wise are better heeded

than the shout of a ruler of fools"—! — NAB

- 18. Wisdom is better than weapons of war; but one sinner destroyeth much good.**

Wisdom is preferable to weapons of war,

But one error destroyeth much good — Sprl

Arms cannot match wisdom; by one slip what great advantage is lost — Knox

Wisdom is better than weapons of war: often a single error spoils good strategy — Mof

Better wisdom than warlike weapons, but one mistake undoes a deal of good — Jerus

## CHAPTER 10

- 1. Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that**

**is in reputation for wisdom and honour.**

Dead flies cause the oil of the per-

fumer to send forth an evil odor; so doth a little folly outweigh wisdom and honor — ASV

Dead flies cause the ointment of the perfumer to stink and putrefy; So does a little folly outweigh wisdom and honor — ABPS

Dead flies cause an unpleasant smell, and putrefy the apothecary's ointment:

So doth a little folly the man who excelleth in wisdom and fame — Sprl

Like dead flies which make the container of precious ointment stink, so does a great folly outweigh wisdom and honor — Lam

Dead flies make the perfumer's sweet ointment turn rancid and ferment; so can a little folly make wisdom lose its worth — NEB

**2. A wise man's heart is at his right hand; but a fool's heart at his left.**

**3. Yea also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool.**

A wise man's understanding is at his right hand;

But a fool's understanding at his left. Yea also, when a fool walketh by the way, his understanding faileth him, and he saith to every one that he is a fool — JPS

The sense of the wise is on his right hand, —

But the sense of the dullard on his left:

Yea even by the way as the foolish man walketh along his sense faileth him — and he telleth everyone that foolish is he — Rhm

The heart of the wise man goes in the right direction; but the heart of a foolish man in the wrong.

And when the foolish man is walking in the way, he has no sense and lets everyone see that he is foolish — Bas

A wise man's heart turns to the right; a fool's heart turns to the left.

In whatever path a fool walks, he lacks sense; he makes known to all that he is a fool — Ber

The wise man's heart leads him aright, the fool's heart leads him astray.

A fool has only to walk along the road and, having no sense, he makes plain to all what a fool he is — Jerus

**4. If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offenses.**

Should the spirit of the ruler rise up against thee,

Desert not thy place, for submission pacifieth great offences — Sprl

If the spirit of the ruler rise up against thee, leave not thy place; for gentleness allayeth great offences — ASV

If the spirit of a ruler rise up against thee, resign not thy place: for a reconciliation will mollify great offences — Sept

Though a prince's anger should mount against thee, do not desert thy post: great harm by thy healing touch may yet be assuaged — Knox

If a ruler's wrath flares up against you, never resign your post:

defer to him, and you will pacify his rage — Mof

**5. There is an evil which I have seen under the sun, as an error which proceedeth from the ruler:**

**6. Folly is set in great dignity, and the rich sit in low place.**

**7. I have seen servants upon horses, and princes walking as servants upon earth.**

There is an evil which I have seen under the sun,

As it were an error which proceeds from the ruler:

Folly is set in great heights,

And the rich sit in a low place.

I have seen servants upon horses.

And princes walking as servants upon the earth — ABPS

There is an evil I have seen under the sun,

As an error that goeth out from the ruler.

He hath set the fool in many high places,

And the rich in a low place do sit.

I have seen servants on horses.

And princes walking as servants on the earth — YLT

Here was a misfortune I had seen under the sun, — a veritable mistake that was going forth from the pres-

ence of one who had power:  
Folly placed in great dignity, —  
While the rich in a low place took  
their seat:

I had seen servants upon horses, —  
And rulers walking like servants on  
the ground — Rhm

There is an evil which I have seen  
under the sun, like an error which  
comes by chance from a ruler:

The foolish are placed in high posi-  
tions, but men of wealth are kept  
low.

I have seen servants on horses, and  
rulers walking on the earth as ser-  
vants — Bas

There is an evil which I have seen un-  
der the sun, like an accidental error  
which comes forth from before a  
ruler.

"The fool is often set in high posi-  
tions;

While the nobles dwell in low estate.

I have seen slaves upon horses,

While princes walked on the ground  
like slaves — AAT

I have seen under the sun another evil,  
like a mistake that proceeds from  
the ruler: a fool put in lofty position  
while the rich sit in lowly places. I  
have seen slaves on horseback, while  
princes walked on the ground like  
slaves — NAB

**8. He that diggeth a pit shall fall into it;  
and whoso breaketh a hedge, a serpent  
shall bite him.**

**9. Whoso removeth stones shall be hurt  
therewith; and he that cleaveth wood  
shall be endangered thereby.**

He that diggeth a pit shall fall into it;  
and whoso breaketh through a wall,  
a serpent shall bite him. Whoso  
heweth out stones shall be hurt  
therewith; and he that cleaveth  
wood is endangered thereby — ASV

He that diggeth a pit shall fall into it;  
And whoso breaketh through a  
fence, a serpent shall bite him.

Whoso quarrieth stones shall be hurt  
therewith;

And he that cleaveth wood is en-  
dangered thereby — JPS

He who digs a pit will fall into it;  
and a serpent will bite him who  
breaks through a wall.

He who quarries stones is hurt by  
them;

and he who splits logs is endangered  
by them — RSV

He who makes a hole for others will  
himself go into it, and for him who  
makes a hole through a wall the bite  
of a snake will be a punishment.

He who gets out stones from the  
earth will be damaged by them, and  
in the cutting of wood there is dan-  
ger — Bas

Dig a well — and fall into it!

Demolish an old wall — and be  
bitten by a snake!

When working in a quarry, stones  
will fall and crush you! There is  
risk in each stroke of your axe —  
Tay

**10. If the iron be blunt, and he do not  
whet the edge, then must he put to  
more strength: but wisdom is profit-  
able to direct.**

Should the iron be blunt and not  
sharpened on the grindstone,

Much strength must be applied; but  
wisdom is most excellent to direct  
— Sprl

If the ax be dull,

And he do not sharpen its edge,

Then he must exert greater strength;  
But wisdom is advantageous for win-  
ning success — AAT

If the axe is blunt and its edge un-  
whetted,

more strength must be put into the  
blow;

successful skill comes from shrewd  
sense — Mof

If for want of sharpening the axe is  
blunt, you have to strike very hard,  
but the reward given by wisdom is  
success — Jerus

**11. Surely the serpent will bite without  
enchantment; and a babbler is no  
better.**

If the serpent bite before it is charmed,  
then there is no advantage in the  
charmer — ASV

If the serpent bites without being  
charmed; then in vain is a charmer  
— Lam

If the snake bites before the charming,  
then the charmer's skill does not  
benefit — Ber

If a snake bites before it is charmed,

the snake-charmer loses his fee —  
NEB

**12. The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself.**

**13. The beginning of the words of his mouth is foolishness; and the end of his talk is mischievous madness.**

Words from a wise mouth are gracious;  
But the lips of a fool will destroy him.

The commencement of the words of his mouth are foolishness,  
And the end of his conversation mischievous madness — Sprl

The words of a wise man's mouth are sweet to all, but the lips of a foolish man are his destruction.

The first words of his mouth are foolish, and the end of his talk is evil crime — Bas

The words of a wise man's mouth win him favor,  
but the lips of a fool consume him.  
The beginning of the words of his mouth is foolishness, and the end of his talk is wicked madness — rsv

Wise utterance wins favour; the fool that opens his mouth does but ruin himself, his preface idle talk, his conclusion madness — Knox

It is pleasant to listen to wise words, but a fool's speech brings him to ruin. Since he begins with a foolish premise, his conclusion is sheer madness — Tay

**14. A fool also is full of words; a man cannot tell what shall be; and what shall be after him, who can tell him?**

**15. The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.**

Though the fool multiplieth words, a man doth not know what the matter is; and what that shall be which will follow who can tell him. The labour of the foolish will tire them like that of one who knoweth not the way to a city — Sept

The fool multiplies words; man does not know what is to be;  
who can tell him what will happen after his lifetime?

The efforts of a fool weary him, for

he does not even know the way to the city — Ber

The fool talks on and on; but no man knows what is coming, and who can tell him what will come after that? The fool wearies himself to death with all his labour, for he does not know the way to town — NEB

The fool multiplies words —

But man knows not what will be,  
And who can tell him what will be after him?

When will the toil of the fool weary him

Who does not know enough to go to an interpreter? — AAT

A fool multiplies words; a man cannot tell what has been; and what shall be after him, who can tell him?

The labor of fools wears them out because they do not know how to buy and sell in the city — Lam

**16. Woe to thee, O land, when thy king is a child, and thy princes eat in the morning!**

**17. Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!**

Woe to thee, O land, when thy king is a boy.

And thy princes feast in the morning!

Happy art thou, O land, when thy king is a free man,

And thy princes eat in due season.

In strength and not in drunkenness — JPS

Woe unto thee, O land, when thy king is a youth,

And when thy princes feast in the morning!

Blessed art thou, O land, when thy king is of mature age,

And thy princes eat in moderation for support, and not unto repletion — Sprl

Woe betide you, O land, when your king is a mere boy,

and your princes revel in the morning!

Well for you when your king is nobly born,

and princes revel at right hours,

stalwart men, not sots — Mof

Woe to the land that has young blood

on the throne, whose court sits feasting till daybreak! And happy the land whose king is of true princely breed, whose courtiers feast when feast should be, to comfort their hearts, not all in revelry — Knox

Woe to the land whose king is a child and whose leaders are already drunk in the morning. Happy the land whose king is a nobleman, and whose leaders work hard before they feast and drink, and then only to strengthen themselves for the tasks ahead — Tay

**18. By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.**

By slothfulness the roof sinketh in; and through idleness of the hands the house leaketh — ASV

By slothfulness is the wall brought low,

And by idleness of the hands doth the house drop — YLT

Through continual neglect the ceiling sinks,

and because of slack hands the house leaks — Ber

Through sloth the roof sinks in, and through indolence the house leaks — RSV

When hands are lazy the rafters sag; when hands are slack, the house leaks — NAB

**19. A feast is made for laughter, and wine maketh merry: but money answereth all things.**

A feast is made for laughter, and wine gladdens life;

And money answers all things — ABPS

A feast is appointed for merriment, and wine exhilarateth,

But money answereth to all purposes — Sprl

Men feast for merry-making, and they drink for revelry — and money does it all — Mof

Food will cheer thee, wine bring thee gladness, but money, it answers every need — Knox

But meals are made for laughter. Wine gives joy to life. Money is the answer to everything — Jerus

**20. Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.**

Reville not the king, no, not in thy thought; and revile not the rich in thy bed-chamber: for a bird of the heavens shall carry the voice, and that which hath wings shall tell the matter — ASV

Therefore curse not a king in thy mind, and in the inmost recesses of thy bed-chamber curse not a rich man: for a bird of the air will carry thy voice, and that which hath wings will tell thy saying — Sept

Even in thy thought do not revile the king,

Nor within thy bed-chambers revile thou the rich, —

For a bird of the heavens might carry your voice,

Yea an owner of wings might tell the matter — Rhm

Do not speak ill of the king in your ease, or of a rich man in your bedroom; for a bird may carry your voice, and a winged messenger may repeat what you say — NEB

Do not curse the king, even in thought; do not curse the rich, even in your bedroom,

for a bird of the air will carry the news;

indiscretion sprouts wings — Jerus

## CHAPTER 11

**1. Cast thy bread upon the waters: for thou shalt find it after many days.**

**2. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.**

Send forth thy bread on the face of the waters,

For in the multitude of the days thou dost find it.

Give a portion to seven, and even to eight,

For thou knowest not what evil is on the earth — YLT

Cast thy bread upon the face of the waters,

For thou shalt find it after many days.

Give a portion to seven. yea, also to eight,

Though thou knowest not what calamity may be upon the earth — Sprl

Put out your bread on the face of the waters: for after a long time it will come back to you again.

Give a part to seven or even to eight, because you have no knowledge of the evil which will be on the earth — Bas

Trust your goods far and wide at sea, till you get good returns after a while.

Take shares in several ventures: you never know what will go wrong in this world — Mof

Send your grain across the seas, and in time you will get a return. Divide your merchandise among seven ventures, eight maybe, since you do not know what disasters may occur on earth — NEB

**3. If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.**

**4. He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.**

**5. As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child; even so thou knowest not the works of God who maketh all.**

He that observeth the wind will not sow, —

And he that watcheth the clouds will not reap.

Just as thou knowest not what is the way of the spirit, when the body is in the womb of her that is with child

Even so canst thou not know the work of God, who maketh all -- Rhm

He who observes the wind shall not sow; and he who regards the clouds shall not reap.

As you do not know the path of the wind, and the manner of a woman who is with child; even so you do

not know the works of the LORD who makes all — Lam

He who watches the wind shall not sow; he who studies the clouds shall not reap. Even as you do not know how the wind blows, or how the embryo develops in the womb of a pregnant woman, so you do not know the works of God, who makes everything — Ber

One who pays heed to the wind will not sow, and one who watches the clouds will never reap.

Just as you know not how the breath of life

fashions the human frame in the mother's womb,

So you know not the work of God which he is accomplishing in the universe — NAB

Keep watching the wind and you will never sow, stare at the clouds and you will never reap.

Just as you do not know the way of the wind or the mysteries of a woman with child, no more can you know the work of God who is behind it all — Jerus

**6. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.**

In the morning sow thy seed,

And at even withdraw not thy hand.

For thou knowest not which is right, this or that,

Or whether both of them alike are good — YLT

In the morning sow thy seed; and in the evening let not thy hand forbear: for thou knowest not which will succeed, whether this or that; and should both prosper alike, they are good — Sept

Early abroad, to sow thy seed, and let evening find thee still at work: which sowing shall speed better, none knows, or whether both shall thrive to thy profit — Knox

Sow your seed in the morning of life, and stay not your hand till evening: you never know if this or that shall prosper.

or whether both shall have success  
— Mof

In the morning sow your seed betimes,  
and do not stop work until evening,  
for you do not know whether this  
or that sowing will be successful, or  
whether both alike will do well —  
NEB

**7. Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun:**

**8. But if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh is vanity.**

Although a man live many years, and rejoice in them all,

Yet let him remember the days of tribulation, for they shall be many:  
All that follow are vanity — Sprl

Therefore, if a man lives many years and rejoices in them all, let him consider the days of darkness, for they will be many. All that comes is nothingness — Ber

But even if a man's life is long and he has joy in all his years, let him keep in mind the dark days, because they will be great in number. Whatever may come is to no purpose — Bas

However great the number of the years a man may live, let him enjoy them all, and yet remember that dark days will be many. All that is to come is vanity — Jerus

However many years a man may live, let him, as he enjoys them all, remember that the days of darkness will be many. All that is to come is vanity — NAB

**9. Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.**

Rejoice O young man in thy youth  
And let thy heart gladden thee in the days of thine early manhood,  
And walk thou —  
In the ways of thine own heart,

And in that which is seen by thine own eyes, —

Yet know that for all these things  
Will God bring thee into judgment  
— Rhm

Rejoice, O young man, in your youth,  
And let your mind be glad in the days of your vigor,  
And walk in the ways of your mind and in the sight of your eyes;  
But know that for all these things  
God will bring you into judgment  
— AAT

Rejoice, O young man, in your adolescence, and let your heart cheer you in the days of your full-grown youth, and walk in the ways of your heart, and in the sight of your eyes. But know that for all these things  
God will bring you into judgment  
— Amp

Delight in your boyhood, young man, make the most of the days of your youth: let your heart and your eyes show you the way; but remember that for all these things God will call you to account — NEB

Young man, it's wonderful to be young! Enjoy every minute of it! Do all you want to; take in everything, but realize that you must account to God for everything you do — Tay

**10. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.**

Therefore remove sorrow from thy heart, and put away evil from thy flesh; for youth and the dawn of life are vanity — ASV

Rid thy heart, then, of resentment, thy nature of ill humours; youth and pleasures, they are so quickly gone  
— Knox

Therefore remove anger from your heart, and put away evil from your flesh: for youth and ignorance are vanity — Lam

Banish grief from your mind and keep pain from your body, for youth and the dawn (of life) are transitory  
— Ber

Remove vexation from your mind, and put away pain from your body; for youth and the dawn of life are vanity — RSV

## CHAPTER 12

- 1. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;**

Yet remember thy Creator, in the days of thy vigour, —

Or ever come in the days of discomfort,

And the years arrive in which thou shalt say —

I have in them no pleasure — Rhm

Let your mind be turned to your Maker in the days of your strength, while the evil days come not, and the years are far away when you will say, I have no pleasure in them — Bas

Remember your Creator in the days of your vigor,

Before the evil days come,

And the years approach of which you will say,

'I have no pleasure in them' — AAT

Be mindful of your Creator in the days of your youth before the troubling days come and the years draw near when you will say, "I do not enjoy them" — Ber

Remember your Creator in the days of your youth, before the time of trouble comes and the years draw near when you will say, 'I see no purpose in them' — NEB

- 2. While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:**

- 3. In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,**

- 4. And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;**

In the day when the supporters of the house shall tremble,

And the valiant men totter;

And the grinding slaves cease their toil, because they are few;

And those who attentively regard from the windows, be obscured;

And the doors shall be shut in the streets;

And the sound of the mill be faintly heard;

When he shall be aroused at the crow of the cock;

Whilst all the daughters of song repose — Sprl

One day, palsy will shake those door-keepers, those stalwart guards will be bowed with age: rarer, now, the busy maidens at the mill, dimmer, now, those bright glances from the windows. The street-doors shut, muffled the hum of the mill, bird-song for waking-time, and all the echoes of music faint — Knox

In the day when the legs tremble and the arms weaken, and the teeth chew no more because they are few, and the eyes are dimmed.

And the ears shall be so dulled that the sound of women grinding at the mill is low, and a man shall rise up at the song of birds: and the sound of women singing shall be low — Lam

when the guards tremble in the house of Life.

when its upholders bow, when the maids that grind are few and fail, and ladies at the lattice lose their lustre,

when the doors to the street are shut, and the sound of the mill is low:

when the twitter of birds is faint, and dull the daughters of song — Mof

When the guardians of the house tremble,

and the strong men are bent.

And the grinders are idle because they are few,

and they who look through the windows grow blind;

When the doors to the street are shut,

and the sound of the mill is low;

When one waits for the chirp of a bird,

but all the daughters of song are suppressed — NAB



- 5. Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:**

Yea, they shall be afraid of that which is high, and terrors shall be in the way; and the almond tree shall blossom, and the grasshopper shall be a burden, and the caper-berry shall fail: because man goeth to his long home, and the mourners go about the streets — RV

they are afraid also of what is high, and terrors are in the way; the almond tree blossoms, the grasshopper drags itself along and desire fails: because man goes to his eternal home, and the mourners go about in the streets — RSV

Also, he is afraid of a height,  
And terrors are on the road;  
And he rejects the almond,  
And the locust is burdensome,  
And the caperberry is ineffectual;  
Because man is going to his eternal home,  
And the mourners go about in the streets — AAT

when men are afraid of a steep place and the street is full of terrors, when the blossom whitens on the almond-tree and the locust's paunch is swollen and caper-buds have no more zest. For man goes to his everlasting home, and the mourners go about the streets — NEB

- 6. Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.**

- 7. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.**

before the silver cord is loosed, or the golden bowl is broken, or the pitcher is broken at the fountain, or the wheel broken at the cistern, and the dust returneth to the earth as it was, and the spirit returneth unto God who gave it — ASV

Before the silver cord is snapped asunder,  
And the golden bowl is shattered,

And the pitcher is broken at the fountain,  
And the wheel falleth shattered into the pit;

And the dust returneth to the earth as it was,

And the spirit returneth unto God who gave it — JPS

before the silver cord has snapped,  
or the golden lamp been broken,  
or the pitcher shattered at the spring,  
or the pulley cracked at the well,  
or before the dust returns to the earth as it once came from it, and the breath to God who gave it — Jerus

Before the silver cord is severed, the golden bowl shattered, the pitcher broken at the fountain and the wheel broken at the cistern. Then the dust returns to the earth as it was, and the spirit returns to God who gave it — Ber

Before the silver cord is snapped and the golden bowl is broken,  
And the pitcher is shattered at the spring,  
and the broken pulley falls into the well,  
And the dust returns to the earth as it once was,  
and the life breath returns to God who gave it — NAB

- 8. Vanity of vanities, saith the preacher; all is vanity.**

- 9. And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs.**

- 10. The preacher sought to find out acceptable words: and that which was written was upright, even words of truth.**

And further, because the Preacher was wise, he still taught the people knowledge: yea, he pondered, and sought out, and set in order many proverbs.

The Preacher sought to find out acceptable words, and that which was written uprightly, even words of truth — RV

And the preacher excelled in wisdom,  
Even to instruct the people in knowledge;

And to balance, and accurately to search, and to compose many proverbs.

The preacher sought to discover acceptable words;

And to write accurately words of truth — Spri

And because the Preacher was wise he still gave the people knowledge: searching out, testing, and putting in order a great number of wise sayings.

The Preacher made search for words which were pleasing, but his writing was in words upright and true — Bas

In addition to the fact that Koheleth was wise, he still taught the people knowledge, and he composed, and sought out, and arranged many proverbs. Koheleth sought to find pleasing words, and what is written correctly, namely, true things — AAT

Besides being a sage, Qoheleth also taught his knowledge to the people, having weighed, studied and amended a great many proverbs. Qoheleth tried to write in an attractive style and to set down truthful thoughts in a straightforward manner — Jerus

**11. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.**

Words of the wise are as goads, and as fences planted by the masters of collections, they have been given by one shepherd — YLT

The words of the wise are as goads; and as nails well fastened are the words of the masters of assemblies, which are given from one shepherd — ASV

The words of the wise are as goads. Yea as driven nails their well-ordered sayings, —

Given from one shepherd — Rhm

Sharp goads they are to sting us, sharp nails driven deep home, these wise words left us by many masters, but all echoing one shepherd's voice — Knox

The sayings of the wise are like goads, and like nails firmly fixed are the

collected sayings which are given by one Shepherd — RSV

**12. And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.**

**13. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.**

**14. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.**

This is the end of the matter; all hath been heard: Fear God, and keep his commandments: for this is the whole duty of man.

For God will bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil — ASV

Let us listen to the conclusion of the whole subject:

Fear God, and keep His commandments;

For this is all required of man:

Because God will bring every work into judgment,

With every secret thing, whether it be good or whether it be evil — Spri

As a conclusion of the discourse, hear thou the whole sum and substance.

— Fear God and keep his commandments: for this conclusion every man should draw. That God will bring the whole work into judgment in every case not taken notice of, whether it be good or whether it be evil — Sept

The end of the matter, all having been heard: fear God, and keep His commandments: for this is the whole man. For God shall bring every work into judgment concerning every hidden thing, whether it be good or whether it be evil — JPS

This is the end of the matter: you have heard it all. Fear God and obey his commands: there is no more to man than this. For God brings everything we do to judgment, and every secret, whether good or bad — NEB

# THE SONG OF SOLOMON

## CHAPTER 1

### 1. The song of songs, which is Solomon's.

The song of all songs, which is Solomon's — Mof

The song of songs — the most excellent of them all — which is Solomon's — Amp

The Song of Songs, which pertaineth to Solomon — Rhm

This song of songs, more wonderful than any other, was composed by King Solomon — Tay

### 2. Let him kiss me with the kisses of his mouth: for thy love is better than wine.

### 3. Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee.

Let him kiss me with the kisses of his mouth;

For thy love is better than wine.

Thine oils have a goodly fragrance:

Thy name is as oil poured forth:

Therefore do the virgins love thee

— ASV

Let him kiss me with kisses of his mouth,

For better are thy loves than wine.

For fragrance are thy perfumes good.

Perfume emptied out — thy name.

Therefore have virgins loved thee!

— YLT

Let Him kiss me with the kisses of His mouth!

Surely more delicious than wine are

Thy love-favours.

Thy renown, like the fragrance of

Thy Own exquisite perfumes,

Is a perfume diffused.

Therefore do the virgins love Thee

— Sprl

Oh, that he would kiss me with the kisses of his lips,

for your love is sweeter than wine.

The savor of your ointments is fragrant;

your name is as perfume poured out; therefore do the maidens love you

— Ber

Oh for a kiss from your lips!

your caresses are dearer than wine. rare is the fragrance of your perfumes,

the sound of your name is wafted like scent.

The girls are all in love with you — Mof

A kiss from those lips! Wine cannot ravish the senses like that embrace, nor the fragrance of rare perfumes match it for delight. Thy very name spoken soothes the heart like the flow of oil; what wonder the maids should love thee — Knox

### 4. Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee.

Draw me!

After thee will we run!

The king hath brought me into his chambers.

We will exult and rejoice in thee,

We will mention thy caresses beyond wine.

Sincerely they love thee — Rhm

Draw me, we will run after thee;

The king hath brought me into his chambers;

We will be glad and rejoice in thee,

We will find thy love more fragrant than wine!

Sincerely do they love thee — JPS

Draw me; we will run after thee: the king hath brought me into his chambers:

we will be glad and rejoice in thee, we will make mention of thy love more than of wine: rightly do they love thee — RV

Take me along with you, let us hasten: Bring me, O king, into your chamber,

That we may exult and rejoice in you,

That we may praise your love more than wine;

Rightly are you loved — AAT

Draw me! —

We will follow you eagerly!

Bring me, O king, to your chambers.

With you we rejoice and exult,

we extol your love; it is beyond wine:

how rightly you are loved — NAB

### 5. I am black, but comely, O ye daughters

of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

**6. Look not upon me, because I am black, because the sun hath looked upon me:**

I am black but comely,  
O ye daughters of Jerusalem,  
As the tents of Kedar,  
As the curtains of Solomon.  
Look not upon me, because I am swarthy,  
Because the sun hath scorched me  
— ASV

Dark am I, and comely, daughters of Jerusalem,  
As tents of Kedar, as curtains of Solomon.  
Fear me not, because I am very dark,  
Because the sun hath scorched me  
— YLT

I am brown but comely, O daughters of Jerusalem; like the tents of Kedar — like the curtains of Solomon.  
Look not on me, because I am of a dark complexion — Because the sun hath looked upon me — Sept

I am dark, but comely,  
Daughters of Jerusalem,  
As the tents of Kedar,  
As the tent curtains of Solomon.  
Look not upon me, because I am swarthy,  
Because the sun has tanned me — ABPS

I am dark, but fair of form, O daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.  
Let not your eyes be turned on me, because I am dark, because I was looked on by the sun — Bas

I am black but lovely, daughters of Jerusalem,  
like the tents of Kedar,  
like the pavilions of Salmah.  
Take no notice of my swarthinness, it is the sun that has burnt me — Jerus

Don't look down on me, you city girls, just because my complexion is so dark — the sun has tanned me — Tay

**my mother's children were angry with me; they made me the keeper of the**

**vineyards; but mine own vineyard have I not kept.**

My mother's sons were incensed against me, they made me keeper of the vineyards; but mine own vineyard have I not kept — RV

My mother's children derided me, They made me inspectress of the fruiteries;  
But mine own fruitery have I not kept — Sprl

My stepbrothers were angry with me, and they made me keeper of the vineyards; but my own vineyard . . . I have not kept — Amp

My mother's sons were displeased with me, they sent me to watch over the vineyards;  
so I did not watch over my own vineyard — NEB

My brothers were angry with me and sent me out into the sun to tend the vineyards, but see what it has done to me — Tay

**7. Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?**

Tell me, thou loved of my soul!  
Where wilt thou pasture thy flock?  
Where wilt thou let them recline at noon?

For why should I be as one that wrappeth a veil about her by the flocks of thy companions — Rhm

Tell me, O thou whom my soul loveth, Where thou feedest thy flock,  
Where thou makest it to rest at noon:

For why should I be as one that is veiled  
Beside the flocks of thy companions  
— ASV

Tell me, you whom my soul loves, where you pasture your flock, where you make it lie down at noon: for why should I be like one who wanders  
beside the flocks of your companions  
— RSV

Tell me, love of my soul, where do you rest your flock at noon:

for why should I go roaming  
from flock to flock of your mates  
— Mof

Tell me, my true love, where is now  
thy pasture-ground, where now is  
thy resting-place under the noon's  
heat? Thou wouldst not have me  
wander to and fro where the flocks  
graze that are none of thine? —  
Knox

Tell me, you whom deep in my soul I  
love,  
where you pasture your flock,  
where you have it lie down at mid-  
day  
for why should I be as a veiled  
woman,  
wandering among the flocks of your  
companions — Ber

**8. If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.**

If thou knowest not, O fair among women,  
Get thee forth by the traces of the flock,  
And feed thy kids by the shepherds'  
dwellings — YLT

If thou knowest not, O thou most elegant of women!  
Go thee forth by the footsteps of the flock,  
And tend thine own kids  
Besides the shepherds' tents — Sprl

If you do not know, O most beautiful of women,  
Follow in the tracks of the flock,  
And pasture your kids, beside the tents of the shepherds — AAT

If you do not know this, O loveliest of women,  
follow the tracks of the flock,  
and take your kids to graze  
close by the shepherds' tents — Jerus

If you do not know,  
O most beautiful among women,  
Follow the tracks of the flock  
and pasture the young ones near the shepherds' camps — NAB

If you don't know, O most beautiful woman in all the world, follow the trail of my flock to the shepherds' tents, and there feed your sheep and their lambs — Tay

**9. I have compared thee, O my love, to a company of horses in Pharaoh's chariots.**

**10. Thy cheeks are comely with rows of jewels, thy neck with chains of gold.**

**11. We will make thee borders of gold with studs of silver.**

I have compared thee, O my love,  
To a steed in Pharaoh's chariots.  
Thy cheeks are comely with circlets,  
Thy neck with beads.  
We will make thee circlets of gold  
With studs of silver — JPS

I have compared thee, O my love,  
To a steed in Pharaoh's chariots.  
Thy cheeks are comely with plaits of hair,  
Thy neck with strings of jewels.  
We will make thee plaits of gold  
With studs of silver — ASV

To a mare of mine in the chariots of Pharaoh  
Have I likened thee, my fair one!  
Comely are Thy cheeks with bead-rows,  
Thy neck with strings of gems.  
Rows of golden ornaments will we make thee,  
With studs of silver — Rhm

I have compared you, O my beloved,  
to a mare in Pharaoh's chariot.  
Your cheeks are comely with braided hair, and your neck with necklaces.  
We will make for you golden chains with studs of silver — Lam

I compare you, my love,  
to a mare of Pharaoh's chariots.  
Your cheeks are comely with ornaments,  
your neck with strings of jewels.  
We will make you ornaments of gold,  
studded with silver — RSV

I would compare you, my dearest,  
to Pharaoh's chariot-horses.  
Your cheeks are lovely between-plaited tresses,  
your neck with its jewelled chains.  
We will make you braided plaits of gold  
set with beads of silver — NEB

What a lovely filly you are, my love!  
How lovely your cheeks are, with your hair falling down upon them!

How stately your neck with that  
long string of jewels.  
We shall make you golden earrings  
and silver beads — Tay

- 12. While the King sitteth at his table, my spikenard sendeth forth the smell thereof.**

- 13. A bundle of myrrh is my wellbeloved unto me; he shall lie all night betwixt my breasts.**

- 14. My beloved is unto me as a cluster of camphire in the vineyards of En-gedi.**  
While the king is in his circle.

My spikenard hath given its fragrance.

A bundle of myrrh is my beloved to me,

Between my breasts it lodgeth.

A cluster of cypress is my beloved to me,

In the vineyards of En-Gedi — YLT

While the king is seated at his table,  
my spices send out their perfume.

As a bag of myrrh is my well-loved one to me, when he is at rest all night between my breasts.

My love is to me as a branch of the cypress-tree in the vine-gardens of En-gedi — Bas

While the king sat at his table, my spikenard sent forth its fragrance.

My beloved is unto me as a bundle of myrrh, that lieth betwixt my breasts.

My beloved is unto me as a cluster of henna-flowers in the vineyards of En-gedi — RV

While the king was on his couch,  
his nard gave forth its fragrance.

A bunch of myrrh is my beloved to me,

as he lies at night between my breasts;

A cluster of henna is my beloved to me,

from the gardens of Engedi — AAT

As long as the king was on his couch,  
my spikenard gave forth its fragrance;

My loved one is to me a bundle of myrrh

lying between my breasts;

He is to me a cluster of henna

of the gardens of Engedi — Ber

— While the King rests in his own room

my nard yields its perfume.

My Beloved is a sachet of myrrh lying between my breasts.

My Beloved is a cluster of henna flowers

among the vines of Engedi — Jerus

- 15. Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes.**

- 16. Behold, thou art fair, my beloved, yea, pleasant: also our bed is green.**

- 17. The beams of our house are cedar, and our rafters of fir.**

Behold, thou art beautiful, my friend;  
behold, thou art beautiful;

Thine eyes are doves.

Behold, thou art beautiful, my beloved, yea, charming;

Also our couch is green.

The beams of our house are cedars,

And our rafters are firs — ABPS

Behold, thou art fair, my love:

Behold, thou art fair;

Thine eyes are as doves.

Behold, thou art fair, my beloved, yea, pleasant:

Also our couch is green.

The beams of our house are cedars,

And our rafters are firs — ASV

Lo! thou art beautiful, my fair one.

Lo! thou art beautiful.

Thine eyes are doves!

Lo! thou art beautiful my beloved,

Yea, delightful! Yea! our couch is covered with leaves:

The beams of our house are cedars.

Our fretted ceiling is cypress-trees — Rhm

See how fair is the maid I love! Soft eyes thou hast, like a dove's eyes.

And see how fair is the man I love, how stately! Green grows that

bower, thine and mine, with its roof of cedars, with a covert of cypress

for its walls — Knox

How fair you are, my dear,

how fair with dove-like eyes!

And how fair you are, my darling, oh how sweet!

Our bed of love is the green sward,

our roof-beams are yon cedar-boughs,

our rafters are the firs — Mot

## CHAPTER 2

**1. I am the rose of Sharon, and the lily of the valleys.****2. As the lily among thorns, so is my love among the daughters.**

— I am the rose of Sharon,  
the lily of the valleys.  
— As a lily among the thistles,  
so is my love among the maidens —  
Jerus

I am a rose of Sharon,  
a lily of the valleys.  
As a lily among brambles,  
so is my love among maidens —  
RSV

I am only a blossom of the plain,  
a mere lily of the dale,  
"Like a lily among briars,  
so is my dear among women!" —  
Mof

I am but a wild rose of Sharon,  
A mere lily of the valleys.  
As the lily distinguished above the  
brambles,  
So is My Consort amongst the  
daughters — Sprl

"I am a saffron of the plain,  
a hyacinth of the valleys."  
"Like a hyacinth among thistles,  
so is my loved one among the  
maidens" — AAT

Count me no more than wild rose on  
the lowland plain, wild lily on the  
mountain slopes.  
A lily, matched with these other  
maidens, a lily among the brambles,  
she whom I love! — Knox

**3. As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.**

Like an apple tree among the trees of  
the forest, so is my beloved among  
the young men. I sat down under  
his shadow with great delight, and  
his fruit was sweet to my taste —  
Lam

As a citron among trees of the forest,  
So is my beloved among the sons,  
In his shade I delighted, and sat  
down,  
And his fruit was sweet to my palate  
— YLT

As the citron tree among the trees of  
the forest; so is my dear brother  
among the youths. In its shade I  
took great delight and sat, and its  
fruit was sweet to my taste — Sept  
Like an apricot-tree among the trees  
of the wood,  
so is my beloved among boys.  
To sit in its shadow was my delight,  
and its fruit was sweet to my taste  
— NEB

As an apple tree among the trees of  
the wood,  
so is my lover among the sons.  
In his shadow I delight to sit,  
and his fruit is sweet to my taste —  
Ber

**4. He brought me to the banqueting house, and his banner over me was love.****5. Stay me with flagons, comfort me with apples: for I am sick of love.**

He brought me to the banqueting-  
house,  
And his banner over me was love.  
Stay ye me with raisins, refresh me  
with apples;  
For I am sick from love — ASV

He conducted me to the banqueting-  
house,  
And love was His banner that waved  
over me.

Invigorate me with cordials!  
Strew citrons around me!  
For I am fainting with love! — Sprl

He brought me to the banqueting  
house, and assigned as my portion  
love.  
Sustain me with delicacies, surround  
me with apples: for I am sick for  
love — Lam

Bring me to the house of wine,  
and look upon me with love.  
Stay me with raisin-cakes,  
refresh me with apples;  
for I am sick with love — AAT

He has brought me to his chamber  
of joy,  
hung over with love.  
Sustain me with raisins,  
revive me with apples,  
for I swoon with love! — Mof  
He brings me into the banquet hall  
and his emblem over me is love.

Sustain me with raisin cakes,  
refresh me with apples,  
for I am faint with love — NAB

**6. His left hand is under my head, and his right hand doth embrace me.**

**7. I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.<sup>1</sup>**

Let his left hand be under my head.  
And his right hand embrace me.

'I adjure you, O daughters of Jerusalem,

By the gazelles, and by the hinds of the field,

That ye awaken not, nor stir up love,

Until it please' — JPS

O that his left hand were under my head,  
and that his right hand embraced me!

I adjure you, O daughters of Jerusalem,

by the gazelles or the hinds of the field,

that you stir not up nor awaken love until it please — RSV

His left arm is under my head,  
his right embraces me.

— I charge you,

daughters of Jerusalem,

by the gazelles, by the hinds of the field,

not to stir my love, nor rouse it.

until it please to awake — Jerus

Let his left hand caress my head,

let his right hand embrace me.

O maidens of Jerusalem, I charge you,

by the roe-deer and the hinds,

never rouse lovers, never stir them, till they are satisfied — Mof

His left hand pillows my head: his right hand, even now, ready to embrace me.

An oath, maidens of Jerusalem! By the gazelles and the wild fawns I charge you, wake never from her sleep my heart's love, till wake she will — Knox

His left hand is under my head and with his right hand he embraces me.

O girls of Jerusalem, I adjure you by the gazelles and deer in the

park, that you do not awaken my lover. Let him sleep! — Tay

**8. The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.**

**9. My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, showing himself through the lattice.**

The voice of my beloved! lo, there he comes,

Leaping upon the mountains, springing upon the hills.

My beloved is like a gazelle or a young hart,

Behold, there he stands behind our wall,

Looking in at the windows.

Glancing through the lattice — ABPS

The voice of my beloved!

Lo! here he cometh. —

Leaping over the mountains,

Skipping over the hills.

Resembleth my beloved a gazelle.

Or a young stag, —

Lo! here he is standing behind our wall.

Looking in at the windows.

Peeping in at the lattice — Rhm

Hark! my beloved!

ah, here he comes,

Leaping over the mountains,

skipping over the hills.

My beloved is like a gazelle,

or a young stag.

Ah, here he stands,

behind our wall,

Looking through the windows,

peering through the lattices — AAT

The voice of my loved one! See, he comes dancing on the mountains, stepping quickly on the hills.

My loved one is like a roe: see, he is on the other side of our wall, he is looking in at the windows, letting himself be seen through the spaces — Bas

Hark! My Beloved! Here he comes, bounding over the mountains, leaping over the hills.

My beloved is like a gazelle

or a young wild goat:

there he stands outside our wall.

<sup>1</sup>Compare 3:5.



peeping in at the windows, glancing  
through the lattice — NEB

- 10. My beloved spake, and said unto me,  
Rise up, my love, my fair one, and  
come away.**

- 11. For lo, the winter is past, the rain is  
over and gone;**

My dear brother addressing me saith,

"Arise my love, my fair one, my  
dove! For lo! the winter is past —  
the rain is over: is gone — Sept

My beloved spoke, and said to me,  
Rise up, my friend, my beauty, and  
come away.

For, lo, the winter is past,

The rain is over and gone — ABPS

My beloved sings, and he calls to me:

Arise, my love, my beauty, and  
come along with me:

For lo! the winter is past,  
the season of rain is over and gone  
— Ber

I can hear my true love calling to me:  
Rise up, rise up quickly, dear heart,  
so gentle, so beautiful, rise up and  
come with me. Winter is over now,  
the rain has passed by — Knox

My lover speaks; he says to me,

"Arise, my beloved, my beautiful  
one,  
and come!

"For see, the winter is past,  
the rains are over and gone — NAB

- 12. The flowers appear on the earth; the  
time of the singing of birds is come,  
and the voice of the turtle is heard in  
our land;**

- 13. The fig tree putteth forth her green  
figs, and the vines with the tender  
grape give a good smell. Arise, my  
love, my fair one, and come away.**

The flowers appear on the earth:

The time of the singing of birds is  
come,

And the voice of the turtle-dove is  
heard in our land;

The fig-tree ripeneth her green figs.

And the vines are in blossom;

They give forth their fragrance.

Arise, my love, my fair one, and  
come away — ASV

The flowers appear on the meads,

The harmonious season has arrived,

And the voice of the turtle-dove  
re-echoes in our land.

The fig tree sweeteneth her first  
young figs,

And the budding flowers of the  
vines yield fragrance.

Rise up, and haste thee away, O  
my consort!

Yea, my fair one, haste thee away  
— Sprl

The flowers have appeared on the  
earth,

the time of song has come:

And the call of the turtle dove

is heard in our land;

The fig tree is putting forth its figs,  
and the blossoming grape vines give  
forth fragrance.

Rise, my love,

my beautiful one, come away —  
AAT

the country's a-flower,

'tis the season for pruning,

the ring-dove's note is heard,

the figs are ripening red,

the vines are all blossom and fra-  
grance —

come, dear, come away, my beauty  
— Mof

the flowers appear in the country-side:

the time is coming when the birds  
will sing,

and the turtle-dove's cooing will be  
heard in our land:

when the green figs will ripen on the  
fig-trees

and the vines give forth their fra-  
grance.

Rise up, my darling;

my fairest, come away — NEB

- 14. O my dove, that art in the clefts of  
the rock, in the secret places of the  
stairs, let me see thy countenance, let  
me hear thy voice; for sweet is thy  
voice, and thy countenance is comely.**

My dove, in clefts of the rock.

In a secret place of the ascent,

Cause me to see thine appearance.

Cause me to hear thy voice,

For thy voice is sweet, and thy  
appearance comely — YLT

- O my dove, that art in the clefts of  
the rock, in the covert of the steep  
place, let me see thy countenance,  
let me hear thy voice; for sweet is  
thy voice, and thy countenance is  
comely — RV

O my dove, that art in the clefts of the  
rock, in the covert of the cliff,  
Let me see thy countenance, let me  
hear thy voice;

For sweet is thy voice, and thy  
countenance is comely — JPS

O my dove, who nests in the clefts of  
the rock and in the secret places of  
the hedge, let me see your counte-  
nance, let me hear your voice; for  
sweet is your voice, and your  
countenance is comely — Lam

O my dove in the clefts of the rock,  
in the secret recesses of the cliff,  
Let me see you,  
let me hear your voice,  
For your voice is sweet,  
and you are lovely — NAB

**15. Take us the foxes, the little foxes, that  
spoil the vines: for our vines have  
tender grapes.**

Take us the foxes, the little foxes,  
That spoil the vineyards:  
For our vineyards are in blossom —  
ASV

Catch for us the foxes,  
the little foxes,  
That are despoiling the vineyards,  
since our vineyards are in bloom  
— AAT

Catch for us the jackals, the little  
jackals,  
that spoil our vineyards, when the  
vines are in flower — NEB

**16. My beloved is mine, and I am his:  
he feedeth among the lilies.**

**17. Until the day break, and the shadows  
flee away, turn, my beloved, and be**

**thou like a roe or a young hart upon  
the mountains of Bether.**

My beloved is mine, and I am his: he  
feedeth his flock among the lilies.

Until the day be cool, and the  
shadows flee away, turn, my be-  
loved, and be thou like a roe or a  
young hart upon the mountains of  
Bether — RV

My beloved is mine, and I am his,  
That feedeth among the lilies.  
Until the day breathe, and the  
shadows flee away,  
Turn, my beloved, and be thou like  
a gazelle or a young hart  
Upon the mountains of spices —  
JPS

My Beloved is mine, and I am His:  
He taketh care of the lilies.  
Until the day breathe and the  
shadows flee away.

Turn, my Beloved, and be Thou like  
an antelope,

Or fawn of the deer, upon the  
mountains of separation — Sprl

My darling is mine, and I am his,  
he feeds among my lilies.

Till the cool of the dawn,  
till the shadows depart,

oh turn to me, darling,  
and play like a roe or a hart  
on my perfumed slopes — Mof

My beloved is mine and I am his. He  
is feeding among the lilies! Before  
the dawn comes and the shadows  
flee away, come to me, my beloved,  
and be like a gazelle or a young  
stag on the mountains of spices —  
Tay

## CHAPTER 3

**1. By night on my bed I sought him  
whom my soul loveth: I sought him,  
but I found him not.**

Upon my couch in the night-time  
sought I the beloved of my soul, —  
I sought him, but found him not —  
Rhm

In the night watches, as I lay abed, I  
searched for my heart's love, and  
searched in vain — Knox

Night after night on my bed  
I have sought my true love:  
I have sought him but not found  
him,

I have called him but he has not  
answered — NEB

Night after night in bed

I dreamed I sought my beloved,  
and sought him in vain — Mof

"One night my lover was missing from  
my bed. I got up to look for him  
but couldn't find him — Tay

**2. I will rise now, and go about the city in  
the streets, and in the broad ways I  
will seek him whom my soul loveth: I  
sought him, but I found him not.**

**3. The watchmen that go about the city**

**found me: to whom I said, Saw ye him whom my soul loveth?**

— Pray, let me rise, and go round the city,

In the streets and in the broad places,

I seek him whom my soul hath loved!

— I sought him, and I found him not.

The watchmen have found me.  
(Who are going round about the city),

‘Him whom my soul hath loved saw ye?’ — YLT

“I will rise now and go about the city,

in the streets and in the squares;  
I will seek him whom my soul loves.”

I sought him, but found him not.

The watchmen found me,  
as they went about in the city.

“Have you seen him whom my soul loves?” — RSV

I will arise now and walk round about the city:

In the streets and highways thereof  
Will I seek Him whom my soul loveth.

I sought him, but I found Him not.  
The guards who surround the city met me:

I said: Oh have ye seen Him whom my soul loveth? — Sprl

I will get up now and go about the town, in the streets and in the wide ways

I will go after him who is the love of my soul: I went after him, but I did not see him.

The watchmen who go about the town came by me; to them I said, Have you seen him who is my heart's desire? — BAS

I shall arise now and go round about the city

in the streets and the market places,  
and I shall seek him whom my soul loves.

I sought him, and I found him not.  
The watchmen that go about in the city found me;

I said to them, “Have you seen him whom my soul loves?” — Ber

**4. It was but a little that I passed from them, but I found him whom my soul**

**loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.**

Scarcely had I passed from them

When I found the beloved of my soul, —

I caught him and would not let him go,

Until that I had brought him into the house of my mother,

And into the chamber of her that conceived me — Rhm

‘Twas but a little I had passed on from them

When I found Him whom my soul loveth.

I held Him fast, and would not release Him

Until I had brought Him unto the house of my mother;

Even into the apartment of her who conceived me — Sprl

Scarcely did I get by them,

when I found him whom I love.

I held him and would not let him go,

until I brought him to my mother's house,

to the chamber of her who bore me — AAT

I had hardly left them

when I found him whom my heart loves.

I took hold of him and would not let him go

till I should bring him to the home of my mother,

to the room of my parent — NAB

It was only a little while afterwards that I found him and held him and would not let him go until I had brought him into my childhood home, into my mother's old bedroom — Tay

**5. I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.<sup>2</sup>**

I adjure you, O daughters of Jerusalem,

By the roes, or by the hinds of the field,

<sup>2</sup>Compare 2:7.

That ye stir not up, nor awake my love,  
Until he please — ASV

I adjure you, O ye daughters of Jerusalem,  
By the gazelles or by the deer of the field,  
That ye arouse me not; that ye disturb not this dream of love,  
Until love herself so desire it — Sprl

I charge you,  
daughters of Jerusalem,  
by the gazelles, by the hinds of the field,  
not to stir my love, nor rouse it,  
until it please to awake — Jerus  
I say to you, O daughters of Jerusalem,  
by the roes of the field, let not love be moved till it is ready — Bas

**6. Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?**

Who is this coming up out of the wilderness,  
Like pillars of smoke, —  
With perfume of myrrh and frankincense,  
Besides all the aromatic powder of the merchant? — Rhm

Who is this coming up from the wilderness,  
Like palm-trees of smoke,  
Perfumed with myrrh and frankincense,  
From every powder of the merchant? — YLT

What is this coming up from the country,  
like columns of smoke,  
perfumed with myrrh and frankincense,  
with every scent to be bought? — Mof

Who is this coming up from the wilderness,  
like columns of smoke,  
Perfumed with myrrh and frankincense,  
made from all kinds of merchants' spices? — AAT

Who is this that comes up from the wilderness like pillars of smoke, perfumed with myrrh and frankincense,

compounded from all kinds of powdered sweet spices? — Lam

**7. Behold his bed, which is Solomon's; threescore valiant men are about it, of the valiant of Israel.**

**8. They all hold swords, being expert in war: every man hath his sword upon his thigh because of fear in the night.**

Behold, it is the litter of Solomon;  
Threescore mighty men are about it,  
Of the mighty men of Israel.

They all handle the sword, and are expert in war:

Each one hath his sword upon his thigh,

Because of fear in the night — ASV

Lo, this is the palanquin of Solomon:  
Threescore mighty men surround it.  
Of the valiant of Israel:

Each one grasping his sword,  
Expert in warfare:

Each one hath his sword upon his thigh

Because of peril by night — Sprl

It is the palanquin of Solomon, three score chiefs of the chiefs of Israel are around it. All swordsmen expert in war. Every man with his sword on his thigh, for fear of danger by night — Sept

Lo! his couch, 'tis Solomon's own.

Threescore heroes around it, —

Of the heroes of Israel:

All of them grasping the sword,

Trained for war, —

Every man with his sword upon his thigh,

Because of dread in the night-time — Rhm

Ah, it is the litter of Solomon:  
sixty valiant men surround it.  
of the valiant men of Israel:

All of them expert with the sword,  
skilled in battle,

Each with his sword at his side  
against danger in the watches of the night — NAB

Look, it is the chariot of Solomon with sixty of the mightiest men of his army surrounding it. They are all skilled swordsmen and experienced bodyguards. Each one has his sword upon his thigh to defend his king against any onslaught in the night — Tay

9. **King Solomon made himself a chariot of the wood of Lebanon.**  
 10. **He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of Jerusalem.**

King Solomon made himself a palanquin of the wood of Lebanon.

He made the pillars thereof of silver, the bottom thereof of gold, the seat of it of purple, the midst thereof being paved with love, from the daughters of Jerusalem — RV

King Solomon made himself a palanquin

Of the wood of Lebanon.

He made the pillars thereof of silver,  
 The top thereof of gold,  
 The seat of it of purple,  
 The inside thereof being inlaid with love,

From the daughters of Jerusalem — JPS

King Solomon made himself a palanquin

from the wood of Lebanon.

He made its posts of silver,  
 its back of gold, its seat of purple;  
 it was lovingly wrought within  
 by the daughters of Jerusalem — RSV

My king has made him a sedan,  
 of wood from Lebanon,  
 silver the feet of it,  
 golden the back of it,  
 purple the seat of it,  
 inlaid with ebony — Mof

The palanquin which King Solomon had made for himself was of wood from Lebanon.

Its poles he had made of silver,  
 its head-rest of gold;  
 its seat was of purple stuff;  
 and its lining was of leather — NEB

For King Solomon made himself a chariot from the wood of Lebanon.  
 Its posts are silver, its canopy gold.

the seat is purple; and the back is inlaid with these words: 'With love from the girls of Jerusalem!' — Tay

11. **Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.**

Go forth, O ye daughters of Zion,  
 and behold king Solomon,

With the crown with which his mother crowned him

In the day of his marriage,  
 And in the day of the gladness of his heart — ABPS

Go forth and gaze, ye daughters of Zion, upon King Solomon, —

Wearing the crown wherewith his mother crowned him

In the day of his marriage, and  
 In the day of his heart gladness — Rhm

Come out, maidens of Sion, and see king Solomon wearing the crown that was his mother's gift to him on his day of triumph, the day of his betrothal — Knox

O daughters of Jerusalem, go forth,  
 and gaze upon King Solomon.

On the crown with which his mother crowned him  
 on the day of his nuptials,  
 on the day of his gladness of heart — AAT

Daughters of Zion,

come and see

King Solomon,  
 wearing the diadem with which his mother crowned him  
 on his wedding day,

on the day of his heart's joy — Jerus

Go forth, O you daughters of Zion,  
 and gaze upon king Solomon, upon the crown

with which his mother crowned him  
 on his wedding day,

the day of his gladness of heart — Ber

## CHAPTER 4

1. **Behold, thou art fair, my love; behold thou art fair; thou hast doves' eyes within thy locks: thy hair is as a flock of goats, that appear from mount Gilcad.**

Lo! thou art beautiful, my fair one.

Lo! thou art beautiful,

Thine eyes are doves from behind thy veil, —

Thy hair is like a flock of goats.

which are reclining on the sides of  
Mount Gilead — Rhm  
Behold, thou art fair, my love; behold,  
thou art fair;  
Thine eyes are as doves behind thy  
veil.  
Thy hair is as a flock of goats,  
That lie along the side of mount  
Gilead — ASV

Behold, thou art fair, my love;  
behold, thou art fair;  
Thine eyes are as doves behind thy  
veil;  
Thy hair is as a flock of goats,  
That trail down from mount Gilead  
— JPS

Behold, you are beautiful, my love,  
behold, you are beautiful!  
Your eyes are doves  
behind your veil.  
Your hair is like a flock of goats,  
moving down the slopes of Gilead  
— RSV

Ah, you are beautiful, my beloved,  
ah, you are beautiful!  
Your eyes are doves  
behind your veil.  
Your hair is like a flock of goats  
streaming down the mountain of  
Gilead — NAB

**2. Thy teeth are like a flock of sheep that  
are even shorn, which came up from  
the washing; whereof every one bear  
twins, and none is barren among them.**

**3. Thy lips are like a thread of scarlet,  
and thy speech is comely: thy temples  
are like a piece of a pomegranate  
within thy locks.**

Thy teeth are like the shorn flock  
As they come up out of the washing  
pool;  
All of them by twins,  
And none is bereaved among them.  
Thy lips are like a line of scarlet,  
And thy speech is delicious.  
As the blushing blossom of the  
pomegranate,  
So are thy cheeks from under thy  
locks — Sprl

Thy teeth are like a flock of ewes that  
are newly shorn, which are come up  
from the washing; whereof every  
one hath twins, and none is bereaved  
among them.

Thy lips are like a thread of scarlet,  
and thy mouth is comely:

thy temples are like a piece of pome-  
granate behind thy veil — RV  
Your teeth are like a flock of ewes  
ready for shearing,  
that have come up from the wash-  
ing,  
All of which bear twins,  
and none of which loses its young.  
Your lips are like a thread of scarlet,  
and your mouth is comely.  
Your temple is like a slice of pome-  
granate,  
behind your veil — AAT

Your teeth are as a flock of ewes,  
ready for the shearing,  
all fresh from their washing.  
They are in pairs, not one of them  
is missing.  
Your lips are as a scarlet thread,  
and your mouth is very comely.  
Your cheeks are as halves of a  
pomegranate  
gleaming behind your veil — Ber  
your teeth are like shorn ewes  
fresh from the dipping,  
paired together in rows,  
not one a-wanting;  
your lips like a scarlet thread,  
your mouth so delicious;  
your cheeks like slices of pome-  
granate  
behind your veil — Mof

**4. Thy neck is like the tower of David  
built for an armoury, whereon there  
hang a thousand bucklers, all shields  
of mighty men.**

**5. Thy two breasts are like two young  
roes that are twins, which feed among  
the lilies.**

Thy neck is like the tower of David,  
which was built for an armoury: on  
it are hung a thousand shields: all  
the javelins of the worthies. Thy two  
breasts are like two twin fawns of a  
roe: which are browsing among  
lilies — Sept

Like the tower of David is thy neck,  
built for war, —

A thousand shields hung thereon,  
All the equipment of heroes:

Thy two breasts are like two young  
roes, twins of a gazelle, —

Which pasture among lilies — Rhm

Thy neck is like the tower of David  
Built with turrets,  
Whereon there hang a thousand  
shields,

All the armour of the mighty men.  
 Thy two breasts are like two fawns  
 That are twins of a gazelle.  
 Which feed among the lilies — JPS  
 Your neck beneath your veil is like the  
 tower of David, built for an armory,  
 whereon there hang a thousand  
 bucklers, all quivers of valiant men.  
 Your two breasts are like two young  
 roes, twins of a gazelle, which feed  
 among the lilies — Lam

Your neck is like David's tower  
 girt with battlements;  
 A thousand bucklers hang upon it,  
 all the shields of valiant men.  
 Your breasts are like twin fawns,  
 the young of a gazelle  
 that browse among the lilies — NAB  
 Your neck is stately as the tower of  
 David, jeweled with a thousand  
 heroes' shields. Your breasts are like  
 twin fawns of a gazelle, feeding  
 among the lilies — Tay

**6. Until the day break, and the shadows  
 flee away, I will get me to the moun-  
 tain of myrrh, and to the hill of frank-  
 incense.**

**7. Thou art all fair, my love; there is no  
 spot in thee.**

Until the day be cool, and the shadows  
 flee away,  
 I will get me to the mountain of  
 myrrh,  
 And to the hill of frankincense.  
 Thou art all fair, my love;  
 And there is no spot in thee — ASV  
 Until the day breathes and the shadows  
 flee,  
 I will get Me unto the mountain of  
 myrrh.  
 And unto the hill of frankincense.  
 Thou art altogether fair, My Con-  
 sort.  
 And there is no blemish in thee —  
 Sprl

Until the day blows,  
 and the shadows flee.  
 I will betake myself to the mountain  
 of myrrh,  
 and to the hill of frankincense.  
 You are altogether beautiful, my  
 love,  
 and there is no blemish in you ---  
 AAT

Before the dawn-wind rises,  
 before the shadows flee,

I will go to the mountain of myrrh,  
 to the hill of frankincense.  
 You are wholly beautiful, my love,  
 and without blemish — Jerus

Yes, till the cool of the dawn, till the  
 shadows depart,

I will hie me to your scented slopes,  
 your fragrant charms.

You are all fair, my dear,  
 you are spotless — Mof

Until the morning dawns and the  
 shadows flee away, I will go to the  
 mountain of myrrh and to the hill  
 of frankincense. You are so beauti-  
 ful, my love, in every part of you  
 — Tay

**8. Come with me from Lebanon, my  
 spouse, with me from Lebanon: look  
 from the top of Amana, from the top  
 of Shenir and Hermon, from the lions'  
 dens, from the mountains of the  
 leopards.**

**9. Thou hast ravished my heart, my sis-  
 ter, my spouse; thou hast ravished my  
 heart with one of thine eyes, with one  
 chain of thy neck.**

Come from Libanus, my spouse; come  
 from Libanus. Thou canst come, yes  
 come safely from the top of Pistis  
 — from the summit of Sanir and  
 Hermon — from lions dens, from  
 the leopards mountains. Thou hast  
 ravished my heart, my sister spouse:  
 thou hast ravished my heart with a  
 glance of thine eyes — with an en-  
 dearing turn of thy neck — Sept

Come from Lebanon, O spouse,  
 Come from Lebanon, come thou in.  
 Look from the top of Amana,  
 From the top of Shenir and Hermon.  
 From the habitations of lions,  
 From the mountains of leopards.  
 Thou hast emboldened me, my  
 sister-spouse,  
 Emboldened me with one of thine  
 eyes,

With one chain of thy neck — YLT  
 With me from Lebanon, O bride,  
 With me from Lebanon shalt thou  
 enter, —  
 Thou shalt look round from the top  
 of Amana,  
 From the top of Senir and Hermon.  
 From the dens of lions,  
 From the mountains of leopards.  
 Thou hast encouraged me, my sister  
 bride, —

Thou hast encouraged me with one  
glance of thine eyes,  
With one ornament of thy neck —  
Rhm

With me from Lebanon, my bride,  
with me from Lebanon, come!  
Gaze from the summit of Amana,  
from the top of Senir,  
that is Hermon, from the dens of  
lions,  
from the mountains of the panthers.  
You have ravished my heart, my  
sister, my bride,  
you have ravished my heart with one  
glance of your eyes,  
with a single bead of your necklace  
— Ber

Come with me from Lebanon, my  
bride;  
come with me from Lebanon.  
Depart from the peak of Amana,  
from the peak of Senir and Hermon,  
from the dens of lions,  
from the mountains of leopards.  
You have ravished my heart, my  
sister, my bride,  
you have ravished my heart with a  
glance of your eyes,  
with one jewel of your necklace —  
RSV

Come from Lebanon, by bride:  
come with me from Lebanon.  
Hurry down from the top of Amana,  
from Senir's top and Hermon's,  
from the lion's lairs, and the hills  
the leopards haunt.  
You have stolen my heart, my sister,  
you have stolen it, my bride,  
with one of your eyes, with one  
jewel of your necklace — NEB

**10. How fair is thy love, my sister, my  
spouse! how much better is thy love  
than wine! and the smell of thine oint-  
ments than all spices!**

**11. Thy lips, O my spouse, drop as the  
honeycomb: honey and milk are under  
thy tongue; and the smell of thy gar-  
ments is like the smell of Lebanon.**

How delightful thy love-tokens, My  
Sister Spouse!  
More delicious than wine thy love-  
tokens,  
And the fragrance of thine oint-  
ments than all sweet spices!

Thy lips, O Spouse! distil the honey-  
comb;  
Honey and milk from under thy  
tongue;

And the perfume of thy garments is  
like the smell of Lebanon — Sprl  
How beautiful is thy love, my sister,  
bride!

How much better is thy love than  
wine!

And the smell of thine oils than all  
matter of spices!

Thy lips, O bride, drop honey;  
Honey and milk are under thy  
tongue,

And the smell of thy garments is like  
the smell of Lebanon — ABPS

How fair is thy love, my sister! How  
much better is your love than wine,  
and the smell of your oils than any  
perfume!

Your lips are dropping honey:  
honey and milk are under your  
tongue; and the smell of your cloth-  
ing is like the smell of Lebanon —  
Bas

How beautiful is your love,  
my sister, my bride!

How much better is your love than  
wine,  
and the fragrance of your ointments  
than all kinds of perfume!

As for your lips, my bride,  
they distil sweetness;

Honey and milk are under your  
tongue,

and the fragrance of your garments  
is like the fragrance of Lebanon —

AAT

How sweet is your love, my sister, my  
bride!

how much better is your love than  
wine,

and the fragrance of your oils than  
any spice!

Your lips distil nectar, my bride:  
honey and milk are under your  
tongue;

the scent of your garments is like  
the scent of Lebanon — RSV

**12. A garden inclosed is my sister, my  
spouse; a spring shut up, a fountain  
sealed.**

**13. Thy plants are an orchard of pome-**



**granates, with pleasant fruits; camphire, with spikenard.**

A garden shut up is my sister, my bride;

A spring shut up, a fountain sealed.

Thy shoots are an orchard of pomegranates, with precious fruits;

Henna with spikenard plants — ASV

A garden barred is my sister bride, —

A garden barred, A fountain sealed:

Thy buddings forth are a paradise of pomegranates,

With precious fruits, —

Henna bushes with nard blossoms — Rhm

A garden enclosed is my sister, my bride; yea, a garden guarded, a fountain sealed.

Your shoots are an orchard of pomegranates, with pleasant fruits; henna-flower with spikenard — Lam

A garden you are, my sister, my bride, a garden walled in, a fountain well sealed;

A pomegranate orchard with precious fruits,

a garden of henna with spikenard — Ber

My own, my bride, a garden enclosed, a spring of water sealed secure!

Your charms are a pomegranate paradise —

with henna and roses — Mof

My darling bride is like a private garden, a spring that no one else can have, a fountain of my own. You are like a lovely orchard bearing precious fruit, with the rarest of perfumes — Tay

- 14. Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:**

- 15. A fountain of gardens, a well of living waters, and streams from Lebanon.**

spikenard and saffron, sweet cane and cinnamon; with all kinds of trees of incense — myrrh, aloth with all the principal spices. A garden fountain and a well of living water, flowing with gentle murmurs from Libanus — Sept

nard and saffron,  
calamus and cinnamon,  
with all the incense-bearing trees;

myrrh and aloes,

with the subtlest odours.

Fountain that makes the gardens fertile,

well of living water,

streams flowing down from Lebanon — Jerus

Nard and saffron, calamus and cinnamon,

with all kinds of incense:

Myrrh and aloes,

with all the finest spices.

You are a garden fountain, a well of water

flowing fresh from Lebanon — NAB

nard and saffron, calamus and cinnamon, and perfume from every other

incense tree; as well as myrrh and aloes, and every other lovely spice.

You are a garden fountain, a well of living water, refreshing as the streams from the Lebanon mountains — Tay

no lack there whether of spikenard or saffron, of calamus, cinnamon, or incense tree, of myrrh, aloes or any rarest perfume. A stream bordered with garden; water so fresh never came tumbling down from Lebanon — Knox

- 16. Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden and eat his pleasant fruits.**

Awake, O north wind, and come in, thou south,

Fan my garden — its balsams will flow out, —

Let my beloved enter his garden,

And eat his precious fruits — Rhm

Be awake, O north wind; and come, O south, blowing on my garden, so

that its spices may come out. Let my loved one come into his garden,

and take of his good fruits — Bas

Awake, O north wind, and come, you south wind,

blow you both upon my garden,

that its fragrance may be wafted abroad.

Let my beloved come into his garden,

and eat its choice fruits; they are his — Ber

O north wind, waken,  
 O south wind, blow,  
 and breathe on my garden,  
 to waft out the perfume!"  
 Let my darling come into his garden,  
 let him taste the choice fruits that  
 are his! — Mof

Awake, north wind, and come, south  
 wind;  
 blow upon my garden that its per-  
 fumes may pour forth.  
 that my beloved may come to his  
 garden  
 and enjoy its rare fruits — NEB

## CHAPTER 5

**1. I am come into my garden, my sister,  
 my spouse: I have gathered my myrrh  
 with my spice; I have eaten my honey-  
 comb with my honey; I have drunk  
 my wine with my milk: eat, O friends;  
 drink, yea, drink abundantly, O be-  
 loved.**

I am come into my garden, my sister,  
 my bride:

I have gathered my myrrh with my  
 spice;

I have eaten my honeycomb with  
 my honey;

I have drunk my wine with my milk.

Eat, O friends;

Drink, yea, drink abundantly, O  
 beloved — ASV

**I am in My garden, My Sister Spouse!**

I gather My myrrh with My spice!

I eat My honey-comb with My  
 honey!

I drink My wine with My milk!

Eat, O my Friend! drink,

Yea, drink abundantly, O my Be-  
 loved! — Sprl

**I have come to my garden, my sister,  
 my bride,**

To gather my myrrh with my spice,

To eat my honeycomb with my  
 honey,

To drink my wine and my milk."

"Eat, friends, drink, and be drunk  
 with love" — AAT

**I have come to my garden, my sister,  
 my bride:**

I gather my myrrh and my spices,

I eat my honey and my sweetmeats,

I drink my wine and my milk.

Eat, friend; drink! Drink freely of  
 love! — NAB

**"My own, my bride, I come into my  
 garden,**

to gather me balsam and myrrh,

to eat my honey in the comb,

to drink my wine and milk." (Eat  
 away, dear ones,

drink your fill of love!) — Mof

**2. I sleep, but my heart waketh: it is the  
 voice of my beloved that knocketh,  
 saying, Open to me, my sister, my love,  
 my dove, my undefiled: for my head is  
 filled with dew, and my locks with the  
 drops of the night.**

**3. I have put off my coat; how shall I  
 put it on? I have washed my feet; how  
 shall I defile them?**

I was sleeping, but my heart was  
 awake, —

The voice of my beloved — knock-  
 ing!

Open to me, my sister, my fair one,

my dove, my perfect one,

For my head is filled with dew,

My locks with the moisture of the  
 night.

I have put off my tunic, oh how shall  
 I put it on?

I have bathed my feet, oh how shall  
 I soil them? — Rhm

**I sleep, but my heart waketh:**

Hark! my beloved knocketh:

'Open to me, my sister, my love, my  
 dove, my undefiled:

For my head is filled with dew,

My locks with the drops of the  
 night.'

I have put off my coat:

How shall I put it on?

I have washed my feet:

How shall I defile them? — JPS

**I was asleep, but my heart was awake:**

Listen! A sound! My lover is knock-  
 ing!

He pleads, "Open to me, my sister,  
 my love, my dove, my perfect one:

for my head is wet with dew, and  
 my hair is drenched with the dew of  
 night."

"I have put off my coat: why should  
 I put it on again;

I have washed my feet: why should  
 I soil them again?" — Ber

**"I was asleep, but my fancy was alert;  
 hark! my beloved is knocking:**

'Open to me, my sister, my love, my dove, my perfect one;  
For my head is filled with dew,  
my locks with the mist of the night.'  
'I have taken off my garments;  
why should I put them on again?  
I have washed my feet;  
why should I soil them?' — AAT

"One night as I was sleeping, my heart awakened in a dream. I heard the voice of my beloved: he was knocking at my bedroom door. 'Open to me, my darling, my lover, my lovely dove,' he said. 'for I have been out in the night and am covered with dew.'

But I said, 'I have disrobed. Shall I get dressed again? I have washed my feet, and should I get them soiled?'

— Tay

**4. My beloved put in his hand by the hole of the door, and my bowels were moved for him.**

**5. I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock.**

My beloved put in his hand by the hole of the door,

And my heart was moved for him.

I rose up to open to my beloved;

And my hands dropped with myrrh.

And my fingers with liquid myrrh,

Upon the handles of the bolt — ASV

My Beloved thrust His hand through the latch,

And my bowels were perturbed on account of Him.

I rose up, I opened the door unto my Beloved,

And my hands dropped with myrrh,

Yea, with fragrant myrrh my fingers trickled down

Upon the handles of the lock — Sprl

My beloved put in his hand by the opening of the door, and my heart was moved for him.

I rose up to open to my beloved; and my hands dropped myrrh, yea,

and my fingers dropped myrrh upon the handles of the lock — Lam

My lover put his hand through the opening;

my heart trembled within me,

and I grew faint when he spoke.

I rose to open to my lover, with my hands dripping myrrh:

With my fingers dripping choice myrrh

upon the fittings of the lock — NAB

Then my true love thrust his hand through the lattice, and I trembled inwardly at his touch. I rose up to let him in; but my hands dripped ever with myrrh; still with the choicest myrrh my fingers were slippery, as I caught the latch — Knox

**6. I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.**

I opened to my beloved,

But my beloved withdrew — he passed on,

My soul went forth when he spake.

I sought him, and found him not.

I called him, and he answered me not — YLT

I opened to my beloved; but my beloved had withdrawn himself, and was gone. My soul had failed me when he spake: I sought him, but I could not find him; I called him, but he gave me no answer — RV

I opened to my beloved,

but my beloved had turned away, had passed by.

My heart sank when he turned his back;

I sought him, but could not find him;

I called him, but he did not answer me — AAT

I opened to my Beloved,

but he had turned his back and gone! My soul failed at his flight.

I sought him but I did not find him.

I called to him but he did not answer — Jerus

I opened to my beloved, but he was gone. My heart stopped. I searched for him but couldn't find him anywhere. I called to him, but there was no reply — Tay

**7. The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.**

**8. I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am sick of love.**

The watchmen who go about the city  
discovered me;  
They smote me, they wounded me:  
The watchmen of the walls lifted up  
my veil from off me!  
I adjure you, O ye daughters of  
Jerusalem,  
If ye find my own Beloved,  
That ye tell Him I am wounded with  
love! — Sprl

The watchmen, making the round of  
the city, found me;  
they struck me, they wounded me,  
they stripped me of my mantle,  
those guardians of the city walls.  
I adjure you, O daughters of Jeru-  
salem,  
if you find my lover, that you tell  
him I am lovesick — Ber

The keepers who go about the town  
overtook me; they gave me blows  
and wounds; the keepers of the walls  
took away my veil from me.  
I say to you, O daughters of Jeru-  
salem, if you see my loved one, what  
will you say to him? That I am over-  
come with love — Bas

The watchmen met me on their rounds,  
struck me and wounded me;  
they robbed me of my mantle,  
these warders of the walls.  
O maidens of Jerusalem, I charge  
you,  
if you find my darling,  
tell my darling this,  
that I am lovesick — Mof

The watchmen, going the rounds of the  
city, met me:  
they struck me and wounded me;  
the watchmen on the walls took  
away my cloak.  
I charge you, daughters of Jeru-  
salem,  
if you find my beloved, will you not  
tell him  
that I am faint with love? — NEB

- 9. What is thy beloved more than another  
beloved, O thou fairest among women?  
what is thy beloved more than another  
beloved, that thou dost so charge us?**  
What is thy beloved more than any  
other beloved,  
Thou most beautiful among women?  
What is thy beloved more than any  
other beloved,

That thus thou hast adjured us —  
Rhm  
What makes your Beloved better than  
other lovers,  
O loveliest of women?  
What makes your Beloved better  
than other lovers,  
to give us a charge like this — Jerus  
Nay, but tell us, fairest of women, how  
shall we know this sweetheart of  
thine from another's? Why is he  
loved beyond all else, that thou art  
so urgent with us — Knox  
How does your lover differ from any  
other,  
O most beautiful among women?  
How does your lover differ from any  
other,  
that you adjure us so — NAB  
"O woman of rare beauty, what is it  
about your loved one that is better  
than any other, that you command  
us this" — Tay

- 10. My beloved is white and ruddy, the  
chiefest among ten thousand.**

- 11. His head is as the most fine gold; his  
locks are bushy, and black as a raven.**

- 12. His eyes are as the eyes of doves by  
the rivers of waters, washed with milk,  
and fitly set:**

My dear brother is white and ruddy,  
he is the chiefest among tens of  
thousands. His head is gold of  
Kephaz; his flowing locks black as  
a raven. His eyes are like doves by  
streams of water — milk white doves  
sitting by streams — Sept  
My beloved is clear and ruddy,  
Conspicuous above a myriad!  
His head is pure gold — fine gold,  
His locks flowing dark as a raven.  
His eyes as doves by streams of  
water,  
Washing in milk, sitting in fulness  
— YLT

My beloved is fair and ruddy,  
distinguished among myriads.  
His head is fine gold,  
his locks palm branches,  
as black as a raven.  
His eyes are like doves,  
by streams of water.  
Bathing in milk,  
sitting by a pool — AAT

My lover is fair and ruddy,  
the choicest among ten thousand.  
His head is finest gold,  
his locks are wavy, black as a raven.  
His eyes are like doves beside brooks  
of water,  
washed with milk and fitly set —  
Ber

My beloved is all radiant and ruddy,  
distinguished among ten thousand.  
His head is the finest gold;  
his locks are wavy,  
black as a raven.  
His eyes are like doves  
beside springs of water,  
bathed in milk,  
fitly set — rsv

Fresh and ruddy is my darling,  
the pick of ten thousand;  
his head is a crown of gold,  
his curls black as the raven,  
his eyes like doves upon the water,  
bathed in milk, limpid and swim-  
ming — Mof

**13. His cheeks are as a bed of spices, as  
sweet flowers: his lips like lilies, drop-  
ping sweet smelling myrrh.**

**14. His hands are as gold rings set with the  
beryl: his belly is as bright ivory over-  
laid with sapphires.**

His cheeks are as a bed of spices,  
As banks of sweet herbs:  
His lips are as lilies, dropping liquid  
myrrh.  
His hands are as rings of gold set  
with beryl:  
His body is as ivory work overlaid  
with sapphires — asv

His cheeks are like a bed of spices,  
towers of perfumes:

His lips are lilies, dropping liquid  
myrrh;

His hands are cylinders of gold set  
with topaz;

His body is ivory work overlaid  
[with] sapphires — abps

His face is as beds of spices, giving out  
perfumes of every sort; his lips like  
lilies, dropping liquid myrrh.

His hands are as rings of gold orna-  
mented with beryl-stones: his body  
is as a smooth plate of ivory covered  
with sapphires — Bas

His cheeks are as a bed of spices,

As banks of sweet herbs;  
His lips are as lilies,  
Dropping with flowing myrrh.  
His hands are as rods of gold  
Set with beryl;  
His body is as polished ivory  
Overlaid with sapphires — jps

His cheeks are like beds of spices or  
chests full of perfumes;  
his lips are lilies, and drop liquid  
myrrh;  
his hands are golden rods set in  
topaz: his belly a plaque of ivory  
overlaid with lapis lazuli — NEB

**15. His legs are as pillars of marble, set  
upon sockets of fine gold: his counten-  
ance is as Lebanon, excellent as the  
cedars.**

**16. His mouth is most sweet: yea, he is  
altogether lovely. This is my beloved,  
and this is my friend, O daughters of  
Jerusalem.**

his legs, pillars of marble fixed on  
pedestals of gold: his countenance  
like Libanus, majestic as the cedars:  
his mouth is sweetness itself. He is  
altogether lovely. Such is my dear  
brother, and such is my love, O  
daughters of Jerusalem — Sept

His legs pillars of white marble,  
founded on sockets of gold, —

His form like Lebanon, choice as  
cedars:

His mouth most sweet,

Yea altogether he is delightful, —

This is my beloved,

Yea this is my dear one, ye daugh-  
ters of Jerusalem — Rhm

His legs are like pillars of fine Parian  
marble,

Set upon bases of pure gold!

His aspect as Lebanon! majestic as  
the cedars!

His speech is the very perfection of  
sweetness!

And Himself — the concentration  
of loveliness!

This is my Beloved, and this is my  
Consort,

O ye daughters of Jerusalem — Sprl  
legs straight as marble columns, that  
stand in sockets of gold. Erect his  
stature as Lebanon itself, noble as  
Lebanon cedar. Oh, that sweet utter-  
ance! Nothing of him but awakes

desire. Such is my true love, maid-  
ens of Jerusalem; such is the com-  
panion I have lost — Knox  
His legs are alabaster columns,  
set upon bases of gold.  
His appearance is like Lebanon,  
choice as the cedars.  
His speech is most sweet,  
and he is altogether desirable.  
This is my beloved and this is my  
friend,

O daughters of Jerusalem — RSV  
His legs are columns of marble rest-  
ing on golden bases.  
His stature is like the trees on Leb-  
anon,  
imposing as the cedars.  
His mouth is sweetness itself;  
he is all delight.  
Such is my lover, and such my  
friend,  
O daughters of Jerusalem — NAB

## CHAPTER 6

**1. Whither is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee.**

Whither is thy Beloved gone, O thou most elegant of women?

Whither hath Thy Beloved turned aside, that we may seek Him with thee? — Spri

Whither has your loved one gone, thou fairest among women?

Where has he hidden himself?

We would seek him with you — Ber  
And where has your darling gone,  
O fairest of women?

Where has your darling wandered,  
that we may look for him too? — Mof

Where has your lover gone,

O most beautiful among women?

Where has your lover gone  
that we may seek him with you?

— NAB

O rarest of beautiful women, where  
has your loved one gone? We will  
help you find him — Tay

**2. My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.**

**3. I am my beloved's, and my beloved is mine: he feedeth among the lilies.**

My beloved went down to his garden,  
To the beds of the spice.

To delight himself in the gardens,  
and to gather lilies.

I am my beloved's, and my beloved  
is mine,

Who is delighting himself among the  
lilies — YLT

Where should he be, my true love, but  
among the spices; where but in his  
garden, gathering the lilies? All  
mine, my true love, and I all his;

ever he would choose the lilies for  
his pasture-ground — Knox

My beloved is gone down to his garden,

To the beds of balsam, —

To pasture in the gardens,

And to gather lilies,

I am my beloved's

And my beloved is mine,

He that pastureth among lilies —

Rhm

My beloved has gone down to his  
garden,

to the beds of spices,

to pasture his flock in the gardens,

and to gather lilies.

I am my beloved's and my beloved  
is mine:

he pastures his flock among the lilies  
— RSV

My beloved has gone down to his  
garden,

to the beds of spices,

To pasture his flock in the gardens,  
and gather hyacinths.

I belong to my beloved, and my  
beloved to me,

who pastures his flock among the  
hyacinths — AAT

**4. Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners.**

**5. Turn away thine eyes from me, for they have overcome me: thy hair is as a flock of goats that appear from Gilead:**

Thou my consort, art beautiful as  
Terzah; comely as Jerusalem; daz-  
zling as embattled hosts! Turn thine  
eyes aside from me for they have  
transported me. Thy hair is like a  
flock of goats which are seen on  
mount Galaad — Sept

Thou art fair, O my love, as Tirzah,  
Comely as Jerusalem,  
Terrible as an army with banners.  
Turn away thine eyes from me.  
For they have overcome me.  
Thy hair is as a flock of goats,  
That lie along the side of Gilead —  
ASV

O My consort, thou art lovely as  
Tirzah!  
Beautiful as Jerusalem! Dazzling as  
bannered hosts!  
Turn away thine eyes from Me,  
For they have overpowered Me!  
Thy tresses resemble a flock of goats,  
Which glisten upon the Mount  
Gilead — Sprl

You are beautiful, my love, beautiful  
as Tirzah,  
lovely as Jerusalem;  
captivating as an army with banners.  
Turn your eyes away from me, for  
they overcome me:  
Your hair is like a flock of goats  
moving down the trail of Gilead —  
Ber

You are beautiful, my dearest, as  
Tirzah,  
lovely as Jerusalem.  
Turn your eyes away from me:  
they dazzle me.  
Your hair is like a flock of goats  
streaming down Mount Gilead —  
NEB

**6. Thy teeth are as a flock of sheep which  
go up from the washing, whereof every  
one beareth twins, and there is not one  
barren among them.**

**7. As a piece of pomegranate are thy  
temples within thy locks.**

Thy teeth are like a flock of ewes,  
Which are come up from the wash-  
ing;  
Whereof all are paired,  
And none faileth among them.  
Thy temples are like a pomegranate  
split open  
Behind thy veil — JPS

Thy teeth are like a flock of ewes,  
which are come up from the wash-  
ing;  
whereof every one hath twins, and  
none is bereaved among them.  
Thy temples are like a piece of  
pomegranate behind thy veil — RV  
Your teeth are a flock of ewes,

that have come up from the washing,  
All of which bear twins,  
and none of which loses its young.  
Your temple is like a slice of pome-  
granate, behind your veil — AAT  
Your teeth are like a flock of sheep  
as they come up from the washing.  
Each one has its twin,  
not one unpaired with another.  
Your cheeks, behind your veil,  
are halves of pomegranate — Jerus

**8. There are threescore queens, and  
fourscore concubines, and virgins with-  
out number.**

**9. My dove, my undefiled is but one; she  
is the only one of her mother, she is  
the choice one of her that bare her.  
The daughters saw her, and blessed  
her; yea, the queens and the concu-  
bines, and they praised her.**

There are sixty queens,  
And eighty concubines,  
And virgins without number.  
My dove, my perfect one, is [but]  
one;  
She is the only one of her mother;  
She is the choice one of her that  
bore her.  
The daughters saw her, and called  
her blessed,  
The queens and the concubines, and  
they praised her — ABPS

There are sixty queens and eighty concu-  
bines, and virgins without num-  
ber: one is my dove, my consecrated  
one. One is her mother's only child  
— the darling of her who bore her.  
Daughters viewed her — nay queens  
and even concubines will hail her  
happy and thus extoll her — Sept

In My pavilion there are threescore  
queens  
And fourscore concubines, And vir-  
gins without number:  
But My dove, my perfect one: an  
only one is she!  
She is an only one of her mother;  
She is the choice one of her that  
bare her!  
The daughters saw her, and they  
blessed her!  
The queens and the concubines, and  
they praised her — Sprl  
Threescore are the queens,  
And fourscore are the concubines.—

And virgins there are without number.  
 One alone is my dove, my perfect one,  
 One alone was she to her mother,  
 Pure was she to her that bare her, —  
 The daughters have seen her and pronounced her happy,  
 Queens and concubines and they have praised her — Rhm

Sixty queens there are and eighty concubines, and harem daughters beyond number;

My dove, my undefiled, stands out alone;  
 she was an only one to her mother,  
 first choice of her who bore her;  
 The daughters saw her and called her happy,  
 the queens and concubines, too,  
 and thus they praised her — Ber

There may be sixty princesses,  
 eighty concubines, and young women past counting,  
 but there is one alone, my dove, my perfect one,

her mother's only child,  
 devoted to the mother who bore her:  
 young girls see her and call her happy,  
 princesses and concubines praise her  
 — NEB

**10. Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?**

Who is this that is looking forth as morning,

Fair as the moon — clear as the sun.  
 Awe-inspiring as bannered hosts? — YLT

Who is this that looketh forth like the dawn,

Beautiful as the moon,  
 Pure as the sun,  
 Majestic as bannered hosts? — Rhm

Who is she, looking down as the morning light, fair as the moon, clear as the sun, who is to be feared like an army with flags? — Bas

Who is this, glowing like the dawn,  
 fair as the moon,  
 clear as the sun,  
 overawing like an army with banners? — Mof

Who is this that comes forth like the dawn,  
 as beautiful as the moon, as resplendent as the sun,  
 as awe-inspiring as bannered troops?  
 — NAB

**11. I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded.**

**12. Or ever I was aware, my soul made me like the chariots of Amminadib.<sup>3</sup>**

I went down into the garden of nuts.

To see the green plants of the valley,  
 To see whether the vine budded.  
 And the pomegranates were in flower.

Before I was aware, my soul set me  
 Among the chariots of my princely people — ASV

I went down to see the nut garden  
 to see the green plants of the valley:  
 to see whether the vines already had budded.

and the pomegranates had put forth their bloom.

Ere I was aware, my soul's fancy  
 seated me in a princely chariot of my people — Ber

I went down to the nut orchard,  
 to look at the blossoms of the valley,  
 to see whether the vines had budded,  
 whether the pomegranates were in bloom.

Before I was aware, my fancy set me  
 in a chariot beside my prince — RSV

I went down to the nut garden,  
 to look at the verdure of the valley,  
 To see whether the grapevine had budded,  
 whether the pomegranates had bloomed.

Before I knew it, my fancy set me  
 in the chariot of my ardent lover —

AAT

I went down into the orchard of nuts  
 and out to the valley to see the  
 springtime there, to see whether the  
 grapevines were budding or the  
 pomegranates were blossoming yet.  
 Before I realized it I was stricken

<sup>3</sup>The Hebrew of verse 12 is very difficult, and the versions and translations all struggle with it.



with terrible homesickness and  
wanted to be back among my own  
people — Tay

- 13. Return, return, O Shulamite; return,  
return, that we may look upon thee.  
What will ye see in the Shulamite? As  
it were the company of two armies.**

Return, return, O Shulamite!

Return, return, that we may gaze  
upon thee!

What is there to gaze at in the  
Shulamite? Like the triumphant ex-  
ultation of two armies! — Spri

Return, return, O Shulamite; return,  
return, that we may look upon thee.

Why will ye look upon the Shulam-  
mite, as upon the dance of Mahan-  
aim? — RV

"Maid of Shulem, turn, ah turn,  
turn, ah turn, that we may see you."  
And what would you see in the maid  
of Shulem?

"We would see her in the sword-  
dance" — Mof

Return, return, O Shulamite;

Return, return, that we may look  
upon thee.

What will ye see in the Shulamite?  
As it were a dance of two companies  
— JPS

Return, return, O maid of Shulam,

return, return, that we may gaze on  
you!

Why do you gaze on the maid of  
Shulam

dancing as though between two rows  
of dancers? — Jerus

Come back, maid of Sulam, come  
back; let us feast our eyes on thee.

Maid of Sulam, come back, come  
back!

What can the woman of Sulam give  
you to feast your eyes on, if it be  
not the dance of the Two Camps —  
Knox

## CHAPTER 7

- 1. How beautiful are thy feet with shoes,  
O prince's daughter! the joints of thy  
thighs are like jewels, the work of the  
hands of a cunning workman.**

- 2. Thy navel is like a round goblet, which  
wanteth not liquor: thy belly is like a  
heap of wheat set about with lilies.**

How beautiful are thy feet in sandals.

O prince's daughter!

Thy rounded thighs are like jewels,  
The work of the hands of a skilful  
workman.

Thy body is like a round goblet,  
Wherein no mingled wine is want-  
ing:

Thy waist is like a heap of wheat  
Set about with lilies — ASV

How beautiful are thy feet in sandals,

O daughter of a noble, —

The curvings of thy hips are like  
ornaments wrought by the hands of  
a skilled workman:

Thy navel is a round bowl, may it  
not lack spiced wine!

Thy body a heap of wheat fenced  
about with lilies— Rhm

How graceful are your feet in sandals,

O queenly maiden!

Your rounded thighs are like jewels,  
the work of a master hand.

Your navel is a rounded bowl  
that never lacks mixed wine.

Your belly is a heap of wheat,  
encircled with lilies — RSV

How beautiful are your sandalled feet,  
O prince's daughter!

The curves of your thighs are like  
jewels,

the work of a skilled craftsman.

Your navel is a rounded goblet  
that never shall want for spiced  
wine.

Your belly is a heap of wheat  
fenced in by lilies — NEB

How neatly you trip it,

O princess mine,

your thighs are swaying like links  
of a chain

that a master-hand has molded;

your waist is round as a goblet

(ever be it filled!);

your body a bundle of wheat en-  
circled by lilies — Mof

- 3. Thy two breasts are like two young  
roes that are twins.**

- 4. Thy neck is as a tower of ivory; thine  
eyes like the fishpools in Heshbon, by  
the gate of Bath-rabbim: thy nose is as  
the tower of Lebanon which looketh  
toward Damascus.**

Thy two breasts are like two fawns  
That are twins of a gazelle.  
Thy neck is as a tower of ivory,  
Thine eyes as the pools in Heshbon,  
By the gate of Bath-rabbim;  
Thy nose is like the tower of Lebanon  
Which looketh toward Damascus —  
JPS

Your two breasts are like two young  
roes of the same birth.

Your neck is as a tower of ivory:  
your eyes like the waters in Heshbon,  
by the doorway of Bath-rabbim;  
your nose is as the tower on Lebanon  
looking over Damascus —  
Bas

Your breasts are as two fawns, the  
twins of a gazelle:

Your neck is as a tower of ivory,  
your eyes as pools in Heshbon by  
the gate Bath-rabbim.

Your nose is as a tower of Lebanon,  
looking down upon Damascus —  
Ber

Your two breasts are like two fawns,  
twin fawns of a gazelle.

Your neck is like a tower of ivory.  
Your eyes are the pools in Heshbon,  
beside the gate of the crowded city.  
Your nose is like towering Lebanon  
that looks towards Damascus — NEB

Graceful thy breasts as two fawns of  
the gazelle. Thy neck rising proudly  
like a tower, but all of ivory: deep,  
deep thy eyes, like those pools at  
Heshbon, under Beth-rabbim Gate;  
thy nose imperious as the keep that  
frowns on Damascus from the hill-  
side — Knox

**5. Thine head upon thee is like Carmel,  
and the hair of thine head like purple;  
the king is held in the galleries.**

**6. How fair and how pleasant art thou,  
O love, for delights!**

Thy head upon thee as Carmel,  
And the locks of thy head as purple.  
The king is bound with the flowings!  
How fair and how pleasant hast  
thou been,  
O love, in delights — YLT

Thy rising head-dress on thee, like  
Carmel,  
With the tresses of thy head adorned  
with purple ribbands:

The King is held captive in these  
plaitings!  
How beautiful and how sweet  
Art thou, O love, for delights! —  
Sprl

Thy head upon thee is like Carmel.  
And the hair of thy head like purple:  
The king is held captive in the  
tresses thereof.

How fair and how pleasant art thou,  
O love, for delights — ASV

Thy head erect as Carmel, bright as  
royal purple the braided ripples of  
thy hair. How graceful thou art,  
dear maiden, how fair, how dainty  
— Knox

Your head rises like Carmel:  
your hair is like draperies of purple:  
a king is held captive in its tresses.  
How beautiful you are, how pleas-  
ing,  
my love, my delight — NAB

As Mount Carmel crowns the moun-  
tains, so your hair is your crown.  
The king is held captive in your  
queently tresses.

Oh, how delightful you are: how  
pleasant, O love, for utter delight —  
Tay

**7. This thy stature is like to a palm tree,  
and thy breasts to clusters of grapes.**

**8. I said, I will go up to the palm tree, I  
will take hold of the boughs thereof:  
now also thy breasts shall be as clusters  
of the vine, and the smell of thy nose  
like apples;**

This thy stature is like to a palm-tree,  
And thy breasts are like clusters:

I said,  
I will ascend the palm-tree,  
I will lay hold of its fruit stalks --  
Oh then, let thy breasts, I pray thee,  
be like vine-clusters,

And the fragrance of thy nose like  
apples — Rhm

Your very stature is like a palm tree,  
and your breasts like clusters.

I said, 'Let me climb the palm tree,  
let me take hold of its clusters,  
And let your breasts be like clusters  
of the vine,  
and the breath of your nose like  
apples — AAT

This thy stature is like to a palm-tree,  
And thy breasts to its clusters.

I said, I will climb up into the palm-tree,  
I will take hold of the branches thereof:

Let thy breasts be as clusters of the vine,  
And the smell of thy breath like apples — ASV

Your stature itself is a stately palm,  
your breasts are as clusters of grapes.  
I said, I will climb into my palm tree,  
I will take hold of the branches of it.  
Your breasts shall be as clusters of vines,  
the fragrance of your breath as of apples — Ber

You stand there straight as a palm,  
with breasts like clusters of fruit;  
methinks I will climb that palm,  
taking hold of the boughs!  
Oh may your breasts be clusters of fruit,  
and your breath sweet as an apple — Mof

**9. And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak.**

And thy mouth like the best wine, that  
goeth down smoothly for my beloved,  
gliding through the lips of those that are asleep — RV

Surely the speech of Thy mouth is  
like the best wine of my Beloved's,  
Which travelleth sweetly.

It might make the very lips of the sleeping to speak — Sprl

And your palate is like the best wine  
for my beloved, that goes down in  
the mouth of my beloved and makes  
me move my lips and my teeth — Lam

And the roof of your mouth like good  
wine flowing down smoothly for my  
loved one, moving gently over my  
lips and my teeth — Bas

and your kisses like the best wine  
that goes down smoothly,  
gliding over lips and teeth — RSV

And your mouth like an excellent  
wine —  
that flows smoothly for my lover,  
spreading over the lips and the teeth — NAB

**10. I am my beloved's, and his desire is toward me.**

**11. Come, my beloved, let us go forth into the field; let us lodge in the villages.**

I am my beloved's,  
And unto me is his longing.  
Come, my beloved,  
Let us go forth into the country,  
Let us stay the night in the villages — Rhm

I belong to my lover  
and for me he yearns.  
Come, my lover, let us go forth to the fields  
and spend the night among the villages — NAB

I am my Beloved's  
and his desire is for me.  
Come, my Beloved,  
let us go to the fields.  
We will spend the night in the villages — Jerus

I am my beloved's and I am the one he desires.  
Come, my beloved, let us go out into the fields and stay in the villages — Tay

I belong to my beloved,  
and his longing is for me:  
Come, my beloved, let us go into the field,  
let us rest among the henna flowers — AAT

I am my beloved's, his longing is all for me.  
Come, my beloved, let us go out into the fields  
to lie among the henna-bushes — NEB

**12. Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my loves.**

Let us rise early to the vineyards,  
Let us see whether the vine flourish.  
If the tender grape appears, and the pomegranates bud forth:  
There will I give Thee my love-tokens — Sprl

Let us get up early to the vineyards,  
Let us see whether the vine hath burst forth,  
The blossom hath opened,  
The pomegranates have bloomed, —  
There will I give my caresses to thee — Rhm

Let us get up early to the vineyard; let us see if the vine has budded, whether the tender shoots appear, and the pomegranates are in bloom; there will I give you my breasts — Lam

Let us get up early to the vineyards; let us see whether the vine hath budded, And its blossom is open, And the pomegranates are in flower: There will I give thee my love — ASV

Let us rise and go early to the vineyards; let us see whether the vines have now budded, whether the blossoms have already opened and the pomegranates are come into flower; there will I give you my love — Ber

Dawn shall find us in the vineyard, looking to see what flowers the vine has, and whether they are growing into fruit; whether pomegranates are in blossom. And there thou shalt be master of my love — Knox

- 13. The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.**

The mandrakes have given fragrance. And at our openings all pleasant things, New, yea, old, my beloved, I laid up for thee — YLT

The mandrakes give forth fragrance, and at our doors are all manner of precious fruits, new and old, which I have laid up for thee. O my beloved — RV

The mandrakes give forth fragrance, And over our doors are all manner of precious fruits, new and old, Which I have laid up for thee, O my beloved — ABPS

The mandrakes have shed a fragrance: and in our hoards are all manner of delicious fruits, newly gathered as well as old. For thee, my dear brother I have kept them — Sept

The mandrakes give forth fragrance, and at our doors are all choice fruits:

Both fresh and mellowed fruits, my lover, \_

I have kept in store for you — NAB

There the mandrakes give forth their fragrance and the rarest fruits are at our doors, the new as well as old, for I have stored them up for my beloved — Tay

## CHAPTER 8

- 1. O that thou wert as my brother, that sucked the breasts of my mother! when I should find thee without, I would kiss thee; yea, I should not be despised.**

Oh that thou hadst been a very brother to me,

Who had sucked the breasts of my own mother, —

Had I found thee without I had kissed thee,

Yea folk would not have despised me — Rhm

Would that thou wert my brother, nursed at my own mother's breast!

Then I could meet thee in the open street and kiss thee, and earn no contemptuous looks — Knox

O that you were really my brother, who had sucked the breasts of my mother,

That I might find you in the street and kiss you,

and none then despise me — AAT

Oh, that you were as my brother, who nursed at the breast of my mother!

Should I find you outside in the open,

I would kiss you, and no one would scorn me — Ber

Ah, why are you not my brother, nursed at my mother's breast!

Then if I met you out of doors, I could kiss you

without people thinking ill of me — Jerus

Oh, if only you were my brother: then I could kiss you no matter who was watching, and no one would laugh at me — Tay

- 2. I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate.**

I lead thee, I bring thee in unto my mother's house,  
She doth teach me,  
I cause thee to drink of the perfumed wine,  
Of the juice of my pomegranate —

YLT

- I would conduct Thee, I would bring Thee**

Unto the house of my mother,  
Who would instruct me.  
I would give unto Thee aromatic wine,  
Flavoured with the fresh juice of my pomegranate — Sprl

- I should lead you and bring you to the house of my mother, and she would instruct me; I should give you some spiced wine to drink, also the juice of my pomegranate —**

Ber

- I would take you by the hand into my mother's house, and she would be my teacher. I would give you drink of spiced wine, drink of the pomegranate —**

Bas

- To my mother's house I will lead thee, my captive; there thou shalt teach me my lessons, and I will give thee spiced wine to drink, fresh brewed from my pomegranates —**

Knox

- I would lead you, bring you in to the home of my mother. There you would teach me to give you spiced wine to drink, and pomegranate juice —**

NAB

- 3. His left hand should be under my head, and his right hand should embrace me.**

- 4. I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until he please.**

His left hand should be under my head,  
And his right hand should embrace me.  
I adjure you, O daughters of Jerusalem,

Why do ye stir up, or awaken love,  
Until it please — ABPS

- His left hand under my head  
Then his right hand embraced me.  
I adjure you, O ye daughters of Jerusalem, —**

Why will ye wake and why will ye arouse the dear love until she please — Rhm

- His left hand would be under my head, and his right hand about me.**

I say to you, O daughters of Jerusalem, do not let love be moved till it is ready — Bas

- His left hand is under my head and his right arm embraces me.**

I adjure you, daughters of Jerusalem,  
by the gazelles and hinds of the field,  
Do not arouse, do not stir up love.

before its own time — NAB

- His left arm is under my head and his right embraces me.**

I charge you,  
daughters of Jerusalem,  
not to stir my love, nor rouse it,  
until it please to awake — Jerus

- 5. Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree; there thy mother brought thee forth; there she brought thee forth that bare thee.**

- Who is this coming from the wilderness,**

Hasting herself for her beloved?  
Under the citron-tree I have waked thee,  
There did thy mother pledge thee,  
There she gave a pledge that bare thee — YLT

- Who is this who cometh up out of the wilderness,**

Leaning upon her Beloved?  
Under the citron-tree I urged thee:  
There thy mother delivered thee over to Me;  
There she who bare thee delivered thee unto Me — Sprl

- Who is this that cometh up from the wilderness,**

Leaning upon her beloved?  
Under the apple-tree I awakened thee:

There thy mother was in travail with thee,

There was she in travail that brought thee forth — ASV

(Who is this, coming up from the country,

leaning on her darling?)

I awoke you there, under the apple-tree,

just where you were swaddled,  
a babe, just there, by your mother  
— Mof

Who is this coming up from the wilderness  
leaning on her beloved?

Under the apricot-tree I roused you,  
there where your mother was in labour with you,  
there where she who bore you was in labour — NEB

Who is this coming up from the desert,  
leaning on her beloved?

Under the apple tree where your mother gave birth to you in her travail, there I awakened your love  
— Tay

- 6. Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.**

Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the flashes thereof are flashes of fire, a very flame of the LORD — RV

Set me as a seal upon thy heart,  
As a seal upon thine arm,  
For mighty as death is love,  
Exacting as hades is jealousy, —  
The flames thereof are flames of fire,  
The flash of Yah — Rhm

Set me as a seal upon your heart, as a seal upon your arm; for love is strong as death; desire is cruel as Sheol; its flashes are flashes of fire and flame — Lam

Place me like a seal upon your heart,  
like a seal upon your arm;  
For love is as mighty as death,  
as strong as Sheol;  
As for passion, its bolts are bolts of fire,  
furious flames — AAT

Set me like a seal on your heart,  
like a seal on your arm.

For love is strong as Death,  
jealousy as relentless as Sheol.

The flash of it is a flash of fire,  
a flame of Yahweh himself — Jerus

Wear me as a seal close to your heart,  
wear me like a ring upon your hand:  
for love is strong as death itself,  
and passion masters like the grave,  
its flashes burn like flame,  
true lightning-flashes — Mof

- 7. Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.**

Much water cannot quench love; nor can floods drown it. Though a man give all his substance for love, he may be thoroughly despised — Sept  
Many waters cannot quench love,  
Nor rivers drown it.

If a man would give all the substance of his house for love,  
He would be utterly despised —  
ABPS

Many waters cannot extinguish love,  
nor can rivers drown it.

If a man should offer for love all the wealth of his house,  
it would be scornfully refused —  
Ber

Much water may not put out love, or the deep waters overcome it: if a man would give all the substance of his house for love, it would be judged a price not great enough —  
Bas

Deep waters cannot quench love,  
nor floods sweep it away.  
Were one to offer all he owns to purchase love,  
he would be roundly mocked —  
NAB

- 8. We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?**

- 9. If she be a wall, we will build upon her a palace of silver: and if she be a door, we will enclose her with boards of cedar.**

We have a younger sister,  
And her bosom is not matured:  
What shall we do for our sister

In the day when she shall be demanded in marriage?

If she be a wall, we will build upon her turrets of silver,  
And if she be a doorway, we will fortify her with boarding of cedar wood — Sprl

We have a little sister,

and she has no breasts.

What shall we do for our sister,  
On the day when she is spoken for?  
If she is a wall,

we will build upon her a battlement of silver;  
but if she is a door,  
we will enclose her with boards of cedar — RSV

We have a little sister whose breasts have not developed: what shall we do for our sister in the day when they shall seek her hand?

If she be a wall, we will build upon her an upper chamber of silver; and if she be a door, we will enclose her with boards of silver — Lam

Our sister is little

and she has no breasts as yet.

What shall we do for our sister when her courtship begins?

If she is a wall,  
we will build upon it a silver parapet;

If she is a door,  
we will reinforce it with a cedar plank — NAB

"We have a young sister,

and she has no breasts yet; but what shall we do with our sister, when her wooers come?

If she holds out like a wall,  
we will adorn her with silver for dowry;

if she gives way to lovers like a door,  
then we will plank her up — Mof

**10. I am a wall, and my breasts like towers: then was I in his eyes as one that found favor.**

I am a wall, and my breasts like the towers thereof: then was I in his eyes as one that found peace — RV

I was a wall, and my breasts like towers, —

Then became I in his eyes one who did indeed find good content — Rhm

If I were a wall,

and my breasts like towers,

Then would I be in his eyes,

like one who finds favor — AAT

I am a wall and my breasts are like towers;

so in his eyes I am as one who brings contentment — NEB

And I, I am a wall; impregnable this breast as a fortress; and the man who claimed me found in me a bringer of content — Knox

**11. Solomon had a vineyard at Baalhamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand pieces of silver.**

**12. My vineyard, which is mine, is before me: thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred.**

Solomon had a vineyard at Baalhamon:

he let out the vineyard to keepers; each one was to bring for its fruit a thousand pieces of silver.

My vineyard, my very own, is for myself;

you, O Solomon, may have the thousand,

and the keepers of the fruit two hundred — RSV

Solomon had a vineyard, and its fruits were abundant; he let out the vineyard to keepers; a man offered for its fruits a thousand pieces of silver.

My vineyard which is mine is before me; a thousand pieces of silver are yours, O Solomon, and two hundred for the keepers of the fruit — Lam

Solomon had a vineyard in Baalhamon;

he entrusted the vineyard to keepers. Each man was to bring for his share of the fruit

a thousand pieces of silver.

My vineyard, my own, lies before me.

The thousand is yours, O Solomon, and two hundred each to those keeping the fruit — Ber

Solomon had a vineyard at Baalhamon. He entrusted it to overseers, and each one was to pay him the value of its produce, a thousand

shekels of silver. But I look after my own vineyard myself. You, Solomon, may have your thousand shekels, and those who oversee its produce their two hundred — Jerus Solomon had a vineyard at Baal-Hamon; and when he gave the care of it to vine-dressers, each of these must pay a thousand silver pieces for the revenue of it.

A vineyard I have of my own, here at my side; keep thy thousand pieces, Solomon, and let each vine-dresser have his two hundred; not mine to grudge them — Knox

Solomon had a vineyard at Baal-hamon; he gave over the vineyard to caretakers.

For its fruit one would have to pay a thousand silver pieces.

My own vineyard is at my own disposal; the thousand pieces are for you. O Solomon, and two hundred for the caretakers of its fruit — NAB

**13. Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it.**

**14. Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.**

Thou that dwellest in the gardens, The companions hearken for thy voice:

'Cause me to hear it.'

Make haste, my beloved, And be thou like to a gazelle or to a young hart,

Upon the mountains of spices —

JPS

Thou that dwellest in the gardens, The companions are listening for thy voice;

Let me hear it.

Flee, my beloved,

And be like a gazelle,

Or a young hart,

Upon the mountains of spices —

ABPS

O thou who dwellest in the gardens! The companions are attent unto thy call,

Let me also hear thy voice!

Make haste, my Beloved!

And resemble thou the antelope, or the fawn of the deer,

Upon the mountain clouds of heaven

— Sprl

O garden-dweller, my friends are listening for your voice,

let me hear it!

Be swift, my lover,

like a gazelle or a young stag

on the mountains of spices — NAB

O you who dwell in my gardens, your companions listening to your voice,

make me hear it, too.

Come quickly, my lover, beloved,

and be like a gazelle,

or like a young hart upon mountains of spices — Ber

My comrades hear your voice.

girl in the garden haunt:

ah, let me hear it too! —

"Hasten, then, O my darling:

play like a roe or a hart

upon my scented slopes!" — Mof



# THE BOOK OF THE PROPHET ISAIAH

## CHAPTER 1

### 1. The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

A vision which Esaias son of Amos saw, (which he saw respecting Judea and Jerusalem) in the reign of Osiaz, and Joatham and Achaz and Hezekias, who reigned over Judea — Sept

The revelations about Judah and Jerusalem which were made to Isaiah the son of Amoz during the reigns of . . . — Mof

The vision [seen by spiritual perception] of Isaiah the son of Amoz, which he saw concerning Judah [the kingdom] and Jerusalem [its capital] in the days of . . . — Amp

These are the messages that came to Isaiah, son of Amoz, in the visions he saw during the reigns of King Uzziah, King Jotham, King Ahaz and King Hezekiah — all kings of Judah. In these messages God showed him what was going to happen to Judah and Jerusalem in the days ahead — Tay

### 2. Hear, O heavens, and give ear, O earth: for the LORD hath spoken.

“Hear, O heavens, and listen, O earth” — / it is the Eternal speaking — Mof

Listen, you heavens; earth, attend / for Yahweh is speaking — Jerus

Listen, you heavens, and let earth attend to this, a divine remonstrance — Knox

**I have nourished and brought up children, and they have rebelled against me.**

Sons have I brought up, and advanced, / . . . — Rhm

I have sons, whom I reared and brought up, / but . . . — NEB

I have taken care of my children till they became men, but their hearts have been turned away from me — Bas

I have nourished and brought up sons and have made them great and exalted, and they have rebelled against Me and broken away from Me — Amp

Sons have I raised and reared, / but they have disowned me — NAB

### 3. The ox knoweth his owner, and the ass his master's crib:

The ox knows its owner and the donkey its master's feeding rack — Ber

a bullock knows its owner, / an ass its master's manger — Mof

Even the animals — the donkey and the ox — know their owner and appreciate his care for them — Tay

**but Israel doth not know, my people doth not consider.**

[but] Israel does not understand; My people show themselves lacking in discernment — Ber

but Israel does not care, my people never heeded me” — Mof

but Israel does not know or recognize

Me [as Lord], My people do not consider or understand — Amp

and I? I go unacknowledged; my own people of Israel gives me never a thought — Knox

but not my people Israel. No matter what I do for them, they still don't care — Tay

### 4. Ah sinful nation, a people laden with iniquity,

Alas! a nation — committing sin, / a people — burdened with iniquity — Rhm

Woe to a sinful nation, a people bowed with guilt — Knox

You are a nation rotten to the core! / a people bowed down with guilt — Phi

Oh, what a sinful nation they are! They walk bent-backed beneath their load of guilt — Tay

**a seed of evildoers, children that are corrupters:**

. . . children that deal corruptly! — ASV

evil race, corrupt children! — NAB

ah race of wrongdoers, / sons degenerate — Mof

a breed of wrong-doers, perverted sons — Jerus

Their fathers before them were evil too. Born to be bad — Tay

**they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.**

they have forsaken Jehovah, they have despised the Holy One of Israel, they are estranged and gone backward —

ASV

. . . / they have despised the Holy of

- Israel, / they are utterly estranged —  
RSV  
they have abandoned the Eternal, / and  
spurned the Majesty of Israel — Mof  
who have deserted the LORD, / spurned  
the Holy One of Israel / and turned  
your backs on him — NEB  
... / spurned the Holy One of Israel.  
/ apostatized — NAB  
they have turned their backs upon the  
Lord, and have despised the Holy One  
of Israel. They have cut themselves off  
from My help — Tay
5. **Why should ye be stricken any more? ye  
will revolt more and more:**  
Why should ye be smitten any more? /  
Ye would again turn aside! — Rhm  
Why will ye be still stricken, that ye re-  
volt more and more — ASV  
Whereon can ye still be stricken / that  
ye revolt more and more — ABPS  
Where shall I strike you next, / since  
you heap one betrayal on another —  
Jerus  
Where can you still be struck / if you  
will be disloyal still — NEB  
**the whole head is sick, and the whole  
heart faint.**  
Every head is become diseased, and  
every heart is sick — YLT  
Everywhere bowed heads, and faint  
hearts — Knox  
The whole head is sick, the whole heart  
grown faint — Jerus  
Your head is covered with sores, / your  
body diseased — NEB
6. **From the sole of the foot even unto the  
head there is no soundness in it; but  
wounds, and bruises, and putrifying so-  
res: they have not been closed, neither  
bound up, neither mollified with  
ointment.**  
...; but wounds, and bruises, and fresh  
stripes: they have not been closed,  
neither bound up, neither mollified with  
oil — ASV  
From the sole of the foot to the head  
there is no health in it — / nought but  
blows and bruises and bleeding  
wounds, / that have not been pressed  
nor bound up nor softened with oil  
— AAT  
From the sole of the foot up to the head,  
there is nothing sound in it: only  
bruises, welts, and raw wounds; [these]  
have neither been pressed out, nor  
bandaged, nor softened with oil — Ber
- From the sole of the foot to the head /  
there is no sound spot: / wound and  
welt and gaping gash, / not drained, or  
bandaged, / or eased with salve — NAB  
from the sole of the foot to the head,  
no part is sound: / nothing but bruises  
and gashes, / and raw, bleeding-  
wounds, / unsqueezed, unbandaged,  
/ unsoftened with oil — Mof
7. **Your country is desolate, your cities are  
burned with fire:**  
Your country is devastated: your cities  
have been burned with fire — Ber  
Your land is a desert, / your cities are  
burned down — Phi  
Your country is desolate, your cities lie  
in ashes — NEB  
Your country lies in ruins: your cities are  
burned — Tay  
**your land, strangers devour it in your  
presence, and it is desolate as over-  
thrown by strangers.**  
as to your cultivated fields, in your very  
presence foreigners are plundering  
them. It is a devastation, as a demo-  
lishment by aliens — Ber  
your fields — strangers lay them waste  
before your eyes: / all is desolation, as  
after the fall of Sodom — Jerus  
Strangers devour your land before your  
eyes; / it is desolate as Sodom in its  
overthrow — NEB  
while you watch, foreigners are destroy-  
ing and plundering everything they see  
— Tay
8. **And the daughter of Zion is left as a cot-  
tage in a vineyard, as a lodge in a garden  
of cucumbers, as a besieged city.**  
And the daughter of Zion is left as a booth  
in a vineyard, ... — ASV  
And the daughter of Zion has become  
like a tent in a vine-garden, like a  
watchman's house in a field of fruit,  
like a town shut in by armies — Bas  
The daughter of Zion is left behind like  
a shanty in a vineyard, like a shack in  
the cucumber patch, like a besieged  
city — Ber  
And the daughter Zion is left / like a hut  
in a vineyard, / like a shed in a melon  
patch, like a city blockaded — NAB  
Only Zion is left, / like a watchman's  
shelter in a vineyard, / a shed in a field  
of cucumbers, / a city well guarded  
— NEB
9. **Except the LORD of hosts had left unto**

**us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.**

Unless the LORD of hosts had left us a handful of survivors, / we should have become like Sodom, we should have resembled Gomorrah — AAT

If the Lord of armies had not kept some at least of us safe, we would have been like Sodom, and the fate of Gomorrah would have been ours — Bas

Had not the Lord of hosts / left us a few to survive, / we should have fared like Sodom, / no better than Gomorrah — Mof

If the Lord of Hosts had not stepped in to save a few of us, we would have been wiped out as Sodom and Gomorrah were — Tay

**10. Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.**

Hear a word of the Lord, O chiefs of Sodom! Attend to the law of God, ye people of Gomorrah. — Sept

Listen to the Eternal's Word, / you 'Sodom' of authorities! / Listen to our God's directions, / you 'Gomorrah' of citizens — Mof

An apt comparison! Listen, you leaders of Israel, you men of Sodom and Gomorrah, as I call you now. Listen to the Lord. Hear what He is telling you — Tay

**11. To what purpose is the multitude of your sacrifices unto me? saith the LORD:**

Of what use is your multitude of sacrifices? Saith Yahweh — Rhm

Of what significance to Me . . . — Ber  
What use to me are your innumerable sacrifices — Phi

"What do I care for the multitude of your sacrifices?" it is the oracle of Jehovah — ABPS

**I am full of the burnt-offerings of rams, and the fat of fed-beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.**

I have had enough of the burnt offerings of rams, . . . — ASV

I am sated with ascending-offerings of rams and the fat of fed beasts, — / in the blood of bulls and young rams and he-goats have I no pleasure — Rhm  
your burned offerings of sheep, and the best parts of fat cattle are a weariness

to me; I take no pleasure in the blood of oxen, or of lambs, or of he-goats — Bas

I am sick of holocausts of rams / the fat of calves. / The blood of bulls and of goats revolts me — Jerus

I have had enough of whole-burnt rams / and fat of fatlings; / in the blood of calves, lambs and goats / I find no pleasure — NAB

I am sated with whole-offerings of rams / and the fat of buffaloes; / I have no desire for the blood of bulls, / of sheep and of he-goats — NEB

**12. When ye come to appear before me, who hath required this at your hand, to tread my curts?**

. . . to trample my courts — ASV

When you come to visit me, / who demands this of you — / the trampling of my courts — AAT

When you come to present yourselves before me / who asked you to trample my courts — Jerus

Whenever you come to enter my presence — / who asked you for this? / No more shall you trample my courts — NEB

Who asked that from you, / when you gather in my presence? / Crowd my courts no more, — Mof

**13. Bring no more vain oblations; incense is an abomination unto me;**

Ye shall not again bring in any empty present, / incense an abomination is that unto me — Rhm

Come no more with your meaningless offerings! Incense is abominable to Me — Ber

Bring me your worthless offerings no more, / the smoke of them fills me with disgust — Jerus

The offer of your gifts is useless, / the reek of sacrifice is abhorrent to me — NEB

Who wants your sacrifices when you have no sorrow for your sins? The incense you bring Me is a stench in my nostrils — Tay

**the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.**

new moon and sabbath, the calling of assemblies, — I cannot away with iniquity and the solemn meeting — ASV  
new moon and sabbath, the holding of convocations — / I cannot endure in-

- iquity along with the solemn assembly  
— JPS
- your gatherings at the new moon and on sabbath, / I cannot abide them; / your fasts and festivals, my soul abhors them  
— Mof
- Your holy celebrations of the new moon and the sabbath, and your special days for fasting — even your most pious meetings — all are frauds! I want nothing more to do with them — Tay
- 14. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.**  
... I am weary of bearing them — ASV  
Your new moons and your appointed feasts my soul hates: / they have become a burden upon me; I am tired of bearing it — ABPS  
Your new moons and festivals I detest: / they weigh me down, I tire of the load — NAB  
I cannot tolerate your new moons and your festivals: / they have become a burden to me, / and I can put up with them no longer — NEB  
The new month begins, the feast days come round, how it cloy the appetite! These be hateful tasks I can bear no longer — Knox
- 15. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear:**  
When you stretch forth your hands, I will turn mine eyes from you; and though you multiply prayer, I will not hearken to you — Sept  
Even when ye spread forth your open palms / I hide mine eyes from you; / yea though ye multiply prayers / I am not hearkening — Rhm  
When you stretch out your hands / I turn my eyes away, / you may multiply your prayers, / I shall not listen — Jerus  
When you lift your hands outspread in prayer, / I will hide my eyes from you. / Though you offer countless prayers I will not listen — NEB  
**your hands are full of blood.**
- 16. Wash you, make you clean;**  
... Wash yourselves, make yourselves clean — Lam  
Your hands are full of bloodshed; / wash yourselves clean — Mof  
Your hands are dripping with blood, / cleanse yourselves; make yourselves pure! — Phi

There is blood on your hands; / wash yourselves and be clean. — NEB  
for your hands are those of murderers: they are covered with the blood of your innocent victims. O wash yourselves! Be clean! — Tay

**put away the evil of your doings from before mine eyes; cease to do evil;**  
remove the evil of your doings . . . — RSV

Take your wrong-doing out of my sight, / cease to do evil — Jerus

Put away the evil of your deeds, / away out of my sight. / Cease to do evil — NEB

Let me no longer see you doing all these wicked things; quit your evil ways — Tay

**17. Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.**

learn to do well; seek justice . . . — ASV  
Learn to do well — / Seek justice, / correct the oppressor, — / vindicate the fatherless, / plead the cause of the widow — Rhm

learn to do good, / Make justice your aim: redress the wronged, / hear the orphan's plea, defend the widow — NAB

Learn to do good, / seek justice, — restrain violence, / defend the right of the orphan, / champion the cause of the widow — Phi

learn to do right, pursue justice and champion the oppressed: / give the orphan his rights, plead the widow's cause — NEB

Learn, rather, how to do good, setting your hearts on justice, righting the wrong, protecting the orphan, giving the widow redress — Knox

**18. Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.**

. . . / "If your sins be like scarlet, can they become white as snow. If they be red like crimson, can they become as wool? — AAT

Come, I pray you, and let us settle the dispute Saith Yahweh. — Though your sins be found like scarlet — as snow shall they be made white, though they appear red like crimson / as wool shall they become — Rhm

Come now, let us argue it out, / says the LORD. / Though your sins are scarlet, / they may become white as snow; / though they are dyed crimson, / they may yet be like wool — NEB

then come — (let our controversy be brought to issue, saith the Lord) and though your sins be as a purple stain: I will make you white as snow — though they be as a stain of scarlet; I will make you white as wool — Sept

**19. If ye be willing and obedient, ye shall eat the good of the land:**

If ye be willing — and hearken / of the good of the land shall ye eat — Rhm

If you will give ear to my word and do it, the good things of the land will be yours — Bas

Obey with a will, / and you shall eat the best that earth yields — NEB

**20. But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it.**

But if ye refuse and rebel, by the sword shall ye be eaten: / for the mouth of Jehovah has spoken it — ABPS

But if you persist in rebellion, / the sword shall eat you instead. / The mouth of Yahweh has spoken — Jerus

But if you keep on turning your backs and refusing to listen to Me, you will be killed by your enemies; I, the Lord, have spoken — Tay

**21. How is the faithful city become an harlot!**

How the faithful city has become a prostitute — Ber

How hath she become unchaste! — The city that was Faithful — Rhm

How unfaithful she has turned, the city once so true and trusty — Mof

What a harlot she has become, the faithful city — Jerus

See what a slut the city has become — she who was once so true — Phi

it was full of judgment; righteousness lodged in it; but now murderers.

she that was full of justice! righteousness lodged in her, . . . — ASV

there was a time when her judges gave right decisions, when righteousness had a resting-place in her, but now she is full of those who take men's lives — Bas

Zion, that was all justice! / Once integrity lived there, / but now assassins — Jerus

once the home of justice where righteousness dwelt — / but now murderers — NEB

Once The City of Fair Play, but now a gang of murderers — Tay

**22. Thy silver is become dross, thy wine mixed with water:**

Your silver, it has turned to dross, / your wine is spoiled with water — Mof

Your silver has become dross; your choice liquor is diluted with water — Ber

Your silver has turned into base metal / and your liquor is diluted with water — NEB

Once like sterling silver; now mixed with worthless alloy! Once so pure, but now diluted like watered-down wine — Tay

**23. Thy princes are rebellious, and companions of thieves:**

Thy rulers are unruly, and companions of thieves — Rhm

Your princes are rebels, accomplices of thieves. — Jerus

Your rulers obey no rules / and are hand in glove with thieves — Phi

Your very rulers are rebels, confederate with thieves — NEB

**every one loveth gifts, and followeth after rewards:**

Every one of them loves a bribe and runs after rewards — Lam

they all are lovers of the bribe, and they continually chase after rewards — Ber

All are greedy for profit / and chase after bribes — Jerus

every man of them loves a bribe / and itches for a gift — NEB

**they judge not the fatherless, neither doth the cause of the widow come unto them.**

The fatherless they do not vindicate, / and the plea of the widow reacheth them not — Rhm

The fatherless they defend not, / and the widow's plea does not reach them — NAB

they do not give right decisions for the child who has no father, and they do not let the cause of the widow come before them — Bas

They never defend the right of the orphan / and the widow's cause never comes up before them — Phi

**24. Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Therefore this is the oracle of the Lord.**

the LORD of hosts, / the Mighty One of Israel — AAT  
 For this reason the Lord, the Lord of armies, the Strong One of Israel, has said — Bas  
 Therefore — it is the Lord Yahweh Sabaoth who speaks, / the Mighty One of Israel — Jerus  
 This therefore is the sentence of the Lord, / the Lord of hosts, Hero of Israel — Mof  
**Ah, I will ease me of mine adversaries, and avenge me of mine enemies:**  
 Alas! I must appease me on mine adversaries, / I must avenge me on mine enemies — Rhm  
 Ah! I will take vengeance on my foes and fully repay my enemies — NAB  
 "Ha! I will have the comfort of vengeance on my foes, / on folk who dare resist me — Mof  
 Ah, now I will enjoy my revenge upon my foes, / I will avenge myself on my enemies — Phi  
**25. And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin:**  
 . . . and thoroughly purge away thy dross, and will take away thy tin — ASV  
 that I may turn my hand against thee, / and smelt away as with potash thy dross, /and remove all thine alloy — Rhm  
 and I will turn My hand upon thee, / and purge away thy dross as with lye, / and will take away all thine alloy — JPS  
 Once again I will act against you / to refine away your base metal as with potash /and purge all your impurities — NEB  
**26. And I will restore thy judges as at the first, and thy counsellors as at the beginning:**  
 that I may restore / thy Judges as at the first and / thy Counsellors as at the beginning — Rhm  
 I will restore your judges as of old, your counsellors as in bygone days — Jerus  
 I will give you governors as at first, / and counsellors as at the start — Mof  
 I will again make your judges what once they were / and your counsellors like those of old — NEB

**afterward thou shalt be called, The city of righteousness, the faithful city.**  
 . . . The city of righteousness, a faithful town — ASV  
 After that you will be called a stronghold of righteousness, the faithful city — Ber  
 Then you will be called City of Integrity, / Faithful City — Jerus  
 Then your city shall again be called "The City of Justice," and "The Faithful Town" — Tay  
**27. Zion shall be redeemed with judgment, and her converts with righteousness.**  
 Zion hall be redeemed with justice . . . — ASV  
 Zion with justice shall be redeemed, — / and her returning ones with righteousness — Rhm  
 Zion will be redeemed through justice, and those who return of her through righteousness — ABPS  
 Zion shall be redeemed by judgment, and her repentant ones by justice — NAB  
 Justice will be the saving of Sion, an honest life will save — Mof  
**28. And the destruction of the transgressors and of the sinners shall be together, and they that forsake the LORD shall be consumed.**  
 but there shall be a crushing of the apostates and sinners together, and those who forsake the LORD shall be annihilated — Ber  
 But doom shall fall on rebels and sinners alike, / those who forsake the LORD shall perish — AAT  
 Rebels and sinners together will be shattered, / and those who abandon Yahweh will perish — Jerus  
 Whilst on transgressors and sinners a simultaneous destruction shall fall, and they shall be consumed who forsake JEHOVAH — Spl  
**29. For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.**  
 For they shall turn pale on account of the oaks which ye desired, — and ye shall blush on account of the gardens which ye had chosen — Rhm  
 You shall be ashamed of the terebinths which you prized, / and blush for the groves which you chose — NAB

The sacred trees you love shall disappoint you, / you will blush for groves so dear now to your rites — Mof

For the sacred oaks in which you delighted shall fail you, / the garden-shrines of your fancy shall disappoint you — NEB

Tree-idols that have played you false, fond trust in your garden-shrines, you shall learn to rue them — Knox

**30. For ye shall be as an oak whose leaf faded, and as a garden that hath no water.**

For you shall become like a terebinth whose leaves are withering, / like a garden that has no water — AAT

For you will become like an oak tree shedding her withering leaves and like a garden in which there is no moisture — Ber

Since you will be like a terebinth / with faded leaves, / like a garden / without water — Jerus

You shall be like a terebinth whose leaves have withered, / like a garden without water — NEB

**31. And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them.**

... and his work as a spark; ... — ASV

And the strong will be as food for the fire, and his work as a flame; and they will be burned together, with no one to put out the fire — Bas

The strong shall become like kindling / and the idols they have made like a spark, / and both shall burn together / in a blaze that none can quench — Phi

The man of high estate will be tinder, / his handiwork a spark. / Both will burn together / and no one put them out — Jerus

The strongest tree shall become like tow, / and what is made of it shall go up in sparks, / and the two shall burst into flames together / and no one to quench them — NEB

## CHAPTER 2

**1. The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.**

That which Isaiah son of Amoz saw in vision, — concerning ... — Rhm

The matter which was revealed to Isaiah, the son of Amoz, concerning ... — Spri

This is a message which was revealed to Isaias, the son of Amos, about Juda ... — Knox

This is the word which Isaiah son of Amoz received in a vision concerning ... — NEB

This is another message to Isaiah from the Lord concerning ... — Tay

**2. And it shall come to pass in the last days, But it shall come to pass in the afterpart of the days — Rhm**

And it hath come to pass, / in the latter end of the days — Yt r

And it shall come to pass in the latter days — ASV

Because in the last days — Sept

It shall come to pass in days to come — AAT

that the mountain of the LORD's house shall be established in the top of the

mountains, and shall be exalted above the hills; and all nations shall flow unto it.

that the mountain of Jehovah's house shall be established on the top of the mountains ... — ASV

that the mountain of the LORD's house shall be firmly established as the highest of the mountains and be raised above the hills, to which all the nations shall stream — Ber

that the mountain of the Lord / shall tower above the peaks, / lifted high above the hills, / and all the nations shall swarm to it — Phi

the mountain of the Temple of Yahweh / shall tower above the mountains / and be lifted higher than the hills. / All the nations will stream to it. — Jerus  
the mountain of the LORD's house / shall be set over all other mountains, / lifted high above the hills. / All the nations shall come streaming to it, — NEB

**3. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob;**

And many peoples shall go and say . . .  
mountain of Jehovah . . . — ASV  
peoples without number will come to it;  
and they will say: / 'Come, let us go  
up to the mountain of Yahweh, / to the  
Temple of the God of Jacob — Jerus  
many peoples shall come and say: /  
"Come, let us climb the LORD's  
mountain, / . . . — NAB

**and he will teach us of his ways, and we  
will walk in his paths:**

that he may instruct us from his ways,  
/ and that we may walk in his paths  
— ABPS

He will give us knowledge of his ways,  
/ and we will follow in his paths — Phi  
that he may instruct us in his ways, / to  
walk upon his paths" — Mof

he shall teach us the right way, we will  
walk in the paths he has chosen —  
Knox

**for out of Zion shall go forth the law,  
and the word of the LORD from  
Jerusalem.**

since the Law will go out from Zion, /  
and the oracle of Yahweh from Jeru-  
salem" — Jerus

For instruction issues from Zion, / and  
out of Jerusalem comes the word of  
the LORD — NEB

For in those days the world will be ruled  
from Jerusalem — Tay

**4. And he shall judge among the nations,  
and shall rebuke many people:**

And he will judge between the nations,  
and will decide concerning many peo-  
ples — ASV

He shall judge between the nations, /  
and impose terms on many peoples  
— AAT

He will decide the disputes of the na-  
tions, / and settle many a people's case  
— Mof

he will be judge between nations, / ar-  
biter among many peoples — NEB

The Lord will settle international dis-  
putes — Tay

**and they shall beat their swords into  
plowshares, and their spears into  
pruninghooks**

and their swords will be turned into  
plough-blades, and their spears into  
vine-knives — Bas

till swords are beaten into ploughshares,  
/ spears into pruning-hooks — Ber  
these will hammer their swords into

ploughshares, / their spears into sic-  
cles — Jerus

They shall beat their swords into mat-  
tocks / and their spears into pruning-  
knives — NEB

**nations shall not lift up sword against  
nation, neither shall they learn war  
any more.**

Nation — against nation shall not lift up  
sword, / neither shall they learn any  
more to make war — Rhm

no nation draws the sword against an-  
other, / no longer shall men learn to  
fight — Mof

nation shall not lift sword against nation  
/ nor ever again be trained for war  
— NEB

Then at last all wars will stop and all  
military training will end — Tay

**5. O house of Jacob, come ye, and let us  
walk in the light of the LORD.**

O family of Jacob, come, and let us go  
in the light of the Lord — Bas

O household of Jacob, come, / let us live  
by the light of the Eternal — Mof

**6. Therefore thou hast forsaken thy people  
the house of Jacob, because they be re-  
plenished from the east, and are sooth-  
sayers like the Philistines, and they please  
themselves in the children of strangers.**

Thou hast abandoned thy people the  
house of Jacob; / for they are crowded  
with traders / and barbarians like the  
Philistines, / and with the children of  
foreigners everywhere — NEB

For . . . because they are filled with  
customs from the east, and are sooth-  
sayers like the Philistines, and they  
strike hands with the children of for-  
eigners — ASV

But thou hast rejected thy people the  
house of Jacob, / because they are full  
of diviners from the east, and of  
soothsayers like the Philistines, and  
they strike hands with the children of  
strangers — ABPS

Yes, you have cast off your people, / the  
House of Jacob; / the land is full of  
soothsayers, / full of sorcerers like the  
Philistines; / they clap foreigners by  
the hand — Jerus

You have abandoned your people, the  
house of Jacob, / because they are  
filled with fortunetellers / and sooth-  
sayers, like the Philistines; / they cov-  
enant with strangers — NAB



**7. Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots:** so that filled is their land with silver and gold, / and there is no end to their treasures. — / and filled is their land with horses. / and there is no end to their chariots — Rhm

His land is full of silver and gold / and treasures beyond counting; / his land is full of horses / and chariots without number — Jerus

A land full of silver and gold, with no end to its treasures, a land full of horses and chariots innumerable — Knox

**8. Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:**

And its land is full of idols, / to the work of its hands it boweth itself, / to what which its fingers have made — YLT

. . . ; / every one worshippeth the work of his own hands, / that which his own fingers have made — JPS

And idols — the land is full of them! They are man-made, and yet you worship them — Tay

**9. And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.**

. . . and the great man is brought low: . . . — ASV

and the commoner bowed down and the noble humbled himself; therefore I will not forgive them" — Sept

And the common man is humbled, and the mighty man is brought low; . . . — Ber

But man is abased, / each one brought low. / [Do not pardon them] — NAB

Mankind shall be brought low, / all men shall be humbled; / and how can they raise themselves — NEB

**10. Enter into the rock, and hide thee in the dust,**

Get among the rocks, / hide in the dust — Jerus

Get into the caves of the rocks, / hide in holes of the ground — Mof

Crawl into the caves in the rocks and hide in terror — Tay

**for fear of the LORD, and for the glory of his majesty.**

because of the terribleness of Yahweh,

/ and for his majestic splendour — Rhm

from before the terror of Jehovah, and from the glory of his majesty — ASV  
from before the dread presence of the LORD, / and from his glorious majesty — AAT

**11. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.**

The lofty looks of man shall be brought low, . . . and Jehovah alone . . . — ASV

The lofty looks of mean men shall be humbled, / and the haughtiness of great men shall be bowed down, — / and Yahweh alone shall be exalted in that day — Rhm

The haughty eyes of man will be lowered, / the arrogance of men will be abased, / and the LORD alone will be exalted on that day — NAB

Human pride will lower its eyes, / the arrogance of men will be humbled. / Yahweh alone shall be exalted, / on that day — Jerus

So the pride of man is humbled / and man's arrogance brought low — / The Lord alone shall be exalted in that day — Phi

Now indeed man's haughty looks must fall to earth, human pride must be abated; no room for any greatness the Lord's, when that day comes — Knox

**12. For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:**

For there shall be a day of Jehovah of hosts upon all that is proud and haughty, and upon all that is lifted up; and it shall be brought low — ASV

Yes, that will be the day of Yahweh Sabaoth / against all pride and arrogance, / against all that is great, to bring it down — Jerus

For the LORD of Hosts has a day of doom waiting / for all that is proud and lofty. / for all that is high and lifted up — NEB

On that day the Lord of Hosts will move against the proud and haughty and bring them to the dust — Tay

The day of the Lord of hosts! With the dawn of it all human pomp and state

must be overshadowed, all human magnificence grow dim — Knox

- 13. And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan,**

against all the cedars of Lebanon, / lofty and lifted up; / and against all the oaks of Bashan — RSV

And on all the high trees of Lebanon, and on all the strong trees of Bashan — Bas

High will it rise above the cedars of Lebanon, that grow so straight and tall, above the oaks of Basan — Knox

[The wrath of God will begin by coming down] against all the cedars of Lebanon [west of the Jordan] that are high and lifted up, and against all the oaks of Bashan [east of the Jordan] — Amp

- 14. And upon all the high mountains, and upon all the hills that are lifted up,**

and upon all the lofty mountains, —

and upon all the uplifted hills — Rhm  
on all lofty mountains, / on all towering hills — Mof

against all the high mountains / and all the soaring hills — Jerus

- 15. and upon every high tower, and upon every fenced wall,**

and upon every lofty tower, and upon every fortified wall — ASV

. . . / and upon every fortress wall — Rhm

on every high tower, / on every rampart of a fort — Mof

against all the lofty towers / and all the sheer walls — Jerus

- 16. And upon all the ships of Tarshish, and upon all pleasant pictures.**

. . . and upon all pleasant imagery — ASV

. . . / and upon all desirable banners — Rhm

and against every ship of the sea; and against every ensign of beauteous ships — Sept

against all the ships of Tarshish, / and against all the beautiful craft — RSV  
on all the deep-seaships, / on every gallant craft — Mof

- 17. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the LORD alone shall be exalted in that day.**

And the haughtiness of mean men shall

be humbled, — / and the loftiness of great men shall be laid low, — / and Yahweh alone shall be exalted in that day — Rhm

then human pride shall be laid low; man's haughtiness shall be humbled; / The Eternal shall alone be exalted, — Mof

Human pride will be humbled, / the arrogance of men will be brought low.

Yahweh alone will be exalted, on that day — Jerus

All the glory of mankind will bow low; the pride of men will lie in the dust, and the Lord alone shall be exalted — Tay

- 18. And the idols he shall utterly abolish.**

And the idols shall utterly pass away — ASV

And all idols shall be utterly abolished and destroyed — Tay

And every single idol shall disappear — Phi

but idols one and all shall vanish — Mof

- 19. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.**

And men shall go into the caves of the rocks, . . . from before the terror of Jehovah, and from . . . — ASV

When the Lord stands up from His throne to shake up the earth, His enemies will crawl with fear into the holes in the rocks and into the caves because of the glory of His majesty — Tay

Go into the hollows of the rocks, into the caverns of the earth, at the sight of the terror of Yahweh, at the brilliance of his majesty, when he arises / to make the earth quake — Jerus

Get you into caves in the rocks and crevices in the ground from the dread of the LORD and the splendour of his majesty, when he rises to inspire the earth with awe — NEB

- 20. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats.**

In that day men shall cast away their idols of silver, and their idols of gold, which have been made for them to worship, . . . — ASV

In that day shall the son of earth cast his idols of silver, and his idols of gold, — which had been made for him to worship, into the hole of the mice and to the bats — Rhm

On that day men will throw to the moles and the bats the idols of silver and gold which they made for worship — NAB

Then man shall fling / to rats and bats / his silver and his gold idols, / that he made for worship — Mof

On that day a man shall fling away / his idols of silver and his idols of gold / which he has made for himself to worship; / he shall fling them to the dung-beetles and the bats — NEB

- 21. to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.**

to go into the caverns of the rocks, and into the clefts of the ragged rocks, from before the terror of Jehovah, and from the glory of his majesty, when he ariseth to shake mightily the earth — ASV

to enter the caverns of the rocks / and the clefts of the cliffs, / from before the terror of the LORD, / and from the glory of his majesty, / when he rises to terrify the earth — RSV

And they will get into deep fissures in the rock, / into clefts in the cliffs, / away from the terror of the Lord, / away from the glory of his majesty, / when he rises to strike the earth with terror — Phi

And crawl into the caverns to hide among the jagged rocks at the tops of the cliffs to try to get away from the terror of the Lord and the glory of His majesty when He rises to terrify the earth — Tay

and creep into clefts in the rocks and crannies in the cliffs from the dread of the LORD and the splendour of his majesty, / when he rises to inspire the earth with fear — NEB

- 22. Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?**

Cease trusting in men, in whose nostrils is only a breath: for at what is he to be estimated — ABPS

Trust no more in man, / he has but a breath in his nostrils / How much is he worth? — Jerus

Have no more to do with man, for what is he worth? / He is no more than the breath in his nostrils — NEB

Puny man! Frail as his breath! Don't ever put your trust in him — Tay

## CHAPTER 3

- 1. For, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water.**

For the Lord, the Lord of armies, is about to take away from Jerusalem and from Judah all their support: [their store of bread and of water — Bas

For behold, the Lord, the LORD of hosts, is about to remove from Jerusalem and from Judah support and sustenance, all support of bread and all support of water — Ber

See now, here is the Lord, the Lord of hosts removing every staff and stay from Jerusalem and Judah — bread, the staff of life, and water its support — Phi

See where the Lord of hosts, our Master, takes away from Jerusalem and from Judah all that was valiant and

strong, all the support they had against famine and thirst — Knox

- 2. The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,**

. . . : and the prophet, and the diviner, and the elder — ASV

the hero and the warrior, the judge and the prophet, / and the diviner and the elder — ABPS

hero, man-at-arms, judge, prophet, / diviner, elder, — Jerus  
soldier and warrior, / governor and prophet, / seer, sheikh. — Mof

- 3. The captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator.**

head of fifty, and accepted of faces, / and counsellor, and the wise artificers, / and the intelligent of charmers — YLT

- ... and the expert artificer, and the  
skilful enchanter — ASV  
the captain of fifty / and the man of rank,  
/ the counselor and the skilful magi-  
cian / and the expert in charms — RSV  
captain, noble, / counsellor, sorcerer,  
soothsayer — Jerus  
army officers, businessmen, lawyers,  
magicians and politicians — Tay
- 4. And I will give children to be their  
princes, and babes shall rule over them.**  
And I will appoint boys to be their  
princes. — / and petulant children shall  
rule over them — Rhm  
I give them boys for princes, / raw lads  
to rule over them — Jerus  
Then I will appoint mere boys to be their  
captains, / who shall govern as the  
fancy takes them — NEB  
I will make stripling their princes; / the  
fickle shall govern them — NAB
- 5. And the people shall be oppressed, every  
one by another, and every one by his  
neighbour:**  
and the people shall play the tyrant over  
each other. / everyone over his neigh-  
bor — AAT  
The people bully each other, / neighbour  
and neighbour — Jerus  
The people will oppress each other, man  
exploiting man, / yes, every man his  
neighbour — Phi  
And the worst sort of anarchy will pre-  
vail — everyone stepping on someone  
else, neighbors fighting neighbors —  
Tay  
**the child shall behave himself proudly  
against the ancient, and the base  
against the honourable.**  
Enlarge themselves do the against the  
youths and the lightly esteemed against  
the honoured — YLT  
The young shall behave rudely towards  
the old / and the inferior towards those  
of high repute — Phi  
insolence from young to old, / from low  
to high — Mof  
children shall break out against their eld-  
ers, / and nobodies against men of  
substance — NEB  
youths revolting against authority, crim-  
inals sneering at honorable men — Tay
- 6. When a man shall take hold of his brother  
of the house of his father, saying, Thou  
hast clothing, be thou our ruler, and let  
this ruin be under thy hand:**
- men shall seize a clansman, crying, /  
'Your house has a robe of office: /  
come, be our chieftain, then, / master  
this chaos!' — Mof  
If a man take hold of his brother in his  
father's house, / saying, 'You have a  
cloak, you shall be our chief: / our  
stricken family shall be under you'  
— NEB  
Here is one catching hold of his own  
brother, his own house-mate, What  
(says he) hast thou a coat to thy back?  
Be our chieftain, then: take these ruins  
into thy keeping — Knox
- 7. In that day shall he swear, saying, I will  
not be an healer; for in my house is nei-  
ther bread nor clothing: make me not a  
ruler of the people.**  
in that day shall he lift up his voice.  
... — ASV  
Then shall he answer in that day: / 'I  
will not undertake to cure this. / when  
in my own house there is no bread or  
clothing! / You shall not make me ruler  
of the people — NAB  
In that day he will protest plainly: I  
cannot repair the ruin. / My family has  
no bread / and there is no robe of of-  
fice: / You cannot make me ruler of  
the people — Phi  
'No!' he will reply, 'I cannot be of any  
help! I have no extra food or clothes.  
Don't get me involved!' — Tay
- 8. For Jerusalem is ruined, and Judah is  
fallen:**  
... stumbles, and Judah falls — ABPS  
Yes, Jerusalem is falling into ruins and  
Judah is in collapse — Jerus  
No, ruined is Jerusalem and Judah is to  
fall — Mof  
Jerusalem in ruins, Juda lying prostrate  
— Knox  
Israel's civil government will be in utter  
ruin — Tay  
**because their tongue and their doings are  
against the LORD, to provoke the eyes  
of his glory.**  
... against Yahweh, / provoking his glo-  
rious presence — Rhm  
because they have spoken and acted  
against the LORD, / rebelling against  
the glance of his glorious eye — NEB  
since their words and their deeds affront  
the Lord, / insulting his glory — Jerus  
They challenge the Eternal with their

words and deeds, / defying his glorious eyes — Mof

Their words and their deeds defy the Lord, / insulting his glorious presence — Phi

9. **The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves.**

... for they have done evil unto themselves — ASV

Their partiality in judgment bears witness against them, / and like Sodom they publish their sin without concealment. / Woe to them! for ill have they done to themselves — AAT

Their very look bears witness against them; / their sin like Sodom they vaunt, / they hide it not. Woe to them! / they deal out evil to themselves — NAB

Their insolent airs bear witness against them. / they parade their sin like Sodom. / To their own undoing, they do not hide it, / they are preparing their own downfall — Jerus

their insolence condemns them, / they flaunt their sin like Sodom. / Woe, woe to them, for they have wrought / their own undoing — Mof

10. **Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings.**

Say ye to the righteous It is well! / for the fruit of their doings shall they eat — Rhm

Tell them, 'Happy is the virtuous man. / for he will feed on the fruit of his deeds — Jerus

Well for the just man, he fares well, / he reaps the good of all that he has done — Mof

11. **Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him.**

... for what his hands have done shall be done unto him — ASV

Alas! for the lawless it is ill, / for what his own hands hath matured shall be done to him — Rhm

Woe betide the wicked! with him all goes ill, / for he reaps the reward that he has earned — NEB

But alas for the wicked, it shall go ill for him, / for what he has done shall be his own undoing — Phi

12. **As for my people, children are their oppressors, and women rule over them.**

My people — its exactors are sucklings. / and men have ruled over it — YLT  
My people! children are their tyrants, / ... — Rhm

My people's ruler is a wilful child, / they are controlled by women — Mof

O My people! Can't you see what fools your rulers are? Weak as women! Foolish as little children playing king — Tay

Money-lenders strip my people bare, / and usurers lord it over them — NEB

**O My people, they which lead thee cause thee to err, and destroy the way of thy paths.**

My people! they who should lead thee forward are causing thee to stray, / thy pathways have they destroyed — Rhm

O my people, your leaders mislead you, / and confuse the course of your paths — RSV

your leaders are misleading you, my people. / they are effacing the true paths for you — Mof

True leaders? No, misleaders! Leading you down the garden path to destruction — Tay

13. **The LORD standeth up to plead, and standeth to judge the people.**

Jehovah standeth up to contend, ... — ASV

The LORD comes forward to argue his case / and stands to judge his people — NEB

The Lord is ready to take up his cause against his people, and is about to come forward as their judge — Bas

But the Lord will now arise to plead his cause; and he will arraign his people — Sept

Yahweh rises from his judgement seat, / he stands up to arraign his people — Jerus

14. **The LORD will enter into judgment with the ancients of his people, and the princes thereof:**

Jehovah will enter into judgment with the elders of his people, ... — ASV

The LORD opens the indictment / against the elders of his people and their officers — NEB

Yahweh calls to judgement / the elders and the princes of his people — Jerus

First to feel His wrath will be the elders  
and the princes — Tay  
**for ye have eaten up the vineyard; the  
spoil of the poor is in your houses.**  
It is ye that have eaten up the vineyard:  
... — ASV  
And you! You have devoured the vine-  
yard: the plunder from the poor is in  
your houses — Ber  
It is you who have devoured the vine-  
yard: / the loot wrested from the poor  
is in your houses — NAB  
for [by your exactions and oppressions  
you have robbed the people and ru-  
ined the country] you have devoured  
the vineyard: ... — Amp

**15. What mean ye that ye beat my people to  
pieces, and grind the faces of the poor?  
saith the Lord God of hosts.**

what mean ye that ye crush my people,  
and grind the face of the poor? saith  
the Lord, Jehovah of hosts — ASV  
What — to you? ye bruise My people,  
/ and the faces of the poor ye grind.  
/ An Affirmation of the Lord, Jehovah  
of Hosts — YLT

By what right are you crushing my peo-  
ple, and putting a bitter yoke on the  
necks of the poor? This is the word of  
the Lord, the Lord of armies — Bas

What do you mean by crushing my peo-  
ple, / and grinding down the poor when  
they look to you? / says the Lord, the  
God of hosts — NAB

"How dare you grind My people in the  
dust like that?" the Lord of Hosts will  
demand of them — Tay

**16. Moreover the LORD saith, Because the  
daughters of Zion are haughty, and walk  
with stretched forth necks and wanton  
eyes,**

Moreover Jehovah said, ... and walk  
with outstretched necks ... — ASV

And Yahweh saith — / Because haughty  
are the daughters of Zion, and they  
walk with neck thrown back and wan-  
ton eyes — Rhm

The Eternal also said: / Since they are  
so haughty, the daughters of Zion, /  
holding their heads high as they walk,  
/ and ogling with their eyes — Mof

The Lord has also said: / Because the  
daughters of Zion are high and mighty,  
walking with their noses in the air —  
Phi

Then the LORD said: / Because the

women of Zion hold themselves high  
/ and walk with necks outstretched and  
wanton glances — NEB

This, too, the Lord says: See what airs  
they put on, the women-folk of Zion.  
walk head in air, look about them with  
glancing eyes — Knox

**walking and mincing as they go, and  
making a tinkling with their feet:**

constantly tripping they go, and with their  
feet they make a tinkling — ABPS

the way they mince along, / tinkling the  
bangles on their feet — Jerus

walking with their mincing steps, their  
anklets jingling — Mof

moving with mincing gait, and jingling  
feet — NEB

**17. Therefore the LORD will smite with a  
scab the crown of the head of the daugh-  
ters of Zion, and the LORD will discover  
their secret parts.**

... and Jehovah will lay bare their secret  
parts — ASV

so the LORD will cause a scab to come  
upon the scalp of the daughters of Zion,  
and the LORD will expose their secret

parts — Ber

the Lord will strike their heads with  
scabs, / the Eternal will strip them bare

— Mof

the Lord will give the daughters of Zion  
itching heads, and uncover their na-  
kedness — Jerus

The Lord shall smite with a scab the  
scalps of the daughters of Zion, and  
the Lord shall lay bare their brow

— AAT

the Lord will give the women of Zion  
bald heads, / the LORD will strip the  
hair from their foreheads — NEB

**18. In that day the LORD will take away the  
bravery of their tinkling ornaments about  
their feet,**

... the beauty of their anklets — ASV

In that day doth the Lord turn aside  
the beauty of the tinkling ornaments

— YLT

In that day the Lord will take away the  
finery of the anklets — ABPS

In that day the Lord will take away the  
luxury of anklets — Phi

That day the Lord will take away the an-  
kle ornaments — Jerus

**and their cauls,**  
and their cauls, and of the embroidered  
works — YLT

and the fillets — JPS

tiaras — Mof  
 the headbands — RSV  
 net-bands — Ber  
 the caps of net-work — Amp  
 discs — NEB  
 and the little suns — Rhm  
 and their sun-jewels — Bas  
 sunbursts — NAB  
**and their round tires like the moon,**  
 and the crescents — ASV  
 and the little moons — Rhm  
 and moon-charms — Phi  
 . . . moon-ornaments — Bas

- 19. The chains,**  
 of the drops — YLT  
 the ear-drops — ABPS  
 earrings — Mof  
 locket, and collar — Knox  
 the pendants — ASV  
**and the bracelets,**  
 . . . arm-chains — ABPS  
 . . . chains — Bas  
 necklace and bracelet — Knox  
 bangles — NEB  
**and the mufflers,**  
 . . . veils — Rhm  
 . . . scarfs — RSV  
 and gauze veils — Ber  
 . . . delicate clothing — Bas  
 . . . spangled face veils and scarfs —  
 Amp  
 and veils of shimmering gauze — Tay  
 coronets — NEB

- 20. The bonnets,**  
 the chaplets — Rhm  
 the headtires — ASV  
 the head-ornaments — ABPS  
 headbands — Mof  
 the headdresses — RSV  
 and the gorgeous wreathed tiara — Sept  
 hair-pin — Knox  
**and the ornaments of the legs,**  
 . . . ankle chains — ASV  
 foot chains — Jerus  
 the short stepping-chains attached from  
 one foot to the other to insure a mea-  
 sured gait — Amp  
 . . . armlets — Rhm  
 arm-chains — Bas  
 bangles — NAB  
**and the headbands,**  
 . . . sashes — ASV  
 . . . bands — YLT  
 . . . girdles — Rhm  
 . . . worked bands — Bas  
 belts — Jerus

. . . bracelets — Sept  
 chain — Knox  
 cinctures — NAB  
 necklaces — NEB  
**and the tablets,**  
 . . . perfume boxes — ASV  
 . . . scent cases — Rhm  
 scent-bottles — Mof  
 scent-box — Knox  
 lockets — NEB  
**and the earrings,**  
 . . . amulets — ASV  
 . . . jewels with secret power — Bas  
 . . . charms — Ber  
 magic charms — Phi  
 pendant — Knox  
 the amulets or charms suspended from  
 the ears or neck — Amp

- 21. The rings,**  
 of the seals — YLT  
 the finger-rings — ABPS  
 signetings — Mof  
**and nose jewels,**  
 and of the nose rings — YLT  
 jewels of the nose — Ber  
**22. The changeable suits of apparel,**  
 the festival robes — ASV  
 of the costly apparel — YLT  
 the court dresses — NAB  
 robes of state — Mof  
 the feast-day dresses — Bas  
 party dresses — Phi  
 gala dress — Knox  
**and the mantles,**  
 . . . over-tunics — Rhm  
 . . . top tunics — Ber  
 cloaks — Phi  
 wraps — NAB  
 and gown — Knox  
**and the wimples,**  
 . . . shawls — ASV  
 . . . cloaks — Rhm  
 stoles — Phi  
 . . . wide-skirts — Bas  
**and the crisping pins**  
 . . . satchels — ASV  
 and of the purses — YLT  
 . . . handbags — Bas  
 flounced skirts — NEB

- 23. The glasses**  
 the hand-mirrors — ASV  
 gauze — Mof  
 the garments of gauze — RSV  
 scarves of gauze — NEB  
 revealing clothes — Phi  
**and the fine linen,**

... linen wraps — Rhm  
 ... linen vests — ABPS  
 kerchiefs of linen — NEB  
 lingerie — Ber  
 and shawl — Knox  
 the fine linen undergarments — Amp  
**and the hoods,**  
 ... turbans — ASV  
 ... tiaras — Rhm  
 ... high head-dresses — Bas  
 splendid turbans — Phi  
 linen turbans — Mof  
**and the veils.**  
 ... veils — ASV  
 ... cloaks — Rhm  
 ... wraps — ABPS  
 ... mantles — JPS  
 shawls — NAB  
 and large veils — Ber  
 and mantillas — Jerus  
 and outdoor veils — Phi  
 and flowing veils — NEB  
 and kerchief — Knox  
 ... whole-body-enveloping veils — Amp

**24. And it shall come to pass, that instead of sweet smell there shall be stink;**  
 ... sweet spices ... rottenness — ASV  
 There will be new fashions then: stench for scent — Knox  
 For scent they shall have stench — Mof  
 Instead of a scent, a stink — Jerus  
 Instead of perfume there will be the stench of disease — Phi  
 Instead of smelling of sweet perfume, they'll stink — Tay  
 So instead of perfume you shall have the stench of decay — NEB  
**and instead of a girdle a rent;**  
 ... a rope — ASV  
 ... a cord — NAB  
 ... there will be a length of rope — Phi  
 ropes for girdles — Mof  
 and for a fair band a thick cord — Bas  
 ... a belt, a rope — Jerus  
 for sashes they'll use ropes — Tay  
 ... an ornamental girdle, a worker's apron — Lam  
**and instead of well set hair baldness;**  
 ... braided hair ... — Rhm  
 ... artful curls ... — ABPS

... hair elaborately done, a shaven scalp — Jerus  
 ... well-groomed hair a bald head — Phi  
 baldness in place of curls — Mof  
 their well-set hair shall all fall out — Tay  
**and instead of a stomacher a girding of sackcloth;**  
 and instead of a robe ... — ASV  
 ... gorgeous dress, a sack — Jerus  
 ... a stately robe, a wrapping of sackcloth — AAT  
 ... a rich robe a wrapping of sackcloth — Ber  
 ... a fine dress a bit of sackcloth — Phi  
 they'll wear sacks instead of robes — Tay  
 sackcloth instead of silk — Mof  
 a loin-cloth of sacking stead of a mantle — NEB  
**and burning instead of beauty.**  
 branding ... — ASV  
 the brand of slavery ... — Mof  
 and brand marks ... — Jerus

**25. Thy men shall fall by the sword, and thy mighty in the war.**  
 Thy males by the sword shall fall. —  
 and thy mighty men by the war — Rhm  
 The sword shall cut your liegemen down, / your heroes in the fray — Mof  
 Of the men-folk, too, all that is fairest shall all by the sword, all that is bravest, slain in battle — Knox

**26. And her gates shall lament and mourn; and she being desolate shall sit upon the ground.**  
 ... and she shall be desolate and sit upon the ground — ASV  
 ... / ravaged, she shall sit upon the ground — RSV  
 The gates will moan and mourn: / you will sit on the ground desolate — Jerus  
 then Zion's gates shall mourn and lament, / and she shall sit on the ground stripped bare — NEB  
 And in the public places of her towns will be sorrow and weeping; and she will be seated on the earth, waste and uncovered — Bas



## CHAPTER 4

- 1. And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach.**

And taken hold have seven women on one man / in that day, saying, / "Our own bread we do eat. / And our own raiment we put on, / only, let thy name be called over us. / remove thou our reproach" — YLT

On that day shall seven women lay hold / on a single man, / saying, "We will provide our own food, / and will buy our own clothes; / only let us be called by your name — / take away our disgrace!" — AAT

Seven women on that day / shall catch hold of a single man, / crying, "We will earn our living, / we will clothe ourselves, / but only let us bear your name, / to save us from disgrace!" — Mof

And seven women will fight / over a single man that day: / "We will eat our own food, / and wear our own clothing," they will say / "let us just bear your name: / take our disgrace away" — Jerus

At that time so few men will be left alive that seven women will fight over each of them and say, "Let us all marry you! We will furnish our own food and clothing; only let us be called by your name so that we won't be mocked as old maids" — Tay

- 2. In that day shall the branch of the LORD be beautiful and glorious,**

Then fair and fine shall the green growth be — Mof

But the day will come when the green growth of the Lord shall be gloriously beautiful — Phi

On that day the plant that the LORD has grown shall become glorious in its beauty — NEB

On that day, the branch of the LORD will be luster and glory — NAB

... shall the Bud of Yahweh become beautiful and glorious — Rhm

**and the fruit of the earth shall be excellent and comely for them that escaped of Israel.**

and the fruit of the land excellent and

splendid for the escapees of Israel — Ber

and the fruit of the earth / shall be the pride and adornment / of Israel's survivors — Jerus

and a proud crown shall the field-crops be / for the Israelites who are spared — Mof

- 3. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:**

Then will he that is left in Zion, and he that remains in Jerusalem, be called holy, / even every one registered among those living in Jerusalem . . . — ABPS  
the survivors in Zion, / and those left in Jerusalem, / all who are entered in the book of Life, / they shall be held sacred — Mof

Set apart for him, all that dwell in Zion now, all that survive the city's purging: none else will be left alive in Jerusalem — Knox

- 4. When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof**

If the Lord washes away the filth of the women of Zion and cleanses Jerusalem from the blood that is in it — NEB  
when my Lord shall have bathed away the filth of the daughter of Zion, / and the blood-guiltiness of Jerusalem he shall wash away out of her midst, — Rhm

When the Lord has washed away / the filth of the daughter of Zion / and cleansed Jerusalem of the blood shed in her — Jerus

After the Lord has washed away the moral filth of the daughters of Zion [pride, vanity, haughtiness], and shall have purged the blood stains of Jerusalem from the midst of it — Amp

**by the spirit of judgment, and by the spirit of burning.**

by the spirit of justice . . . — ASV  
by a blast of judgment, and by a blast of burning — ABPS

by a judging and burning wind — Bas  
by a blast of doom, a devastating blast — Mof

by a spirit of judgement, a consuming spirit — NEB

with the blast of searing judgment — NAB

**5. And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies,**

then over every building on Mount Zion and on all her places the assembly the LORD will create — NEB

And Jehovah will create over the whole habitatio of mount Zion, and over her assemblies — ASV

Then will Yahweh create — / over all the home of Mount Zion and / over her assembly — Rhm

Then will the LORD create over the whole site of Mount Zion, and over her assemblies — AAT

Yahweh will come and rest / on the whole stretch of Mount Zion / and on those who are gathered there — Jerus

Then shading all mount Sion / the Eternal himself shall form — Mof

**a cloud and smoke by day, and the shining of a flaming fire by night:**

a cloud by day and smoke, and the shining of a fire-flame by night — Rhm

a cloud by day, and smoke, and by night the brightness of a flaming fire — Jerus

it shall be overshadowed by day with a cloud as of smoke, and by night with that of the light of a blazing fire — Sept

a canopy of smoke and cloud throughout the day, and clouds of fire at night — Tay

a cloud by day, and smoke with the shining of a flaming fire by night — ABPS  
a cloud shall hang by day, glowing haze by night — Knox

**for upon all the glory shall be a defence.**

**6. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge; and for a covert from storm and from rain.**

for over all the glory shall be spread a covering. And there shall be a pavilion for a shade in the daytime from the heat, and for a refuge and for a covert from storm and from rain — ASV

a veil for glory. Canopy they shall have, to shade them from the day's heat, a refuge to give them shelter from storm and rain — Knox

For, over all, the glory of Yahweh will be a canopy and a tent / to give shade by day from the heat, refuge and shelter from the storm and the rain — Jerus

For over all, his glory will be shelter and protection: / shade from the parching heat of day, refuge and cover from storm and rain — NAB

for glory shall be spread over all as a covering and a canopy, a shade from the heat by day, a refuge and shelter from rain and tempest — NEB

## CHAPTER 5

**1. Now will I sing to my well-beloved a song of my beloved touching his vineyard.**

Let me sing for my well-beloved a song . . . — ASV

Let me sing, I pray you, for a well-beloved of mine, / the song of my beloved . . . — Rhm

Let Me sing to the One I love a song for my loved One regarding His vineyard — Ber

Let me sing of my Friend, / sing a love-song of his vineyard — Mof

Let me now sing of my friend, / my friend's song concerning his vineyard — NAB

**My well-beloved hath a vineyard in a very fruitful hill:**

My well-beloved had . . . My friend had

a vineyard on a very fruitful hill — ABPS

My friend, he had a vineyard, on a fruitful slope — Mof

My beloved had a vineyard / high up on a fertile hill-side — NEB

My loved one had a vineyard on a sunny fertile hill — Phi

**2. And he fenced it, and gathered out the stones thereof,**

and he digged it . . . — ASV

He dug up the ground and cleared it of stones — Phil

He spaded it, cleared it of stones — NAB

And he made a trench about it . . . — RV

He trenched it and cleared it of stones — NEB

and planted it with the choicest vine,  
 . . . with the finest vines — Phi  
 . . . a choice vine there — Knox  
 he planted the pick of the vines — Mof  
 and He planted choice vines — Ber  
 and planted it with red vines — NEB  
**and built a tower in the midst of it,**  
 in it he built a watch-tower — Mof  
 He also built a lookout tower in the cen-  
 ter of it — Ber  
 built a tower, too, in the middle — Knox  
**and also made out a wine-press therein:**  
 . . . hewed out . . . — ASV  
 . . . hewed out a wine-vat in it — ABPS  
 and he hewed out a vat for pressing out  
 the wine — Phi  
 he dug a press there too — Jerus  
 and cut a winepress in the rocks — Tay  
**and he looked that it should bring forth**  
**grapes, and it brought forth wild**  
**grapes.**  
 and He watched expectantly for the  
 bearing of grapes, / but it produced  
 the poisonous berry — Sprl  
 and he expected it to yield grapes, / but  
 it yielded wild grapes — AAT  
 and he waited for it to bear good grapes,  
 / but it bore wild grapes — ABPS  
 then he looked for good grapes, / and it  
 bore him — wild grapes — Mof

**3. And now, O inhabitants of Jerusalem,  
 and men of Judah, judge, I pray you,  
 betwixt me and my vineyard.**

“Now, dwellers in Jerusalem, / now, men  
 of Judah, / pray judge between me /  
 and my vineyard — Mof

And now residents of Jerusalem and men  
 of Judah, please arbitrate between Me  
 and My vineyard — Ber

And now, citizens of Jerusalem, and all  
 you men of Judah, I call upon you to  
 give award between my vineyard and  
 me — Knox

**4. What could have been done more to my  
 vineyard, that I have not done in it?**

What — to do still to my vineyard, / that  
 I have not done in it! — YLT

Is there anything which might have been  
 done for my vineyard which I have  
 not done? — Bas

What more could have been done for it?  
 / What have I left undone? — Mof

What else could I have done for my vine-  
 yard, / what did I fail to do? — Phi

**wherefore, when I looked that it should**

**bring forth grapes, brought it forth  
 wild grapes?**

When then — / when I had waited that  
 it should bring forth grapes / brought  
 it forth wild grapes — Rhm

Why, then, when I expected it to yield  
 grapes, / did it yield wild grapes —  
 AAT

I expected it to yield grapes. / Why did  
 it yield sour grapes instead — Jerus

And when I looked for good grapes, /  
 why did it bear wild grapes — Mof

**5. And now go to; I will tell you what I will  
 do to my vineyard:**

And now I will tell you . . . — ASV

Now therefore I pray you let me tell you  
 / what I am about to do to my vineyard  
 — Rhm

now therefore I will tell you, what I pur-  
 pose to do with my vineyard — Sept  
**I will take away the hedge thereof, and**  
**it shall be eaten up; and break down**  
**the wall thereof, and it shall be trod-**  
**den down:**

remove its hedge, and it shall be a pas-  
 ture: break holes in the walls, and it  
 shall be a trampled place — Ber

Take away its hedge, give it to grazing,  
 / break through its wall, let it be tram-  
 pled — NAB

I will tear down the fences and let My  
 vineyard go to pasture to be trampled  
 by cattle and sheep — Tay

tear it down till it is ruined, / break the  
 wall down till it lies trampled — Mof

I will take away its fences and let it be  
 burnt, / I will break down its walls and  
 let it be trampled underfoot — NEB

**6. And I will lay it waste:**

. . . make it a desolation — Ber

Yes, I will make it a ruin — NAB

I mean to make waste-land of it — Knox  
 I'll make an end of it — Mof

**it shall not be pruned, nor digged;**

. . . nor hoed — ASV

its branches will not be touched with the  
 knife, or the earth worked with the  
 spade — Bas

I won't prune it or hoe it — Tay

unpruned, undug — Jerus

unpruned, unweeded — Mof

**but there shall come up briers and thorns:**  
 briers and thornbushes shall come up  
 — Ber

but blackberries and thorns will come up  
 in it — Bas

it shall be overgrown with thorns and  
thistles — Mof

overgrown by the briar and thorn — Jerus  
but let it be overgrown with . . . — Tay  
**I will also command the clouds that they  
rain no rain upon it.**

and on the thick clouds I lay a charge.  
/ from raining upon it rain — YLT

and I will bid the clouds drop no rain on  
it" — Mof

and I will forbid the rain clouds to pour  
rain upon it — Ber

I will command the clouds not to rain on  
it any more — Tay

**7. For the vineyard of the LORD of hosts is  
the house of Israel, and the men of Ju-  
dah his pleasant plant:**

Because the vineyard of Jehovah of Hosts  
/ is the house of Israel, / and the man  
of Judah His pleasant plant — YLT

Surely the vineyard of Yahweh of hosts  
is the house of Israel, / and the men  
of Judah are the plantation in which  
he dearly delighted. — Rhm

. . . / and the men of Judah are his cher-  
ished plantation — AAT

I have given you the story of God's peo-  
ple. They are the vineyard that I spoke  
about. Israel and Judah are His pleas-  
ant acreage — Tay

The vineyard of the LORD of Hosts is  
Israel, / and the men of Judah are the  
plant he cherished — NEB

**and he looked for judgment, but behold  
oppression; for righteousness, but be-  
hold a cry.**

and he looked for justice, but, behold  
oppression: . . . — ASV

And he waited / for equity but lo! mur-  
derous iniquity, / for the rule of right  
but lo! the cry of the wronged — Rhm

He expected justice, but found blood-  
shed, / integrity, but only a cry of dis-  
tress — Jerus

He eagerly looked for justice, but see,  
bloodshed! For righteousness, and lo,  
a cry of distress — Ber

He looked for justice, and, see, there is  
anarchy, / he looked for righteous-  
ness, and, listen, a cry from the op-  
pressed — Phi

**8. Woe unto them that join house to house,  
that lay field to field,**

Alas! for them who join house to house,  
/ field to field bring they near — Rhm

Woe to them who add house to house,  
/ who join one field to another — Mof

Woe to those who join house to house  
[and by violently expelling the poorer  
occupants enclose large acreage] and  
join field to field — Amp

**till there be no place, that they may be  
placed alone in the midst of the earth!**

till there be no room, and ye be made to  
dwell alone in the midst of the land  
— ASV

until there is no room, / but ye are left  
to dwell alone in the midst of the land  
— Rhm

until not an acre remains, / and you are  
left to dwell alone in the land — NEB

until everywhere belongs to them, and  
they are the sole inhabitants of the land  
— Jerus

till all the world goes wanting! Would  
you have the whole land to yourselves  
to live in? — Knox

**9. In mine ears said the LORD of hosts,**  
. . . has Jehovah of hosts revealed him-  
self — ABPS

in my [Isaiah's] ears the Lord of hosts  
said — Amp

Yahweh Sabaoth has sworn this in my  
hearing — Jerus

But the Lord of Hosts has sworn your  
awful fate — with my own ears I hear  
him say — Tay

The Lord of armies has said to me se-  
cretly — Bas

**Of a truth may houses shall be desolate,  
even great and fair, without inhabitant.**

Most certainly will many houses become  
desolate, spacious and fair, without  
occupants — Ber

"Many a mansion is to lie forlorn,  
splendid and spacious and — empty!"  
— Mof

"Many a beautiful home will lie de-  
serted, their owners killed or gone"  
— Tay

Many houses shall be in ruins, / large  
ones and fine, with no one to live in  
them — NAB

Many houses shall go to ruin, / fine large  
houses shall be uninhabited — NEB

**10. Yea, ten acres of vineyard shall yield one  
bath, and the seed of homer shall yield  
an ephah.**

for ten yokes of vineyard shall yield one  
bath, / . . . — Rhm

For the ground worked by ten yoke of  
oxen will not yield a bath of wine; and

he who soweth six measures shall not  
raise three — Sept

Ten acres of vineyard / shall yield but  
one liquid measure, / and a homer of  
seed / shall yield but an eph — NAB

Five acres of vineyard shall yield only a  
gallon, / and the bushes of seed return  
only a peck — NEB

For ten acres of vineyard will produce  
but nine gallons, and ten bushels of  
seed will produce but one bushel —  
Ber

**11. Woe unto them that rise up early in the  
morning, that they may follow strong  
drink; that continue until night, till wine  
inflammeth them!**

Alas! for them who rise early in the  
morning that strong drink they may  
pursue, — / who follow on in the eve-  
ning and until with wine they are heated  
— Rhm

Woe to those getting up early in the  
morning to secure intoxicants, linger-  
ing late in twilight until wine inflame  
them — Ber

Woe to those who get up early / for a  
drinking bout, / who sit far into the  
night, / heated by their wine — Mof

Shame on you! you who rise early in the  
morning to go in pursuit of liquor /  
and draw out the evening in inflamed  
with wine — NEB

**12. And the harp, and the viol, the tabret,  
and pipe, and wine, are in their feasts:  
and the harp and the lute, the tabret and  
the pipe, . . . — ASV**

And it cometh to pass — that lyre and  
harp, timbrel and flute and wine are in  
their banquets — Rhm

For with kithara and psaltery, tabors and  
pipes, they drink wine — Sept

With harp and lyre, timbrel and flute, /  
they feast on wine — NAB

revellers with lyre and lute, with tam-  
bourine and flute — Mof

Nothing but harp and lyre, tambourine  
and flute, and wine for their drinking  
bouts — Jerus

You furnish lovely music at your grand  
parties; the orchestras are superb —  
Tay

**but they regard not the work of the  
LORD, neither consider the operation  
of his hands.**

but the doing of Yahweh they do not dis-

cern, / and the work of his hands have  
they not seen — Rhm

Never a thought for the works of Yahweh,  
/ never a glance for what his hands  
have done — Jerus

They heed not what the Eternal has in  
hand, / they never see what he is doing  
— Mof

But for the Lord you have no thought or  
care — Tay

**13. Therefore my people are gone into cap-  
tivity, because they have no knowledge:**

Therefore are my people taken away  
captive before they know it — Rhm

Therefore my people are dwindling away  
/ all unawares — NEB

So shall my people suddenly pass into  
exile — Mof

Therefore are my people go into exile,  
/ because they do not understand —  
NAB

Therefore I will send you into exile far  
away because you neither know nor care  
that I have done so much for you —  
Tay

It is this inconsiderateness that has made  
my people homeless exiles — Knox  
**and their honourable men are famished,  
and their multitude dried up with  
thirst.**

. . . and their multitude are parched with  
thirst — ASV

and their honourable men are famished  
with hunger, / and their multitude do  
gape for thirst — Rhm

Their nobility is famished with hunger,  
and their rabble is parched with thirst  
— AAT

their leaders famishing with hunger, / the  
masses parched with thirst — Mof  
the nobles are starving to death, / and  
the common folk die of thirst — NEB

**14. Therefore hell hath enlarged herself, and  
opened her mouth without measure:**

Therefore Sheol hath enlarged its desire,  
and opened its mouth without mea-  
sure — ASV

Therefore Sheol has enlarged her appe-  
tite, / and opens her mouth without  
limit — AAT

So the underworld gapes greedily, /  
openings its jaws ever so wide — Mof  
Therefore Sheol gapes with straining  
throat / and has opened her measure-  
less jaws — NEB

Hell is licking its chops in anticipating of this delicious morsel, Jerusalem — Tay  
**and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.**

and down goest their glory, and their tumult, and their uproar, and he that rejoiceth among them — JPS  
 and down go the rank and rabble of Zion, / the noisy ones and the exultant in her — AAT

and down go Zon's pomp and throng, down go all her madding crowd — Mof  
 down go nobility and common people, / their noisy bustling mob — NEB  
 to swallow up her thronging nobility / as they are shouting for joy — Jerus

**15. And the mean man shall be brought down, and the mighty man shall be humbled,**

And the mean man is bowed down, and the great man is humbled — ASV  
 and the common man is bowed down, and the brought low — Amp

The low-born must fall, the high-born abate his pride — Knox  
 [and man is abased, / mortals are brought low — Mof

Mankind is brought low, men are humbled — NEB

Men shall be abased, each one brought low — NAB

**and the eyes of the lofty shall be humbled.**  
 . . . are humbled — ASV

the haughty eyes are downcast — Mof  
 the eyes of the exalted are brought low — AAT

humbled are haughty looks — NEB  
 and the eyes of the haughty lowered — NAB

proud eyes will be cast down — Jerus

**16. But the LORD of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.**

but Jehovah of hosts is exalted in justice, and God the Holy One is sanctified in righteousness — ASV

But the Lord of armies is lifted up as judge, and the Holy God is seen to be holy in righteousness — Bas

But the LORD of hosts is exalted through justice, / the Holy God shows himself holy through righteousness — AAT

Yahweh Sabaoth will increase his glory by his sentence, / the holy God will

display his holiness by his integrity — Jerus

But the LORD of Hosts sits high in judgment, / and by righteousness the holy God shows himself holy — NEB

**17. Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.**

Then shall the lambs feed as in their pasture, and the waste places of the fat ones shall wanderers eat — ASV

Then shall the young rams feed where they please. — / and the wastes of the wealthy shall strangers consume — Rhm

Lambs shall graze there at pasture, and kids shall eat in the ruins of the rich — NAB

Lambs shall graze in the deserted scences, / kids feed among the ruins — Mof

In those days flocks will feed among the ruins. Lambs and calves and kids will pasture there — Tay

**18. Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:**

Woe to those drawing out iniquity with cords of vanity, and as with thick ropes of the cart — sin — YLT

. . . with cords of falsehood. . . — ASV  
 Alas! for them who draw on themselves punishment with cords of falsehood, / and as with waggon-bands penalty — Rhm

Woe to those who draw guilt on themselves / by stout ungodliness, as with a rope, / and drag the penalty of sin upon them, / harnessing themselves to it — Mof

Woe to those who pull guilt down upon themselves with cords of wickedness / and drag their sin along as if by a cart rope — Phi

Woe to those who tug at guilt with cords of perversity, and at sin as if with cart ropes — NAB

Shame on you! you who drag wickedness along like a tethered sheep and sin like a heifer on a rope — NEB

**19. That say, Let him make speed, and hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!**

Who saw — / Let his work quicken — let is hasten that we may see, —

and let the purpose of Israel's Holy One draw near and come, / that we may know — Rhm

who say: "Let him make haste, / let him speed his work / that we may see it; / let the purpose of the Holy One of Israel draw near, / and let it come, that we may know it" — RSV

and to those who say, 'Quick! Let him hurry his work / so that we can see it; / these plans of the Holy one of Israel / let them happen and come true / so that we can know what they are' — Jerus

who sneer, "Pray let us see what he will do / Let him make haste! / We'd like to know what Israel's Majesty / can have in mind" — Mof

who say, 'Let the LORD make haste, / let him speed up his work for us to see it, / let the purpose of the Holy One of Israel / be soon fulfilled, so that we may know it' — NEB

**20. Woe unto them that call evil good, and good evil;**

Woe to those saying to evil 'good,' and to good 'evil' — YLT

Cursed are those who give the name of good to evil, of evil to what is good — Bas

They say that what is right is wrong, and what is wrong is right — Tay

**that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!**

who make out darkness to be light, / light to be darkness, / who make out bitter to be sweet, / sweet to be bitter — Mof

who count darkness as light, / and light as darkness, / who count bitter as sweet, / and sweet as bitter — AAT

that change darkness into light, / and light into darkness; / that change bitter into sweet, / and sweet into bitter — JPS

who turn darkness into light and light into darkness, / who make bitter sweet and sweet bitter — NEB

that black is white and white is black; bitter is sweet and sweet is bitter — Tay

**21. Woe unto them that are wise in their own eyes, and prudent in their own sight!**

Woe to the wise in their own eyes, / and

— before their own faces — intelligent — YLT

Woe to those who are wise . . . / and shrewd . . . — RSV

Woe to those who think themselves so wise, fancy themselves shrewd — Mof

Woe to those who are wise . . . / and in their own light intelligent — AAT

Woe to those who think themselves wise / and believe themselves cunning — Jerus

Woe upon you, that think yourselves wise and boast of your own foresight — Knox

**22. Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:**

Cursed are those who are strong to take wine, and great in making mixed drinks — Bas

Woe to those who are mighty — in drinking wine, and valiant — in spicing strong drink — ABPS

Ah! the heroes at drinking wine, / and the warriors at blending liquor — AAT

Woe to the champions at drinking wine, / the valiant at mixing strong drink — NAB

Woe to the heroes of drinking bouts, / to the champions at preparing strong drinks — Jerus

Woe to those who are "heroes" when it comes to drinking, and boast about the liquor they can hold — Tay

**23. Which justify the wicked for reward, and take the righteousness of the righteous from him!**

who justify the lawless, for a bribe, — / whereas the righteousness of the

righteous they take from him — Rhm

who justify the guilty because of his bribe, and take away justice from the righteous — Lam

who acquit the guilty for a bribe, / and wrest the rights of the innocent from him — AAT

men who release the guilty for a bribe, / and cheat the innocent of his right to go free — Phi

They take bribes to pervert justice, letting the wicked go free and putting the innocent men in jail — Tay

that justify the wicked for a bribe, and take away . . . — ASV

**24. Therefore as the fire devoureth the stubble, and the flame consumeth the chaff,**

Therefore as the tongue of fire devoureth  
the stubble, and as the dry grass sinketh  
down in the flame — ASV

... as a tongue of fire eateth up straw,  
/ and a flame reduceth dry grass to  
powder — Rhm

... as a tongue of fire consumes the  
stubble, and as flaming straw shrivels  
away — Ber

... as the fire's tongue devours the stub-  
ble, and as the hay shrivels in the flame  
— ABPS

... as a tongue of fire licks up stubble,  
/ and hay sinks down in the flame —  
AAT

For this, as stubble is prey for the flames  
/ and as straw vanishes in the fire —  
Jerus

See how stubble is eaten away by the  
fire that licks round it, melting away  
in the heat of the flame — Knox

Therefore God will deal with them and  
burn them. They will disappear like  
straw on fire — Tay

so their root shall be rottenness, and their  
blossom shall go up as dust:

... as rottenness, ... — ASV

their root like rottenness shall become,  
/ and their blossom like dust shall as-  
cend — Rhm

even so their root shall become rotten /  
and their blossom scatter like dust —  
NAB

their root shall rot, / their blossoms  
moulder — Mof

so shall their roots be seen to be rotten  
/ and their opening blossoms seen to  
be dust — Phi

so the root of them will turn to smolder-  
ing embers, and the fruit of them will  
go up like flying ashes — Knox

because they have cast away the law of  
the LORD of hosts, and despised the  
word of the Holy One of Israel.

... rejected the law of Jehovah of hosts,  
... — ASV

because they refused the law of Yahweh  
of hosts, / and the utterance of the  
Holy One of Israel they despised —  
Rhm

because they have rejected the instruc-  
tion of Jehovah of hosts, and spurned  
the word of Israel's Holy One — ABPS

For they have rejected the teachings of  
the LORD of hosts and have shown  
contempt for the words of the Holy  
One of Israel — Ber

for they have spurned the law of the  
LORD of hosts, / and scorned the word  
of the Holy One of Israel — NAB

for scorning orders from the LORD of  
hosts, / for spurning what Israel's  
Majesty decreed — Mof

for they have thrown away the laws of  
God and despised the Word of the Holy  
One of Israel — Tay

men who reject the law of God of hosts,  
who defy every warning from the Holy  
One of Israel — Knox

**25. Therefore is the anger of the LORD kin-  
dled against his people, and he hath  
stretched forth his hand against them,  
and hath smitten them:**

For this cause did the anger of Yahweh  
kindle upon his own people, and he  
stretched out his hand against them  
and smote them — Rhm

This is why the anger of the Lord blazed  
against his people, / and he stretched  
out his hand against them, / striking  
them — Phi

Therefore the wrath of the LORD blazes  
against his people, / he raises his hand  
to strike them — NAB

So, Yahweh aflame with anger against  
his people / has raised his hand to strike  
them — Jerus

That is why the Lord's anger against his  
people has been so fierce: that is why  
his hand has been raised to smite them  
— Knox

That is why the anger of the Lord is hot  
against His people: that is why He has  
reached out His hand to smash them  
— Tay

and the hills did tremble, and their car-  
casses were torn in the midst of the  
streets.

and the mountains tremble, and their  
dead bodies are as refuse in the midst  
of the streets — ASV

so that the mountains trembled, and  
their dead bodies served for fuel in  
... — Rhm

and the mountains quaked: / and their  
corpses were as refuse ... — RSV

and the mountains were convulsed, / and  
their carcasses were as dung in the  
high way — Sept

When the mountain quake, / their corpses  
shall be like refuse in the streets —  
NAB

The hills will tremble, and the rotting



bodies of His people will be thrown as refuse in the streets — Tay

**For all this his anger is not turned away, but his hand is stretched out still.**

With all this His anger did not turn back, / and still His hand is stretched out — YLT

For all this His anger is not turned away, but His hand is stretched out still in judgment — Amp

Yet his anger is not spent, / still his hand is raised to strike — Jerus

Despite all this, His anger has not subsided, and His hand is still stretched out — Ber

But even so, His anger is not ended; His hand is heavy on them still — Tay

But even so his anger is not yet appeased, his hand threatens us still — Knox

**26. And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth:**

Therefore will he lift up an ensign to the nations afar off, / and signal for him . . . — Rhm

So he will hoist a signal to a nation far away, / he will whistle to call them from the end of the earth — NEB

He raises a signal for faraway peoples and whistles for them from the ends of the earth — Ber

And he will lift up a signal to call together a hostile people from afar [to execute His judgment of Judea], and will hiss for them from the end of the earth [as bees are hissed from their hives] — Amp

He will send a signal to the nations far away, whistling to those at the ends of the earth — Tay

And now he will raise up among the distant nations one people to be a signal to the rest; he will whistle it up from the ends of the earth — Knox

**and, behold, they shall come with speed swiftly:**

and lo, with haste, swift it cometh — YLT

and lo! with hot haste will he come — Rhm

speedily and promptly will they come — NAB

and look, quickly, swiftly they come — Ber

swiftly and suddenly it will answer his call — Knox

and they will come racing toward Jerusalem — Tay

**27. None shall be weary nor stumble among them;**

There is none weary, nor stumbling in it — YLT

None is weary, none stumbles — RSV

None fainting, none stumbling — Phi

Not one is exhausted, there is not a staggering one with them — Ber

They never weary, never stumble — Tay

Not a man in those ranks that will faint or lag behind — Knox

None of them will stumble with weariness — NAB

**none shall slumber nor sleep;**

It doth not . . . — YLT

None slumbers nor sleeps — ABPS

none grows weary or falls asleep — Knox

they run without stopping for rest or for sleep — Tay

**neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:**

nor opened hath been the girdle of its loins, / nor drawn away the latchet of its sandals — YLT

not a waistcloth is loose, / not a sandal-thong broken — RSV

his waistcloth is not loosened, and his sandal-strap does not break — Ber

not a belt is unbuckled, never a shoe-string loosed — Knox

None has his belt loose about his waist / or a broken thong to his sandals — NEB

**28. Whose arrows are sharp, and all their bows bent,**

its arrows are sharpened, / its bows all bent — Jerus

his arrows are sharp, and all his bows are bent — Ber

arrows all sharp, / bows all bent — Phi

Their arrows are sharpened and their bows all strung — NEB

sharp arrows this people has, and all its bows are ready bent — Knox

**their horses' hoofs shall be counted like flint, and their wheels like a whirlwind.**

. . . shall be accounted as flint, . . . as a whirlwind — ASV

. . . hoof of its horses as flint have been reckoned, / and its wheels as a hurricane — YLT

their horses' hoof seem like flint, / and their wheels like the whirlwind — RSV

the hoof of its horses are like flint, / its  
chariot-wheels like tornadoes — Jerus  
his horses' hoofs are hard as flint and his  
wheels as swift as a whirlwind — Ber  
their horses' hooves flash like shooting-  
stars, / their chariot wheels are like  
the whirlwind — NEB  
sparks fly from their horses' hoofs, and  
the wheels of their chariots spin like  
the wind — Tay

**29. Their roaring shall be like a lion, they shall roar like young lions:**

... like a lioness, ... — ASV  
its roaring is like a lioness, it roareth like  
young lions — YLT  
Its roar is the roar of a lioness, / like a  
lion cub it roars — Jerus  
Their growling is the growling of a lion-  
ess, / they growl like young lion —  
NEB  
with the roar of a lioness / and the roar  
of young lions — Phi  
Their roaring is like a lion, / like young  
lions they roar — RSV  
Their roar is that of the lion, / like the  
lion's whelp they roar — NAB  
No lion roars so loud; it will roar as lion-  
cubs do — Knox  
yea, they shall roar, and lay hold of the  
prey,  
yea, they growl and seize the prey —  
ABPS  
it growls and seizes its prey — Jerus  
he will growl, seize the prey — Ber  
which roar as they seize the prey — NEB  
and shall carry it away safe, and none  
shall deliver it.  
and carry it away safe, and there shall  
be none to deliver it — ASV  
and carry into safety and there be none  
to deliver — Rhm  
it bears it off, and no one can snatch it  
back — Jerus  
and carry it beyond reach of rescue —  
NEB  
they seize my people and carry them off  
into captivity with none to rescue them  
— Tay

**30. And in that day they shall roar against them like the roaring of the sea:**

And they shall roar against them in that  
day like the roaring of the sea — ASV  
And it howleth against it in that day as  
the howling of a sea — YLT  
Yea, he will growl at him in that day like  
the growling of the sea — Rhm  
And his voice will be loud over him in  
that day like the sounding of the sea  
— Bas  
They shall roar over it on that day / like  
the roaring of the sea — NEB  
And in that day they [the army from afar]  
shall roar against the Jews like the  
roaring of the sea — Amp  
Sounds of dread will usher in that day.  
loud as the roaring of the sea — Knox  
and if one look unto the land, behold  
darkness and sorrow,  
though he look hard for the land lo! the  
darkness of distress — Rhm  
and if a man's eyes are turned to the  
earth it is all dark and full of trouble  
— Bas  
only look at the country: darkness and  
distress — Jerus  
The land shows nothing but darkness and  
misery — Phi  
If a man looks over the earth, behold,  
darkness closing in — NEB  
look where you will, all shall be dark  
with misery — Knox  
Over all Israel lies a pall of darkness and  
sorrow — Tay  
and the light is darkened in the heavens  
thereof,  
and the light is darkened in the clouds  
thereof — ASV  
yea the light hath grown dark in its clouds  
— Rhm  
and the light is made dark by thick clouds  
— Bas  
the light blotted out by clouds of dust  
— Phi  
and the light flickers out in shadows —  
Jerus  
light itself will be darkened by the shadow  
of its coming — Knox  
and the light darkened on the hill-tops  
— NEB  
and the heavens are black — Tay

## CHAPTER 6

**1. In the year that king Uzziah died**

... of the death of king Uzziah — YLT  
The year King Uzziah died — Tay

**I saw also the Lord**

I saw my Lord — Rhm  
then I beheld Jehovah — Spri

I had a vision. I saw the Lord — Knox  
[in a vision] I saw the Lord — Amp  
**sitting upon a throne, high and lifted up,**  
seated on a throne, high and exalted —

NEB

seated high on a lofty throne — Phi  
seated on a high and lofty throne — Mof  
sitting on a throne that towered high  
above me — Knox

He was sitting on a lofty throne — Tay  
**and his train filled the temple,**  
his train filled the sanctuary — Jerus  
... skirts did fill ... — Rhm  
with the skirts of his robe filling ... —

AAT

and the Temple was full of the wide skirts  
of his robe — Bas  
his trailing robe spread over the temple  
floor — Mof  
and the skirts of His train filled the [most  
holy part of the] temple — Amp

**2. Above it stood the seraphims:**

Above him ... — ASV

Seraphim were standing above him —  
Rhm

Over him were the winged ones — Bas  
and seraphs stood around Him — Sept  
About him were attendant seraphim —

NEB

and seraphim hovered round him — Mof  
Above it rose the figures of the seraphim  
— Knox

**each one had six wings;**

six wings severally had each one — Rhm

each with six wings — Mof

each of them six-winged — Knox

**with twain he covered his face,**

one pair covered his face — NEB

with two they veiled their faces — NAB

with two each covered his own face —

Amp

two covering the face — Mof

with two wings they veiled God's face  
— Knox

**and with twain he covered his feet,**

and one pair his feet — NEB

with two they veiled their feet — NAB

with two others they covered their feet

— Tay

with two he covered his loins — AAT

two covering the body — Mof

**and with twain he did fly.**

and two they used in flying — Sept

and one pair was spread in flight — NEB

... two they hovered aloft — NAB

and two to keep them in the air — Phi

and the other two kept them poised in  
flight — Knox

**3. And one cried unto another, and said,**

And one said in a loud voice to another  
— Bas

And they cried out to one another in this  
way — Jerus

And they continued crying out one to  
another ... — Rhm

They were calling ceaselessly to one an-  
other — NEB

And ever the same cry passed between  
them — Knox

**Holy, holy, holy, is the LORD of hosts:**

Holy — holy — holy is Yahweh of hosts  
— Rhm

... the Lord of armies — Bas

... Yahweh Sabaoth — Jerus

**the whole earth is full of his glory.**

the fulness of the whole earth is his glory  
— Rhm

... is filled with ... — Sept

His glory fills the whole earth — Jerus

his majestic splendour fills the whole  
earth — Mof

**4. And the posts of the door moved at the voice of him that cried,**

And the foundations of the thresholds  
shook ... — ASV

The supports of the thresholds shook at  
the sound of the one calling — Ber

And the bases of the door-pillars were  
shaking at the sound of his cry — Bas

And, as each one called, the threshold  
shook to its foundations — NEB

And the lintel of the door was shaken  
with the sound of their cry — Sept

At the sound of that cry, the frame of  
the door shook — NAB

Such singing it was! It shook the Temple  
to its foundations — Tay

**and the house was filled with smoke.**

... became filled with ... — Ber

and the temple began to fill with smoke  
— Mof

and smoke went up filling the temple  
courts — Knox

and suddenly the entire sanctuary was  
filled with smoke — Tay

**5. Then said I, Woe is me! for I am undone;**

Whereupon I said, Ah! woe is me! (for  
I was confounded) — Sept

Then I said, Woe is me. I am dismayed  
— Lam

Then I said: Woe unto me! for I am re-  
duced unto silence — Sprl

Then I said, "Alas for me; for I feel  
beaten — Ber

Then I said, Alas for me — for I am  
finished — Phi

Then I said, "Woe is me, I am doomed  
— NAB

I said: "What a wretched state I am in!  
I am lost — Jerus

**because I am a man of unclean lips, and  
I dwell in the midst of a people of un-  
clean lips:**

man of unclean lips that I am, living  
among a people of unclean lips — Mof  
I am a foul-mouthed man and I live among  
a foul-mouthed people — Phi

for I am a foul-mouthed sinner, a mem-  
ber of a sinful foul-mouthed race —  
Tay

**for mine eyes have seen the King, the  
LORD of hosts.**

For the King Yahweh of hosts have mine  
eyes seen — Rhm

and my eyes have looked at the King,  
Yahweh Sabaoth — Jerus

For with my own eyes I . . . — Phi  
and I have looked upon the King, the

Lord of heaven's armies — Tay  
and yet these eyes have looked upon their  
King . . . — Knox

**6. Then flew one of the seraphims unto me,**

. . . unto me one of the seraphim — Rhm  
But one of the seraphs flew towards me  
— Mof

Whereupon one of the seraphim flew up  
to me — Knox

Then a winged one came to me — Bas  
. . . seraphim [heavenly beings] . . . —  
Amp

**having a live coal in his hand,  
and in his hand a burning coal — YLT**  
with a red-hot stone . . . — AAT  
carrying a red-hot coal — Phi  
holding an ember — NAB  
carrying in his hand a glowing coal —  
NEB

**which he had taken with the tongs from  
off the altar;**

with tongs had he taken it . . . — Rhm  
. . . he had lifted with tongs from the  
altar — Mof

. . . from off the altar with the fire-spoon  
— Bas

and with a pair of tongs picked out a  
burning coal — Tay

**7. And he laid it upon my mouth, and said,**

and he touched my mouth with it . . .  
— ASV

Then touched he my mouth . . . — Rhm  
and after touching my mouth with it  
. . . — Bas

**Lo, this hath touched thy lips;**  
Look! . . . — Ber

See, your lips have been touched with  
this — Bas

Now that this has touched your lips —  
Mof

**and thine iniquity is taken away, and thy  
sin purged.**

. . . and thy sin forgiven — ASV

Thus shall be taken away thine iniquity,  
/ and thy sin by propitiation be cov-  
ered — Rhm

your wickedness is removed, your sin  
purged — NAB

your iniquity is now removed, and your  
sins are atoned for — Ber

your guilt is gone, your sin forgiven —  
Mof

your iniquity is removed, / and your sin  
is wiped away — NEB

"now you are pronounced 'Not guilty'  
because this coal has touched your lips.

Your sins are all forgiven" — Tay

**8. Also I heard the voice of the LORD,  
saying,**

Then heard I the voice of my Lord . . .  
— Rhm

And now I heard the Lord say — Knox  
Then I heard the Lord asking — Tay

**Whom shall I send, and who will go for  
us?**

Whom shall I send? Who will go for me  
— NEB

Whom shall I send? Who will be our  
messenger — Jerus

Who shall be my messenger? Who is to  
go on this errand of ours — Knox

"Whom shall I send as a messenger to  
My people? Who will go?" — Tay

**Then said I, Here am I; send me.**

Whereupon I said . . . — AAT  
And I said, I am here at thy command:

make me thy messenger — Knox  
And I said, "Lord, I'll go! Send me."

— Tay

**9. And he said, Go, and tell this people,**

And He said, "Yes, go. But tell My peo-  
ple this: — Tay

**Hear ye indeed, but understand not;**  
Hear on, but do not discern — Rhm

"Hear and hear again, but do not under-  
stand — Jerus

Listen and listen but never understand  
the meaning — Phi

You may listen and listen, but you will not understand — NEB

Though you hear My words repeatedly, you won't understand them — Tay  
Listen carefully, but you shall not understand — NAB

**and see ye indeed, but perceive not.**  
See on, but do not perceive — Rhm  
see and see again, but do not perceive — Jerus

Look and look but never see the point — Phi

You may look and look again, but you will never know — NEB

Though you watch and watch as I perform My miracles, still you won't know what they mean" — Tay

watch all, and nothing perceive — Knox  
Look intently, but you shall know nothing — NAB

**10. Make the heart of this people fat, and make their ears heavy, and shut their eyes;**

Stupefy thou the heart of this people, / and their ears ake thou heavy, / and their eyes overspread — Rhm

Cause the heart of this people to be un-receptive: cause their ears to be hard of hearing, paste their eyes shut — Ber

Make fat the heart of this people, and make their ears dull and besmear their eyes — ABPS

You are to make the heart of this people sluggish, / to dull their ears and close their eyes — NAB

Make this people thick in the head, / seal up their ears, stick down their eyelids — Phi

Thy office is to dull the hearts of this people of mind, deaden their ears, dazzle their eyes — Knox

for the heart of this people is stupefied; and their ears are dull of hearing; and they have shut their eyes — Sept

This people's wits are dulled, / their ears are deafened and their eyes blinded — NEB

**lest they see with their eyes, and hear with their ears, and understand with their heart,**

Lest it see with its eyes, / and with its ears hear, and its heart consider — YLT

lest their eyes see, lest their ears hear, / lest their minds understand — Mof

so that they cannot see with their eyes / nor listen with their ears / nor understand with their wits — NEB

so that they cannot see with those eyes, hear with those ears, understand with that heart — Knox

I don't want them to see or to hear or to understand — Tay

**and convert, and be healed.**  
and turn again . . . — ASV

and they repent and are healed — Ber  
and they may be turned to me and made well — Bas

and turn back to me, and win healing — Knox

and their health be restored — Mof  
or to turn to Me to heal them — Tay

**11. Then said I, LORD, how long?**

And I say, "Tell when, O Lord?" — YLT  
"Lord," I asked, "for how long?" — Mof

Then I said, "Lord, how long will it be before they are ready to listen?" — Tay

**And he answered, Until the cities be wasted without inhabitant; and the houses without man,**

And he said — "Until the time that cities be wasted through having no inhabitant, / and houses — through having no men — Rhm

He responded: Until that time when cities are made ruins without residents, houses without people — Ber

And he said: / "Until cities lie waste without inhabitant, / and houses without men — RSV

And he answered, / Until cities fall in ruins and are deserted, / houses are left without people — NEB

He answered, / "Till they are ruined, / till their towns are empty, / and their houses uninhabited — Mof

And He replied, "Not until their cities are destroyed — without a person left — Tay

And he said, Until cities be wasted so as not to be habitable; and houses, so that there be no men — Sept

. . . Until cities be waste . . . — ASV

**and the land be utterly desolate,**  
and the ground be laid waste unto desolation — Rhm

. . . become utterly waste — ASV

. . . be left utterly desolate — Sept

and the earth is a desolate waste — NAB  
 countryside made desolate — Jerus  
 and the whole country is an utter waste-  
 land — Tay  
 and the land goes to ruin and lies waste  
 — NEB

**12. And the LORD have removed men far away, and there be a great forsaking in the midst of the land.**

And Yahweh have far removed men. —  
 / and great be the abandonment in the  
 midst of the land — Rhm

the LORD will have sent the people far  
 way, and the forsaken sections of the  
 land will be many — Ber

and Yahweh drives the people out. /  
 There will be a great emptiness in the  
 country — Jerus

till the Eternal banishes the folk afar. /  
 and wide tracts of the land lie bare  
 — Mof

until the LORD has sent all mankind far  
 away, / and the whole country is one  
 vast desolation — NEB

The Lord will send its people into exile  
 far away; wider, ever wider desolation  
 must spread over it — Knox

And they are all taken away as slaves to  
 other countries far away, and all the  
 land of Israel lies deserted — Tay

**13. But yet in it shall be a tenth, and it shall return, and shall be eaten:**

Yet still shall there be in it a tenth, though  
 it again be consumed — Rhm

for still about the tenth is in it; and shall  
 again be for a prey — Sept

Yet a tenth — a remnant — will survive:

and though Israel is invaded again and  
 again and destroyed — Tay

And if there be yet a tenth in it, it also  
 shall in turn be eaten up — ASV

And though a tenth [of the people] re-  
 main in it, it will be for their destruc-  
 tion — eaten up ad burned — Amp  
 Yet if even a tenth of them remain, even  
 these must be burnt out — Phi

**as a teil tree, and as an oak, whose sub-  
 stance is in them, when they cast their  
 leaves: so the holy seed shall be the  
 substance thereof.**

Like an oak and like a terebinth / which  
 when felled have a stock in them. a  
 holy seed shall be the stock thereof  
 — Rhm

as a terebinth and as an oak, whose stock  
 remaineth, when they are felled; so the  
 holy seed is the stock thereof — ASV

Like the terebinth, and like the oak, of  
 which a sprout remains after felling:  
 / the sprout thereof is holy seed —  
 ABPS

like a terebinth, or an oak / whose stump  
 remains when it is felled." [A holy  
 race is the stump of it] — AAT

like stumps of oak and terebinth that  
 have been felled [these stumps are  
 the sacred race]" — Mof

As with a terebinth or an oak whose  
 trunk remains when its leaves have  
 fallen. "[Holy offspring is the trunk]"  
 — NAB

yet Israel will be like a tree cut down,  
 whose stump still lives to grow again"  
 — Tay

## CHAPTER 7

**1. And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah,**

During the time that Ahaz (son of Jothan,  
 son of Uzziah) was king of Judah —  
 Phi

During the reign of Ahaz (the son of Jo-  
 tham and grandson of Uzziah) — Tay

Afterwards, in the reign of Achaz, whose  
 father was Ozias son Joathan — Knox  
**that Rezin the king of Syria, and Pekah  
 the son of Remaliah, king of Israel,  
 went up toward Jerusalem to war  
 against it,**

. . . came to wage war against Jerusalem  
 — Ber

Rezin the king of Aram . . . marched up  
 to attack Jerusalem — Mof

Razon the king of Aram went up against  
 Jerusalem with Pekah . . . to lay siege  
 to it — Jerus

Rezin, king of Syria with Pekah (son of  
 Remaliah) king of Israel, came up to  
 attack Jerusalem — Phi

Jerusalem was attacked by King Rezin  
 of Syria and King Pekah of Israel (the  
 son of Romaliah) — Tay

**but could not prevail against it.**

but they could not conquer it — RSV

but could not lay close siege to it — Sept  
 but he was unable to capture it — Jerus

But it was not taken; the city stood —  
 Tay

but were not able to make war upon it  
— ABPS  
but they were not able to come to blows  
with it — AAT  
(though they could not deliver their at-  
tack) — Mof  
but could not force a battle — NEB

**2. And it was told the house of David, saying,**

... was announced to ... — ABPS  
When it was reported to the House of  
David — Ber

And word came to the family of David  
— Bas

When news came to the royal court —  
Mof

When the king's court was told — Phi  
but when the news reached David's pal-  
ace — Knox

**Syria is confederate with Ephraim.**

... hath settled down upon ... — Rhm  
that Aram was encamped in Ephraim  
— NAB

... is in league ... — RSV  
... is allied with Ephraim [Israel] —  
Amp

... is allied with Israel against us — Tay  
that the Arameans had occupied Ephraim  
— Mof

**And his heart was moved, and the heart of his people,**

And his heart trembled, ... — ASV

Then shook his heart ... — Rhm

Then the heart of the king and the hearts  
of the people shuddered — Jerus

And Ahaz's heart trembled ... — ABPS  
the heart of Ahaz and of his people quiv-  
ered — Mof

king and people were shaken — NEB

**as the trees of the wood are moved with the wind.**

as the trees of a forest shake before  
... — Rhm

as the trees of the forest tremble ...  
— ASV

like trees quivering before the wind in  
the jungle — Mof

as the trees of a forest shudder in front  
of ... — Jerus

as the trees of a forest shake in a storm  
— Tay

**3. Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub thy son,**

Then said Yahweh unto Isaiah, Go forth,  
I pray thee ... — Rhm

But the Eternal said to Isaiah, "Go out,  
with your son Shear-yashub, to meet  
Ahaz — Mof

Then said the LORD to Isaiah, "Go out  
now to meet Ahaz, you and your son  
'A remnant will return.' — AAT

Then said the Lord to Isaiah, Go forth  
now to meet Judah's King Ahaz, you  
and your son Shearjashub [meaning,  
A remnant shall return] — Amp

**at the end of the conduit of the upper pool**

unto the end of the channel ... — Rhm  
... aqueduct which leads from Gihon

Spring to the upper reservoir — Tay  
at the top of the conduit from the upper  
reservoir — Mof

**in the highway of the fuller's field;**

on the highway to the laundry-men's field  
— AAT

near the road that leads down to the  
bleaching field — Tay

on the Fuller's Field road — Jerus

**4. And say unto him, Take heed, and be quiet; fear not, neither be fainthearted**

... neither let thy heart be faint — ASV  
and say to him, 'Take care, and keep  
calm! Do not be afraid or down-hearted  
— AAT

and say to him: "Pay attention, keep  
calm, have no fear, do not let your  
heart sink — Jerus

Tell him, he must be calm, never quail,  
never be afraid — Mof

and say to him: Take care you remain  
tranquil and do not fear; let not your  
courage fail — NAB

and say to him, Be on your guard, keep  
calm; do not be frightened or un-  
manned — NEB

**for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.**

because of these two ends of smoking  
firewood, because of the bitter wrath  
of Rezin and Aram, and of the son of  
Remaliah — Bas

because of these two fag-ends of smok-  
ing firebrands, — in spite of the glow  
of the anger of Rezin and Syria and  
the son of Remaliah — Rhm

because of these two stumps of smoking  
firebrands, at the fierce anger of [the  
Syrian King] Rezin and Syria, and of  
the son of Remaliah [Pekah, usurper  
of the throne of Israel] — Amp  
of these two fag-ends of flickering

torches, of Rezin and the son of Remaliah with their blazing fury — Mof by these two smouldering stumps of firewood, because Rezin and his Aramaeans with Remaliah's son are burning with rage — NEB

**5. Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,**

... Syria hath counselled evil against thee, Ephraim also, and the son of Remaliah, saying — RV

... have purposed evil against thee, saying — ASV

... Syria has plotted mischief against you, with Ephraim and the son of Remaliah, saying — AAT

... of the mischief that Aram (Ephraim and the son of Remaliah) plots against you, saying — NAB

... has devised evil against thee, saying — RSV

The Aramaeans with Ephraim and Remaliah's sons have laid their plans against you, saying — NEB

Yes, the kings of Syria and Israel are coming against you. They say — Tay

**6. Let us go up against Judah, and vex it,**

... and harass it — ABPS

... and throw it into a panic — AAT

Let us invade Judah and terrorise it — Jerus

Let us invade Judah and break her spirit — NEB

... and besiege it — Rhm

to invade Judah and reduce it to straits — Mof

"Let us go up and tear Judah asunder — NAB

Let us go up to Judea and confer with the people — Sept

**and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal:**

and break it open for ourselves, — ... Rhm

and seize it for ourselves, / and set up a king there, / the son of Tabeel — Jerus

to break in and seize it and set Tabeal's son upon the throne — Mof

make it our own by force, and appoint the son of Tabeel king there" — NAB

let us make her join with us, and set the son of Tabeal on the throne — NEB

create a schism in it to our advantage,

and set up the son of Tabeal as king in it' — Ber

and let us cleave it asunder [each of us taking a portion], and set a [vassal] king in the midst of it, namely the son of Tabeel — Amp

**7. Thus saith the Lord God, It shall not stand, neither shall it come to pass.**

The Lord Yahweh says this: It shall not come true: it shall not be — Jerus

but this is what the Lord the Eternal says: 'Their plan shall fail, this shall not be — Mof

But the Lord God has declared: This plan shall not succeed. It shall never come to pass — Phi

Therefore the Lord GOD has said: This shall not happen now, and never shall — NEB

**8. For the head of Syria is Damascus, and the head of Damascus is Rezin;**

For Damascus is Syria's capitol, and the sovereign of Damascus is Rezin — Ber

for all that the chief city of Aram is Damascus, / and Rezin is the chief of Damascus — NEB

Damascus is but the capital of Aram, and only in Damascus Rezin rules — Mof

For Damascus will remain the capital of Syria alone, and King Rezin's kingdom will not increase its boundaries — Tay

**and within threescore and five years shall Ephraim be broken, that it be not a people.**

... is Ephraim broken from being a people — YLT

... shall Ephraim be broken in pieces, so that it shall not be a people — ASV but further, in three score and five years, the kingdom of Ephraim shall cease from being a people — Sept

[And within sixty-five years Ephraim shall be broken in pieces, so as to be no longer a people] — AAT

[within sixty-five years Ephraim shall be shattered that it ceases to be a nation] — Mof

within sixty-five years Ephraim shall cease to be a nation — NEB

**9. And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son.**

Samaria is the capital of Ephraim, and



the sovereign of Samaria is the son of Remaliah — Ber  
 for all that Samaria is the chief city of Ephraim, / and Remaliah's son the chief of Samaria — NEB  
 Samaria is no more than the capital of Ephraim, and Remaliah's son is only the king of Samaria — Phi  
 and King Pekah's power will not increase — Tay  
**If ye will not believe, surely ye shall not be established.**  
 If ye trust not / surely ye cannot be trusted — Rhm  
 If your faith does not hold, / you will never hold out — Mof  
 If you do not hold fast / surely you shall not stand fast — AAT  
 But if you do not stand by me, / you will not stand at all — Jerus  
 If you do not have firm confidence, you surely shall not abide firmly — Ber  
 Have firm aith, or you will not stand firm — NEB  
 Unless your faith is firm you shall not be firm — NAB  
 If you lose courage, your cause is lost — Knox  
 If you will not believe and trust in and rely on God [and on the words of God's prophet, instead of Assyria], surely you will not be established nor will you remain — Amp  
 You don't believe me? If you want Me to protect you, you must learn to believe what I say — Tay

**10. Moreover the LORD spake again unto Ahaz, saying,**  
 Again spake Yahweh . . . — Rhm  
 Once again Yahweh spoke to Ahaz and said — Jerus  
 Then the LORD continued speaking to Ahaz — Ber  
 The Lord sent, besides, this message to Achaz — Knox  
 Not long after this, the Lord sent this further message to King Ahaz — Tay

**11. Ask thee a sign of the LORD thy God;**  
 Ask for thee a sign from Jehovah . . . — YLT  
 Ask Yahweh your God for a sign for yourself — Jerus  
 Ask the Eternal your God for an omen — Mof  
 Ask for a Sign from . . . — Phi  
 Ask for yourself a sign — a token of proof — of the Lord your God [one

that will be convincing to you that God has spoken and will keep His word] — Amp  
 "Ask Me for a sign, Ahaz, to prove that I will indeed crush your enemies as I have said — Tay  
**ask it either in the depth, or in the height above.**  
 God down deep for a request, or ascend on high — Rhm  
 make it deep as Sheol, or high as the heavens — AAT  
 let it be deep as the nether world, or high as the sky — NAB  
 from the deep underworld or from high heaven — Mof  
 from lowest Sheol or from highest heaven — NEB  
 Ask anything you like, in heaven or on earth" — Tay

**12. But Ahaz said, I will not ask, neither will I tempt the LORD.**  
 But Ahaz said, I will not ask, neither will I put Jehovah to the test — ABPS  
 And Ahaz saith, 'I do not ask nor try Jehovah' — YLT  
 But Ahaz said: "I will not put the LORD to the test by asking such a thing" — AAT  
 "No," said Ahaz, "I will not put the Eternal to any test" — Mof  
 But the king refused, "No," he said, "I'll not bother the Lord with anything like that" — Tay

**13. And he said, Hear ye now, O house of David;**  
 Then said he — Hear I pray you . . . — Rhm  
 Then the answer came: Listen, house of David — NEB  
 Why then, said Isaias, listen to me, you that are of David's race — Knox  
 Then I said, "Listen, you royalities — Mof  
**Is it a small thing for you to weary men, but will ye weary my God also?**  
 . . . , that ye will weary my God also — ASV  
 Is it too little for you to weary men, that ye must weary even my God — Rhm  
 Is it not enough that you are driving men to disgust? Will you do the same to my God — Bas  
 you aren't satisfied to exhaust my patience; you exhaust the Lord's as well — Tay

I am tired of you! And will you insist on tiring my God as well as a man like myself — Mof

Are you not content to wear out men's patience? Must you also wear out the patience of my God — NEB

**14. Therefore the LORD himself shall give you a sign;**

An omen you shall have, and that from the Eternal himself — Mof

Because you will not ask, the Lord . . . Sign — Phi

Sign you ask none, but sign the Lord will give you — Knox

All right then, the Lord Himself will choose the sign — Tay

**Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.**

Lo! a Virgin being with child and giving birth to a son thou wilt call his name Immanuel — Rhm

Behold the virgin shall conceive and bear a son, and she shall be called EMMANUEL — Sept

Behold, a virgin shall conceive . . . — Lam

the virgin shall be with child . . . — NAB

a child shall be born to a virgin! And she shall call Him Immanuel (meaning, "God is with us") — Tay

behold a young woman will conceive, and bear a son, and will call . . . — ABPS

A young woman is with child, and she will bear a son, and will call him Immanuel — NEB

See, a maiden shall conceive and give birth to a son, and shall call him Immanuel, which means, God is with us — Phi

It is this: the maiden is with child and will soon give birth to a son whom she will call Immanuel — Jerus

**15. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.**

. . . when he knoweth . . . — ASV

He shall eat curds and honey when he knows to refuse the evil and choose the good — RSV

By the time that he has learnt to reject evil and choose good, he will be eating curds and honey — NEB

He shall be living on curds and honey by the time he learns to reject the bad and choose the good — NAB

[he shall enjoy curds and honey, whenever he knows good food from bad] — Mof

By the time this child is weaned and knows right from wrong — Tay

On curds and honey will he feed until he knows how to refuse evil and choose good — Jerus

**16. For before the child shall know to refuse the evil, and choose the good,**

For before the youth doth know to refuse evil, and to fix on good — YLT

For before the child is old enough to make a decision between evil and good — Bas

Already, before he can tell this from that — Knox

**the land that thou abhorrest shall be forsaken of both her kings.**

forsaken shall be the land at which thou art alarmed of the presence of both her kings — Rhm

the land indeed which thou fearest on account of these two kings shall be relinquished — Sept

the land whose two kings thou abhorrest shall be forsaken — ASV

the land before whose two kings you feel a sickening dread . . . — Ber

the two kings you fear so much — the kings of Israel and Syria — will both be dead — Tay

the land [Canaan] whose two kings you abhor, and of whom you are in sickening dread, shall be forsaken [both Ephraim and Syria] — Amp

desolation will come upon the land before whose two kings you cower now — NEB

**17. The LORD shall bring upon thee, and upon thy people, and upon thy father's house,**

The Eternal . . . your family — Mof

Yahweh will bring times for . . . father's House — Jerus

As for thee, and for thy people, and for thy father's house, the Lord means to bring upon thee — Knox

But later on, the Lord will bring a terrible curse on you and on your nation and your family — Tay

**days that have not come, from the day that Ephraim departed from Judah: even the king of Assyria.**

days such as have never been since the days of Ephraim's departure from Judah — the king of Assyria — Ber

- a time such as never has been, since Ephraim broke with Judah — Mof  
 a time the like of which has not been seen since Ephraim broke away from Judah — NEB  
 days worse than any since Ephraim seceded from Judah. [This means the king of Assyria] — NAB  
 There will be terror, such as has not been known since the division of Solomon's empire into Israel and Judah — the mighty king of Assyria will come with his great army — Tay
- 18. And it shall come to pass in that day, that the LORD shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria.**  
 . . . that Yahweh will give a signal — to the fly that is in uttermost part of the Nile-canals of Egypt, and to the bee . . . — Rhm  
 And it will be in that day that the Lord will make a piping sound for the fly [which is in the end of the rivers of Egypt], and for the bee [which is . . .] — Bas  
 That day Yahweh will whistle up mosquitoes from the Delta of the Egyptian Niles, and bees from the land of Assyria — Jerus  
 And in that day the Lord shall whistle for the fly [the numerous and troublesome foe] that is in the whole extent of the canal country of Egypt and for the bee . . . — Amp  
 Days when the Lord will whistle up those plagues of his, yonder flies that hath by the last rivers of Egypt; yonder bees, that hive in the land of Assyria — Knox  
 At that time the Lord will whistle for the army of Upper Egypt, and of Assyria too, to swarm down upon you like flies and destroy you, like bees to sting and to kill — Tay
- 19. And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks.**  
 . . . and in the clefts of the rocks — ASV  
 And they shall all of them come and settle down — in the desolate torrent-valleys, and in the rents of the crags — Rhm  
 They shall all come and settle in the precipitous ravines and in the clefts of the rock — NEB
- for foes that swarm and settle all in the steep ravines and crevices of cliffs — Mof  
 Invading swarms, that settle even upon mountain, gully and rock, cavern — Knox  
 They will come in vast hordes, spreading across the whole land, even into the desolate valleys and caves — Tay  
**and upon all thorns, and upon all bushes, and upon all thorn-hedges, and upon all pastures** — ASV  
 on every bush and pasture-land — Mof  
 and thorny parts, as well as to all your fertile acres — Tay  
 camel-thorn and stinkwood shall be black with them — NEB
- 20. In the same day shall the LORD shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard.**  
 In that day will the Lord shave with a razor that is hired, in the parts beyond the River, even with the king of Assyria, the head and the hair of the feet; and it shall also consume the beard — ASV  
 In that day will My Lord shave with a hired razor even with them of the lands over the River [“Euphrates”], with the king of Assyria the head, and the hair of the feet — yea even the beard will it sweep off — Rhm  
 On that day the Lord shall shave the head and body with a razor hired on the banks of the Euphrates, and it shall remove the beard as well — NEB  
 Then, with a razor hired [the Assyrian king] from the banks of the Euphrates, will the Eternal shave your country bare, shaving off every hair, lopping the very beard away — Mof  
 Hard times, when the Lord will be hiring mercenaries from beyond Euphrates, the king of Assyria's men, and will leave you quite bare, hair of head and legs shaved closed with this hired razor of his, and the beard too — Knox  
 In the same day [will the people of Judah be utterly stripped of belongings], the Lord will shave with the razor that is hired in the parts beyond the River [Euphrates], even with the king of Assyria; that razor will shave the head and the hair of the legs, and it shall

also consume the beard [leaving Judah to open shame and scorn] — Amp

In that day the Lord will take this "razor" — these Assyrians you have hired to save you — and use it on you to shave off everything you have: your land, your crops, your people — Tay

- 21. And it shall come to pass in that day, that a man shall nourish a young cow, and two sheep;**

. . . that a man shall keep alive a young cow and two sheep — ASV

And it hath come to pass, in that day, a man keepeth alive a heifer of the herd, and two of the flock — YLT

Then a man can only keep a single cow and a couple of sheep — Mof

And [because of desolation brought on by the invaders] in that day a man will [be so poor that he will] keep alive only a young milk cow and two sheep — Amp

When they finally stop plundering, the whole nation will be a pastureland; whole flocks and herds will be destroyed, and a farmer will be fortunate to have a cow and two sheep left — Tay

On that day a man shall save alive a young cow and two ewes — NEB

- 22. And it shall come to pass, for the abundance of milk that they shall give he shall eat butter:**

. . . that because of the abundance of milk which . . . — ASV

Yea . . . for the abundance of the yield of milk that he shall eat curds — Rhm

And because there will be plenty of milk from them his food must be curds — Phi

and he shall get so much milk that he eats curds — NEB

But the abundant pastureland will yield plenty of milk, and everyone left will live on curds and wild honey — Tay

**for butter and honey shall every one eat that is left in the land.**

for curds and honey will be the food of everyone who is left in the midst . . .

— AAT

for any survivors in the land shall only fare on curds and honey — Mof

and everyone left will live on curds and wild honey — Tay

for only butter and curds and wild honey [no vegetables] shall everyone eat who is left in the land [these products pro-

vided from the extensive pastures, and the plentiful wild flowers upon which the bees depend] — Amp

- 23. And it shall come to pass in that day, that every place shall be, where there were a thousand vines at a thousand silverlings, it shall even be for briers and thorns.**

And it will be in that day that in every place where before there were a thousand vines valued at a thousand shekels of silver, there will be nothing but blackberries and thorns — Bas

In that day every place which once bore a thousand vines worth a thousand silver shekels, will be a mass of thorns and briars — Phi

On that day every place where there used to be a thousand vines worth a thousand pieces of silver shall be given over to thorns and briars — NEB

At that time the lush vineyards will become patches of briars — Tay

- 24. With arrows and with bows shall men come thither; because all the land shall become briers and thorns.**

With arrows and with a bow shall one come in thither, — for briars and thorns shall be all the land — Rhm

A man shall go there only to hunt with bow and arrows, for thorns and briars cover the whole land — NEB

Men will enter it with arrows and bow, since the whole country will revert to briar and thorn — Jerus

All the land will be one vast thornfield, a hunting ground overrun by wildlife — Tay

- 25. And on all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns:**

And all the hills that were digged . . . thou shalt not come thither for fear of briers and thorns — ASV

And all the hills that used to be digged . . . thither no one will come, for fear of briers and thorns — ABPS

For fear of briers and thorns you shall not go upon any mountainside which used to be hoed with the mattock — NAB

and no one who fears thorns and briars shall set foot on any of those hills once worked with the hoe — NEB

No one will go to the fertile hillsides where once the gardens grew, for thorns will cover them — Tay

but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

... and for the treading of sheep — ASV

but it will be a place for the gathering of cattle, and for the treading of sheep — ABPS

but they will become a place where cattle are let loose and where sheep tread — RSV

Oxen shall be turned loose on them, and sheep shall trample them — NEB  
a cattle-run and a sheep-walk — Mof  
they shall be grazing land for cattle and shall be trampled upon by sheep — NAB  
cattle, sheep and goats will graze there — Tay

## CHAPTER 8

### 1. Moreover the LORD said unto me, Take thee a great roll,

And Jehovah said unto me, Take thee a great tablet — ASV

And Yahweh said unto me: Take thee a large tablet — Rhm

Then the Lord said to me, Take a large tablet [of wood, metal or stone] — Amp

And then the Lord said to me, Write on some large surface — Phi

Again the Lord sent me a message:

"Make a large signboard — Tay

and write in it with a man's pen

and write upon it with a pen of a man — ASV

... upon it with a graving tool of man — YLT

... thereon in plain characters — Rhm

... upon it in common script — JPS

and inscribe on it in ordinary letters — NAB

... in thy human penmanship, the words — Knox

... on it the birth announcement of the son I am going to give you. Use capital letters! — Tay

concerning Maher-shalal-hash-baz.

For ... — ASV

To ... ["Speed-spoil-hurry-prey"] — Rhm

'Spoilsoonpreyquick' — Mof

To haste spoil, enjoy prey — YLT

The spoil speedeth, the prey hasteth — JPS

Speeding is the spoil, Hastening is the prey — AAT

Hasty spoil, speedy booty — Ber

Speed quickly to the plunder of the spoil, for it is at hand — Sept

This belongs to Quick-pickings-Easy-prey [Maher ...] — Phi

Spoiler, haste: there's plunder afoot — Knox

His name will be ... which means 'Your enemies will soon be destroyed' — Tay  
Belonging to ... — They [that is, the Assyrians] hasten to the spoil [of Syria and Israel], they speed to the prey — Amp

### 2. And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.

and I will take unto me ... — ASV

And I cause faithful witnesses to testify to me ... — YLT

And I got reliable witnesses, Uriah the priest and Zechariah the son of Jeberechiah, to attest for me — RSV

I asked Uriah the priest and Zechariah the son of Jeberechiah, both known as honest men, to watch me as I wrote so they could testify that I had written it (before the child was even on the way) — Tay

And let faithful men, Ourias and Zacharias son of Barachias be witnesses for me [that the Lord spoke] — Sept

And take for me trustworthy witnesses ... — ABPS

and fetch Uriah the priest and Aechariah son of Jeberechiah for me as trustworthy witnesses — NEB

### 3. And I went unto the prophetess; and she conceived, and bare a son.

Then approached I unto the prophetess — Rhm

Then I lay with the prophetess, ... and bore a son — NEB

Then I the prophet went to my wife and, when she had conceived and borne a son — Mof

Then I had sexual intercourse with my wife and she conceived and bore me a son — Tay

Then said the LORD to me, Call his name Maher-shalal-hash-baz.

the Eternal said to me. "Name him  
'Spoilsoonpreyquick' — Mof  
the Lord said to me. Now call him Quick-  
pickings-Easy-prey — Phi

4. **For before the child shall have knowl-  
edge to cry, My father, and my mother,**  
For before the boy knows how to cry  
... — ABPS

This name prophesies that within a cou-  
ple of years, before this child is even  
old enough to say 'Daddy' or 'Mommy'  
— Tay

**the riches of Damascus and the spoil of  
Samaria shall be taken away before  
the king of Assyria.**

... shall be carried away ... — ASV

One taketh away the wealth of Damas-  
cus ... — YLT

the wealth of Damascus and the spoils  
of Samaria shall be carried off and  
presented to the king of Assyria —  
NEB

the king of Assyria will invade both Da-  
mascus and Samaria and carry away  
their riches — Tay

... Damascus [Syria's captial] ... Sa-  
maria [Israel's capital] shall be carried  
away ... — Amp

5. **The LORD spake also unto me again,  
saying,**  
and Jehovah spake unto me yet again,  
saying — ASV

And again Yahweh spake unto me yet  
further saying — Rhm

Once again the LORD said to me — NEB

6. **Forasmuch as this people refuseth the  
waters of Shiloah that go softly,**  
Since this people has rejected / the soft  
flow from Shiloah — Mof

Because this people [Israel and Judah]  
have refused and despised the water  
of Shiloah [Siloam, the only perennial  
fountain of Jerusalem, and typical of  
God's protection] that so gently —  
Amp

"Since this people of Jerusalem are  
planning to refuse My gentle care —  
Tay

**and rejoice in Rezin and Remaliah's son;**  
and are rejoicing with ... — Rhm

and choose to have Rasin and the son of  
Romelias to rule over them — Sept  
and are enthusiastic about asking King  
Rezin and King Pekah to come and  
aid them — Tay

and are despondent because of ... —  
ABPS

and since they are dejected over ... —  
Mof  
and melts with fear before the loftiness  
of ... — NAB

7. **Now therefore, behold, the LORD bring-  
eth up upon them the waters of the river,  
strong and many, even the king of As-  
syria, and all his glory:**

now therefore lo! the Lord is about to  
bring up against them the waters strong  
and many of the River [= Euphrates].  
even ... — Rhm

Therefore the Lord raises against them  
the waters of the River, great and might  
[the king Assyria and all his power]  
— NAB

therefore the Lord lets loose on them the  
strong full surge of the Euphrates [the  
king of Assyria and all his array] —  
Mof

therefore the Lord will bring up against  
it the strong, flooding waters of the  
Euphrates, the king of Assyria ...  
— NEB

Therefore I will overwhelm My people  
with Euphrates' mighty flood: the king  
of Assyria and all his might armies will  
rage against them — Tay

**and he shall come up over all his chan-  
nels, and go over all his banks:**  
and he shall rise ... and flow over  
... — Rhm

and it will rise over all its channels,  
brooks, valleys and canals, and extend  
far beyond its banks — Amp

overflowing all its channels, brimming  
over all its banks — Mof

and it will overflow out of its bed / burst-  
ing all its banks — Jerus

it shall run up all its channels / and over-  
flow all its banks — NEB

8. **And he shall pass through Judah; he shall  
overflow and go over, he shall reach even  
to the neck;**

and it shall sweep onward into Judah: it  
shall overflow and pass through: it shall  
reach even to the neck — ASV

it will inundate Judah, flow over, pour  
out, / flooding it up to the neck —  
Jerus

swirling onwards, flooding Judah,  
flooding it up to the neck — Mof

it shall sweep through Judah in a flood,  
/ pouring over it and rising shoulder-  
high — NEB

And it will sweep on into Judah: it will  
overflow and go over [the hills], reach-

ing even, but only, to the neck [of which Jerusalem is the head] — Amp  
**and the stretching out of his wings shall fill the breadth of thy land, O Immanuel,**  
 and the stretching out of its wings . . .

— ASV

It shall spread its wings / the full width of your land, Immanuel — NAB  
 and its wings will be spread / over the whole breadth of your country, O Immanuel — Jerus

and the stretched out wings [of the armies of Assyria] shall fill the breadth of Your land, O Immanuel [Messiah] — meaning God is with us — Amp

But the Lord's wings outstretched / shall cover the country from side to side; for "God is with us" — Mof

The whole expanse of the land shall be filled, / so wide he spreads his wings; for God is with us — NEB

**9. Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries:**

Make an uproar, O ye peoples, and be broken in pieces: and give ear, all ye . . . — ASV

Rage away, you nations — / only to be shattered! / (listen to this, all lands afar!) — Mof

Be broken, you peoples, and be dismayed: give ear, all you far countries — RSV

Do your worst, O Syria and Israel, our enemies, but you will not succeed — you will be shattered. Listen to me, all you enemies of ours — Tay

Know this, O nations, and be struck with consternation. Hearken ye who are in the remotest parts of the earth — Sept Know, O peoples, and be appalled! Give ear, all you distant lands — NAB

Take note, you nations, and be dismayed. Listen, all you distant parts of the earth — NEB

Consider this, you nations, and lose your nerve! Listen to this, all you distant countries — Phi

**gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.**

. . . and be dismayed; / . . . and be dismayed — RSV

arm yourselves, yet you will be crushed — Jerus

you may arm yourselves but will be dis-

mayed; / you may arm yourselves but will be dismayed — NEB

Prepare for war and lose your nerve. / Yes, prepare for war and lose your nerve — Phi

Prepare for war against us — and perish! Yes! Perish! — Tay

**10. Take counsel together and it shall come to nought; speak the word, and it shall not stand: for God is with us.**

Plan a plan — it shall come to nought; / speak a word — it shall not stand!

. . . — AAT

Form your plot, / and it shall fail; / lay your plan, / it never shall prevail; / for "God is with us" — Mof

Devise a plan, it is thwarted; / put forward an argument, / there is no substance in it, / . . . — Jerus

Form a plan, and it shall be thwarted; / make a resolve, and it shall not be carried out for "with us is god" — NAB

Make your plans, but they will be foiled, / propose what you please, / but it shall not stand . . . — NEB

All your scheming baffled, all your boasts belied: God is with us — Knox

Call your councils of war, develop your strategies, prepare your plans of attacking us, and perish! For God is with us — Tay

**11. For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying,**

For thus hath Jehovah spoken unto me with strength of hand, and instructeth me against walking in the way . . . — YLT

For thus said JEHOVAH unto me, / as holding me by the hand He instructed me, /lest I should walk in the way . . . — Sprl

Yes, Yahweh spoke to me like this / when his hand seized hold of me to turn me / from walking in the path / that this people follows — Jerus

This is what the Lord said to me, as I felt the strength of his hand upon me, as he warned me not to give in to the ways of this people — Phi

The Lord has said in strongest terms: Do not under any circumstances, go along with the plans of Judah to surrender to Syria and Israel — Tay

**12. Say ye not, A confederacy, to all them to**

whom this people shall say, **A confederacy; neither fear ye their fear, not be afraid.**

Say ye not, A conspiracy, concerning all whereof this people shall say, A conspiracy; neither fear ye their fear, nor be in dread thereof — ASV

Say not ye a conspiracy together with the multitude of this people who say — a conspiracy! / Also with their fear ye shall not fear, neither shall ye be at all afraid — Spri

Call not alliance what this people calls alliance, / and fear not, nor stand in awe of what they fear — NAB

Not for thee and thine to go about crying Treason: this people is for ever crying treason. Not for thee and thine to go in fear, dismayed like these others — Knox

Pay no attention to the rumours of this people, and do not be afraid of what they fear nor be in dread of it — Phi

You shall not say 'too hard' of everything that this people calls hard: you shall neither dread nor fear that which they fear — NEB

Don't let people call you a traitor for staying true to God. Don't you panic as so many of your neighbors are doing when they think of Syria and Israel attacking you — Tay

**13. Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread.**

Yahweh of hosts him shall ye hallow, — / and let him be your fear, and let him inspire you with awe — Rhm

The Lord of hosts, regard Him as holy and honor His holy name [by regarding Him as your only hope of safety], and let Him be your fear and let Him be your dread [lest you offend Him by your fear of man and distrust of Him] — Amp

It is Yahweh Sabaoth, / whom you must hold in veneration, / him you must fear, / him you must dread — Jerus

The danger lies with the Lord of hosts; / 'tis he whom you should fear, / 'tis he whom you should dread — Mof

**14. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.**

So shall be become a hallowed asylum, — / but a stone to strike against and a rock to stumble over unto both houses of Israel, / a trap and a snare to the dweller in Jerusalem — Rhm

Over him, like a stone in the road, / both houses of Israel shall trip and tumble: / to the Jerusalemites he is a trap and snare — Mof

For he will indeed become a sanctuary, but he will be a stone to trip over, a rock over which both houses of Israel shall stumble. He will be a trap and a snare to the people who live in Jerusalem — Phi

He will be your safety: but Israel and Judah have refused His care and thereby stumbled against the Rock of their salvation — Tay

Let the hour of peril consecrate you to him: for the rest, both in Israel and in Juda, it will be a stone to trip men's feet, a boulder that catches them unawares. A trap, a fine snare, for the citizens of Jerusalem — Knox

**15. And many among them shall stumble, and fall, and be broken, and be snared, and be taken.**

And many shall stumble thereon, and fall . . . — ASV

Among many shall stumble among them, / and fall and be torn, and snared and captured — Rhm

By it many will be brought down, / many fall and be broken, / be trapped and made captive — Jerus

and many shall stumble over them, many shall fall and be broken, many shall be snared and caught — NEB

and there are many of them that will stumble, and fall, and bruise themselves, caught in its meshes — Knox and lie fallen and crushed beneath it: God's presence among them has endangered them — Tay

**16. Bind up the testimony, seal the law among my disciples.**

I will bind up the testimony and seal instruction among my disciples — ABPS

I will seal up my message, and commit my counsel to the safe keeping of my pupils — Mof

I bind up this testimony, / I seal this revelation, / in the heart of my disciples — Jerus

Let my teaching be kept secret; and my



words be given to my disciples only  
— Bas

(Now to guard the prophetic record close,  
now to seal up these instructions in  
the keeping of my disciples — Knox  
Fasten up the message, / seal the oracle  
with my teaching — NEB

Write down all these things I am going  
to do, says the Lord, and seal it up for  
the future. Entrust it to some godly  
man to pass on down to godly men of  
future generations" — Tay

- 17. And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.**

I will therefore long for Yahweh, / who  
is hiding his face from the house of  
Jacob, and will wait for him — Rhm  
then I will wait on for the Eternal who  
now hides his face from the house of  
Israel, I will hope for him — Mof

For I will trust in the LORD, who is hid-  
ing his face . . . : yes, I will wait for  
him — NAB

What though the Lord hide his face from  
the men of Israel? To him will I look,  
and wait patiently for him — Knox

I will wait for the Lord to help us, though  
He is hiding now. My only hope is in  
Him — Tay

- 18. Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.**

Look at me and the children whom the  
LORD has given me: we are signs and  
portents in Israel from the LORD of  
hosts who dwells on Mount Zion —  
NAB

I and the two children whom the Eternal  
has given me are omens and portents  
set in Israel by the Lord of hosts, who  
dwells on Sion hill — Mof

I and the children God has given me have  
symbolic names that reveal the plans  
of the Lord of heaven's armies for His  
people: "Isaiah" means "Jehovah will  
save (His people)," Shear-jashub  
means "A remnant shall return," and  
Maher-shalal-hash-baz means "Your  
enemies will soon be destroyed" —  
Tay

here stand I, and these children the Lord  
has given me, a portent, a warning sent  
to Israel by the Lord of hosts, who  
dwells on mount Sion — Knox

- 19. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?**

- 20. To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.**

And when they shall say unto you, Seek  
unto them that have familiar spirits and  
unto the wizards, that chirp and that  
mutter: should not a people seek unto  
their God? on behalf of the living  
should they seek unto the dead? To  
the law and to the testimony! if they  
speak not according to this word,  
surely there is no morning for them  
— ASV

But when they say unto you — Seek ye  
unto the necromancers and unto the  
wizards, who chirp and who mutter  
should not a people seek unto its God?  
In behalf of the living [should it seek]  
unto the dead? To the law and to the  
testimony! If they speak not according  
to this word [it is] because they have  
no dawning day — Rhm

When they tell you to consult mediums  
and ghosts that cheep and gibber in  
low murmurs, ask them if a nation  
should not rather consult its God. Say,  
"Why consult the dead on behalf of  
the living? Consult the Message and  
the Counsel of God!" But that will only  
be their cry, when there is no dawn of  
hope for them any more — Mof

So why are you trying to find out the  
future by consulting witches and  
mediums? Don't listen to their whis-  
perings and mutterings. Can the living  
find out the future from the dead? Why  
not ask your God? "Check these  
witches' words against the Word of  
God!" He says, "if their messages are  
different than Mine, it is because I have  
not sent them; for they have no light  
or truth in them — Tay

And when men say to you, "Consult the  
ghosts and spirits that chirp and gib-  
ber! Should not a people consult its  
gods? On behalf of the living should  
they not consult the dead for instruc-  
tion and direction?" — of a truth, they  
shall keep making a statement like this,  
in which there is no light — AAT

But men will say to you, / "Seek guid-

ance of ghosts and familiar spirits /who squeak and gibber; / a nation may surely seek guidance of its gods, / of the dead on behalf of the living, / for an oracle or a message? / They will surely say some such things as this; / but what they say is futile — NEB

And when they say to you, "Inquire of mediums and fortune tellers (who chirp and matter!) should not a people inquire of their gods, apply to the dead on behalf of the living?" — then this document will furnish its instruction. That kind of thing they will surely say — NAB

21. And they shall pass through it, hardly bestead and hungry; and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.

22. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness.

Therefore shall they pass through it hard pressed and hungry. — and it shall be when they hunger then will they rage and revile their king and their god and turn their faces upwards; and unto the land shall they look hard, and lo! distress and darkness the gloom of anguish driven away — Rhm

And they shall pass through it, sore distressed and hungry; and it shall come

to pass that when they shall be hungry, they shall fret themselves, and curse by their king and by their God, and turn their faces upward; and they shall look unto the earth, and behold, distress and darkness, the gloom of anguish; and into thick darkness they shall be driven away — ASV

They will wander through the land, miserable and hungry. Hunger will drive them to fury and they will curse their king and their God. They will look up to heaven and they will look round upon the earth only to see darkness and distress, misery and gloom — darkness that no light can pierce — Phi

My people will be led away captive, stumbling, weary and hungry. And because they are hungry they will rave and shake their fists at heaven and curse their King and their God. Wherever they look there will be trouble and anguish and dark despair. And they will be thrust out into the darkness" — Tay

So despondency and fear will come over them, / and then, when they are afraid and fearful, / they will turn against their king and their gods. Then, whether they turn their gaze upwards or look down, / everywhere is distress and darkness inescapable. / constraint and gloom that cannot be avoided — NEB

## CHAPTER 9

1. Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

But there shall be no gloom to her that in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali: but in the latter time hath he made it glorious, by the way of the sea, beyond the Jordan, Galilee of the nations — ASV

Nevertheless, that time of darkness and despair shall not go on forever. Though soon the land of Zebulun and Naphtali will be under God's contempt and

judgment, yet in the future these very lands — Galilee and Northern Trans-jordan, where lies the road to the Sea, will be filled with glory — Tay

For is there no gloom to her that was steadfast? Now the former hath lightly afflicted the land of Zebulun and the land of Naphtali, but the latter hath dealt a more grievous blow by the way of the sea, beyond the Jordan, in the district of the nations — JPS

for there is no escape for an oppressed people. For, while the first invader has dealt lightly with the land of Zebulun and the land of Naphtali, the second has dealt heavily with Galilee of the Nations on the road beyond Jordan to the sea — NEB

2. The people that walked in darkness have

seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

The people who were walking in darkness / have seen a great light, — / the dwellers in a land death-shadowed / a light hath shined upon them — Rhm  
The people who walk in darkness shall see a great Light — a Light that will shine on all those who live in the land of the shadow of death — Tay

And now the people that went about in darkness has seen a great light; for men abiding in a land where death overshadowed them, light has dawned — Knox

**3. Thou hast multiplied the nation, and not increased the joy:**

Thou hast multiplied the nation, thou hast increased their joy — ASV

Thou hast increased the exultation, / thou hast made great the joy — Rhm

You have made them exuberant with rejoicing / and filled their hearts with joy — Phi

You have brought them abundant joy / and great rejoicing — NAB

**they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.**

now, they shall rejoice in thy presence, as men rejoice when the harvest is in, as men triumph when victory is won, and booty taken, and they fall to dividing up the spoils — Knox

**4. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.**

For the yoke of his burden, and the staff of his shoulder, the rod of his oppressors, thou hast broken . . . — ASV

For the yoke of their burden / the crossbar of their shoulder, / the goad of the driver / hast thou broken as in the day of Midian — Rhm

For the yoke which bore him down, / the bar which bowed his shoulder, / the whip drove him on, / you have smashed to pieces / as in the day of victory over Midian — Phi

for thou hast shattered the yoke that burdened them, / the collar that lay heavy on their shoulders, / the driver's goad, as on the day of Midian's defeat — NEB

For God will break the chains that bind His people and the whip that scourges them, just as He did when He destroyed the vast host of the Midianites by Gideon's little band — Tay

**5. For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.**

For all the armor of the armed man in the tumult, and the garments rolled in blood, shall be for burning, for fuel of fire — ASV

Surely every boot of one tramping in tumult, and the war-cloak rolled in blood / then shall serve for burning, food for fire — Rhm

For every tramping soldier's boot in the middle of the battle turmoil and every coat rolled in blood shall be burned — fuel for the fire — Ber

All the boots of trampling soldiers / and the garments fouled with blood / shall become a burning mass, fuel for fire — NEB

**6. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder:**

For a Child hath been born to us, / a Son hath been given to us, / and the dominion is upon his shoulder — Rhm

For our sakes a child is born, to our race a son is given, whose shoulder will bear the sceptre of princely power — Knox

For a boy has been born for us, a son given to us / to bear the symbol of dominion on his shoulder — NEB

**and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.**

Pele-joez-el-gibbor-Abi-ad-sar-shalom — JPS

and this is the name they give him: Wonder-Counsellor, The Mighty-God, / Eternal-Father, Prince-of-Peace — Jerus

And his Name hath been called / Wonderful Counsellor, / Mighty God, / Father of futurity, / Prince of Prosperity — Rhm

and he has been named Wise Guide, Strong God, Father for ever, Prince of Peace — Bas

They name him Wonder-Counselor, God-Hero, / Father-Forever, Prince of Peace — NAB

What name shall be given him? Peerless among counsellors, the mighty God, Father of the world to come, the Prince of peace — Knox  
and he shall be called / in purpose wonderful, in battle God-like, / Father for all time, Prince of peace — NEB

7. **Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.**

. . . with justice and righteousness from henceforth . . . — ASV

Of the increase of dominion and prosperity / there shall be no end — / upon the throne of David and / upon his kingdom, / by establishing it / and by sustaining it, / with justice and / with righteousness, — / from henceforth, / even to times age-abiding — Rhm

There shall be no end to the increase of [His] government or to the peace upon the throne of David and upon His kingdom, in that it is firmly established and supported in justice and righteousness from now on and forever — Ber

Ever wider shall his dominion spread, endlessly at peace; he will sit on David's kingly throne, to give it lasting foundations of justice and right — Knox

Great is his authority, endless is his peace, / over David's throne and his dominion, / to base it firm and stable / on justice and good order / from henceforth and forever — Mof

Great shall the dominion be, / and boundless the peace / bestowed on David's throne and on his kingdom, to establish it and sustain it / with justice and righteousness / from now and for evermore — NEB

His dominion is vast / and forever peaceful, / from David's throne, and over his kingdom, / which he confirms and sustains / by judgment and justice, both now and forever — NAB

**The zeal of the LORD of hosts will perform this.**

The jealousy of Yahweh . . . — Rhm  
the jealous love of Yahweh Sabaoth will do this — Jerus  
thanks to the jealous care of the Eternal — Mof

so tenderly he loves us, the Lord of hosts — Knox

This is going to happen because the Lord of heaven's armies has dedicated Himself to do it — Tay

8. **The LORD sent a word into Jacob, and it hath lighted upon Israel.**

A word hath My Lord sent unto Jacob, — / and it shall alight on Israel — Rhm

The Lord hurls a word against Jacob, it falls on Israel — Jerus

Meanwhile, the Lord has issued his sentence against Jacob, his writ is out against Israel — Knox

The Lord has spoken out against that braggart Israel — Tay

The Lord has sent a word against Jacob [the ten tribes] and it has lighted upon Israel [the ten tribes, the kingdom of Ephraim] — Amp

9. **And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart,**

And the people shall all of them know [it] — <sup>7</sup> Ephraim and the dweller in Samaria — / who in pride and insolence of heart are saying — Rhm

All all the people will have experience of it, even Ephraim and the men of Samaria, who say in the pride of their uplifted hearts — Amp

Ephraim will soon know of it, all the citizens of Samaria. Fools, that boast in the pride of their hearts — Knox

till all the people feel its weight / in Ephraim and Samaria. For in their pride and arrogance, they vaunt aloud — Mof

all the people shall be humbled, Ephraim and the dwellers in Samaria, / though in their pride and arrogance they say — NEB

10. **The bricks have fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change them into cedars.**

Bricks have fallen down, but with hewn stone will we build, — Sycamores have been felled, but with cedars will we replace them — Rhm

"The bricks have fallen, / but we will build with dressed stones: / the sycamores have been cut down, / but we will put cedars in their place" — RSV

"The bricks have broken down, / but we will build up masonry; / the sycamore-work is gone, / but in its place we will put cedar-work" — Mof

though our land lies in ruins now we will rebuild it better than before. The sycamore trees are cut down, but we will replace them with cedars — Tay

- 11. Therefore the LORD shall set up the adversaries of Rezin against him, and join his enemies together;**

Therefore Jehovah will set up on high against him the adversaries of Rezin, and will stir up his enemies — ASV

Therefore the Lord has stirred up [the Assyrians] the adversaries of Rezin king of Syria against Ephraim, and He will stir up his enemies and arm and join them together — Amp

And so Jehovah has raised up against them their adversaries, / and stirred up their enemies — ABPS

But Yahweh is marshalling his people's enemies against them, / he is stirring up their foes — Jerus

The Lord has raised their foes high against them / and spurred on their enemies — NEB

The Lord's reply to your bragging is to bring your enemies against you — Tay

- 12. The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth.**

Aram from before, and Philistia from behind, / and they devour Israel with the whole mouth — YLT

Arameans from the east and Philistines from the west, / and they have swallowed Israel in one mouthful — NEB

Arameans east and Philistines west / gulp Israel down — Mof

The Syrians [compelled then to fight with their enemies, going] before [on the east] and the Philistines behind [one the west]: . . . — Amp

**For all this his anger is not turned away, but his hand is stretched out still.**

Yet his anger is not spent, / still his hand is raised to strike — Jerus

Yet his anger is not satisfied / and his arm is still upraised to strike — Phi

Even so the Lord's anger is not appeased, his hand threaten us still — Knox

- 13. For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts.**

Yet the people have not turned unto him that smote them, neither have they sought Jehovah of hosts — ASV

And the people hath not turned back unto Him who is smiting it, / and Jehovah of Hosts they have not sought — YLT  
But the people have not come back to him who struck them, / they have not come looking for Yahweh Sabaoth — Jerus

Alas for the people that will not come back to God, who chastens it: that leaves the Lord of hosts unregarded as ever — Knox

For after all this punishment you will not repent and turn to Him, the Lord of heaven's armies — Tay

- 14. Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day.**

. . . palm-branch and rush, in one day — ASV

hence Yahweh has cut head and tail from Israel, / palm branch and reed in a single day — Jerus

. . . head and tail [the highest and the lowest], high palm branch and low rush in one day — Amp

And now, in one day, the Lord will cut off from Israel both head and tail, both pliant reed and stubborn bough — Knox

- 15. The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail.**

The elder and the honorable man . . . — ASV

The elder and favourite he is the head, — and the prophet teaching falsehood he is the tail — Rhm

(The 'head' is the elder and the man of rank; the 'tail', the prophet with lying vision) — Jerus

[The heikhs and authorities are the "head," the prophets with false oracles are the "tail" — Mof

(What is the head, but the senator that holds his head so high? What is the tail, but the prophet that gives lying assurances — Knox

- 16. For the leaders of this people cause them to err; and they that are led of them are destroyed.**

For they that teach this people cause them to err . . . — ASV

And so the guides of this people led them

astray, / and those that were guided of  
them were swallowed up — ABPS  
the leaders of this people mislead them,  
/ and those who are led are lost] —  
Mof

False guides, that promised all was well;  
fools that gave them credence, to their  
own undoing — Knox

This people's guides have led them astray;  
/ those who should have been guided  
are in confusion — NEB

**17. Therefore the LORD shall have no joy in  
their young men, neither shall have mercy  
on their fatherless and widows:**

Therefore the Lord will not rejoice over  
their young men, and will he have  
compassion on their fatherless and  
widows — ASV

Pride in their warriors the Lord has none,  
pity for orphan and widow has none  
— Knox

so the Lord spares not their soldiers,  
pitiless even to orphans and widows  
— Mof

Therefore the Lord showed no mercy to  
their young men, / no tenderness to  
their orphans and widows — NEB

**for everyone is an hypocrite and an evil-  
doer, and every mouth speaketh folly,**  
for everyone is profane . . . — ASV

for every one of them is profane and an  
evildoer, and every mouth is speaking  
baseness — Rhm

for every one is ungodly and an evil-doer,  
and every mouth speaketh wanton-  
ness — JPS

since the whole people is godless and  
evil, / its speech is madness — Jerus  
for they are all profane and wicked,  
impiety is on every lip — Mof

all were godless and evildoers, every one  
speaking profanity — NEB

for they are all filthy-mouthed, wicked  
liars — Tay

**For all this his anger is not turned away,  
but his hand is stretched out still.**

Yet his anger is not spent, / still his hand  
is raised to strike — Jerus

That is why His anger is not yet satisfac-  
tied, but His fist is still poised to smash  
them all — Tay

**18. For wickedness burneth as the fire: it  
shall devour the briers and thorns, and  
shall kindle in the thickets of the forest,  
and they shall mount up like the lifting  
up of smoke.**

. . . it devoureth the briers and thorns:  
yea, it kindleth in the thickets of the  
forest, and they roll upward in a col-  
umn of smoke — ASV

For lawlessness hath consumed like fire,  
briers and thorns doth it devour, —  
yea it hath kindled upon the thickets  
of the forest, and they have rolled up  
as a column of smoke — Rhm

Ungodliness blazed like a fire, / consum-  
ing thorns and briers, / and firing  
thickets in the forest, till the smoke  
rolled up in clouds — Mof

For evil was burning like a fire: the  
blackberries and thorns were burned  
up; the thick woods took fire, rolling  
up in dark clouds of smoke — Bas

Our wickedness is like a raging fire, that  
will devour brushwood and thorn-bush,  
then set light to the forest's tangled  
boughs: see how proudly yonder col-  
umn of smoke whirls upward — Knox

**Wicked men have been set ablaze like a  
fire / fed with briers and thorns, kin-  
dled in the forest thickets; / they are  
wrapped in a murky pall of smoke —**  
NEB

He will burn up all this wickedness, these  
thorns and briers; and the flames will  
consume the forests, too, and send a  
vast cloud of smoke billowing up from  
their burning — Tay

**19. Through the wrath of the LORD of hosts  
is the land darkened, and the people shall  
be as the fuel of the fire:**

Through the wrath of Yahweh of hosts  
is the land consumed, — and the  
people have come to be as fuel for fire  
— Rhm

At the wrath of the LORD of hosts the  
land quakes, and the people are like  
fuel for fire — SAB

Through the wrath of Jehovah of hosts  
is the land burnt up; and the people  
are as the fuel of fire — ASV

Through the wrath of the LORD of hosts  
the land was burned black, and the  
people were as food for the fire — AAT

The land is scorched by the fury of the  
LORD of Hosts, and the people have  
become fuel for the fire — NEB

Fiery vengeance of the Lord of hosts,  
that ravages country-side and devours  
citizen — Knox

The fury of the Eternal burned the land,  
/ till the folk preyed upon each other  
— Mof

**no man shall spare his brother.**

20. **And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied; they shall eat every man the flesh of his own arm.**

no man spareth his brother. One shall snatch . . . — ASV

A man unto his own brother sheweth not pity; / and he hath slain on the right and yet is hungry, / and hath eaten on the left yet are they not satisfied, — / every one the flesh of his own arm will they eat — Rhm

No man spared his brother: / they carved on the right hand, but were hungry still, / they devoured on the left hand, but were not satisfied; / each one devoured his neighbor's flesh — AAT

no man spares his brother. They snatch in discord on the right hand, but are still hungry [their cruelty not diminished], and they devour and destroy on the left hand, but are not satisfied; each devours and destroys his own flesh [and blood] or his neighbor's — Amp

they snatched to right and still were hungry, / they munched to left and were not satisfied; / none had pity for his fellow, / each gnawed at his neighbor — Mof

On the right, one man eats his fill but yet is hungry; / on the left, another devours but is not satisfied; / each feeds on his own children's flesh, / and neither spares his own brother — NEB

No man spares his brother. / each devours the flesh of his neighbor. / Though they hack on the right, they are hungry; / though they eat on the left, they are not filled — NAB

Each fights against his brother to steal his food, but will never have enough. Finally they will even eat their own children — Tay

21. **Manasseh, Ephraim; and Ephraim, Manasseh: and they together shall be against Judah.**

Manasseh — Ephraim, and Ephraim — Manasseh, / they together — against Judah — Rhm

Manasseh tore at Ephraim and Ephraim at Manasseh, / and both together tore at Judah — Mof

Manasseh devours Ephraim, Ephraim Manasseh, / and both hurl themselves on Judah — Jerus

Manasseh [thirsts for the blood of his brother] Ephraim, and Ephraim [for that of] Manasseh; but together they are against Judah — Amp

**For all this his anger is not turned away, but his hand is stretched out still.**

Yet his anger is not spent, / still his hand is raised to strike — Jerus

Yet his anger is not satisfied / and his arm is still upraised to strike — Phi

Even so the Lord's anger is not appeased, his hand threatens us still — Knox

## CHAPTER 10

- I. **Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed;**

. . . and to the writers that write perverseness — ASV

. . . even unto the scribes, who prescribe oppression — Spl

Alas! for them who ordain iniquitous decrees, — / and busy writers who make a business of writing mischief — Rhm

Alas for those issuing unrighteous decrees and for the scribes who put injurious decisions into writing — Ber

Woe to those judges who issue unrighteous decrees, and to the magistrates who keep causing unjust and oppressive decisions to be recorded — Amp

Woe to those who enact unjust statutes

/ and who write oppressive decrees — NAB

Shame on you! you who make unjust laws / and publish burdensome decrees — NEB

2. **To turn aside the needy from judgment, and to take away the right from the poor of my people,**

to turn aside the needy from justice, and to rob the poor of my people of their right — ASV

turning aside from judgment the poor, / and robbing of justice the oppressed of my people — Rhm

so that they rob the needy of their rights / and cheat the poor of their rightful due — Phi

. . . from justice and to make plunder of

the rightful claim of the poor of My people — Amp  
 who refuse justice to the unfortunate /  
 and cheat the poor among my people  
 of their rights — Jerus  
 depriving the poor of justice, / robbing  
 the weakest of my people of their rights  
 — NEB

so that there is no justice for the poor  
 — Tay

**that widows may be their prey, and that  
 they may rob the fatherless!**  
 that widows may be their spoil, and that  
 they may make the fatherless their prey  
 — ASV

so that widows become their spoil, / and  
 of the fatherless they make prey —  
 Rhm

so that they may have the property of  
 widows, and get under their power  
 those who have no father — Bas

till widows fall to them as spoil, / and  
 orphans as their prey — Mof

so that widows become their victims /  
 and orphans their easy prey — Phi

Yes, it is true that they even rob the wid-  
 ows and fatherless children — Tay

**3. And what will ye do in the day of visi-  
 tation, and in the desolation which shall  
 come from far?**

. . . in the day of visitation, . . . — ASV  
 What then will ye do for the day of vis-  
 itation, / and for the devastation which  
 from afar shall come — Rhm

And what do ye at a day of inspection?  
 / and at desolation? — from afar it  
 cometh — YLT

And what will you do in the day of vis-  
 itation of God's wrath . . . — Amp

What will you do on the day of punish-  
 ment, / when ruin comes from afar  
 — NAB

What will you do when called to ac-  
 count, / when ruin from afar confronts  
 you — NEB

What will you do at the great Assize, /  
 when the storm blows from abroad  
 — Mof

**to whom will ye flee for help? and where  
 will ye leave your glory?**

Near whom do ye flee for help? / And  
 where do ye leave your honor — YLT

To whom will your run then for help, /  
 and where will you put your plunder  
 — Mof

To whom will you turn then for your  
 help? Where will your treasures be safe  
 — Tay

. . . ? And where will you deposit [for

safe keeping] your wealth, and with  
 whom leave your glory — Amp  
 . . . / and where will you leave your chil-  
 dren — NEB

**4. Without me they shall bow down under  
 the prisoners, and they shall fall under  
 the slain.**

Without me one hath bowed under a  
 prisoner, yes under the slain do they  
 fall — Rhm

Without Me they shall bow down among  
 the prisoners, and they shall fall [over-  
 whelmed] under the heaps of the slain  
 on the battlefield — Amp

I will not help you; you will stumble along  
 as prisoners or lie among the slain —  
 Tay

They shall only bow down under the  
 prisoners, and shall fall . . . — ASV

Nothing remains but to crouch among  
 the prisoners / or fall among the slain  
 — RSV

Yours only to crouch low among the cap-  
 tives, / or fall under the corpses of the  
 slain — Mof

so that they do not cower before the  
 gaoler / or fall by the executioner's  
 hand — NEB

**For all this his anger is not turned away,  
 but his hand is stretched out still.**

For all this God's anger is not turned  
 away, but His hand is stretched out  
 still in judgment — Amp

Despite all this, His anger does not sub-  
 side, and His hand is still stretched out  
 — Ber

Yet his anger is not spent, / still his hand  
 is raised to strike — Jerus

And yet his wrath is not abated, his  
 arm is stretched out still to strike —  
 Mof

And even so the Lord's anger is not ap-  
 peased, his hand threatens us still —  
 Knox

**5. O Assyrian, the rod of mine anger, and  
 the staff in their hand is mine indignation.**

Alas! for Assyria the rod of mine anger,  
 — / yea the very staff in their hand is  
 my displeasure — Rhm

Ho Assyrian, the rod of mine anger, the  
 staff in whose hand is mine indigna-  
 tion — ASV

The Assyrian! He is the rod that I wield  
 in my anger, / and the staff of my wrath  
 is in his hand — NEB

Assyria is the whip of My anger; his mil-  
 itary strength is my weapon — Tay



- O Assyria, rod of my anger, / and staff of my fury — AAT  
 Woe to Assyria! My rod in anger, / my staff in wrath — NAB  
 Woe betide this Assyria! / He is my club in anger, / the rod I wield in wrath — Mof
- 6. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, I will send him against a profane nation** . . . — ASV  
 Against an irreligious nation will I send him, / yea against the people with whom I am wroth will I command him — Rhm  
 I send him against a faithless nation, / I command him to attack the people who have angered me — Phi  
 I will send the Assyrian against a hypocritical and godless nation, and against the people of My wrath: I command him — Amp  
 I send him against a godless nation, / I bid him march against a people who rouse my wrath — NEB  
 upon this godless nation, doomed and damned — Tay  
**to take the spoil, and to take the prey, and to tread them down like the mire of the streets.**  
 to spoil spoil, and to seize prey, / and to make a treading-place as the clay of out-places — YLT  
 to seize plunder, carry off loot, / and tread them down like the mud of the streets — NAB  
 to rob them of their treasure and seize their wealth, / to trample them down like mud in the streets — Phi  
 to spoil and plunder at will / and trample them down like mud in the streets — NEB  
 he will enslave them and plunder them and trample them like dirt beneath his feet — Tay
- 7. Howbeit he meaneth not so, neither doeth his heart think so;**  
 But as for him not so doth he deem, / and in his heart not so doth he think — Rhm  
 But this not what is in his mind, and this is not his design — Bas  
 But this is not how he thinks, / and this is not his plan — Phi  
 Not such are his own thoughts, not such the dreams he cherishes — Knox

- But the king of Assyria will not know that it is I who sent him — Tay  
 But this man's purpose is lawless, / lawless are the plans of his mind — NEB  
**but it is in his heart to destroy and cut off nations not a few.**  
 For to destroy is in his heart, / and to cut off nations not a few — Rhm  
 His thought is to exterminate / the nations far and wide — Mof  
 he dreams of extermination, of realm after realm dispeopled — Knox  
 for his thought is only to destroy / and to wipe out nation after nation — NEB  
 he is attacking My people as part of his plan to conquer the world — Tay
- 8. For he saith, Are not my princes altogether kings?**  
 . . . all of them kings — ASV  
 . . . my commanders all kings — RSV  
 He said, 'Are not my officers all kings?' — Jerus  
 Are not my chieftains, he says, as good as kings, every one of them — Knox  
 For the Assyrian says, Are not my officers all of them either [subjugated] kings or their equal — Amp  
 He will declare that every one of his princes will soon be a king, ruling a conquered land — Tay
- 9. Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus?**  
 Has not Calno fared like Carchemish? / And Hamath like Arpad? / And Samaria like Damascus? — ABPS  
 What difference is there between Calno and Carchemish, / Between Hamath and Arpad? / What difference is there between Samaria and . . . — Phi  
 "We will destroy Calno just as we did Carchemish," he will say, "and Hamath will go down before us as Arpad did; and we will destroy Israel just as we did Damascus." — Tay  
 Is not Calno of Babylonia conquered as is Carchemish on the Euphrates. Is not Hamath in Upper Syria as Arpad, her neighbor? Is not Samaria in Israel as Damascus in Syria? [Have nay of these cities been able to resist Assyria? Not one!] — Amp
- 10. As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; As my hand hath got to the kingdoms of**

a worthless thing, and their graven images, / greater than Jerusalem and than Samaria — YLT

As my hand has reached to the kingdoms of the idols [which were unable to defend them, and] whose graven images were more to be feared and dreaded and more mighty than those of Jerusalem and of Samaria — Amp

As I have gripped these empires of idols, / idols more than Jerusalem's — Mof  
Before now I have found kingdoms full of idols, / with more images than Jerusalem and Samaria — NEB

Yes, we have finished off many a kingdom whose idols were far greater than those in Jerusalem and Samaria — Tay

**11. Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?**

Do I not — as I have done to Samaria, / and to her worthless things, / so do to Jerusalem and to her grievous things — YLT

May I not treat Jerusalem and her images as I treated Samaria and her false gods — Knox

and now, what I have done to Samaria and her worthless gods, / I will do also to Jerusalem and her idols — NEB

So when we have defeated Samaria and her idols we will destroy Jerusalem with hers — Tay

**12. Wherefore it shall come to pass, that when the LORD hath performed his whole work upon mount Zion and on Jerusalem,**

Wherefore it shall come to pass — When My Lord shall finish his whole work upon Mount Zion and upon Jerusalem — Rhm

[But when the Lord has brought to an end all his work / on Mount Zion and in Jerusalem — NAB

When the Lord has finished all that he means to do on Mount Zion and in Jerusalem — Tay

**I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.**

I see concerning the fruit of the greatness / of the heart of the king of Asshur, / and concerning the glory of the height of his eyes — YLT

I will inflict punishment on the fruit of the arrogant heart of Assyria's king,

on the boasting of his haughty looks — Ber

I will punish the utterance of the king of Assyria's proud heart, / and the boastfulness of his haughty eyes. For he says] — NAB

he will punish the audacious vaunting of the king of Assyria and the arrogance of his pride for saying] — Mof

He will inflict punishment on the fruit [the thoughts, words and deeds] of the stout and arrogant heart of the king of Assyria and the haughtiness of his pride — Amp

Then he means to reckon with the boastful ambition of Sennacherib, with the proud glance of those scornful eyes — Knox

then He will turn upon the Assyrians and punish them too — for they are proud and haughty men — Tay

**13. For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent:**

... for I have understanding — ASV

For he hath said — / By the strength of mine own hand have I effectually wrought, / and by my wisdom — for I have discernment — Rhm

My strong hand did it all, my clever strategy — Mof

They boast, "We in our own power and wisdom have won these wars. We are great and wise — Tay

By my own might I have acted and in my own wisdom I have laid my schemes — NEB

**and I have removed the bounds of the people, and have robbed their treasures,**

that I might remove the bounds of peoples, / yea their treasures have I plundered — Rhm

for I have removed the landmarks of the peoples; / and I have plundered their hoarded wealth — Sprl

I have moved the boundaries of peoples, / their treasures I have pillaged — NAB

I have removed the frontiers of nations / and plundered their treasures — NEB

I shifted the boundaries of nations, I plundered their treasures — Mof

**and I have put down the inhabitants like a valiant man;**

and like a valiant man I have brought down them that sit on thrones — ASV

like a bull I have brought down / those  
 who sat on thrones — RSV  
 like a bull I have trampled on their in-  
 habitants — NEB  
 and, like a giant, I have put down the  
 enthroned — NAB  
 I have toppled their kings into the dust  
 — Phi  
 I reduced them to ashes, / and felled  
 their folk like a bullock — Mof

- 14. And my hand hath found as a nest the riches of the people; and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.**

... eggs that are forsaken, ... , or  
 chirped — ASV

and my hand reached the wealth of the  
 peoples [which were] as in a nest; and  
 as men gather eggs left behind, so I  
 gathered the whole earth. There was  
 none that flapped a wing, opened its  
 beak, or chirped" — Ber

My hand has reached out, as if into a  
 nest, / to grasp the wealth of the na-  
 tions. / Like a man collecting eggs / I  
 have ransacked the whole earth; / and  
 no one fluttered a wing at me, / and  
 none dared open his beak in protest  
 — Phi

The wealth of nations, I rifled it all / like  
 the nest of a bird / I ransacked the  
 wide world / as a man who gathers  
 eggs, / till not a wing fluttered, / none  
 dared cheep or chirp" — Mof

As if they were a bird's nest, my hand  
 has siezed / the riches of the peoples.  
 / As people pick up deserted eggs / I  
 have picked up the whole earth, / with  
 not a wing fluttering / not a beak open-  
 ing, not a chirp — Jerus

My hand has found its way to the wealth  
 of nations, / and, as a man takes the  
 eggs from a deserted nest, / so have  
 I taken every land; / not a wing flut-  
 tered, / not a beak gaped, no chirp  
 was heard — NEB

Mighty peoples, and my hand closed over  
 them like a nest; I gathered up a whole  
 world, as a man gathers up eggs that  
 lie abandoned; no flapping of wings,  
 no angry speech to forbid me — Knox

- 15. Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it?**  
 ... him that wieldeth it — ASV

Should an axe boast itself over the man  
 who hews with it, or a saw vaunt itself  
 over the one who moves it back and  
 forth — Ber

Poor fool, can axe set itself up against  
 woodman, saw defy carpenter — Knox  
 Will the axe say high-sounding words  
 against him who is using it, or the  
 blade be full of pride against him who  
 is cutting with it — Bas

Does the axe claim more credit than the  
 man who wields it, / or the saw more  
 strength than the man who handles it  
 — Jerus

Shall the axe set itself up against the  
 hewer, / or the saw claim mastery over  
 the sawyer — NEB

**as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood.**

as if a rod should wield them that lift it  
 up, or as if a staff should lift up him  
 that is not wood — ASV

as if a stick were to brandish him who  
 wields it, / or a staff of wood to wield  
 one who is not wood — NEB

It would be like a stick swinging the man  
 who lifts it, / or a wooden staff brand-  
 ishing a man, who is no thing of wood  
 — Phi

Shall the rod turn on him who wields it,  
 the staff, that is but wood, try conclu-  
 sions with living man — Knox

Can a rod strike unless a hand is moving  
 it? Can a cane walk by itself — Tay

- 16. Therefore shall the Lord, the LORD of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.**

Therefore the Lord, the LORD of hosts,  
 / will send wasting sickness into his  
 fat, / and under his glory here will be  
 kindled a kindlinglike the kindling of  
 fire — AAT

Therefore the Lord, the LORD of hosts,  
 / will send wasting sickness among his  
 stout warriors, / and under his glory  
 a burning will be kindled, / like the  
 burning of fire — RSV

So the Lord, the LORD of hosts, will send  
 a wasting disease on his flourishing  
 frame, / and under his glitter a burning  
 heat that glows like a flame — Mof

Therefore the Lord, the LORD of Hosts,  
 will send disease / on his sturdy frame,

from head to toe, / and within his flesh  
a fever like fire shall burn — NEB  
Because of all your evil boasting, O King  
of Assyria, the Lord of Hosts will send  
a plague among your proud troops, and  
strike them down — Tay

**17. And the light of Israel shall be for a fire,  
and his Holy One for a flame: and it shall  
burn and devour his thorns and his briars  
in one day;**

**18. And shall consume the glory of his forest,  
and of his fruitful field, both soul  
and body: and they shall be as when a  
standardbearer faintheeth.**

So shall the Light of Israel become a  
fire, and the Holy One a flame, / which  
shall burn and consume his thorns and  
his briars . . . / and the glory of his  
forest and of his garden land, both soul  
and body shall it bring to an end, —  
and it shall be like the wasting away  
of a consumptive — Rhm

He who is our light will turn into a fire,  
the Holy One of Israel will be a flame,  
that will burn up suddenly; in one day  
those thorn-bushes, that dry brush-  
wood shall be consumed. Like a proud  
forest, or a garden plot, he shall be  
eaten up, body and soul: see where he  
flies in terror — Knox

The light of Israel shall become a fire /  
and his Holy One a flame, / which in  
one day shall burn up and consume his  
thorns and his briars: / the glory of  
forest and meadow shall be destroyed  
/ as when a man falls in a fit — NEB

God, the Light and Holy One of Israel,  
will be the fire and flame that will de-  
stroy them. In a single night He will  
burn those thorns and briars, the As-  
syrians who destroyed the land of Is-  
rael. Assyria's vast army is like a  
glorious forest, yet it will be de-  
stroyed. The Lord will destroy them,  
soul and body, as when a sick man  
wastes away — Tay

He who is light to Israel shall be a fire, /  
His Majesty shall blaze like flame,  
devouring thorns and briars, / the  
splendid woods and gardens — Mof

**19. And the rest of the trees of his forest  
shall be few, that a child may write them,  
and the remnant of the trees of his forest  
shall be few, so that a child may write  
them — ASV**

And the remnant of his forest-trees few  
in number shall become, — / yea a

child might describe them — Rhm  
The remaining trees of the forest shall  
be so few that a child could write them  
down — Ber  
and the remnant of trees in the forest  
shall be so few / that child may count  
them one by one — NEB  
Only a few from all that mighty army  
will be left: so few a child could count  
them — Tay

**20. And it shall come to pass in that day,  
that the remnant of Israel, and such as  
are escaped of the house of Jacob, shall  
no more again stay upon him that smote  
them: but shall stay upon the LORD, the  
Holy One of Israel, in truth.**

. . . shall no more lean upon him . . .  
but shall lean upon Jehovah . . . —  
ASV

And in that day the remnant of Israel,  
and those of the house of Jacob who  
have escaped, / will no more lean on  
him who smote them: but will lean  
in faithfulness upon Jehovah, the Holy  
One of Israel — ABPS

On that day the remnant of Israel, and  
the survivors of the house of Jacob,  
will no more lean for support on the  
enemy that smote them, but will lean  
in loyal trust on the LORD, the Holy  
One of Israel — AAT

That day, / the remnant of Israel and the  
survivors of the House of Jacob, will  
stop relying on the man who strikes  
them / and will truly rely on Yahweh,  
/ the Holy One of Israel — Jerus

And when that day comes, the remnant  
of Israel, the survivors of Jacob's line,  
will learn to trust, not in the staff that  
turns into rod to smite them, but in  
the Lord, the Holy One of Israel: here  
he shall find loyalty — Knox

**21. The remnant shall return, even the rem-  
nant of Jacob, unto the mighty God.**

A remnant . . . — ASV

All who are left, the survivors of Jacob,  
will return to . . . — Phi

A remnant will turn back, only a rem-  
nant of Jacob, to God, the Mighty One  
— Knox

A remnant will return [Shear-jashub,  
name of Isaiah's son], a remnant of  
Jacob, to . . . — Amp

A remnant shall turn again, a remnant  
of Jacob, / to God their champion — NEB

**22. For though thy people Israel be as the  
sand of the sea, yet a remnant of them**

**shall return: the consumption decreed shall overflow with righteousness.**

For though thy people, Israel, be as the sand of the sea, only a remnant of them shall return: a destruction is determined, overflowing with righteousness — ASV

For though thy people O Israel shall be as the sand of the sea / a mere remnant shall return of them, — / a full end decreed bringeth in justice like a flood — Rhm

For though your people, O Israel, / were like the sand of the sea, / only a remnant of them will return: / their destruction is decreed as overwhelming justice demands — NAB

For though the people of Israel are like the sand of the sea, only a band of survivors will return. Destruction has been determined, to prove beyond doubt the righteous purpose of the Lord — Phi

But though Israel be now as many as the sands along the shore, yet only a few of them will be left to return at that time; God has rightly decided to destroy His people — Tay

Your people, Israel, may be many as the sands of the sea, / but only a remnant shall turn again, / the instrument of final destruction, justice in full flood — NEB

**23. For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land.**

For a full end, and that determined, will the Lord, Jehovah of hosts, make in the midst of all the earth — ASV

For a full end and that a decreed one is My Lord Yahweh of hosts executing in the midst of all the earth — Rhm

For the Lord, the LORD of hosts, will make a full end, as decreed, in the midst of all the earth — RSV

Yes, throughout the country the Lord Yahweh Sabaoth will carry out the destruction he has decreed — Jerus

For the Lord, the Lord of hosts, will complete the destruction he has determined, for all the world to see — Phi  
Yes, it has already been decided by the Lord God of Hosts to consume them — Tay

Short and sharp is the reckoning the Lord, the God of hosts, will make, with the whole world or the scene of it — Knox

for the Lord, the LORD of Hosts, will bring final destruction / upon all the earth — NEB

**24. Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian:**

This then, is what the Lord, the Lord of hosts, declares: O my people, who reside in Zion, never fear Assyria — Mof  
therefore thus saith the Lord of Hosts, "O my people who dwell in Zion, be not daunted at the Assyrian — Sept  
Here then is a message for you from the Lord, the God of hosts: Never lose heart men of Zion, my own people, before the Assyrian — Knox

Therefore the Lord God of Hosts says, "O My people in Jerusalem, don't be afraid of the Assyrians — Tay

**he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.**

when with his rod he would smite thee, and when his staff he would lift up against thee in the manner of Egypt — Rhm

when it hits you with a stick and lifts up its rod against you as the Egyptians did — Ber

though they strike you with clubs and whip you as the Egyptians did long ago — Phi

rod though he have to smite thee, staff to chaise thee, when thou meetest him on the road to Egypt — Knox

**25. For yet a very little while, and the indignation shall cease, and mine anger in their destruction.**

. . . and displeasure shall end, yea mine anger over their destructin — Rhm

. . . and the indignation against thee shall be accomplished, and mine anger shall be directed to his destruction — ASV

For only a brief moment more, an my anger shall be over: but them I will destroy in wrath — NAB

It will not last very long; in a little while My anger against you will end, and then it will rise against them to destroy them" — Tay

for very soon my fierce anger against you shall be spent, and my wrath shall come to an end — Mof

for soon, very soon, my anger will come to an end, and my wrath will all be spent — NEB

- 26. And the LORD of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb; and as his rod was upon the sea, so shall he lift it up after the manner of Egypt.**

And Jehovah of hosts will stir up against him a scourge, as in the slaughter of Midian at the rock of Oreb; and his rod will be over the sea, and he will lift it up after the manner of Egypt — ASV

And Yahweh of hosts will brandish over him a scourge — like the smiting of Midian at the rock Oreb. — and his staff [being] over the sea He will lift it up in the manner of Egypt — Rhm

The Lord of hosts will swing the lash over Assyria, as when Midian was crushed at Ravensrock: he will raise the rod again that once he raised over the Reed Sea against Egypt long ago — Mof

Yahweh Sabaoth will whirl the whip against him, / like the time he struck Midian at the Rock of Oreb, / like the time he stretched out his rod against the sea / and raised it over the road from Egypt — Jerus

The Lord of hosts will bring the lash down upon him, as he did once on Madian at the rock Oreb, by the sea-shore, on the road to Egypt, his rod will be uplifted — Knox

The Lord of Hosts will send His angel to slay them in a mighty slaughter like the time when Gideon triumphed over Midian at the rock of Oreb or the time God drowned the Egyptian armies in the sea — Tay

Then the LORD of Hosts will brandish his whip over them as he did when he struck Midian at the Rock of Oreb, and will lift his staff against the River as he did against Egypt — NEB

- 27. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck,**

On that day / the burden they laid on your shoulder shall be removed / and their yoke shall be broken from your neck — NEB

... that his burden shall depart from off thy shoulder, ... — ASV

And with that, thy should will be eased of the burden, the yoke will fall from thy neck — Knox

Then from your shoulders shall Assyria's load be shifted. / and from your neck his yoke shall then be lifted — Mof

On that day God will end the bondage of His people. He will break the slave-yoke off their necks — Tay  
**and the yoke shall be destroyed because of the anointing.**

- 28. He is come to Aiath, he is passed to Migron;**

the yoke shall be broken off because of ointment. He has arrived at Aiath, passed through Migron — Ber  
and destroyed hath been the yoke, because of prosperity. He hath come in against Aiath, / he hath passed over into Migron — YLT

and the yoke shall be destroyed by reason of fatness. He is come to Aiath, he is passed through Migron — ASV

yea, the yoke shall be broken because of fatness. He hath come in unto Ayyath, hath passed through Migron — Rhm

The yoke shall be destroyed because of fatness [which prevents it from longer going around your neck]. The Assyrian with his army is come to Judah: he has arrived at Aiath, he is passed to Migron — Amp

the yoke will fall from your neck, yoke that has gone rotten from want of oil. See where he enters Aiath, crosses to Magron — Knox

He has gone up from Pene Rimmon, / he has come to Aiath: / he has passed through Migron — AAT

He has come up from the direction of Rimmon, / he has reached Aiath, passed through Migron — NAB

An invader from Rimmon has come to Aiath, / has passed by Migron — NLT  
**at Michmash he hath laid up his carriages:**

... he looketh after his vessels — YLT  
at Michmash he will deposit his armour — Sprl

... he storeth his baggage — Rhm  
... he layeth up his baggage — ASV  
halts his baggage-train at Machmas — Knox

... he gets rid of his baggage [by storing it] — Amp  
at Machmas his supplies are stored — NAB

- 29. They are gone over the passage: they have taken up their lodging at Geba;**

they are gone over the pass: ... — ASV

- he is through the pass, / he bivouacs at  
Geba — Mof  
Already the pass lies behind them; Geba  
will be theirs by nightfall — Knox  
he has passed by Maabarrah / and camped  
for the night at Geba — NEB  
they file through the defile, / they biv-  
ouac at Geba — Jerus  
They cross the ravine: / "We will spend  
the night at Geba" — NAB
- Ramah is afraid; Gibeah of Saul is fled.**  
Ramah trembleth. . . — ASV  
Ramah quakes, / Gibeah of Saul takes  
flight — Jerus  
terror-stricken is Ramah, / Gibeah of Saul  
hath fled — Rhm  
Ramah is in panic, / Saul's Gibeah is in  
flight — Mof  
fear strikes the city of Ramah; all the  
people of Gibeah — the city of Saul  
— are running for their lives — Tay  
Ramah is anxious, Gibeah of Saul is in  
panic — NEB
- 30. Lift up thy voice, O daughter of Gallim;  
cause it to be heard unto Laish, O poor  
Anathoth.**  
Make shrill thy voice, O daughter of Gal-  
lim! / Harken, O Laishah; Answer, O  
Anathoth — Rhm  
Raise a shrill cry, Bath-gallim; / hear it,  
Laish, and answer her, Anathoth —  
NEB  
Cry aloud with thy voice, O daughter of  
Gallim! hearken, O Laishah! O thou  
poor Anathoth — ASV  
Cry aloud, maidens of Gallim, and lis-  
ten, Laish, to the cry: woe upon thee,  
poor Anathoth — Knox  
Well may you scream in terror, O people  
of Gallim. Shout out a warning to  
Laish, for the mighty army comes. O  
poor Anathoth, what a fate is yours  
— Tay
- 31. Madmenah is removed; the inhabitants  
of Gebim gather themselves to flee.**  
Madmenah is a fugitive: the inhabitants  
of Gebim flee for safety — ASV  
Madmenah is in mad flight; / the inhab-  
itants of Gebim flee to cover — JPS  
Madmenah runs away, / the natives of  
Gibbim scurry for safety — Mof  
Madmenah is in flight; the inhabitants of  
Gebim seize their belongings and make  
their households flee for safety — Amp  
Madmenah is in flight; take refuge, peo-  
ple of Gebim — NEB
- 32. As yet shall he remain at Nob that day:  
he shall shake his hand against the mount  
of the daughter of Zion, the hill of  
Jerusalem.**  
While yet today in Nob he tarrieth / he  
brandisheth his hand toward . . . —  
Rhm  
This very day shall he halt at Nob . . .  
— ASV  
But the enemy stops at Nob for the re-  
mainder of that day. He shakes his fist  
at Jerusalem on Mount Zion — Tay  
Daylight still! Why, he will make his halt  
at Nob, threaten the mountain where  
queen Sion stands, the very hill of Je-  
rusalem — Knox  
Today he is due to pitch his camp in Nob:  
/ he gives the signal to advance / against  
the mount . . . — NEB
- 33. Behold, the Lord, the LORD of hosts,  
shall lop the bough with terror: and the  
high ones of stature shall be hewn down,  
and the haughty shall be humbled.**  
Behold! the Lord Yahweh of hosts is  
about to lop off a tree-crown with a  
crash, — / then shall they who are  
lifted on high be hewn down, / and the  
lofty be laid low — Rhm  
See, the Lord Yahweh Sabaoth / hews  
down the boughs with a crash. / The  
topmost heights are cut off, / the  
proudest are brought down — Jerus  
Behold, the Lord, the LORD of hosts, /  
lops off the boughs with terrible vil-  
lence: / the tall of stature are felled,  
/ and the lofty ones brought low —  
NAB  
Look, the Lord, the LORD of Hosts, /  
cleaves the trees with a flash of ligh-  
tning, / the tallest are hewn down, the  
lofty laid low — NEB  
Then, look, look! The Lord, the Lord of  
the armies of heaven, is chopping down  
all of that vast army, great and small alike,  
both officers and men — Tay
- 34. And he shall cut down the thickets of the  
forest with iron, and Lebanon shall fall  
by a mighty one.**  
He will strike down the thickets of the  
forest with an iron ax, / and Lebanon  
will fall beneath the blows of a Mighty  
One — AAT  
He, the Mighty One, will cut down the  
enemy as a woodsman's axe cuts down  
the forest trees in Lebanon — Tay

The forest thickets fall beneath the axe,  
/ Lebanon and its splendours collapse  
— Jerus  
he cuts away the woodland thickets, /

fells the might cedars — Mof  
the heart of the forest is felled with the  
axe, / and Lebanon with its noble trees  
has fallen — NEB

## CHAPTER 11

- 1. And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.**

There shall come forth a shoot from the stump of Jesse, and a branch shall grow out of his roots — RSV

And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit — ASV

A twig shall shoot forth from the stump of Jesse, and a Branch from his roots shall bear fruit — Ber

But a shoot shall sprout from the stump of Jesse, / and from his roots a bud shall blossom — NAB

A shoot springs from the stock of Jesse, / a scion thrusts from his roots — Jerus

From the stock of Jesse a scion shall burgeon yet; out of his roots a flower shall spring — Knox

The royal line of David will be cut off, chopped down like a tree; but from the stump will grow a Shoot — yes, a new Branch from the old root — Tay

- 2. And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD.**

The Spirit of the LORD shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the reverence of the LORD — Ber

on him the spirit of Yahweh rests, / a spirit of wisdom and insight, / a spirit of counsel and power, / a spirit of knowledge and of the fear of Yahweh — Jerus

One shall be born, on whom the spirit of the Lord will rest; a spirit wise and discerning, a spirit prudent and strong, a spirit of knowledge and of piety — Knox

And the Spirit of the Lord shall rest upon Him, the Spirit of wisdom, understanding, counsel and might; the Spirit of knowledge and of the fear of the Lord — Tay

- 3. And shall make him of quick understanding in the fear of the LORD:**

to refresh him in the fear of Jehovah — YLT

so will he find fragrance in the reverence of Yahweh — Rhm

and his delight shall be in . . . — ASV

His delight will be obedience to the Lord — Tay

and ever fear of the Lord shall fill his heart — Knox

(The fear of Yahweh is his breath) — Jerus

**and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:**

. . . neither decide . . . — ASV

And not by the sight of his eyes will he judge, / nor by the hearing of his ears will he decide — Rhm

He shall not judge by what he sees nor decide by what he hears — NEB

He will not judge by appearance, nor decide by hearsay — Mof

Not his to judge by appearances, listen to rumours when he makes award — Knox

- 4. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth:**

. . . and decide with equity . . . — ASV

but he will judge with righteousness them who are poor, / and decide with equity

for the oppressed of the land — Rhm

but judges the wretched with integrity, / and with equity gives a verdict for the poor of the land — Jerus

but act with justice to the helpless and decide fairly for the humble — Mof

here is judgement will give the poor redress, here is award will right the wrongs of the defenceless — Knox

But will defend the poor and the exploited — Tay

**and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.**

He shall strike the earth with the rod of His mouth, and the wicked He shall slay with the breath of His lips — Ber



- And he will smite the land with the sceptre of his mouth, / and with the breath of his lips will he slay the lawless one — Rhm
- Words of him shall smite the earth like a rod, breath of him destroy the ill-doer — Knox
- His word is a rod that strikes the ruthless, / his sentences bring death to the wicked — Jerus
- he will strike down the ruthless with his verdicts, / and slay the unjust with his sentences — Mof
- He will rule against the wicked who oppress them — Tay
- 5. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.**
- ... the girdle of his waist, ... the girdle of his loins — ASV
- Justice shall be the band around his waist, / and faithfulness a belt upon his hips — NAB
- He will be girded around his waist with justice / and with faithfulness around his loins — Phi
- Justice shall gird him up for action, / he shall be belted with trustworthiness — Mof
- Round his waist he shall wear the belt of justice, / and good faith shall be the girdle round his body — NEB
- love of right shall be the baldric he wears, faithfulness the strength that girds him — Knox
- for he will be clothed with fairness and truth — Tay
- 6. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid.**
- The wolf shall couch then with the lamb, / the leopard's lair shall be the kid's — Mof
- The wolf shall live in peace with the lamb / and the leopard will share his bed with the kid — Phi
- The wolf lives with the lamb, / the panther lies down with the kid — Jerus
- In that day the wolf and the lamb will lie down together, and the leopard and goats will be at peace — Tay
- and the calf and the young lion and the fatling together; and a little child shall lead them.**
- the calf, the young lion, and the beef cattle together, ... — Ber
- the calf and the young lion will graze together / ... — AAT
- calf and lion-cub feed together / with a little boy to lead them — Jerus
- Calves and fat cattle will be safe among lions, and a little child shall lead them all — Tay
- 7. And the cow and the bear shall feed; their young ones shall lie down together:**
- And the cow with the bear shall find pasture, / together shall their young ones lie down — Rhm
- The cows will graze among bears: cubs and calves will lie down together — Tay
- Cattle and bear all at pasture, their young ones lying down together — Knox
- The cow and the bear will be friends with each other / while their young shall nestle down together — Phi
- The cow and the bear shall be neighbors, / together their young shall rest — NAB
- and the lion shall eat straw like the ox.**
- 8. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.**
- ... and the weaned child shall put his hand on the adder's den — ASV
- The nursing child shall play over the asp's hole, and the weaned child shall reach its hand in the snake's nest — Ber
- The baby shall play by the cobra's den, and the child lay his hand on the adder's lair — NAB
- child new-weaned, fresh from its mother's arms, playing by asp's hole, putting hand in viper's den — Knox
- Babies will crawl safely among poisonous snakes, and a little child who puts his hand in a nest of deadly adders will pull it out unharmed — Tay
- the infant shall play over the hole of the cobra, / and the young child dance over the viper's nest — NEB
- 9. They shall not hurt nor destroy in all my holy mountain:**
- They do no hurt or harm, on ... — Jerus
- They will do no harm or destruction on ... — AAT
- None shall injure, none shall kill, / anywhere on my sacred hill — Mof
- Nothing will hurt or destroy in all My holy mountain — Tay
- All over this mountain, my sanctuary, no hurt shall be done, no life taken — Knox

**for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.**

for filled is the land with the knowledge of Yahweh, / as the waters to the sea form a covering — Rhm

for the country is filled with the knowledge of Yahweh / as the waters swell the sea — Jerus

for the land shall be as full of the knowledge of the Eternal as the ocean-bed is full of water — Mof

Deep as the waters that hide the sea-floor, knowledge of the Lord overspreading the earth — Knox

- 10. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.**

And it shall come to pass in that day, that the rod of Jesse, that standeth for an ensign of the peoples, unto him shall the nations seek; and his resting-place shall be glorious — ASV

That day, the root of Jesse / shall stand as a signal to the peoples. / It will be sought out by the nations / and its home will be glorious — Jerus

On that day a scion from the root of Jesse / shall be set up as signal to the peoples; / the nations shall rally to it, / and its resting-place shall be glorious — NEB

There he stands, fresh root from Jesse's stem, signal beckoning to the peoples all around; the Gentiles will come to pay their homage, where he rests in glory — Knox

And the Scion of Jesse who is to rally the peoples, him shall the nations then consult, and his seat shall be famous — Mof

In that day He who created the royal dynasty of David will be a banner of salvation to all the world. The nations will rally to Him, for the land where He lives will be a glorious place — Tay

- 11. And it shall come to pass in that day, that the LORD shall set his hand again the second time to recover the remnant of his people, which shall be left.**

... that shall remain — ASV

... that My Lord will again a second time set his hand, to possess himself of the remnant of his people, — who shall be left — Rhm

And in that day the Lord shall again lift up His hand a second time to recover — acquire and deliver — the remnant of His people which is left — Amp  
That day, the Lord will raise his hand once more / to ransom the remnant of his people, left over — Jerus

On that day the Lord will make his power more glorious by recovering the remnant of his people, those who are still left — NEB

**from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.**

from Assyria and Egypt, from Pathros, from Cush and Elam, from Shinar, Hamath and the islands of the sea — NEB

returning them to the land of Israel from Assyria, Upper and Lower Egypt, Ethiopia, Elam, Babylonia, Hamath and all the distant coastal lands — Tay  
from Assyria, from Lower Egypt, from Pathros, from Ethiopia, from Elam (in Persia), from Sinar, from Hamath (in Upper-Syria), and from the countries bordering on the [Mediterranean] Sea — Amp

- 12. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.**

And He will lift up a signal unto the Gentiles; / and He will gather up the outcasts of Israel; and He will collect the dispersed of Judah from the four extremities of the earth — Sprl

He will raise a standard for the nations / and he will gather together the outcasts of Israel. He will bring in the scattered people of Judah from the corners . . . — Phi

He will raise a flag among the nations for them to rally to; He will gather the scattered Israelites from the ends of the earth — Tay

High lifted, for a world to see it, the standard that shall call Israel home, gather in the exiles sons of Judah from the . . . — Knox

- 13. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.**

Then all jealousy against Ephraim will cease. / and those who are hostile to Judah will be cut off; / Ephraim will not be jealous of Judah. / and Judah will not be hostile to Ephraim — AAT  
Then Ephraim's jealousy will come to an end / and Judah's enemies be put down; / Ephraim will no longer be jealous of Judah / nor Judah any longer the enemy of Ephraim — Jerus

And the envy of Ephraim shall be removed. / and the vexatious doings of Judah shall be cut off . . . — Rhm

The envy of Ephraim shall pass away, / and the rivalry of Judah be removed; / Ephraim shall not be jealous of Judah, / and Judah shall not be hostile to Ephraim — NAB

Ephraim's jealousy shall vanish. / and Judah's enmity shall be done away. / Ephraim shall not be jealous of Judah, / nor Judah the enemy of Ephraim — NEB

Then at last the jealousy between Israel and Judah will end; they will not fight each other any more — Tay

**14. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together:**

And they shall fly down upon the shoulder of the Philistines on the west; together they shall despoil the children of the east — ASV

They shall swoop down on the Philistine flank in the west / and together they shall plunder the tribes of the east — NEB

But in union will they invade the western borders of the Philistines. Together shall they spoil the sons of the East — Sprl

but side by side they'll swoop down west / on the slopes of the Philistines, / and plunder the tribes of the east — Mof

But they shall swoop down on the foothills / of the Philistines to the west. / together they shall plunder the Kedemites — NAB

Together they will fly against the nations possessing their land on the east and on the west, uniting forces to destroy them — Tay

**they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.**

on Edom and Moab putting forth their

hand / with the sons of Ammon hearing unto them — Rhm

Edom and Moab they shall seize / and rule over the Ammonites — Mof

Edom and Moab in their grasp, the sons of Ammon pliant to their will — Knox  
extend their sway over Edom and Moab, / and make the Ammonites their subjects — Jerus

and they will occupy the nations of Edom and Moab and Ammon — Tay

**15. And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod.**

. . . and with his scorching wind will he wave his hand over the River, and will smite it into seven streams and cause men to march over dryshod — ASV

And Yahweh will devote to destruction the gulf of the Egyptian sea, / and will brandish his hand against the River [= Euphrates], in the full force of his spirit. — / and will smite it in the seven streams, / and cause a marching through in sandals — Rhm

The LORD will divide the tongue of the Egyptian sea / and wave his hand over the River / to bring a scorching wind; / he shall split it into seven channels / and let men go across dry-shod — NEB

The LORD shall dry up the tongue of the Sea of Egypt, / and wave his hand over the Euphrates in his fierce anger / and shatter it into seven streamlets, / so that it can be crossed in sandals — NAB

And the Eternal will dry up the tongue of Egypt's sea, / with his hot breath, / and swing his hand over the Euphrates / striking it into seven wadies / that men can walk dry-shod — Mof

The Lord will dry a path through the Red Sea, and wave His hand over the Euphrates, sending a mighty wind to divide it into seven streams that can easily be crossed — Tay

And the Lord will make a desert out of the tongue of sea that flanks Egypt: with the blast of his breath he will threaten Euphrates, dividing it into seven streams, that a man can cross dry-shod — Knox

**16. And there shall be an highway for the**

**remnant of his people, which shall be left, from Assyria;**

So shall there be a highway for the remnant of his people who shall be left out of Assyria — Rhm

so shall there be a highroad for the survivors of his people to come back from Assyria — Mof

So there shall be a causeway for the remnant of his people, / for the remnant rescued from Assyria — NEB

And so the remnant of my people which is left among the Assyrians will find a path made for it — Knox

**like as it was to Israel in the day that he came up out of the land of Egypt.**

as there was for Israel / when he came up from the . . . — NAB

just as He did for all of Israel long ago when they returned from Egypt — Tay

## CHAPTER 12

**1. And in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.**

. . . I will give thanks unto thee, O Jehovah: for . . . — ASV

Thou shalt say therefore in that day, / I will praise thee O Yahweh! / Though thou hast been angry with me thine anger turneth back — Rhm

That day, you will say: / I give thanks to you, Yahweh, / you were angry with me / but your anger is appeased / and you have given me consolation — Jerus

On that day, you will say: / I give you thanks, O LORD, / though you have been angry with me, / your anger has abated, and you have consoled me — NAB

Angry with me, LORD? thou wilt say, when that day comes; ay, thou wast angry with them, but now, praised be thy name, the storm has passed; all is consolation — Knox

**2. Behold, God is my salvation: I will trust, and not be afraid:**

Lo GOD is my salvation! / I will trust and not dread — Rhm

God indeed is my savior: / I am confident and unafraid — NAB

See, all my safety lies in God, / I trust him and know no fear — Phi

God is indeed my delivers, / I am confident and unafraid — NEB

God is here to deliver me; I will go forward confidently, and not be afraid — Knox

**for the LORD JEHOVAH is my strength and my song; he also is become my salvation.**

For my might and melody is Yah, Yahweh, / and he hath become mine by salvation — Rhm

for Yahweh is my strength, my son / he is my salvation — Jerus

the Eternal is my strength, of him I sing, / he has delivered me indeed" — Mof

source of my strength, theme of my praise, the Lord has made himself my protector — Knox

My strength and my courage is the LORD, and he has been my savior — NAB

for the LORD is my refuge and defence / and has shown himself my deliverer — NEB

**3. Therefore with joy shall ye draw water out of the wells of salvation.**

Therefore shall ye draw water with rejoicing, — out of the fountains . . . — Rhm

Even with triumphant joy shall ye draw waters / from the fountain . . . — Sprl

Joyfully then shall you draw upon the fountains of deliverance — Mof

So rejoicing you shall drink deep from the fountain of deliverance — Knox

**4. And in that day shall ye say, Praise the LORD, call upon his name,**

. . . shall ye say, give thanks, unto Jehovah, . . . — ASV

That day, you will say: / Give thanks to Yahweh, / call his name aloud — Jerus

and sing upon that day: / "Adore the Eternal, / celebrate his name — Mof

In that wonderful day you will say, "Thank the Lord! Praise His name — Tay

You shall all say on that day: / Give thanks to the LORD and invoke him by name — NEB

**declare his doing among the people, make mention that his name is exalted.**

make known among the peoples his doings, — / bring to remembrance that exalted is his Name — Rhm

make known his deeds among the na-

tions, / proclaim that his name is exalted — RSV

Proclaim his deeds to the people, / declare his name sublime — Jerus  
tell the nations all that he has done, / record his mighty fame — Mof  
tell the story of his doings among all the nations, keep the majesty of his name in grateful remembrance — Knox

**5. Sing unto the LORD; for he hath done excellent things: this is known in all the earth.**

... Jehovah; ...: let this be known  
... — ASV

Praise in song Yahweh, / for a splendid thing hath he done, — / well known is this in all the earth — Rhm

Sing of Yahweh, for he has done marvellous things, / let them be made known to the whole world — Jerus  
Sing to the LORD, for He has wrought

glorious feats; let this become known through all the earth — Ber

Sing psalms to the LORD, for he has triumphed, / and this must be made known in all the world — NEB

**6. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.**

Make shrill thy voice and sing out, thou inhabitress of Zion, — / that great in the midst of thee is the Holy One of Israel — Rhm

Shout and sing for you, O inhabitant of Zion, / for great in your midst is the Holy One of Israel" — RSV

Shout with exultation, O city of Zion, / for great in your midst is the Holy One of Israel — NAB

Cry out, shout aloud, you that dwell in Zion, / for the Holy One of Israel is among you in majesty — NEB

## CHAPTER 13

**1. The burden of Babylon, which Isaiah the son of Amoz did see.**

The oracle on Babylon, — of which Isaiah, son of Amoz, had vision — Rhm  
AN ORACLE ON BABYLON, WHICH ISAIAH THE SON OF AMOZ RECEIVED — AAT

The burden that awaits Babylon, as it was revealed to Isaiahs, son of Amos — Knox

The fate of Babylon, clearly seen by Isaiah, the son of Amoz — Phi

This is the vision God showed Isaiah (son of Amoz) concerning Babylon's doom — Tay

**2. Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.**

Set ye up an ensign upon the bare mountain, lift up the voice unto them, wave the hand, ... — ASV

Upon a bare mountain lift ye up a standard, / raise high the voice to them, — / wave the hand, / that they may enter the doors of nobles — Rhm

Upon the bare mountains set up a signal; / cry out to them, / wave for them to enter / the gates of the volunteers — NAB

Put up a flag on a clear mountain-top, make a loud outcry to them, give directions with the hand, so that they

may go into the doors of the great ones — Bas

On a bare hill hoist a signal, / sound the war cry, / Beckon them to come / to the Nobles' Gate — Jerus

Raise the signal on a treeless hill, / shout to them aloud; / wave them on to enter / the gates of the aristocrats — Phi

Raise the standard on a windy height, / roar out your summons, / beckon with arm upraised to the advance, / draw your swords, you nobles — NEB

**3. I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness.**

I have commanded my consecrated ones, yea, I have called my mighty men for mine anger, even my proudly exulting ones — ASV

I myself have given charge to my hal- lowed ones, — / yea I have called / my heroes in showing mine anger, / my proudly exulting ones — Rhm

I, for my part, issue orders / to my sacred warriors, / I summon my knights to serve my anger, / my proud champions — Jerus

For I have charged my chosen host / to execute my wrath; / my heroes I have summoned, / my men of martial pride — Mof

- I Myself [says the Lord] have commanded My designated ones and have summoned My mighty men to execute My anger, even My proudly exulting ones [the Medes and Persians] — those who are made to triumph for My honor — Amp
- I have given my warriors their orders / and summoned my fighting men to launch my anger: / they are eager for my triumph — NEB
- 4. The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.**  
 . . . as of a great people! the noise of a tumult of the kingdoms of the nations gathered together! Jehovah of hosts is mustering the host for the battle — ASV
- Hark, a tumult in the mountains, the sound of a vast multitude: / hark, the roar of kingdoms, of nations gathering! / The LORD of Hosts is mustering a host for war — NEB
- Listen! a rumbling in the mountains like a great crowd. / Listen! The din of kingdoms, / of nations mustering. / It is Yahweh Sabaoth / marshalling the troops for battle — Jerus
- Hark! a din among the mountains, as of a mighty host. Hark! 'tis the uproar of empires, / of nations gathering: / for the Lord of hosts is mustering / a battle array — Mof
- Hear the tumult on the mountains! Listen as the armies march! It is the tumult and shout of many nations: the Lord of Hosts has brought them here — Tay
- 5. They come from a far country, from the end of heaven,**  
 They advance from a distant land, / from the horizon of the heavens — Spri  
 They come from a distant country, / from the far horizons — Jerus  
 From a far land they are coming, / from the ends of the world — Mof  
 men from a far country, / from beyond the horizon — Jerus  
**even the LORD, and the weapons of his indignation, to destroy the whole land.**  
 Yahweh and the instruments of his fury / to lay the whole earth waste — Jerus  
 It is the LORD with the weapons of his wrath / coming to lay the whole land waste — NEB
- 'tis the Eternal and the forces of his fury, / to ruin all the earth — Mof
- The Lord and the tools of his anger / to lay the whole earth waste — Phi
- They are His weapons against you, O Babylon. They carry His anger with them and will destroy your whole land. — Tay
- 6. Howl ye: for the day of the LORD is at hand; it shall come as a destruction from the Almighty.**  
 Wail ye: for the day of Jehovah is at hand: as destruction from the Almighty shall it come — ASV
- Howl ye! for at hand is the day of Yahweh. — / as a veritable destruction from the Almighty shall it come — Rhm
- Yell now in terror for the day of the Lord is near. it comes as a mighty blow from the Almighty — Phi
- Howl! For the day of Yahweh is near, bringing devastation from Shaddai — Jerus
- Howl, for the Day of the LORD is at hand: / it comes, a mighty blow from Almighty God — NEB
- Scream in terror, for the Lord's time has come, the time for the Almighty to crush you — Tay
- 7. Therefore shall all hands be faint, and every man's heart shall melt:**
- 8. And they shall be afraid:**  
 Therefore shall all hands be feeble, and every heart of man shall melt; and they shall be dismayed — ASV
- For this cause — / all hands shall hang down, — and / every mortal heart melt. / And . . . in distress — Rhm
- Therefore every hand will hang down helpless, and the heart of every man shall fail, / and every mortal man shall be dismayed — Phi
- At this, every arm falls limp . . . the heart of each man fails him, they are terrified — Jerus
- There at shall every hand hang limp, every man's courage shall melt away, / his stomach hollow with fear — NEB
- Your arms lie paralyzed with fear: the strongest hearts melt, and are afraid — Tay
- Therefore all hands fall helpless, the bows of the young men fall from their

hands. / Every man's heart melts in terror — NAB

**pangs and sorrows shall take hold them; they shall be in pain as a woman that travaileth:**

writhings and pains shall lay hold, / as a woman in childbirth shall they be in pangs — Rhm

pangs and throes will seize [them] / they will writhe as a woman in travail — ABPS

seized with pangs and throes, they writhe / like a woman in her labour — Mof

Fear grips you with terrible pangs, like those of a woman in labor — Tay

**they shall be amazed one at another; their faces shall be as flames.**

Every one at his neighbour shall look in amazement, / faces of flames their faces — Rhm

They will look aghast at one another; / their faces will be aflame — rsv

They shall stare at each other aghast, / their faces red in the blaze — Phi

each man looks at his neighbour in bewilderment, their faces ashy pale — Knox

One man shall look aghast at another, / and their faces shall burn with shame — NEB

You look at one another, helpless, as the flames of the burning city reflect upon your pallid faces — Tay

**9. Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, Lo! the day of Yahweh coming in, / fierce and overflowing and burning with anger — Rhm**

behold, the day of JEHOVAH cometh inexorable, / even indignant and burning with wrath — Sprl

For see, the day of the Lord comes, / pitiless in anger and blazing with wrath — Phi

The day of Yahweh is coming, merciless, / with wrath . . . — Jerus

The Day of the LORD is coming indeed, that cruel day of wrath and fury — NEB

**to lay the land desolate: and he shall destroy the sinners thereof out of it.**

to make the land a desolation, and to destroy . . . — ASV

to devote the earth to desolation, / and her sinners will he destroy out of it — Rhm

to make the land a desolation, and to

sweep its sinners away from it — ABPS  
to reduce the earth to desert / and root out the sinners from it — Jerus  
to make the land a desolation / and exterminate its wicked people — NEB

**10. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.**

For the stars of the heavens, and their constellations shall not flash forth their light, — / obscured shall be the sun in his going forth — Rhm

For the stars of the sky and Orion / shall not let their light shine; / the sun shall be dark when it rises, / and the moon not shed her light — Jerus

The skies and their great stars now shed no light, / the sun shall be dark at its rising, / the moon shall never be bright — Mof

For the stars of heaven, Orion and the constellations, / shall fail to give their light; / the sun will be dark at its rising, / and the moon shall withhold its light — Phi

The stars of heaven in their constellations shall give no light, / the sun shall be darkened at its rising / and the moon refuse to shine — NEB

The heavens will be black above them. No light will shine from stars or sun or moon — Tay

**11. And I will punish the world for their evil, and the wicked for their iniquity;**

I will punish the world for its evil-doing, / and the wicked for their crimes — Jerus

I will punish the world for its evil, / the wicked for their vice — Mof

Thus I will punish the world for its evil / and the wicked for their guilt — NAB

And I will visit upon the world their evil, / and upon the wicked their iniquity — JPS

And I will visit upon the inhabited earth calamity, / and upon the lawless their punishment — Rhm

I will bring disaster upon the world / and their due punishment upon the wicked — NEB

**and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible.**

and will quiet the arrogance of the proud,

- / and the loftiness of tyrants will I lay low — Rhm  
 I will put an end to the pride of the arrogant, / the insolence of tyrants I will humble — NLB  
 to put an end to the pride of arrogant men / and humble the pride of despots — Jerus  
 I will check the pride of the haughty / and bring low the arrogance of ruthless men — NEB
- 12. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.**  
 I will make a man more rare than fine gold, even a man than the pure gold of Ophir — ASV  
 I will cause a man to be more precious than fine gold, — / even a son of earth than the finest gold of Ophir — Rhm  
 I will make men more rare than fine gold, / and mankind than the gold of Ophir — RSV  
 I will make mortals more rare than pure gold, / men, than the gold of Ophir — NAB  
 Few will live when I have finished up my work. Men will be as scarce as gold — of greater value than the gold of Ophir — Tay  
 till a man is rarer sight than gold, and a slave cannot be bought with all the treasure of Ophir — Knox
- 13. Therefore I will shake the heavens, and the earth shall remove out of her place,**  
 For this cause the heavens will I disturb, / and the earth shall tremble out of her place — Rhm  
 Therefore I will make the heavens to tremble, and the earth shall be shaken out of its place — ASV  
 This is why I am going to shake the heavens — / and make the earth reel from its place — Jerus  
 So terribly will I shake the heavens, and move earth from its place — Knox  
 Then the heavens shall shudder, / and the earth shall be shaken from its place — NEB
- in the wrath of the LORD of hosts, and in the day of his fierce anger.**  
 in the wrath of Yahweh of hosts, / and in the day of the glow of his anger — Rhm  
 at the indignation of the LORD of hosts in the day of His fierce anger — Ber

at the fury of the Lord of hosts / on the day his anger blazes — Mof  
 before the wrath of Yahweh Sabaoth, / the day when his anger flares — Jerus  
 to shew that the Lord of hosts will be patient no longer, and the hour of his bitter vengeance has come — Knox

- 14. And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.**

. . . that as the chased roe, and as sheep that no man gathereth, they shall turn every man to his own people, . . . — ASV

And it shall be — like a gazelle that is chased, / and like a sheep with none to lift it up, — / each to his own people will they turn, / and each to his own land will they flee — Rhm

Then like a startled gazelle, / like sheep that no one shepherds, / each man will return to his people, / each take flight to his native land — Jerus

Then, like hunted gazelles, / like sheep unshepherded, / shall men turn hurrying home, / each off to his own land — Mof

Then, like a gazelle before the hunter or a flock with no man to round it up, / each man will go back to his own people, / every one will flee to his own land — NEB

The armies of Babylon will run until exhausted, fleeing back to their own land like deer chased by dogs, wandering like sheep deserted by their shepherd — Tay

- 15. Every one that is found shall be thrust through: and every one that is joined unto them shall fall by the sword.**

All who are found will be stabbed, / all who are taken will fall by the sword — NEB

All those caught are slaughtered, all those captured fall by the sword — Jerus

anyone captured is cut down, anyone caught is stabbed — Mof

Whoever is found left behind will be slain, and those who are encountered in the open will fall at the sword's point — Knox

Those who don't run will be butchered — Tay

- 16. Their children also shall be dashed to**



**pieces before their eyes; their houses shall be spoiled, and their wives ravished.**

The infants . . . their houses rifled,  
... — ASV

And their infants shall be dashed to the ground before their eyes, / their houses rifled and their wives ravished — NEB  
their babies are dashed to pieces before their eyes, / their houses plundered, / their wives raped — Jerus

Their little children will be dashed to death against the pavement right before their eyes: their homes will be sacked, and their wives raped by the attacking hordes — Tay

- 17. Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it.**

I will stir up against them the Medes, / who care nothing for silver and are not tempted by gold — NEB

I will stir up the Medes against them, / men not swayed by silver / and who have no greed for gold — Phi

For I will stir up the Medes against Babylon, and no amount of silver or gold will buy them off — Tay

- 18. Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.**

And bows shall dash the young to pieces, — / and on the fruit of the womb will they have no pity, / over children will their eye throw no shield — Rhm

The attacking armies will have no mercy on the young people of Babylon or the babies or the children — Tay

they will make young boys a target for their arrows, have not pity for pregnant mothers, no kindly glance for children — Knox

The baby boys all cut to pieces, / the baby girls all crushed. / They have no mercy on the fruit of the womb, / no pity in their eyes for children — Jerus  
but, bow and spear in hand, / fearful, ferocious, / young men they cut to pieces, / maids they massacre, / a child they never spare, / on babes they have no mercy — Mof

who have no pity on little children / and spare no mother's son — NEB

- 19. And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.**

Thus shall Babylon — / the most lovely of kingdoms, / the majestic beauty of the Chaldees — / become as in the divine overthrow of Sodom and Gomorrah — Rhm

And Babylon, the jewel of kingdoms, / the glory and pride of the Chaldeans, / shall be overthrown by God / like Sodom and like Gomorrah — NAB

Babylon, the crown of all kingdoms, / the pride and / glory of the Chaldeans, / shall become like Sodom and Gomorrah / when God destroyed them — Phi

And so Babylon, the most glorious of kingdoms, the flower of Chaldean culture, will be as utterly destroyed as Sodom and Gomorrah were when God sent fire from heaven — Tay

- 20. It shall never be inhabited, neither shall it be dwelt in from generation to generation:**

And it shall not be dwelt in for ever, / neither shall it be inhabited . . . — Rhm

Never shall it be tenanted, / forlorn from age to age — Mof

It shall remain for ever uninhabited; generation after generation will pass, but it will not be founded again — Knox  
Babylon will never rise again. Generation after generation will come and go, but the land will never again be lived in — Tay

**neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.**

. . . : neither shall shepherds make their flocks to lie down there — ASV

Neither shall encamp there an Arab, / nor shepherds fold their flocks there — Rhm

there no nomads pitch their tents, / no shepherds fold their flock — Mof

The nomads will not even camp there. The shepherds won't let their sheep stay overnight — Tay

- 21. But wild beasts of the desert shall lie there;**

Then shall lie down there wild beasts — Rhm

The wild animals of the desert will make it their home — Tay

Wild beasts will make their lairs in it — Knox

But wild-cats lie there — JPS  
wild cats shall litter there — Mof

But wild dogs will lie down there — Phi  
 But there desert demons will make their  
 lair — AAT  
 There marmots shall have their lairs —  
 NEB  
**and their houses shall be full of doleful  
 creatures;**  
 and its houses will be full of howling  
 creatures — RSV  
 The houses will be haunted by howling  
 creatures — Tay  
 and owls shall fill the houses — NAB  
 and the screech-owl take possession of  
 their houses — Sprl  
 . . . will be full of jackals — ABPS  
 and jackals fill the houses — Mof  
 . . . full of ferrets — JPS  
 its houses will be tenanted by serpents  
 — Knox  
 and porcupines shall overrun her houses  
 — NEB  
**and owls shall dwell there,**  
 and ostriches . . . — ASV  
 Ostriches will make their home there  
 — Jerus  
 ostriches will nest there — Knox  
 there desert owls shall dwell — NEB  
**and satyrs shall dance there.**  
 and wild goats . . . — ASV  
 and shaggy creatures . . . — Rhm  
 and shaggy goats shall be skipping about  
 — Ber  
 and hairy wild goats dance — Phi  
 and there he-goats shall gambol — NEB  
 for there, will the hairy monsters hold  
 their revels — Sprl  
 and there demons shall hold their revels  
 — Sept  
 and satyrs have their dances there —  
 Jerus  
 and wild goats (like demons) will dance  
 there — Amp  
**22. And the wild beasts of the islands shall  
 cry in their desolate houses, and dragons  
 in their pleasant palaces:**  
 even in their palaces the wild beasts of

the islands respond one to another, /  
 yea, dragons in the voluptuous pavil-  
 ions — Sprl  
 desert beasts shall howl in her castles,  
 / and jackals in her luxurious palaces  
 — NAB  
 And wolves shall cry in their castles, and  
 jackals in the pleasant houses — ASV  
 And jackals shall answer in their cita-  
 dels, / and wild dogs in their volup-  
 tuous palaces — Rhm  
 Howling jackals shall sing in their halls  
 / and wolves in their stately mansions  
 — Phi  
 jackals shall occupy her mansions, / and  
 wolves her gorgeous palaces — NEB  
 and hyenas will howl to each other in  
 their castles, and wolves, in the volup-  
 tuous palaces — ABPS  
 Hyenas and jackals will den within the  
 palaces — Tay  
 And the screech-owls shall cry in their  
 palaces, and jackals in their pleasant  
 temples — Lam  
 the owls will hoot to one another in pal-  
 aces, birds of ill omen in its temples  
 of delight — Knox  
 Goblins will howl in her palaces, and  
 jackals in her pleasant mansions —  
 AAT  
 And onocentaurs shall inhabit there; and  
 porcupines shall breed in the houses  
 — Sept  
**and her time is near to come, and her  
 days shall not be prolonged.**  
 Its time is almost up, / its days will not  
 last long — Jerus  
 Her time draws very near, / and her days  
 have not long to run — NEB  
 And this, her doom, is near, her days  
 shall not be long — Mof  
 The day of her doom is close at hand,  
 not long the respite that shall be  
 granted her — Knox

## CHAPTER 14

**1. For the LORD will have mercy on Jacob,  
 and will yet choose Israel,**  
 For Jehovah will have compassion on Ja-  
 cob, . . . — ASV  
 For the LORD will have pity upon Jacob,

and will once more choose Israel —  
 AAT  
 Yes, Yahweh will have pity on Jacob, he  
 will choose Israel once more — Jerus  
 For the Lord will deal gently with Jacob,

and will choose Israel once again —  
Phi  
But the Lord will have mercy on the Israel;  
they are still His Special Ones — Tay  
**and set them in their own land:**  
and will give them rest upon their own  
soil — Rhm  
and settle them in their own land — ABPS  
He will settle them in fields of their own  
— Phi  
He will bring them back to settle once  
again the land of Israel — Tay  
**and the strangers shall be joined with  
them, and they shall cleave to the house  
of Jacob.**  
And the sojourner shall join himself unto  
them, / and they shall attach themselves  
unto the house of Jacob — Rhm  
and foreigners [who are proselytes] will  
join them and will cleave to the house  
of Jacob (Israel) — Amp  
A foreigner will come and live with them,  
and join the household of Jacob — Phi  
And many nationalities will come and  
join them there and be their loyal allies  
— Tay  
whose new inhabitants will make common  
cause with them, and throw in their  
lot with Jacob's race — Knox

**2. And the people shall take them, and bring  
them to their place:**  
And peoples shall take them and bring  
them into their own place — Rhm  
Nations will take them and lead them to  
the place they came from — Jerus  
The household of Israel shall be conducted  
home by outside nations — Mof  
Many nations shall escort Israel to her  
place — NEB  
**and the house of Israel shall possess them  
in the land of the LORD for servants  
and handmaids:**  
and the house of Israel shall possess  
themselves of them upon the soil of  
Yahweh / . . . — Rhm  
and the House of Israel will adopt them  
in the land of Yahweh as slaves and  
slave-girls — Jerus  
and then, on the Lord's own acres, they  
shall own these nations as slaves and  
slave-girls — Phi  
and she shall employ them as slaves and  
slave-girls on the land of the LORD  
— NEB  
and the house of Israel will give them a

foothold upon the LORD's soil as male  
and female servants — Ber  
**and they shall take them captives, whose  
captives they were; and they shall rule  
over their oppressors.**

Thus shall they be taking captive their  
captors, / and shall tread down their  
oppressors — Rhm

They will capture those who captured  
them and master their oppressors —  
Jerus

thus making captives of their former  
captors, and ruling over their oppressors  
— Mof

Those enslaving Israel will be enslaved  
— Israel shall rule her enemies — Tay  
and they will take captive [not by physical,  
but by moral might] those whose  
captives they have been, and will rule  
over their [former] oppressors — Amp

**3. And it shall come to pass in the day that  
the LORD shall give thee rest from thy  
sorrow, and from thy fear, and from the  
hard bondage wherein thou wast made  
to serve,**

. . . when Yahweh shall give the rest from  
thy toil and from thy disquiet, — and  
from the hard service which had been  
laid upon thee — Rhm

When the LORD has given you rest from  
your pain and turmoil and hard service  
with which you were made to serve — RSV

The day Yahweh gives you rest after your  
suffering and torment and the grim  
servitude to which you were forcibly  
enslaved — Jerus

Then shall it be that after the Eternal  
grants you relief from your agony and  
misery and the slavery you have had  
to suffer — Mof

In that wonderful day when the Lord  
gives His people rest from sorrow and  
fear, from slavery and chains — Tay

When that time comes, when the Lord  
gives thee respite from all the hardship  
and turmoil and drudgery of old days  
— Knox

**4. That thou shalt take up this proverb  
against the king of Babylon, and say,**

. . . this poem . . . — Ber

. . . this parable . . . — ASV

. . . this taunt over the king of Babylon,  
and shalt say — Rhm

you shall raise this taunt-song against  
the king of Babylon, crying — Mof

you will take up this song of derision  
over the king of Babylon — NEB  
You will jeer at the king of Babylon and  
say — Tay

**How hath the oppressor ceased! the  
golden city ceased!**

How hath the extortioner ceased! / How  
hath the exactress of gold ceased —  
Sprl

How hath ceased the oppressor! / Ceased  
the exactress! — Rhm

"How the oppressor has ceased, / the  
insolent fury ceased — RSV

See how the oppressor has met his end  
and his frenzy ceased! — NEB

How the tyrant is hushed, / his mad rage  
hushed! — Mof

How has the Tyrant fallen, / and the Ter-  
ror ceased to be! — Phi

What was the end of the tyrant? / What  
was the end of his arrogance? — Jerus

"You bully, you! At last you have what  
was coming to you! — Tay

**5. The LORD hath broken the staff of the  
wicked, and the sceptre of the rulers.**

Broke hath Yahweh the staff of the law-  
less, / the sceptre of despots — Rhm

The LORD has broken the rod of the  
wicked, / the staff of the tyrants —  
NAB

The club of the godless the Eternal has  
crushed, / the rod of oppression —  
Mof

For the Lord has crushed your wicked  
power, and broken your evil rule" —  
Tay

**6. He who smote the people in wrath with  
a continual stroke, he that ruled the na-  
tions in anger, is persecuted, and none  
hindereth.**

that smote . . . that rule . . . with a  
persecution that none restrained — ASV

Smiting peoples in passion, / with stroke  
unremitting, — / trampling in anger  
on nations, persecution unhindered  
— Rhm

which struck the peoples in fury / with  
never-ending blows; / which trod down  
the nations in anger, / in unrelenting  
wrath — Phi

that struck the peoples in wrath / relent-  
less blows; / that beat down the na-  
tions in anger, / with oppression  
unchecked — NAB

which angrily thrashed the peoples / with  
blow after blow, / which furiously tyr-

annized over the nations, / persecuting  
without respite — Jerus

who struck down peoples in his rage /  
with unerring blows, / who crushed  
nations in anger / and persecuted them  
unceasingly — NEB

**7. The whole earth is at rest, and is quiet:**

Quiet at rest the whole earth — Rhm  
There is a pause — there is quiet for the  
whole earth — Sprl

But at last the whole earth is at rest and  
is quiet — Tay

Now the whole earth lies at peace —  
Mof

. . . rests peacefully — NAB

The whole earth, now, sinks back into  
ease — Knox

**they break forth into singing.**  
Men have burst into shouting — Rhm

It bursts forth into a gladsome song —  
Sprl

They burst out with singing — Ber  
shouting for joy — Jerus

And a song is on every lip — Phi  
All the world begins to sing — Tay

**8. Yea, the fir trees rejoice at thee, and the  
cedars of Lebanon, saying,**

Yea the pine-trees make mirth at thee,  
cedars of Lebanon!! — Rhm

Even the cypresses rejoice at your fate,  
/ the cedars of Lebanon — AAT

the very cypresses exault, the cedars  
of Lebanon cry — Mof

The very fir-trees and the cedars of Leb-  
anon triumph over thee — Knox

Even the trees of the woods — the fir  
trees and cedars of Lebanon — sing  
out this joyous song — Tay

**Since thou art laid down, no feller is come  
up against us.**

Since thou art laid low, no hewer is  
. . . — ASV

Since you are felled, now hewer is come  
up to cut us down — Lam

"Since you are fallen, no woodcutter  
comes against us" — Ber

"Now that you are fallen, no man seeks  
to fell us" — Mof

"Now that you are laid to rest, there  
will be none to cut us down" — NAB

**9. Hell from beneath is moved for thee to  
meet thee at thy coming:**

Sheol . . . — ASV

Hades beneath is excited about thee to  
meet thine arrival — Rhm

Sheol beneath is stirred up / to meet you  
when you come — RSV

On your account Sheol beneath us / is  
astir to greet your arrival — Jerus

The underworld is astir to greet you, /  
astir to meet you — Mof

The denizens of hell crowd to meet you  
as you enter their domain — Tay

**it stirreth up the dead for thee, even all  
the chief ones of the earth; it hath  
raised up from their thrones all the  
kings of the nations.**

it is waking up for thee Rephaim, / all  
chief ones of earth. / It hath raised up  
from their thrones / all kings of nations  
— YLT

for thee were roused all the giants who  
had ruled the earth. Having roused  
from their thrones all the kings of na-  
tions — Sept

He arouseth for thee the mighty Lead,  
/ all the great princes of the earth. /  
All the kings of the nations arise from  
their thrones — Sprl

rousing up for thee Shades, / all the he-  
goats of earth! / maketh rise from their  
thrones, / all the kings of the nations  
— Rhm

it rouses the shades to greet you, / all  
who were leaders of the earth; / it  
raises from their thrones / all who were  
kings of the nations — RSV

rousing all the ghosts for you, / that on  
earth were chieftains, / moving mon-  
archs of the world, / from their thrones  
— Mof

To honour you he rouses the ghosts / of  
all the rulers of the world. / He makes  
all the kings of the nations / get up  
from their thrones — Jerus

she roused the ancient dead to meet you,  
/ all who had been leaders on earth;  
/ she made all who had been kings of  
the nations / rise from their thrones  
— NEB

World leaders and earth's mightiest kings,  
long dead, are there to see you — Tay

**10. All they shall speak and say unto thee,  
Art thou also become weak as we? art  
thou become like unto us?**

All of them answer, and say to thee, —  
Thou too made strengthless as we! /  
Unto us art thou like! — Rhm

Each has something to say / and what  
they will say to you is this. / 'So you  
too have been brought to nothing, like

ourselves. / You, too, have become like  
us — Jerus

to hail you, one and all of them, / to cry  
to you, / 'So you are weak now as we  
are? / So you fare as we fare? — Mof  
One and all they greet you with these  
words: / So you too are weak as we  
are, /and have become one of us —  
NEB

**11. Thy pomp is brought down to the grave,  
and the noise of thy viols:**

. . . to Sheol, . . . — ASV

Brought down to Hades thy pride, / the  
hum of thy harps — Rhm

Down to the nether world your pomp is  
brought, / the music of your harps  
— NAB

Your magnificence has been flung down  
to Sheol / with the music of your harps  
— Jerus

your pomp has passed down to the world  
below, / you and your peals of music  
— Mof

Your might and power are gone; they are  
buried with you; all the pleasant music  
in your palace has ceased — Tay

**the worm is spread under thee, and the  
worms cover thee.**

Beneath thee is spread out corruption,  
/ and thy coverlet — worms — Rhm

maggots are the bed beneath you, / and  
worms are your covering — RSV

underneath you a bed of maggot, / and  
over you a blanket of worms — Jerus  
now maggots are your sheet, worms your  
blanket — Tay

maggots are the pallet beneath you, / and  
worms your coverlet — NEB

**12. How art thou fallen from heaven, O Lu-  
cifer, son of the morning! how art thou  
cut down to the ground, which didst  
weaken the nations!**

How is Lucifer fallen from heaven! He  
who was harbinger of the morning —  
he who sent messages to all the na-  
tions, is trampled down into the earth  
— Sept

What, fallen from heaven, thou Lucifer,  
that once didst herald the dawn? Pros-  
trate on the earth, that didst once bring  
nations to their knees — Knox

How hast thou fallen from heaven O  
Shining One — Son of the Dawn!  
Hewn down to the earth, O crusher of  
nations — Rhm

How art thou fallen from heaven, O day-

star, how art thou cut down to the ground, that didst lay low the nations

— ASV

How did you come to fall from the heavens, / Daystar son of Dawn? How did you come to be thrown to the ground, / you who enslaved the nations — Jerus  
What a fall from heaven on high, / O shining star of the dawn! / How low and limp you lie, / who once swayed all the nations — Mof

How are you fallen from heaven, O "light bringer and day-star, son of the morning! How you are cut down to the ground, you who weakened and laid prostrate the nations [O blasphemous, satanic king of Babylon] — Amp

How you have fallen from heaven, bright morning star, / felled to the earth, sprawling helpless across the nations — NEB

13. **For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:**

And thou saidst in thy heart, . . . : in the uttermost parts of the north — ASV

Yet thou didst say in thy heart — / the heavens will I ascend, / above the stars of God will I lift up my throne, — / that I may sit in the Mount of Assembly / in the Recesses of the North — Rhm

You who once said in your heart, / I will scale the skies: / I will set up my throne on high / above the stars of God, / that I may rule on the mount of the gods, / in the far high places of the North — Phi

You thought in your own mind, / I will scale the heavens; / I will set my throne high above the stars of God, / I will sit on the mountain where the gods meet / in the far recesses of the north — NEB

For you said to yourself, "I will ascend to heaven and rule the angels. I will take the highest throne. I will preside on the Mount of Assembly far away in the north — Tay

14. **I will ascend above the heights of the clouds; I will be like the most High.**

I go up above the heights of a thick cloud, / I am like to the Most High — YLT  
. . . : I will make myself like the Most High — ASV

I will climb to the top of thunderclouds.

/ I will rival the Most High — Jerus

I will climb above the towering clouds, / and be like God Most High — Phi

15. **Yet thou shalt be brought down to hell, to the sides of the pit.**

Howbeit to Hades shalt thou be brought down, — / to the Recesses of the Pit — Rhm

Yet thou shalt be brought down to Sheol, to the uttermost parts of the Pit — ASV

Yet down to the nether world you go to the recesses of the pit — NAB

Yet down to the underworld shall you be brought / to the dark, deep places of the Pit — Phi

And down you drop, to the world below, down to death's abyss you go — Mof

16. **They that see thee shall narrowly look upon thee, and consider thee, saying,**

. . . shall gaze at thee, they shall consider thee, saying — ASV

They who see thee upon thee will gaze, / upon thee will thoughtfully muse — Rhm

Those who see you will stare at you, and ponder over you — RSV

At the sight of you, men will gaze at you and reflect upon you — Ber

Those who see you scan you, . mark you and then muse — Mof

The onlookers stare hard at you, considering you with narrowed eyes — Phi

Who that sees thee there, but will peer down at thee and read thy story — Knox

**Is this the man that made the earth to tremble, that did shake kingdoms;**

Is this the man who startled the earth? / who terrified kingdoms? — Rhm

Is this the man who caused the earth to quiver, / caused kingdoms to quake — AAT

Is this the man who caused the earth to tremble / and its kingdoms to quake in fear — Phi

"Can this be the one who shook the earth and the kingdoms of the world — Tay

Can this be the man who once shook the world, and made thrones totter — Knox

17. **that made the world as a wilderness, and destroyed the cities thereof;**

who made the world like a desert? and its cities brake down — Rhm

... and overthrew the cities thereof

— ASV

who made the world a desert / and levelled cities — Jerus

who made a desert of the world, / demolishing its cities — Mof

who turned the world into a wilderness / and its cities into heaps of rubble

— Phi

**that opened not the house of his prisoners?**

of his bound ones he opened not the house — YLT

who did not let his prisoners loose from the prison-house — Bas

who never to his captives opened the prison gates — Jerus

never dismissed his captives — Sept

never granted prisoners release — Knox

Its prisoners he loosed not each one to his home — Rhm

that let not loose his prisoners to their home — ASV

who never let a prisoner go, to return home — Mof

who never set a prisoner free to go back to his home — Phi

**18. All the kings of the nations, even all of them, lie in glory, every one in his own house.**

... all of them, sleep in glory, ... — ASV

All the kings of the nations — they all are lying in state, each one in his crypt

— Rhm

Kings of the nations sleep in honour, / each within his tomb — Mof

The kings of the nations lie in stately glory in their graves — Tay

For those other kings, honourable burial, each in his own palace — Knox

the kings of every land? / Now they lie all of them in honour, / each in his last home — NEB

**19. But thou art cast out of thy grave like an abominable branch,**

But thou art cast forth away from thy sepulchre ... — ASV

But thou art flung out from thy grave / like a scion detested — Rhm

But thou art cast forth away from thy grave / as an abhorred offshoot — JPS

but you are cast forth away from your tomb, like a loathed growth — Ber

But you, you have been expelled from your grave / like loathsome dung — Jerus

But you are thrown out with a grave, /

like a hated monstrous birth — Phi

But you have been flung out unburied, / mere loathsome carrion — NEB

**and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.**

**20. Thou shalt not be joined with them in burial,**

clothed with the slain, that are thrust through with the sword, that go down to the stones of the pit; as a dead body trodden under foot ... — ASV

clothed with slain corpses, pierced through with the sword, / with those who go down unto the stones of the pit, like unto a trampled carcass ... — Sprl

Rots thy corpse unrecognized, beneath yonder coverlet of men slain, that went down to the deep pit together; no fellowship hast thou with those others — Knox

buried under the slaughtered, / under those cut down by the sword, / and thrown on the stones of the ditch / like a mangled carcass. / You are never going to rejoin them in the grave — Jerus

flung down among the corpses / of the men who were slain by the sword, / those who go down to the depths of the Pit, / a carcase under men's feet. / You shall not join your fathers in the grave — Phi

it lies in an open grave, covered with the dead bodies of those slain in battle; it lies as a carcass in the road trampled and mangled by horses' hoofs. No monument will be given to you — Tay

clothed as those slain at sword-point, / a trampled corpse. / Going down to the pavement of the pit, / you will never be one with them in the grave — NAB

a companion to the slain pierced by the sword / who have gone down to the stony abyss. / And you a corpse trampled underfoot, / shall not share burial with them — NEB

**because thou hast destroyed thy land, and slain thy people:**

for thy land thou didst ruin, / thy people didst slay — Rhm

because you have ruined your country, you have slaughtered your people — Ber

for you have brought your country to  
ruin / and destroyed your people —  
Jerus

for your country you have wasted, / your  
own people you have killed — Mof  
**the seed of evildoers shall never be  
renewed.**

... shall not be named forever — ASV  
unnamed to times age-abiding be the seed  
of the wicked — Rhm

Never be the wicked's race / mentioned  
upon earth — Mof

Such a brood of evildoers shall never be  
seen again — NEB

The offspring of the wicked / will leave  
no name behind them — Jerus

May the names of this evil man's sons /  
never be heard upon earth — Phi

He will not be named forever, / that scion  
of an evil race — NAB

Your son will not succeed you as the  
king — Tay

May the descendants of evildoers / nev-  
ermore be named — RSV

**21. Prepare a slaughter for his children for  
the iniquity of their fathers;**

Prepare — for his sons — shambles /  
... — Rhm

Prepare for his sons a slaughtering place  
because of their father's guilt — Ber

Make the shambles ready for his sons /  
butchered for their fathers' sins — NEB

Make ready to slaughter his sons / for  
the guilt of their fathers — NAB

Slay the children of this sinner — Tay  
for the guilt they have inherited, his sons  
too must be slain — Knox

Prepare his sons for slaughter / to die  
for their father's guilt — Phi

**that they do not rise, nor possess the land,  
nor fill the face of the world with cities.**

lest they grow up, and possess them-  
selves of the earth, / and fill the face  
of the globe with their cities — Sprl

Never again must they rise to conquer  
the earth / and spread across the face  
of the world — Jerus

Do not let them rise and conquer the  
land nor rebuild the cities of the world  
— Tay

they shall not rise up and possess the  
world / nor cover the face of the earth  
with cities — NEB

**22. For I will rise up against them, saith the  
LORD of hosts, and cut off from Babylon  
the name, and remnant, and son, and  
nephew, saith the LORD.**

and ... and son, and son's son, saith  
Jehovah — ASV

I will rise then against them, / declareth  
Yahweh of hosts, — / and will cut off  
from Babylon, / record and remnant,  
and scion and seed, / declareth Yahweh  
— Rhm

"I will rise up against them," says the  
LORD of hosts, "and will cut off from  
Babylon name and remnant, offspring  
and posterity, says the LORD — RSV

I will rise against Babylon, declares the  
Lord of hosts, and I will wipe out both  
its name and its survivors, yes, both  
son and grandson, says the Lord —  
Phi

I will rise against Babylon, the Lord of  
hosts declares, stripping it of its re-  
nown and of its remnant, of citizen  
and scion, the Eternal declares — Mof

I, Myself, have risen against him, says  
the Lord of heaven's armies, and will  
cut off his children and children's chil-  
dren from ever sitting on his throne  
— Tay

A message from the Lord of hosts: Now  
I mean to take arms against them, to  
destroy Babylon name and fame, root  
and branch — Knox

**23. I will also make it a possession for the  
bittern, and pools of water:**

I will also make it a possession for the  
porcupine ... — ASV

I will make Babylon into a desolate land  
of porcupines, full of swamps and  
marshes — Tay

I will also make it a possession for the  
hedgehog ... — ABPS

I will make it a haunt of hoot owls and  
marshland — NAB

I will make her a haunt of the bustard,  
a waste of fen — NEB

**and I will sweep it with the besom of  
destruction, saith the LORD of hosts.**

I will sweep it clean, the Lord of hosts  
says, sweep it clear away — Knox

and sweep her with the besom of de-  
struction. This is the very word of the  
LORD of Hosts — NEB

**24. The LORD of hosts hath sworn, saying,  
Surely as I have thought, so shall it come  
to pass; and as I have purposed, so shall  
it stand:**

Yahweh of hosts hath sworn saying, --  
surely as I intended so hath it come to  
pass, and as I purposed the same shall  
stand — Rhm



The LORD of hosts has sworn: As I have resolved, so shall it be; as I have proposed, so shall it stand — NAB

The Lord of hosts has sworn an oath saying, / As I have planned, / so shall it surely happen, / as I have purposed, / so shall it surely be — Phi

Yahweh Sabaoth has sworn it, saying: Yes, / what I have planned shall happen, / what I have decided shall be fulfilled — Jerus

And now the Lord of hosts has taken an oath, his doom shall be executed, his design shall stand — Knox

**25. that I will break the Assyrian in my land, and upon my mountains tread him under foot:**

to break Assyria in My land, and I will tread him down on My mountains — Ber

that I will break in pieces the Assyrian in my land, / yea upon my mountains will I tread him underfoot — Rhm

the Assyrians I crush within my land, / and on my hills I trample them — Mof

In this my own land I will break the power of Assyria, upon these hills I will trample him under foot — Knox

**then shall his yoke depart from off them, and his burden depart from off their shoulders.**

so shall be removed from off them his yoke, / and his burden from off their shoulder shall be removed — Rhm

His yoke shall be lifted from my people, / and his burden from their shoulders — Phi

Gone his yoke: there shall be no more shouldering his burden — Knox

till from my people's shoulders shall their load be shifted, / and from their neck the Assyrian yoke be lifted — Mof

My people shall no longer be their slaves — Tay

**26. This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations.**

This is the decision taken / against the whole world; / this, the hand stretched out / against all the nations — Jerus

So is it my purpose for the world, / so I stretched out my arm against all nations — Mof

This is the plan prepared for the whole earth, / this the hand stretched out over all the nations — NEB

This is My plan for the whole earth — I will do it by My mighty power that reaches everywhere around the world — Tay

such purpose I have for the world's ordering; my hand once lifted, all the nations must bow — Knox

**27. For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?**

For the LORD of Hosts has prepared his plan: / who shall frustrate it? / His is the hand stretched out . . . — NEB

For the Lord of hosts has made his plan, who can unmake it? / The outstretched hand is his hand, who can turn it back — Phi

When Yahweh Sabaoth has made a decision, / who would dare cancel it? / When he stretched out his hand, / who can make him withdraw it — Jerus

The Lord's decree, who shall annul it? The Lord's power, who shall thwart it — Knox

The Lord, the God of battle, has spoken — who can change His plans? When His hand moves, who can stop Him — Tay

**28. In the year that king Ahaz died was this burden.**

In the year that King Ahaz died came this oracle — Rhm

In the year that king Ahaz died there came this Warning — Phi

In the year that King Ahaz of Judah died there came this mournful, inspired prediction — a burden to be lifted up — Amp

And in the year of king Achaz's death, a fresh burden was imposed — Knox

This is the message that came to me the year King Ahaz died — Tay

**29. Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken:**

Rejoice not, O Philistia, all of thee, because the rod that smote thee is broken — ASV

Rejoice not, O Philistia, all of you, that the rod which smote you is broken — RSV

Rejoice not, O Philistia all together, / that the rod which smote thee is broken — ABPS

Do not rejoice, whole country of Philis-

tia, / because the rod that beat you has broken — Jerus

Too soon, Philistia, thou wouldst make public holiday over the breaking of the rod that smote thee — Knox

Don't rejoice, Philistines, that the king who smote you is dead — Tay

**for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.**

... shall come forth an adder. ... — ASV

For out of the root of the serpent shall come forth a viper, / and his fruit be a fiery dragon that flieth — Rhm

since the serpent's stock can still produce a basilisk / and the offspring of that will be flying dragon — Jerus

For out of the serpent's root shall come an adder, / its fruit shall be a flying saraph — NAB

for a viper shall be born of a snake as a plant from the root, / and its fruit shall be a flying serpent — NEB

for out of the serpent's root shall come forth an adder [King Hezekiah of Judah] and [the serpent's] offspring will be a fiery flying serpent — Amp

That rod is broken, yes; but his son will be a greater scourge to you than his father ever was! From the snake will be born an adder, a fiery serpent to destroy you — Tay

**30. And the firstborn of the poor shall feed, and the needy shall lie down in safety:**

Then shall feed the firstborn of the poor, / and the needy in confidence lie down — Rhm

But the poor are going to feed in my pastures / and beggars rest in safety — Jerus

Here, then, shall be food for the very poorest; beggar man shall lie down in safety — Knox

I will shepherd the poor of My people; they shall graze in My pasture! The needy shall lie down in peace — Tay  
**and I will kill thy root with famine, and he shall slay thy remnant.**

... and thy remnant shall be slain — ASV

while I let your posterity die out through hunger, / killing off any that survive — Jerus

but the offspring of your roots I will kill by starvation, / and put the remnant of you to death — NEB

but your seed will come to an end for need of food, and the rest of you will be put to the sword — Bas

But as for you — I will wipe you out with famine and the sword — Tay

**31. Howl, O gate; cry, O city; thou, whole Palestina, art dissolved:**

Wail, O gate; cry, O city; melt in fear.

O Philistia, all of you — RSV

Shriek at your gates, scream in your towns, / faint in your terror, all ye Philistines — Mof

Howl in the gate, cry for help in the city, / let all Philistia be in turmoil — NEB

Howl, Gate; cry, City; / shudder, whole country of Philistia — Jerus

Weep, Philistine cities — you are doomed. All your nation is doomed — Tay

**for there shall come from the north a smoke, and none shall be alone in his appointed times.**

for out of the north a smoke cometh in, / with no straggler in his ranks — Rhm

for a great enemy is coming from the north, / not a man straying from his ranks — NEB

For a smoke is coming from the north, / and there are no deserters in those battalions — Jerus

for smoke is rising in the north, / and the invader's ranks are closed — Phi

For a perfectly trained army is coming down from the north against you — Tay

**32. What shall one then answer the messengers of the nation?**

What then shall one answer the messengers of a nation — Rhm

What reply will be given then to the messengers of that nation — Jerus

What answers shall my people give the envoys of Philistia — Mof

What then shall we tell the reporters — Tay

Our news when the world asks, what message? — Knox

**That the LORD hath founded Zion, and the poor of his people shall trust in it. That Jehovah hath founded Zion, and in her shall the afflicted of his people take refuge — ASV**

That Yahweh hath founded Zion, and in her shall seek refuge the oppressed of his people — Rhm

This, that Sion is founded by the Eter-

nal, / and there shall his forlorn folk  
shelter — Mof  
that the Lord is the founder of Zion /  
and she is the refuge for his people in  
distress — Phi  
This, that the Lord has fixed Zion in her

place, / and the afflicted among his  
people shall take refuge there — NEB  
Tell them that the Lord has founded Je-  
rusalem and is determined that the poor  
of His people will find a refuge within  
her walls — Tay

## CHAPTER 15

1. **THE burden of Moab.**

Oracle upon Moab — ABPS

Moab, an oracle — NEB

Here is God's message to Moab — Tay

The mournful, inspired prediction — a  
burden to be lifted up — concerning  
Moab — Amp

The doom of Moab — Phi

What burden for Moab — Knox

**Because in the night Ar of Moab is laid  
waste, and brought to silence; because  
in the night Kir of Moab is laid waste,  
and brought to silence;**

For in a night Ar of Moab is laid waste,  
and brought to nought: for in a night  
Kir of Moab is laid waste, and brought  
to nought — ASV

Because in a night was laid waste Ar of  
Moab — destroyed! / Because in a  
night was laid waste Kir of Moab —  
destroyed — Rhm

Surely in a night Ar Moab is stormed  
— destroyed; / surely in a night Kir  
Moab is stormed — destroyed — ABPS

Ar Moab has fallen in a night, and all is  
still; Moab's battlements have fallen in  
a night, and all is still — Knox

Verily in a night Ar is destroyed, Moab  
is cut off! / Verily in a night Kir is  
destroyed, Moab is cut off — Sprl

On the night when Ar is sacked, Moab  
meets her doom: / on the night when  
Kir is sacked, Moab meets her doom  
— NEB

2. **He is gone up to Bajith, and to Dibon,  
the high places, to**

... Bajith, ... to the high places,  
...; Moab waileth ... — ASV

**weep: Moab shall howl over Nebo, and  
over Medeba:**

He hath gone up to Bayith and Dibon to  
the high places to weep / On Nebo and  
on Medeba Moab is howling — Rhm

Bayith and Dibon have gone up to the  
high places to weep: / upon Nebo and  
upon Medeba Moab wails — ABPS

The daughter of Dibon has gone up to

the high places to weep; / over Nebo  
and over Medeba Moab wails — RSV

The Dibonites climb to their shrines / to  
wail; / on Nebo and Medeba / Mo-  
abites howl — Mof

People climb to the temple of Dibon, /  
climb high places to weep; / on Nebo  
and in Medeba / Moab laments —  
Jerus

Your people in Dibon go mourning to  
their temples to weep for the fate of  
Nebo and Medeba — Tay

**on all their heads shall be baldness, and  
every beard cut off.**

On all their heads a baldness, / every  
beard clipped — Rhm

everywhere the hair of the head and of  
the face is cut off — Bas

Every head is shaved, / every beard  
sheared off — NAB

The hair is torn from every head, and  
every beard shaved off — NEB  
they shave their heads in sorrow and cut  
off their beards — Tay

3. **In their streets they shall gird themselves  
with sackcloth: on the tops of their  
houses, and in their streets, every one  
shall howl, weeping abundantly.**

... they gird themselves ... , and in  
their broad places everyone waileth  
... — ASV

In their streets have their girded them  
with sackcloth, — / on their housetops  
and in their broadways every one is  
howling — melting in tears — Rhm

In the streets of Moab they gird them-  
selves with sackcloth / on its roofs,  
and in its marketplaces, every one  
wails, weeping abundantly — ABPS

in the streets they gird on sackcloth; /  
on the housetops and in the squares /  
every one wails and melt in tears —  
RSV

they wear sackcloth in the streets, / and  
wail on the housetops. /

All in the squares are lamenting / and  
bursting into tears — Jerus

all wear sackcloth in the streets, bathed  
in tears: / on the housetops, in the  
squares they howl — Mof  
In the streets men go clothed with sack-  
cloth, / they cry out on the roofs: / in  
the public squares every man howls,  
/ weeping as he goes through them  
— NEB

**4. And Heshbon shall cry, and Elealeh: their voice shall be heard even unto Jahaz:**

And Heshbon hath made outcry and  
Elealeh, / unto Jahaz hath been heard  
their voice — Rhm

Heshbon and Elealeh are howling, / their  
noise can be heard as far as Jahaz —  
Jerus

Heshbon and Elealeh cry out in distress  
/ and their cries are heard in Jahaz  
— Phi

The dirge goes up from Hesebon and  
Eleale, so loud that Jasa hears it —  
Knox

**therefore the armed soldiers of Moab  
shall cry out; his life shall be grievous  
unto him.**

therefore the armed men of Moab cry  
aloud: his soul trembleth within him  
— ASV

For this cause do the armed men of Moab  
roar, / every man's soul quivereth to  
him — Rhm

Thus Moab's stoutest warriors become  
cowards, / and her courage ebbs away  
— NEB

The bravest warriors of Moab cry in ut-  
ter terror — Tay

That is why the loins of Moab are shiv-  
ering, / why its soul is shuddering —  
Jerus

Therefore the heart of Moab trembles /  
and his soul shudders within him —  
Phi

**5. My heart shall cry out for Moab; his fugitives shall flee unto Zoar, an heifer of three years old:**

Mine own heart for Moab continueth to  
make outcry, her fugitive as far as Zoar  
is like a heifer of three years — Rhm

My heart crieth out for Moab: her nobles  
flee unto Zoar, to Eglath-shelishiyah  
— ASV

My heart cries out for Moab, / as his  
fugitives press to Zoar, to the third  
Eglath — AAT

My soul cries for poor Moab, / as they  
fly to Zoar — Mof

My heart cries for Moab, / whose nobles  
have fled as far as Zoar — NEB  
why the heart of Moab is groaning,  
why its fugitives are as far afield as  
Zoar (Eglath-Shelishiyah) — Jerus

**for by the mounting up of Luhith with  
weeping shall they go it up: for in the  
way of Horonaim they shall raise up  
a cry of destruction.**

for by the ascent with weeping they go  
up: . . . they raise up . . . — ASV

for the ascent of Luhith with weeping  
they ascend, / for by the way of Ho-  
ronaim — an outcry of destruction they  
excite — Rhm

for up the ascent of Luhith weeping they  
go, / and along the way to Horonaim  
the cry of ruin they raise — AAT

Ah, slope of Luhith, / they climb them  
weeping. On the road of Horonaim  
/ they utter heartrending cries — Jerus  
winding their way weeping / up to Lu-  
hith, / wailing, "We are ruined," on  
the road to Horonaim — Mof

On the ascent to Luhith men go up  
weeping: / on the road to Horonaim  
there are cries of 'Disaster!' — NEB

**6. For the waters of Nimrim shall be desolate: for the hay is withered away, the grass faileth, there is no green thing.**

. . . for the grass . . . the tender grass  
. . . — ASV

. . . shall become desolation, — for  
grass hath dried up, / herbage hath  
failed, / green thing hath not sprung  
up — Rhm

The water of Nemereim will be dried up;  
and its grass will fail: there will be no  
green grass — Sept

For the waters of Nimrim are become  
deserts: thus the grass is withered  
away, and the new grass fails: there is  
no verdure — Ber

Ah, the waters of Nimrim are a waste  
land, / the grass dried up, the turf all  
withered, / nothing green any more  
— Jerus

Even Nimrim River is desolate! The  
grassy banks are dried up and the  
tender plants are gone — Tay

**7. Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows.**

. . . over the brook of the willows — ASV  
For this cause the savings they had made  
and that which they had stored over

the torrent-bed of the willows shall they bear them — Rhm  
 Therefore the gain that they acquired, and that which they stored, / over the Brook of the Willows they carry away — AAT  
 so on they must carry / (on past the Wady of Willows) / what they have saved, / what they have salvaged — Mof  
 and so the people carry of across the gorge of the Arabim / their hard-earned wealth and all their savings — NEB  
 The desperate refugees take only the possessions they can carry, and flee across the Brook of Willows — Tay

**8. For the cry is gone round about the borders of Moab; the howling thereof unto Englaim, and the howling thereof unto Beer-elim.**  
 . . . the wailing thereof . . . , and the wailing thereof . . . — ASV  
 For the outcry hath gone round the boundard of Moab, — / as far as Eglaim the howling thereof, / and to Beer-elim the howling thereof — Rhm  
 Ah, the shrieking rings round / the whole territory of Moab; / its wailing re-sounds right to Eglaim, / echoes as far as Beer-elim — Jerus  
 Their cry rings through the length and breadth of Moab, / their wailing reaches Eglaim, / their wailing reaches Beer-elim — Phi  
 The cry for help echoes round the frontiers of Moab, / their howling reaches Eglaim and Beer-elim — NEB

**9. For the waters of Dimon shall be full of blood;**  
 . . . are full of blood — ASV  
 The waters of Dimon were filled with blood — NAB  
 ah, the waters of Dibon are swollen with blood — Jerus  
 Even Dibon's streams run blood — Mof  
 The stream near Dibon will run red with blood — Tay  
**for I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.**  
 . . . yet more . . . , a lion upon them of Moab that escape, . . . — ASV  
 for I will lay upon Dimon new troubles, — / to the escaped of Moab the lions, / even to the survivors on the soil — Rhm  
 and worse disasters are still in store for Dibon, / a lion to pounce on anyone who escapes from Moab, / and on the few survivors of that country — Jerus  
 but I am not through with Dibon yet! Lions will hunt down the survivor, both those who escape and those who remain — Tay  
 (Yet I will bring even more upon Moab — / a lion to attack those who escape, / the survivors of the land) — Phi  
 yet I have more troubles in store for Dimon, / for I have a vision of the survivors of Moab, / of the remnant of Admah — NEB

## CHAPTER 16

**1. Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion.**  
 . . . the lambs . . . — ASV  
 Send ye the lamb due to the ruler of the land, from Sela towards the desert, . . . — Rhm  
 Then from Sela, by the desert road, / they shall send lambs as gifts to the ruler, / to the mountain . . . — Phi  
 You (Moabites, now fugitives in Edom which is ruled by the king of Judah, win the king's favor and protection by diverting your tribute to him, as an acknowledgement of subject), send lambs to the ruler of the land from Selah or Petra through the desert and wilderness to the mountain of the

daughter of Zion — Jerusalem — Amp  
 The rulers of the country send a present of lambs / from Sela in the wilderness / to the hill . . . — NEB  
 Send them forth, hugging the earth like reptiles, from Sela across the desert. . . . — NAB

**2. For it shall be, that, as a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of Arnon.**  
 . . . as wandering birds, as a scattered nest, . . . — ASV  
 Like fluttering birds, like scattered nestlings, so are the daughters of Moab at the fords of Arnon — RSV  
 Like flushed birds, / like startled nestlings, / are the daughters of Moab / at the fords of the Arnon — NAB

Yet shall it be that — / like wandering  
birds from a nest cast forth / shall be  
the daughters of Moab, at the fords of  
Arnon — Rhm

And then at the fords of Arnon, / the  
folk of Moab shall flutter / like birds  
that scatter / from a rifled nest — Mof  
Flying backwards and forwards / like  
bewildered nestlings, / such are the  
daughters of Moab / at the ford of the  
Arnon — Jerus

The women of Moab are left at the fords  
of the Arnon River like homeless birds  
— Tay

3. Take counsel, execute judgment; make  
thy shadow as the night in the midst of  
the noonday; hide the outcasts; bewray  
not him that wandereth.

4. Let mine outcasts dwell with thee, Moab;  
be thou a covert to them from the face of  
the spoiler: for the extortioner is at an  
end, the spoiler ceaseth, the oppressors  
are consumed out of the land.

5. And in mercy shall the throne be estab-  
lished; and he shall sit upon it in truth  
in the tabernacle of David, judging,  
and seeking judgment and hasting  
righteousness.

Give counsel, execute justice; make thy  
shade as the night in the midst of the  
noonday; hide the outcasts; betray not  
the fugitive. Let mine outcasts dwell  
with thee; as for Moab, be thou a con-  
vert to him from the face of the des-  
troyer. For the extortioner is brought  
to nought, destruction ceaseth, the op-  
pressors are consumed out of the land.  
And a throne shall be established in  
lovingkindness; and one shall sit  
thereon in truth, in the tent of David,  
judging, and seeking justice, and swift  
to do righteousness. — ASV

“Give counsel, / grant justice: / make  
your shade like night / at the height of  
noon: / hide the outcasts. / betray not  
the fugitive: / let the outcasts of Moab  
/ sojourn among you: / be a refuge to  
them / from the destroyer. / When the  
oppressor is no more, / and destruc-  
tion has ceased, / and he who tramples  
under foot / has vanished from the  
land, / then a throne will be estab-  
lished in steadfast love / and on it will  
sit in faithfulness / in the tent of David  
/ one who judges and seeks justice /  
and is swift to do righteousness” —  
RSV

“Advise us what to do. / decide for us.

“Spread your shadow as if it were night  
/ at the height of noon. / Hide those  
who have been driven out. / do not let  
the refugee be seen.

“Let those who have been driven out of  
Moab / stay with you: / be their refuge  
/ against the destroyer.”

Once the oppression is over, / and the  
destroyer is no more, / and those now  
trampling the country underfoot have  
gone away, / the throne will be made  
secure in gentleness. / and on it there  
will sit in all fidelity. / within the tent  
of David. / a judge careful for justice  
/ and eager for integrity — Jerus

crying, “Help us with your counsel,  
act for us; / shelter us with your strong  
shade / at the hot noon. / take in our  
outcasts, / betray not our fugitives;  
let our outcasts / live within your land,  
/ shelter Moab from the ravagers. For  
when oppression ends, / when ravag-  
ing is over, / when the tyrant’s heel  
has vanished / from the land. / then  
shall your throne be based on kind-  
ness, / and in trustworthiness shall  
David’s dynasty sit there to rule. / bent  
upon justice and integrity” — Mof

“Take up our cause with all your might:  
/ let your shadow shield us at high  
noon, dark as night. Shelter the  
homeless, do not betray the fugitive:  
/ let the homeless people of Moab find  
refuge with you: / hide them from the  
despoiler.” When extortion has done  
its work and the looting is over, when  
the heel of the oppressor has vanished  
from the land, / a throne shall be set  
up in mutual trust in David’s tent,  
and on it there shall sit a true judge,  
/ one who seeks justice and is swift to  
do right — NEB

Let our outcasts stay among you; hide  
them from our enemies! God will re-  
ward you for your kindness to us. If  
you let Moab’s fugitives settle among  
you, then, when the terror is past, God  
will establish David’s throne forever,  
and on that throne He will place a just  
and righteous king” — Tay

6. We have heard of the pride of Moab; he  
is very proud; even of his haughtiness,  
and his pride, and his wrath: but his lies  
shall not be so.

... that he is very proud; even of his  
arrogancy, and his pride, and his wrath:  
his boastings are nought — ASV

We have heard of the arrogance of Moab,  
/ proud exceedingly! / His haughtiness  
and his arrogance and his passion, /  
not true are his boastings — Rhm

We have heard of the pride of Moab, the  
very proud; / of her arrogance, and  
her pride, and her insolence: her futile  
boasting — ABPS

We have heard of the pride of Moab, /  
an excessive pride — / of his conceit,  
his pride, his arrogance; / his preten-  
sions are empty — Jerus

"No, we have heard of Moab's pride; /  
they are so proud, / so insolent, so  
haughty, / so hollow and so loud."  
— Mof

The boasting of Moab has long been in  
our ears, who so boastful as he? Proud,  
scornful, and overbearing, with dreams  
that came to nothing — Knox

**7. Therefore shall Moab howl for Moab,  
every one shall howl:**

. . . / all that belong to her shall wail  
— Rhm

And so the Moabites must mourn for  
Moab, / all of them lamenting together  
— Jerus

For this all Moab shall howl; / Moab  
shall howl indeed — NEB

So, from one end of Moab to the other,  
there is a dirge, everywhere a dirge  
— Knox

**for the foundations of Kir-hareseth shall  
ye mourn; surely they are stricken.**

For the ruins of Kir-hareseth shall they  
moan out, / Utterly stricken! — Rhm  
for the raisin-cakes of Kir-hareseth shall  
ye mourn, utterly stricken — ASV

For the raisin cakes of Kir-hareseth /  
they mourn, in their utter bewilder-  
ment — Jerus

in misery they moan that rites have  
ceased / at Kir-heres — Mof

he shall mourn for the prosperous farm-  
ers of Kir-hareseth, / utterly ruined  
— NEB

that live content behind walls of hard-  
ened brick, tidings of ruin — Knox

**8. For the fields of Heshbon languish, and  
the vine of Sibmah: the lords of the  
heathen have broken down the principal  
plants thereof, they are come even unto  
Jazer, they wandered through the wil-  
derness: her branches are stretched out,  
they are gone over the sea.**

. . . : the lords of the nations have broken

down the choice branches thereof,  
which reached even unto Jazer, which  
wandered into the wilderness: its  
shoots were spread abroad, they  
passed over the sea — ASV

. . . are withered — / the vine of Sib-  
mah, / the owners of nations have broken  
off ruddy branches, / unto Jazer  
had they reached, / they had spread  
abroad to the desert, — / her boughs  
had stretched forth, had gone over to  
the sea — Rhm

And for the abandoned farms of Hesh-  
bon and the vineyards at Sibmah. The  
enemy war-lords have cut down the  
best grape vines; their armies spread  
out as far Jazer in the deserts, and  
even down to the sea — Tay

For blighted are the fields of Heshbon,  
/ and the vine of Sibmah / whose clus-  
ters proved too strong / for the over-  
lords of the nations; / it once reached  
all the way to Jazer, / had even wounds  
its way into the desert, / and its shoot  
had spread / even beyond the sea —  
Jerus

For the vineyards of Heshbon wither, /  
with Sibmah's vines, / that once  
o'empowered the rulers of the world /  
with their rare wines, / that once  
stretched north to Jazer, / and spread  
south to the desert, / their tendrils  
pushing far, / to the Dead Sea on the  
west — Mof

the orchards of Heshbon, / the vines of  
Sibmah languish, / though their red  
grapes once laid low the lords of the  
nations, / though they reached as far  
as Jazer / and trailed out to the wil-  
derness, / though their branches spread  
abroad and crossed the sea — NEB

**9. Therefore I will bewail with the weeping  
of Jazer the vine of Sibmah: I will water  
thee with my tears, O Heshbon, and  
Elealeh: for the shouting for thy summer  
fruits and for thy harvest is fallen.**

Therefore I will weep with the weeping  
of Jazer for the vine of Sibmah; . . . :  
for upon thy summer fruits and upon  
thy harvest the battle shout is fallen  
— ASV

For this cause will I bewail in the wailing  
of Jazer / the vine of Sibmah, / I will  
drench thee with my tears, O Heshbon  
and Elealeh, — / for upon thy fruit-  
harvest and upon thy grain-harvest the  
battle-shout hath fallen — Rhm

So I join Jazer / in bewailing Sibmah's  
vines; / O Heshbon, Elelealeh, / I  
drench you with my tears! / For the  
war-cry has sounded / over your gathered  
grapes — Mof

So I wail and lament for Jazer and the  
vineyards of Sibmah. My tears shall  
flow for Heshbon and Elealeh, for destruction  
has come upon their summer  
fruits and harvests — Tay

Therefore I will weep for Sibmah's vines  
as I weep for Jazer. / I will drench you  
with my tears, Heshbon and Elealeh;  
/ for over your summer-fruits and your  
harvest / the shouts of the harvesters  
are ended — NEB

10. And gladness is taken away, and joy out  
of the plentiful field; and in the vine-  
yards there shall be no singing, neither  
shall there be shouting: the treaders shall  
tread out no wine in their presses; I have  
made their vintage shouting to cease.

... out of the fruitful field; ... neither  
joyful noise: no treader shall tread out  
wine in the presses; I have made the  
vintage shout to cease — ASV

Now shall be withdrawn rejoicing and  
exultation out of the garden-land, / and  
in the vineyards shall be neither sing-  
ing nor shouting, — / wine in the  
winepress the treader shall not tread,  
/ the vintage-shout have I made to  
cease — Rhm

and now the land of gardens is bereft /  
of joy and gladness; / no singing in the  
vineyards now, / no merriment, / no  
wine is trodden out from grapes, / no  
lilting at the vintage — Mof

From the orchards are taken away / joy  
and gladness, / in the vineyards there  
is no singing, / no shout of joy; / in  
the wine presses no one treads grapes.  
/ the vintage shout is stilled — NAB

Gone now is the gladness, gone the joy  
of harvest. The happy singing in the  
vineyards will be heard no more; the  
treading out of the grapes in the wine  
presses has ceased forever. I have  
ended all their harvest joys — Tay

11. Wherefore my bowels shall sound like  
an harp for Moab, and mine inward parts  
for Kir-harsh.

For this cause mine inward parts — for  
Moab like a lyre shall make a plaintive  
sound, — / yea what is within me for  
Kir-heres — Rhm

Therefore my soul moans like a lyre for  
Moab, / and my heart for Kir-heres  
— RSV

Therefore my heart throbs like a harp  
for Moab, / and my very soul of Kir-  
hareth — NEB

And so for Moab my whole being / quiv-  
ers like lyre strings, / my inmost self  
for Kir-hareth — Jerus

Therefore my pity for Moab is stirred  
within me / and the strings of my heart  
are plucked like a harp — Phi

I will weep, weep, weep, for Moab; and  
my sorrow for Kir-harsh will be very  
great — Tay

12. And it shall come to pass, when it is seen  
that Moab is weary on the high place,  
that he shall come to his sanctuary to  
pray; but he shall not prevail.

And it shall be — / when it is seen that  
Moab hath laboured in vain on the high  
place / he shall enter into his holy place  
to pray, and shall not prevail — Rhm

... when Moab presenteth himself, when  
he wearieth himself upon the high  
place, and shall come to his sanctuary  
to pray, that he shall not prevail — ASV  
In vain may Moab go / to wear himself  
out at high places, / to come and pray  
in his temple / he can do nothing —  
Jerus

When Moab comes to worship / and  
wearies himself at the hill-shrines,  
when he enters his sanctuary to pray,  
/ he will gain nothing — NEB

The people of Moab will pray in anguish  
to their idols at the tops of the hills,  
but it will do not good; they will cry  
to their gods in their idol temples, but  
none will come to save them — Tay

13. This is the word that the LORD hath spo-  
ken concerning Moab since that time.

... that Jehovah spake concerning Moab  
in time past — ASV

Such was the word of the Eternal upon  
Moab in former days — Mof

Such was the sentence once pronounced  
against Moab by Yahweh — Jerus

All this concerning Moab has been said  
before — Tay

... that the Lord has spoken concerning  
Moab since that time (when Moab's  
pride and resistance to God were first  
known) — Amp

14. But now the LORD hath spoken, saying,  
Within three years, as the years of an



hireling, and the glory of Moab shall be condemned, with all that great multitude; and the remnant shall be very small and feeble.

But now Jehovah hath spoken, saying,

Within three years, as the years of a hireling, the glory of Moab shall be brought into contempt, with all his great multitude; and the remnant shall be very small and of no account — ASV

But now the LORD speaks, saying that within three years, like the years of a hired hand, the glory of Moab shall be brought into contempt with all its great throng [of people], and the remnant shall be small, few, insignificant — Ber  
Now Yahweh proclaims, 'Within three years, as a wage-earner reckons them, the glorious power of Moab, despite

his teeming population, will cease to command respect, and what remains of him will be slight, feeble, impotent' — Jerus

and now he says, In three years, as a hired labourer counts them off, the glory of Moab shall become contemptible for all his vast numbers; a handful shall be left and those of no account — NEB

But now his message is: "Within three years, no more, no less, shall Moab's glory be a mockery, for all her mighty throng of people; and few and feeble shall be any who survive" — Mof

and how he declares his purpose: In three years, by the time a labourer's contract is out, Moab, so populous now, shall be shorn of her glory; shall be left small and weak, a thriving nation no longer — Knox

## CHAPTER 17

### 1. The burden of Damascus.

Oracle on Damascus — Rhm

Damascus: an oracle — NEB

Here is God's message to Damascus, capital of Syria — Tay

The mournful, inspired prediction — a burden to be lifted up — concerning Damascus (capital of Syria, and Israel's bulwark against Assyria) — Amp

Damascus, beware — Phi

What burden for Damascus — Knox

shall be left small and weak, a thriving nation no longer — Knox

and the rest of Moab will be very small and without honour — Bas

**Behold, Damascus is taken away from being a city,**

Lo! Damascus is to be removed . . . — Rhm

Soon shall Damascus cease to be a city — Phi

Look, Damascus is gone! It is no longer a city — Tay

Behold, Damascus shall be removed from among cities — Sept

**and it shall be a ruinous heap.**

### 2. The cities of Aroer are forsaken: they shall be for flocks, which shall lie down, and none shall make them afraid.

It is no longer a city — it has become a heap of ruins! The cities of Aroer are deserted. Sheep pasture there, lying

quiet and unafraid, with no one to chase them away — Tay

and shall become a heap of ruins: / forsaken are the desolate cities, — / for flocks shall they serve. / which shall lie down, and have none to make them afraid — Rhm

and will become a heap of ruins. / Her cities will be deserted for ever; / they will be for flocks, / which will lie down, and none will make them afraid — RSV  
she will become a heap of ruins. / Her town, abandoned for ever, / will be pastures for flocks. / There they will rest with no one to frighten them away — Jerus

but lie for ever desolate in ruins, / her townships a sheep-run, / where flocks lie unafraid — Mof

For ever desolate, flocks shall have her for their own. / and lie there undisturbed — NEB

### 3. The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of hosts.

Then shall the fortress cease from Ephraim, / and the kingdom from Damascus, and the remnant of Syria. — / like the glory of the sons of Israel shall they be, — / declareth Yahweh of hosts — Rhm

So the bulwark will be stripped from Ephraim, / and the sovereign power from Damascus; / and the remnant of Syria will perish — / they will be like the glory of the sons of Israel, / is the oracle of the LORD of hosts.

Ephraim will lose his defences / and Damascus her sovereignty; / the remnant of Aram will be treated / in the same way as the glory of the Israelites. / It is Yahweh Sabaoth who speaks — Jerus

Ephraim shall lose her protection / and the royal power shall pass from Damascus. / The survivors of Syria shall perish — / like the glory of the sons of Israel. / This is the warning of the Lord of hosts — Phi

No longer shall Ephraim boast a fortified city, / or Damascus a kingdom: / the remnant of Aram and the glory of Israel, their fate is one. / This is the very word of the LORD of Hosts — NEB

The strength of Israel and the power of Damascus will end, and the remnant of Syria shall be destroyed. For as Israel's glory departed, so theirs, too, will disappear, declares the Lord of Hosts — Tay

- 4. And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.**

And it shall come to pass on that day, / the glory of Jacob shall be exhausted, / and the robustness of his flesh shall become lean — Sprl

The day shall come / when the prosperity of Jacob shall wane, / and his fat be reduced to leanness — Phi

Then shall Jacob's strength be sapped, / his lusty vigour languish — Mof

On that day Jacob's weight shall dwindle / and the fat on his limbs waste away — NEB

Yes the glory of Israel will be very dim when poverty stalks the land — Tay

- 5. And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathered ears in the valley of Rephaim.**

... as when the harvestman gathereth the standing grain, and his arm reapeth the ears; yea, it shall be as when one gleaneth ears ... — ASV

And it shall come to pass — / that as the

harvestman gathereth standing corn, / and with his arm — the ears he reapeth / yea it shall come to pass — / that so shall he be who gleaneth ears in the vale of Rephaim — Rhm

as when the harvester gathers up the standing corn / and reaps the ears in armfuls, / or as when a man gleans the ears in the Vale of Rephaim — NEB

It will be like the time when the reaper has cut the standing grain / and has gathered the ears in his arms in the rich valley of Rephaim — Phi

Israel will be as abandoned as the harvested grain fields in the Valley of Rephaim — Tay

- 6. Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, for or five in the outmost fruitful branches thereof, saith the LORD God of Israel.**

Yet shall there be left therein a gleaning, as in the beating of an olive-tree, — two-three berries in the head of the treetop, — four-five among her fruitful boughs, declareth Yahweh — Rhm

Or when the olive-tree is beaten, and mere gleanings are left — two or three berries on the topmost branch, four of five left on the boughs. This is the warning of the Lord God of Israel — Phi

Only a cluster left here and there, a few olives still to be shaken off, two or three at the end of a branch, four or five on the top branch of all; that is what the Lord, the God of Israel, has decreed — Knox

Oh, a very few of her people will be left, just as a few stray olives are left on the trees when the harvest is ended, two or three in the highest branches, four or five out on the tips of the limbs. That is how it will be in Damascus and Israel — stripped bare of people except for a few of the poor who remain — Tay

- 7. At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.**

In that day shall the son of earth look to him that made him, — / and his eyes unto the Holy One of Israel be turned — Rhm

In that day shall men look unto their Maker, and their eyes ... — ASV

Then at last they will think of God their Creator and have respect for the Holy One of Israel — Tay

- 8. And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves, or the images.**

And he shall not look unto the altars the work of his own hands, — nor to what his own fingers have made shall his eye be turned, whether Sacred Stems or Sun-pillars — Rhm

And they shall not look to the altars, the work of their hands; neither shall they have respect to that which their fingers have made, either the Asherim, or the sun-images — ASV

He will not longer look after the altars, his own handiwork, nor gaze at what his hands have made, the sacred poles and the solar pillars — Jerus

they shall not look to the altars made by their own hands nor to anything that their fingers have made, sacred poles or incense-altars — NEB

They will no longer ask their idols for help in that day, neither will they worship what their hands have made! They will no longer have respect for the images of Ashteroth and the sun-idols — Tay

- 9. In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation.**

In that day shall his fortified cities become like a neglected bough and a topmost branch, which they neglected because of the sons of Israel, — so shall there be desolation — Rhm

In that day shall their strong cities be as the forsaken places in the wood and on the mountain top, which were forsaken from before the children of Israel; and it shall be a desolation — ASV

The cities he had fortified will be abandoned then as ploughs and crops were abandoned when Israel itself was the invader, and thou shalt be left forlorn — Knox

In that day thy cities shall be forsaken, as the Amorites and Evites forsook theirs because of the sons of Israel: and they shall become a desolation — Sept

In that day his strong cities will be like the ruins of the Hivites and Amorites, which they forsook from before the children of Israel: and it will be a desolation — ABPS

On that day their strong cities shall be deserted like the cities of the Hivites and the Amorites, which they abandoned when Israel came in: all shall be desolate — NEB

- 10. Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength,**

Because thou didst forget the God of thy salvation, and thy Rock of refuge thou didst not remember — Rhm

because you have forgotten the God of your salvation, and failed to keep in remembrance the Rock of your strength — Jerus

for you forgot the God who was your help, you heeded not the Stronghold of your strength — Mof

Why? Because you have turned from the God who can save you — the Rock who can hide you — Tay

**therefore shalt thou plant pleasant plants, and shalt set it with strange slips:**

for this cause shalt thou plant very pleasant plants, and the slip of a stranger shalt thou set — Rhm

therefore, though you plant pleasant plants and set out slips of an alien god — RSV

Therefore thou plantest plantings of Adonis, and settest it with vine slips of a strange god — ABPS

Plant then, if you will, your gardens in honour of Adonis, strike your cuttings for a foreign god — NEB

therefore you have planted pleasant nursery grounds and plantings [to Adonis, pots of quickly withered flowers used to set at their doors or in the courts of temples], and you have set the grounds with vine-slips of a strange god — Amp

- 11. In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish:**

though you make them grow on the day that you plant them, and make them blossom in the morning that you sow — RSV

forcing the growth, the very day you plant them, till they bloom for you the next morning — Mof

- In the day when thou plantest fence thou  
in, and in the morning cause thou thy  
slip to blossom — Rph  
in the day of thy planting thou hedgest  
it in, and in the morning thou makest  
thy seed to blossom — ASV  
protect your gardens on the day you plant  
them, and next day make the seed  
sprout — NEB  
**but the harvest shall be a heap in the day  
of grief and of desperate sorrow.**  
but the harvest fleeth away in the day of  
grief . . . — ASV  
all that you get from them shall vanish  
on your day of dole and desperate pain  
— Mof  
but all that you pick will vanish on the  
day of trouble, and the evil will be in-  
curable — Jerus  
But the crop will be scorched when  
wasting disease comes in the day of  
incurable pain — NEB  
you will never harvest it — your only  
harvest will be a pile of grief and in-  
curable pain — Tay
- 12. Woe to the multitude of many people,  
which make a noise like the noise of the  
seas; and to the rushing of nations, that  
make a rushing like the rushing of mighty  
waters.**  
Ah, the uproar of many peoples, that roar  
like the roaring of the sea; and the  
rushing of nations, that rush like the  
rushing of mighty waters — ASV  
Ah, the thunder of many peoples, they  
thunder like the thundering of the sea!  
Ah, the roar of nations, they roar like  
the roaring of mighty waters — RSV  
Ah, the booming of many a people,  
booming like sea breakers! Ah, the  
thunder of great nations, thundering  
like the surge of ocean — Mof  
Listen! it is the thunder of many peo-  
ples, they thunder with the thunder of  
the sea. Listen! it is the roar of nations  
roaring with the roar of mighty waters  
— NEB  
Look, see the armies thundering toward  
God's land — Tay
- 13. The nations shall rush like the rushing  
of many waters: but God shall rebuke**

**them, and they shall flee far off, and shall  
be chased as the chaff of the mountains  
before the wind, and like a rolling thing  
before the whirlwind.**

Though nations like the rushing of many  
waters shall rush yet shall one rebuke  
him, and he shall flee far away, — and  
be chased as the chaff of the moun-  
tains before a wind, and as whirling  
stubble before a storm — Rhm  
(Nations roaring like the roar of many  
waters.) He rebukes them and far away  
they flee, driven off like chaff on the  
mountains before the wind, like an  
eddy of dust before the storm — Jerus  
When he rebuke them, away they fly,  
driven like chaff on the hills before the  
wind, like thistledown before the storm  
— NEB  
But though they roar like breakers roll-  
ing upon a beach, God will silence  
them. They will flee, scattered like  
chaff by the wind, like whirling dust  
before a storm — Tay

**14. And behold at eveningtide trouble; and  
before the morning he is not.**

At eventide behold, terror: and before  
the morning they are not — ASV  
At evening all was terror: before morn-  
ing comes they are no more — Jerus  
At evening all is confusion, and before  
morning they are gone — NEB  
Night comes, and there is terror all  
around: day breaks, and it is seen no  
more — Knox  
In the evening Israel waits in terror, but  
by dawn her enemies are dead — Tay  
**This is the portion of them that spoil us,  
and the lot of them that rob us.**  
Such is the lot of those who despoil us,  
and the fate of those who prey on us  
— AAT  
Such is the fate of those who ravage us,  
such is the lot of those who rifle us  
— Mof  
Such is the fate of those who plunder  
our goods, such is the lot of those who  
steal our wealth — Phi  
This is the just reward of those who  
plunder and destroy the people of God  
— Tay

## CHAPTER 18

- 1. Woe to the land shadowing with wings,  
which is beyond the rivers of Ethiopia:**  
Ah, the land of the rustling of wings,  
. . . — ASV

Ho! thou land of the buzzing of wings,  
— which is beyond the rivers of Eth-  
iopia: — Rhm

- Ah, land of buzzing insects, beyond the rivers of Ethiopia — **NAB**  
 Ah! wings of the land of ships! Thou who surpasses the Ethiopian streams — **Sept**  
 There is a land of sailing ships, a land beyond the rivers of Cush — **NEB**  
 Ah, land beyond the upper reaches of the Nile, where winged sailboats glide along the river — **Tay**
- 2. That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters,**  
 . . . in vessels of papyrus . . . — **ASV**  
 who send ambassadors by sea, in papyrus skiffs over the waters — **Jerus**  
 which sends ambassadors by the Nile, in vessels of papyrus upon the waters — **RSV**  
 which sends envoys down the Nile in light skiffs on its stream — **Phi**  
 that sends its envoys overseas in light skiffs down the stream — **Mof**  
 Land that sends ambassadors in fast boats down the Nile — **Tay**  
**saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!**  
 Go ye swift messengers, unto a nation drawn out and polished, unto a people terrible from their beginning and onwards, — a nation most mighty and subduing, whose land rivers have cut through — **Rhm**  
 saying, Go ye swift messengers, to a nation tall and smooth, to a people terrible from their beginning onward, a nation that meteth out and treadeth down, whose land the rivers divide — **ASV**  
 Go, ye swift messengers, to a nation tall and of polished skin, to a people dreaded far and near; a nation strong and victorious whose land rivers divide — **ABPS**  
 Swift messengers, return to your people tall and bronzed, a terror far and near, a sturdy race of conquerors — **Mof**  
 Let swift messengers return to you, O strong and supple nation feared far and wide, a conquering, destroying nation whose land the upper Nile divides. And this is the message sent to you — **Tay**
- 3. All ye inhabitants of the world, and dwellers on the earth,**
- tell them, "Let all on earth, let all men in the world — **Mof**  
 All you who dwell in the world, inhabitants of earth — **NEB**  
**see ye when he lifteth up the ensign on the mountains; and when he bloweth a trumpet, hear ye.**  
 when an ensign is lifted up on the mountains, see ye: and when the trumpet is blown, hear ye — **ASV**  
 when there is lifted up an ensign on the mountains ye shall look, and when there is blown a horn ye shall hearken — **Rhm**  
 the signal is being hoisted on the mountains, look! the horn is being sounded, listen — **Jerus**  
 When I raise my battle flag upon the mountain, let all the world take notice! When I blow the trumpet, listen — **Tay**  
 shall see when the signal is hoisted on the mountains and shall hear when the trumpet sounds — **NEB**
- 4. For so the LORD said unto me,**  
 For thus hath Jehovah said . . . — **ASV**  
 For thus Yahweh speaks to me — **Jerus**  
 For the Lord has told me this — **Tay**  
 Such warning the Lord has given me — **Knox**  
**I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest.**  
 I must be quiet, I must look on in my fixed place of abode, — like a bright heat on the light, like a cloud of dew in the heat of harvest — **Rhm**  
 I will be still, and I will behold in my dwelling-place, like clear heat in sunshine, like a cloud of dew in the heat of harvest — **ASV**  
 "I will look on quietly in my dwelling-place, like shimmering heat in sunshine, like a cirrus cloud in the heat of harvest — **AAT**  
 I will watch from my dwelling-place quiet as the dazzling heat in the sunshine or as dew which falls in the time of harvest — **Phi**  
 From my dwelling-place I will look quietly down when the heat shimmers in the summer sun, when the dew is heavy at harvest time — **NEB**  
 let your mighty army now advance against the land of Israel. God will watch quietly from His Temple in Je-

rusalem — serene as on a pleasant summer day or a lovely autumn morning during harvest time — Tay

**5. For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower,**

For before the harvest, when the bud is perfect, and the blossom becometh a ripening grape — Rhm

For before the harvest, when the blossom is over, and the flower becometh a ripening grape — ASV

For, before the vintage, once the flowering is over and blossom turns into ripening grape — Jerus

For ere the harvest, when the blossom's over, when berries ripen into grapes — Mof

Before the vintage, when the budding is over and the flower ripens into a berry — NEB

But before you have begun the attack, and while your plans are ripening like grapes — Tay

**he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches.**

... and the spreading branches will he take away and cut down — ASV

Then will one cut down the twigs with pruning-hooks, and the tendrils will he remove [and] cast down — Rhm

he will cut off the shoots with pruning hooks, and the spreading branches he will hew away — RSV

he will cut off the branches with pruninghooks, and the tender branches he will cut off and cast away — ABPS

the [sic!] comes the cutting of branches with pruning hooks, and the discarding of the looped-off shoots — NAB

the tendrils are cut back with a pruning knife, the shoots taken off, cut away — Jerus

He will cut you off as though with pruning shears. He will snip the spreading tendrils — Tay

**6. They shall be left together unto the fowls of the mountains, and to the beasts of the earth:**

... unto the ravenous birds of the mountains, ... — ASV

They shall all of them be left to the birds of prey of the mountains ... — RSV

They will all be abandoned together to the birds of prey in the mountains ... — Jerus

the few shall be left to vultures in the hills, and wild beasts of the land — Mof

Your mighty army will be left dead on the field for the mountain birds and wild animals to eat — Tay

**and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.**

and the ravenous birds ... — ASV

Then shall the ravenous bird summer upon them, and every beast of the earth upon them shall winter — Rhm

and the birds of prey will summer upon them, and all the beasts of the earth will winter upon them — RSV

all summer vultures shall devour them, and wild beasts all the winter batten on them — Mof

the vultures will tear bodies all summer, and the wild animals will gnaw bones all winter — Tay

**7. In that time shall the present he brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled.**

In that time shall there be borne along,

as a present unto Yahweh of hosts, a people drawn out and polished, even from a people terrible from their beginning and onwards, — a nation most mighty and subduing whose land rivers have cut through — Rhm

In that time shall a present be brought unto Jehovah of hosts from a people tall and smooth, even from a people terrible from their beginning onward, a nation that meteth out and treadeth down, whose land the rivers divide — ASV

Then will gifts be brought to the LORD of hosts from a people tall and bronzed, from a people dreaded near and far, a nation strong and conquering, whose land is washed by rivers — NAB

At that time, offerings will be brought to Yahweh Sabaoth on behalf of the tall and bronzed nation, on behalf of the nation always feared, on behalf of the mighty and masterful people in the country criss-crossed with rivers — Jerus

Then shall gifts be brought as tribute to the Lord of hosts, from a people fine-drawn and smooth, a terror far and

wide, a nation strong in conquest,  
 whose land is veined with rivers — Phi  
**to the place of the name of the LORD of**  
**hosts, the mount Zion.**  
 unto the place of the Name of Yahweh  
 of Hosts, Mount Zion — Rhm  
 to the place where the name of Yahweh

Sabaoth dwells, on Mount Zion —  
 Jerus  
 to the Lord of hosts at the place where  
 he is revealed, at mount Sion — Mof  
 They shall bring it to Mount Zion, the  
 place where men invoke the name of  
 the LORD of Hosts — NEB

## CHAPTER 19

### 1. The burden of Egypt.

The prophecy concerning the fall of  
 Egypt — Lam  
 The oracle on Egypt — Rhm  
 Oracle against Egypt — Jerus  
 This is God's message concerning Egypt  
 — Tay

Egypt, beware — Phi

What burden for Egypt — Knox

The mournful, inspired prediction — a  
 burden to be lifted up — concerning  
 Egypt — Amp

**Behold, the LORD rideth upon a swift  
 cloud, and shall come into Egypt:**

Lo! Yahweh riding upon a swift cloud  
 and he will enter Egypt — Rhm

See how the LORD comes riding swiftly  
 upon a cloud, he shall descend upon  
 Egypt — NEB

Riding on a swift cloud, the Eternal  
 reaches Egypt — Mof

Look, the Lord is coming against Egypt,  
 riding on a swift cloud — Tay

**and the idols of Egypt shall be moved at  
 his presence, and the heart of Egypt  
 shall melt in the midst of it.**

... shall tremble ... — ASV

... shall shake ... and the heart of  
 Egypt shall melt within him — Rhm

... shall stagger ... and the heart of  
 Egypt shall melt within her — Sprl

... will quake because of him, and the  
 heart of Egypt shall melt within her  
 — AAT

The idols of Egypt tremble before him,  
 and the hearts of the Egyptians sink  
 within them — Jerus

the idols of Egypt quail before him.  
 Egypt's courage melts within her —  
 NEB

### 2. And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbor; city against city, and king- dom against kingdom.

And I will stir up ... — Rhm

I will spur on Egyptian against Egyptian,

and they shall fight, every man against  
 his brother, every man against his  
 neighbour. City against city, and king-  
 dom against kingdom — Phi

I will rouse Egypt against Egypt: brother  
 will war against brother, neighbor  
 against neighbor, city against city,  
 kingdom against kingdom — NAB

### 3. And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof;

... shall vanish within them, yea the  
 sagacity thereof will I swallow up —  
 Rhm

The courage of the Egyptians ebbs away  
 within them, and I will bring to nought  
 their counsel — NAB

Egypt's spirit shall sink within her, and  
 I will throw her counsels into confu-  
 sion — NEB

Egypt is going to be demoralised, for I  
 shall confound all their wits — Jerus

The very wits of Egypt shall be scattered  
 and I will make havoc of their plans  
 — Phi

**and they shall seek to the idols, and to  
 the charmers, and to them that have  
 familiar spirits, and to the wizards.**

... unto the idols, and to the whisper-  
 ers, / and to the ghosts, and to the  
 familiar spirits — JPS

and they will consult the idols and the  
 mutterers, / and the departed spirits  
 and wizards — ABPS

and they will consult the idols and the  
 sorcerers, / and the mediums and the  
 wizards — RSV

and they will resort to the idols and ma-  
 gicians, to the wizards and fortune-  
 tellers — Ber

They will consult idols and wizards,  
 necromancers and sorcerers — Jerus  
 they may resort to idols and oracle-mon-  
 gers, / to ghosts and spirits — NEB

### 4. And the Egyptians will I give over into the hand of a cruel lord: and a fierce

**king shall rule over them, saith the Lord, the LORD of hosts.**

And I will shut up the Egyptians in the hand of a cruel lord; and a fierce king will rule over them. It is the oracle of the Lord, Jehovah of hosts — ABPS

I will deliver Egypt into the power of a cruel master. A harsh king who shall rule over them, says the Lord, the LORD of hosts — NAB

I mean to hand the Egyptians over to a hard master: a cruel king will rule them. It is Yahweh Sabaoth who speaks — Jerus

I will hand Egypt over to a tyrant, a despot shall reign over them, "so the Lord, the Lord of hosts, decrees — Mof

I will hand over Egypt to a hard, cruel master, to a vicious king, says the Lord of Hosts — Tay

**5. And the waters shall fail from the sea, and the river shall be wasted and dried up.**

And the waters shall be dried up from the great stream, — and the River shall waste and be dry — Rhm

The waters shall be drained from the sea, the river shall shrivel and dry up — NAB

The waters will ebb from the Nile, the river bed be parched and dry — Jerus

And the waters of the Nile will fail to rise and flood the fields: the ditches will be parched and dry — Tay

**6. And they shall turn the rivers far away; and the brooks of defence shall be emptied and dried up: the reeds and flags shall wither.**

And rivers shall stink, the canals of Egypt be shallow and waste, reed and rush be withered — Rhm

And the rivers shall become foul; the streams of Egypt shall be diminished and dried up; the reeds and flags shall wither away — ASV

and its canals will become foul, and the branches of Egypt's Nile will diminish and dry up, reeds and rushes will rot away — RSV

Its streams shall become foul, and the canals of Egypt shall dwindle and dry up. Reeds and rushes shall wither away, — NAB

Their channels fouled with rotting reeds — Tay

**7. The paper reeds by the brooks, by the mouth of the brooks, and every thing**

**sown by the brooks, shall wither, be driven away, and be no more.**

The meadows by the Nile, by the brink of the Nile, and all the sown fields of the Nile, shall become dry. . . — ASV

All the sedge-grass on the brink of the Nile will shrivel; and all that is sown by the Nile will be dried up and driven into nothingness — AAT

The mosses by the Nile, by the brink of the Nile, and all that is sown by the Nile, shall become dry, be driven away, and be no more — JPS

and bulrushes on the bank of the Nile: all the sown land along the Nile shall dry up and blow away, and be no more — NAB

The meadows alongside the river and the mouth of the river and all the seeded fields bordering on the river will be dried up, blown away; they shall be no more — Ber

There will be bare places by the Nile, on the brink of the Nile, and all that is sown by the Nile will dry up, be driven away, and be no more — RSV

the lotus too beside the Nile and all that is sown along the Nile shall dry up, shall be blown away and vanish — NEB

**8. The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.**

Then shall the fishers lament, and all shall mourn who cast in the Nile a hook, — and they who spread nets on the face of the waters shall languish — Rhm

The fishermen will groan, all who cast hook in the Nile will mourn: those who throw nets on the waters will lament — Jerus

The fishermen shall groan and lament, all who cast their hooks into the Nile and those who spread nets on the water shall lose heart — NEB

The fishermen will weep for lack of work: those who fish with hook and those who use the nets will all be unemployed — Tay

**9. Moreover they that work in fine flax, and they that weave networks, shall be confounded,**

. . . in combed flax, . . . weave white cloth, . . . — ASV

Then shall turn pale the workers in



combed flax, — and the workers of white linen — Rhm

The workers in flax will be put to shame — the women who card and the men who weave cotton — AAT

The flax workers will be baffled, the carders too, and weavers of white cloth — Jerus

The flax-dressers shall hang their heads, the women carding and the weavers shall grow pale — NEB

**10. And they shall be broken in the purposes thereof, all that make sluices and ponds for fish.**

And her foundations shall be crushed, all they that make dams shall be grieved in soul — JPS

And the pillars of Egypt shall be broken in pieces: all they that work of hire shall be grieved in soul — ASV

Then shall her pillars be crushed, — all who make wages be bowed down in soul — Rhm

Those who are the pillars of the land will be crushed, and all who work for hire will be grieved — RSV

For the pillars of society will be ruined and the working men shall be in despair — Phi

The weavers will be dismayed and all the workmen dejected — Jerus

Egypt's spinners shall be downcast, and all her artisans sick at heart — NEB

**11. Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish:**

Surely foolish are the princes of Zoan, the wisest counsellors of Pharaoh in counsel are brutish — Rhm

The princes of Zoan are utterly foolish: the counsel of the wisest counsellors of Pharaoh is become brutish — ASV

Utter fools are the princes of Zoan! the wisest of Pharaoh's advisers give stupid counsel — NAB

The princes of Zoan are utterly witless, Pharaoh's wisest planners make the silliest plans — Phi

Fools that you are, you princes of Zoan! Wisest of Pharaoh's counsellors you may be, but stupid counselors you are — NEB

**how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings?**

How dare you tell the Pharaoh. "I am a wise man's son, a son of ancient kings"? — Mof

How can you say to Pharaoh, 'I am the heir of wise men and spring from ancient kings'? — NEB

how can you say to Pharaoh, 'I am a disciple of the sages, a disciple of by-gone kings'? — Jerus

**12. Where are they? where are thy wise men? and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.**

Where then are thy wise men? . . . what Jehovah . . . concerning Egypt — ASV

Where then are thy wise men? Pray let them tell thee? And let them know what Yahweh of hosts hath purposed on Egypt — Rhm

Where are these sages of yours? Let them come forward now, let them explain to you what Yahweh Sabaoth has decided to do with Egypt — Jerus

Where are your wise men, Pharaoh, to teach you and make known to you what the LORD of Hosts has planned for Egypt — NEB

What has happened to your "wise counselors," O Pharaoh? Where has their wisdom gone? If they are wise, let them tell you what the Lord is going to do to Egypt — Tay

**13. The princes of Zoan are become fools, the princes of Noph are deceived; Doting are the princes of Zoan, deceived are the princes of Noph — Rhm**

Befooled are the princes of Zoan, deluded are the princes of Memphis — AAT

Why, Zoan's princes are befooled, the princes of Memphis are beguiled — Mof

Zoan's princes are fools, the princes of Noph are dupes — NEB

**they have also seduced Egypt, even they that are the stay of the tribes thereof.**

they have caused Egypt to go astray, that are the cornerstone of her tribes — ASV

they who are the chieftains of her tribes have led Egypt astray — ABPS

the chiefs of her tribes have led Egypt astray — NAB

and the leading men in her tribes have led Egypt astray — Phi

Egypt is led astray by the governors of her provinces — Jerus

They are the best you can find, but they have ruined Egypt with their foolish counsel — Tay

Egypt is deceived in her great men, that should have been the corner-stone of her commonwealth — Knox

- 14. The LORD hath mingled a perverse spirit in the midst thereof; and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit.**

The LORD has mingled within her a spirit of confusion; and they have made Egypt stagger in all her doings as a drunken man staggers in his vomit — RSV

On them Yahweh has poured out a spirit of giddiness. They have Egypt slithering in all she undertakes as a drunkard slithers in his vomit — Jerus

The Lord has so addled their wits within them that they make Egypt stagger in all her ways as a drunkard staggers vomiting — Phi

The LORD has infused into them a spirit that warps their judgment; they make Egypt miss her way in all she does, as a drunkard will miss his footing as he vomits — NEB

The Lord has sent a spirit of foolishness on them, so that all their suggestions are wrong; they make Egypt stagger like a sick drunkard — Tay

- 15. Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do.**

... palm-branch or rush, may do — ASV  
And Egypt will have no work which head or tail can accomplish, palm-branch or reed — AAT

And Egypt will never succeed in anything undertaken by head or by tail, by palm or reed — Jerus

high or low, palm or rush, none can do anything for Egypt — Mof

Nothing is being done in Egypt from top to bottom, by palm or reed — Phi

There shall be nothing in Egypt that any man can do, head or tail, palm or rush — NEB

- 16. In that day shall Egypt be like unto women; and it shall be afraid and fear because of the shaking of the hand of the LORD of hosts, which he shaketh over it. . . . and they shall tremble and fear . . . Jehovah . . . — ASV**

In that day shall Egypt be like unto women, — and shall start and tremble because of the brandishing of the hand of Yahweh of hosts, which he is about to brandish over it — Rhm

That day, the Egyptians will become like women, fearful, terrified, when they see the uplifted hand that Yahweh Sabaoth will raise against them — Jerus  
Then shall Egypt tremble in terror like a woman, as the Lord of hosts swings his hand over it — Mof

When that day comes the Egyptians shall become weak as women; they shall fear and tremble when they see the LORD of Hosts raise his hand against them, as raise it he will — NEB

In that day the Egyptians will be as weak as women, cowering in fear beneath the upraised fist of God — Tay

- 17. And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself.**

Then shall the soil of Judah become to Egypt a terror; every one to whom it is mentioned will tremble — Rhm  
... every one to whom mention is made thereof shall be afraid — ASV

the very mention of Judah will make the Egyptians dread — Mof

And the land of Judah shall be a terror to the Egyptians. Every time they remember Judah, they shall stand in dread — NAB

The land of Judah shall strike terror into Egypt; its very name shall cause dismay — NEB

**because of the counsel of the LORD of hosts, which he hath determined against it.**

... purpose of Jehovah of hosts, which he purposeth . . . — ASV

because of the purpose of Yahweh of hosts, which he is purposing against it — Rhm

because of the plan which the LORD of hosts has formed against her — AAT

because of the fate Yahweh Sabaoth has prepared for her — Jerus

- 18. In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the LORD of hosts;**

In that day there shall be five cities in the land of Egypt that speak the language of Canaan, and swear to Jehovah of hosts — ASV

That day, in the land of Egypt there will be five towns speaking the language of Canaan and swearing oaths in the name of Yahweh Sabaoth — Jerus

Then shall there be as many as five cities in the land of Egypt speaking the lan-

guage of Canaan and loyal to the Lord of hosts — Mof

In that day there will be no less than five cities in the land of Egypt speaking the language of Canaan and owing allegiance to the Lord of hosts — Phi

one shall be called, The city of destruction.

one of them shall be called Haris, the city . . . — Lam

the city of destruction shall be the name of one — Rhm

One of these will be called the City of the Sun — rsv

One of these will be Heliopolis, "The City of the Sun" — Tay

19. In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

. . . to Jehovah . . . and an obelisk to Jehovah by its border — ABPS

That day, there will be an altar to Yahweh in the centre of the land of Egypt, and, close to the frontier, a pillar to Yahweh — Jerus

When that day comes there shall be an altar to the LORD in the heart of Egypt, and a sacred pillar set up for the LORD upon her frontier — NEB

20. And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt:

And it shall become a sign and a witness unto Yahweh of hosts . . . — Rhm

This shall serve as a reminder and as a witness to the LORD of hosts within the land of Egypt — Mof

This will be a sign of loyalty to the Lord of Hosts — Tay

for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.

for they will make outcry unto Yahweh because of oppressors, that he would send them a saviour — and a great one, then he will deliver them — Rhm

for they shall cry unto Jehovah because of oppressors, and he will send them a saviour, and a defender . . . — ASV

so that when men cry to the LORD because of oppressors, and beseech him to send them a deliverer, he will intervene and save them — AAT

When in oppression the Egyptians cry to

Yahweh he will send them a saviour to protect and deliver them — Jerus

so that when they appeal to him against their oppressors, he may send a deliverer to champion their cause, and he shall rescue them — NEB

21. And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform it.

And Jehovah shall be known to Egypt, and the Egyptians shall know Jehovah in that day: yea, they shall worship with sacrifice and oblation, and shall vow a vow unto Jehovah, . . . — ASV

Then will Yahweh make himself known to the Egyptians so shall the Egyptians know Yahweh in that day, — and they will offer a sacrifice and a present, and will vow a vow unto Yahweh and will perform — Rhm

And the LORD will make himself known to the Egyptians; and the Egyptians will know the LORD in that day and worship with sacrifice and burnt offering, and they will make vows to the LORD and perform them — rsv

Yahweh will reveal himself to them, and that day the Egyptians will acknowledge Yahweh and worship him with sacrifices and offerings. They will make vows to Yahweh and perform them — Jerus

The LORD will make himself known to the Egyptians; on that day they shall acknowledge the LORD and do him service with sacrifice and grain-offering, make vows to him and pay them — NEB

22. And the LORD shall smite Egypt: he shall smite and heal it: and they shall return even to the LORD, and he shall be intreated of them, and shall heal them.

And Jehovah . . . : smiting and healing; and they shall return to Jehovah . . . — ASV

And Yahweh will plague Egypt, plague and heal, — and they will turn unto Yahweh, and he will be entreated of them, and will heal them — Rhm

And though the LORD may smite the Egyptians, he will smite only to heal; when they turn to the LORD, he will listen to their entreaties, and will heal them — AAT

So the Eternal strikes Egypt, striking them and healing them; whenever they turn to the Eternal, he will heal them, in answer to their entreaty — Mof

The Lord will smite Egypt and then restore her! For the Egyptians will turn to the Lord and He will listen to their plea and heal them — Tay

- 23. In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria,**

That day, there will be a road from Egypt to Assyria. Assyria will have access to Egypt and Egypt have access to Assyria — Jerus

In that day Egypt and Iraq will be connected by a highway, and the Egyptians and the Iraqi will move freely back and forth between their lands — Tay

**and the Egyptians shall serve with the Assyrians.**

... shall worship ... — ASV

... will give worship to the Lord together with ... — Bas

Egyptians and Assyrians alike shall worship the Eternal — Mof

... shall serve the Assyrians — Sept

- 24. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land:**

That day, Israel, making the third with Egypt and Assyria, will be blessed in the centre of the world. — Jerus

Then shall Israel form a triple alliance with Egypt and Assyria — a blessing to the world around — Mof

When that day comes Israel shall rank with Egypt and Assyria, those three, and shall be a blessing in the centre of the world — NEB

And Israel will be their ally; and three will be together, and Israel will be a blessing to them — Tay

- 25. whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.**

for that Jehovah of hosts hath blessed them, ... — ASV

whom Yahweh of hosts hath blessed saying, — Blessed be My people — the Egyptians, and the work of my hands — the Assyrians, and mine own inheritance — Israel — Rhm

when the LORD of hosts blesses it: "Blessed be my people Egypt, and the work of my hands Assyria, and my inheritance, Israel" — NAB

and blessed by the Lord of hosts, who said, "Blessed be my people Egypt, Assyria whom I have made, and Israel my own possession!" — Mof

## CHAPTER 20

- 1. In the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it;**

The year the cupbearer-in-chief, sent by Sargon king of Assyria, came to Ashdod and stormed and captured it — Jerus

In the year the general sent by Sargon, king of Assyria, fought against Ashdod and captured it — NAB

Sargon king of Assyria sent his commander-in-chief to Ashdod, and he took it by storm — NEB

- 2. At the same time spake the LORD by Isaiah the son of Amoz, saying,**

At that time spake Yahweh through Isaiah son ... — Rhm

At that time spake Jehovah by the instrumentality of Isaiah ... — Sprl

the LORD gave a warning through Isaiah ... — NAB

**Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot.**

Go and take off the sackcloth from your waist, and remove the sandals from your feet — NAB

'Go and undo the sackcloth round your waist and take the sandals off your feet' — Jerus

Come, strip the sackcloth from your waist and take your sandals off — NEB

to take off his clothing, including his shoes, and to walk around naked and barefoot — Tay

**And he did so, walking naked and barefoot.**

... walking disrobed and barefoot — Rhm

He did so, going about without either robe or shoe — Mof

Isaiah obeyed, walking half-clad and barefoot — Phi

- 3. And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia;**

Then said Yahweh. — As my servant Isaiah hath walked disrobed and barefoot three years as a sign and a wonder against Egypt and against Ethiopia — Rhm

Then the LORD said: Just as my servant Isaiah has gone naked and barefoot for three years as a sign and portent against Egypt and Ethiopia — NAB

the Lord said, As my servant Isaiah has walked half-clad and barefoot for three years as a sign and warning against Egypt and Ethiopia — Phi

- 4. So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives,**

so shall the king of Assyria lead away the captives of Egypt, and the exiles of Ethiopia — ASV

so shall the king of Assyria lead away the Egyptians captives and the Ethiopians exiles — RSV

so shall the king of Assyria drive away the captives of Egypt and the exiles of Ethiopia — Mof

**young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt.**

young and old, disrobed and barefoot. — with their persons behind uncovered the shame of Egypt — Rhm

... and with bodies exposed ... — ABPS

... their buttocks bared ... — Jerus  
naked and barefoot, their buttocks shamefully exposed, young and old alike — NEB

- 5. And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.**

... he dismayed and confounded, because of ... — ASV

Thus shall they be confounded and turn pale. — for Ethiopia their expectation, and for Egypt their boast — Rhm

You will be frightened and ashamed about Cush in which you trusted, and about Egypt of which you boasted — Jerus  
those who had hopes of Ethiopia and boasted of what Egypt would accomplish, shall be dismayed and abashed — Mof

- 6. And the inhabitant of this isle shall say in that day,**

... of this shore shall exclaim ... — Rhm

... of this coastland shall say ... — ASV

and the people on the coast will cry — Mof

And they [the Philistines] will say — Tay  
And the inhabitants of this coastland [the Israelites and their neighbors] will say ... — Amp

**Behold, such is our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?**

Lo! such is our expectation whereunto we fled for help, that we might be delivered from the presence of the king of Assyria! How then shall we escape — Rhm

'See! this is the fate of those on whom we set out hope, and to whom we fled for help to save us from the king of Assyria: how then can we escape?' — AAT

"Look at our hope! We have fled here for help and deliverance from the king of Assyria; where can we flee now?" — NAB

If this is what has happened to those in whom we trusted, those to whom we turned for rescue from the king of Assyria, what chance of escape have we — Phi

"If this can happen to Egypt, what chance have we?" — Tay  
what chance have we — Tay  
where can we flee now — NAB

But we, how shall we escape captivity and exile — Amp

And what of us? For us no refuge now — Knox

## CHAPTER 21

- 1. The burden of the desert of the sea.**

... the wilderness of the sea — ASV

Oracle concerning the wilderness of the sea — ABPS

A message concerning the desert of the west — Ber

Oracle on the wastelands by the sea — NAB

Oracle on the maritime plain — Jerus  
The mournful, inspired prediction — a  
burden to be lifted up — concerning  
the desert of the sea (which was Bab-  
ylon after great dams were raised to  
control the waters of the Euphrates  
River which overflowed it like a sea,  
and would do so again) — Amp

A "Desert" oracle — Mof

**As whirlwinds in the south pass through;  
so it cometh from the desert, from a  
terrible land.**

**2. A grievous vision is declared unto me;**

As whirlwinds in the South sweep  
through, it cometh from the wilder-  
ness, from a terrible land . . . — ASV

As storm-winds in the South which with  
a rush from the desert do come from  
a terrible land [So] hath a grievous vi-  
sion been told me — Rhm

As whirlwinds sweeping over the Negeb  
come from the desert, from a land of  
horror — a harsh vision has been  
shown me — Jerus

A dreadful vision has come to me, roar-  
ing out of the desert from the terrible  
land, sweeping on like the whirlwinds  
in the south — Phi

Rough weather, advancing like a storm  
in the south, coming from the wilder-  
ness, from a land of terror! Grim is the  
vision shown to me — NEB

As whirlwinds in the South (the Negeb)  
sweep through, so it [the judgment of  
God by hostile armies] comes from the  
desert, from a terrible land. A hard  
and grievous vision is declared to me  
— Amp

Disaster is roaring down upon you from  
the terrible desert, like a whirlwind  
sweeping from the Negeb. I see an  
awesome vision: oh, the horror of it  
all! God is telling me what He is going  
of it all! God is telling me what He is  
going to do — Tay

**the treacherous dealer dealeth treacher-  
ously, and the spoiler spoileth.**

. . . , and the destroyer destroyeth — ASV  
the deceiver is deceiving, and the spoiler  
is spoiling — Rhm

the worker of deceit goes on in his false  
way, and the waster goes on making  
waste — Bas

the traitor betrays, the despoiler spoils  
— NAB

"Since the crafty still are crafty, since  
the plunderers still plunder — Mof

the traitor betrayed, the spoiler himself  
despoiled — NEB

**Go up, O Elam: besiege, O Media; all  
the sighing thereof I have made to  
cease.**

Go up, O Elam, Besiege, O Media. All  
the sighing she hath caused have I  
made to cease — Rhm

'Go up, Elam, lay siege, Media. I am  
putting an end to groaning' — Jerus

Up then, men of Elam. Besiege them,  
men of Media! Put an end to their  
boastings — Phi

Go up, O Elam [here put for Persia]!  
Besiege, O Media! All the sighing  
[caused by Babylon's ruthless oppres-  
sions] I will cause to cease [says the  
Lord] — Amp

Elamites and Medes will take part in the  
siege. Babylon will fall, and the groan-  
ing of all the nations enslaved will end  
— Tay

Up, Elam: up, Medes, to the siege. no  
time for weariness — NEB

**3. Therefore are my loins filled with pain:  
pangs have taken hold upon me, as the  
pangs of a woman that travaileth:**

. . . filled with anguish . . . of a woman  
in travail — ASV

For this cause are my loins filled with  
anguish, pangs have seized me, as the  
pangs of her that is giving birth — Rhm

This is why my loins are wratched with  
suddering: I am seized with pains like  
the pains of a woman in labour — Jerus

This is why I writhe in agony, pangs have  
seized me like a woman in labour —  
Phi

At this my limbs writhe in anguish. I am  
gripped by pangs like a woman in la-  
bour — NEB

My stomach constricts and burns with  
pain; sharp pangs of horror are upon  
me, like the pangs of a woman giv-  
ing birth to a child — Tay

**I was bowed down at the hearing of it:  
I was dismayed at the seeing of it.**

I writhe, so that I cannot hear, I tremble,  
so that I cannot see — Rhm

I am pained so that I cannot hear: I am  
dismayed so that I cannot see — ASV

I am too distressed to hear, too afraid to  
see — Jerus

I am distraught past hearing, dazed past  
seeing — NEB

I am stunned by what I hear, I am aghast  
at what I see — Phi

**4. My heart panted, fearfulness affrighted me:**

My heart fluttereth, horror hath affrighted me — ASV

My mind reels, shuddering assails me — AAT

my mind reels, sudden convulsions seize me — NEB

My mind reels; my heart races; I am gripped by awful fear — Tay

My mind reels and wanders, horror terrifies me. [I my mind's eye I am at the feast of Belshazzar; I see the defilement of the golden vessel taken from God's temple; I watch the handwriting appear on the wall, I know that Babylon's great king is to be slain] — Amp

**the night of my pleasure hath he turned into fear unto me.**

the twilight that I desired hath been turned into trembling unto me — ASV  
the twilight I love is turned to shuddering — Mof

The cool twilight I longed for has become a terror — NEB

All rest at night — so pleasant once — is gone; I lie awake, trembling — Tay

**5. Prepare the table, watch in the watch-tower, eat, drink: arise, ye princes, and anoint the shield.**

They prepare the table, they set the watch, they eat, they drink: rise up, ye princes, anoint the shield — ASV

[Ye thought] to prepare the table — spread the mat — eat — drink! . . . Arise ye chieftains, anoint the shield! — Rhm

There's banqueting in Babylon, with tables spread, and carpets laid — Up. princes!, up to arms! — Mof

Look! They are preparing a great banquet! They load the tables with food: they pull up their chairs to eat . . . Quick, quick, grab your shields and prepare for battle! You are being attacked! — Tay

**6. For thus hath the LORD said unto me, Go, set a watchman, let him declare what he seeth.**

For these were the words of the Lord to me: Go, post a watchman to report what he sees — NEB

Meanwhile (in my vision) the Lord had told me, "Put a watchman on the city wall to shout out what he sees — Tay

For this is the Eternal's word to me, "Set your spirit on the watch, to tell what it can see — Mof

For thus saith JEHOVAH unto me: Go to the watchman's station; whatsoever he seeth, let him report — Sprl

**7. And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and he hearkened diligently with much heed:**

And behold, a cavalry in two companies, riding on the mule, riding on the camel.

And he watched diligently with extreme care — Sprl

and when he seeth a troop, horsemen in pairs, a troop of asses, a troop of camels, he shall hearken diligently with much heed — ASV

When he sees riders, horsemen in pairs, riders on asses, riders on camels, lethem listen diligently, very diligently — RSV

'If he sees cavalry, horsemen two by two, men mounted on donkeys, men mounted on camels, let him observe, closely observe' — Jerus

When he sees riders in pairs on donkeys and camels, tell him, 'This is it!' — Tay

He sees chariots, two-horsed chariots, riders on asses, riders on camels. he is alert, alert, always on the alert — NEB

**8. And he cried, A lion: My lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights:**

And he cried as a lion: O Lord, I stand continually upon the watch-tower in the day-time, and am set in my ward whole nights — ASV

Then he who saw cried: "Upon a watch-tower I stand, O Lord, continually by day, and at my post I am stationed whole nights — RSV

Then the lookout cried: All day long I stand on the Lord's watch-tower and night after night I keep my station — NEB

So I put the watchman on the wall, and at last he shouted, "Sir, day after day and night after night I have been here at my post — Tay

**9. And, behold, here cometh a chariot of men, with a couple of horsemen.**

Here he comes now: a single chariot, a pair of horses — NAB  
when lo! here was a train of men coming with horsemen in double rank — Rhm  
and, behold, here cometh a troop of men, horsemen in pairs — ASV

And, behold, here come riders, horsemen in pairs!" — RSV

Look, here come the cavalry, horsemen two by two — Jerus

Now at last — look — Here come the riders in pairs — Tay

**And he answered and said, Babylon is fallen, is fallen: and all her graven images of her gods he hath broken unto the ground.**

And he answered, "Fallen, fallen is Babylon; and all the images of her gods he has shattered to the ground — RSV

And then he went on, Babylon has fallen, fallen, and all her idols lie shattered on the ground — Phi

And the [watchmen] announced, saying, "Fallen, fallen is Babylon; and all the images of her gods lie shattered on the ground." — Ber

and addressing me he said, "It is fallen! Babylon is fallen" and all her images, and all the works of her hands are dashed on the ground" — Sept

Tiding! cries charioteer. Babylon has fallen, has fallen; images of the gods she worshipped have come crashing to the ground — Knox

Then I heard a Voice shout out, "Babylon is fallen, is fallen; and all the idols of Babylon lie broken on the ground" — Tay

And a voice calls back: Fallen, fallen is Babylon, and all the images of her gods lie shattered on the ground — NEB

**10. O my threshing, and the corn of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.**

O thou my threshing, and the winnowing of my floor, . . . — JPS

O thou my threshed, and winnowed people" what I have heard from Jehovah of hosts, the God of Israel, have I announced to you — ABPA

My own people, threshed and beaten like grain upon the threshing floor, what I tell you now is what I have heard from the Lord of hosts, the God of Israel — Phi

O you, my threshed and winnowed one

[my own people the Jews who must be trodden down by Babylon], that which I have heard from the Lord of hosts the God of Israel, I have joyfully announced to you — Babylon is to fall! — Amp

**11. The burden of Dumah.**

The oracle on Dumah — Rhm

A message concerning Dumah — Ber

Dumah, beware — Phi

An oracle on Edom — Mof

This is God's message to Edom — Tay

The mournful, inspired prediction — a burden to be lifted up — concerning Dumah (Edom) — Amp

**He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?**

One . . . — ASV

Unto me is one crying — out of Seir. Watchman! how far gone is the night?

Watchman! how far gone is the night — Rhm

Someone shouts to me from Seir.

'Watchman, what time of night?

Watchman, what time of night?' — Jerus

One calls to me from Seir: Watchman, what is left of the night? Watchman, what is left — NEB

**12. The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come.**

Said the watchman, There cometh a morning, But also a night, — if ye will enquire enquire ye — come again! — Rhm

The watchman answers, 'Morning is coming, then night again. If you want to, why not ask, turn round, come back?' — Jerus

The watchman answered: Morning comes, and also night. Ask if you must; then come back again — NEB

The watchman replies, "Your judgment day is dawning now. Turn again to God, so that I can give you better news. Seek for Him, then come and ask again!" — Tay

**13. The burden upon Arabia.**

The oracle on Arabia — Rhm

An oracle, "In the Arabian Desert" — AAT

This is God's message concerning Arabia — Tay

The mournful, inspired prediction — a



burden to be lifted up — concerning  
Arabia — Knox

Oracle in the wastelands — Jerus

In the forest in Arabia shall ye lodge, O  
ye travelling companies of Dedanim.

14. The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled.

... O ye caravans of Dedanites. Unto him that was thirsty they brought water; the inhabitants of Tema did meet the fugitives with their bread — ASV

Among the shrubs in Arabia must ye lodge, ye caravans of Dedanites. To meet the thirsty bring ye water, — ye dwellers in the land of Tema; with bread for him get in advance of him that is in flight — Rhm

O caravans from Dedam, [sic?] you will hide in the deserts of Arabia. O people of Tema, bring food and water to these weary fugitives — Tay

You who pass the night in the scrublands, in the wastelands, you caravans of Dedanites, bring water for the thirsty. You inhabitants of Tema go and meet the fugitive and give him bread — Jerus

You caravans of Dedan, that camp in the scrub with the Arabs, bring water to meet the thirsty. You dwellers in Tema, meet the fugitives with food — NEB

15. For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

For before swords have they fled: before a sword that is drawn, before a bow that is bent, and before the stress of war — Rhm

for they flee from the sword, the sharp edge of the sword, from the bent bow, and from the press of battle — NEB

for these are fleeing from the swords, from biting swords, from bent bows,

from the stress of battle — Jerus

They flee from the sword, from the whetted sword; from the taut bow, from the fury of battle — NAB

16. For thus hath the LORD said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail:

Yes, the Lord said this to me, 'In one year's time as a wage-earner reckons it, all the glorious power of Kedar will be finished — Jerus

For the Lord has said this to me, Within a year, according to the years of a hireling [who will work no longer than was agreed], all the glory of Kedar [an Arabian tribe] shall fail — Amp

For this is the Eternal's word to me:

"With a year, no more, no less, shall Kedar's glory be all over — Mof

"But a long year from now," says the Lord, "the great power of their enemy, the mighty tribe of Kedar, will end — Tay

17. And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel hath spoken it.

... she be few; for Jehovah, the God of Israel ... — ASV

And The remnant of the record of bowmen, The heroes of the sons of Kedar shall become few; for Yahweh God of Israel hath spoken — Rhm

And the number of the archers that remain of the warriors of the children of Kedar, will be few: for Jehovah, the God of Israel, has spoken it — ABPS

Of the bowmen, of the hardiest sons of Kedar, hardly any will be left, for Yahweh God of Israel has decreed this' — Jerus

Only a few of its stalwart archers will survive.' The Lord, the God of Israel, has spoken — Tay

## CHAPTER 22

1. The burden of the valley of vision.

The oracle on the ... — Rhm

The oracle concerning the Valley of Vision — Sprl

A Warning from ... — Phi

The mournful, inspired prediction — a burden to be lifted up — concerning

... — Amp

What burden for the Valley of Revelation — Knox

Oracle against the Valley of Hinnom — Jerus

This is God's message concerning Jerusalem — Tay

What aileth thee now, that thou art wholly gone up to the housetops?

What — to thee, now, that thou hast  
gone up, all of thee — to the roofs  
— YLT

What is the matter with you, now, that  
you have gone up, all of you to the  
housetops — AAT

Tell me, what is amiss that you have all  
climbed on to the roofs — NEB

Now why are you all swarming to your  
hose-topes — Mof

What is happening? Where is everyone  
going? Why are they running to the  
rooftops? What are they looking at  
— Tay

**2. Thou that art full of stirs, a tumultuous  
city, a joyous city:**

... full of shoutings, ... — ASV

With tumults art thou filled, thou citadel  
in commotion! city exultant! — Rhm

you the uproarious, the boisterous town,  
the joyful city — Jerus

with shouts of joy on your lips — a city  
in an uproar, a town of celebration  
— Phi

You who are full of shoutings, a city tu-  
multuous, a frenzied town — AAT

O city of full of noise and chaos, O wan-  
ton town — NAB

**thy slain men are not slain with the  
sword, nor dead in battle.**

... neither are they dead in battle —  
ASV

They pierced are not pierced of the  
sword, ... — YLT

Thy wounded are not wounded by the  
sword, neither died they in the battle  
— Sprl

No sword your dead shall slay, they fall  
not in the fight — Mof

[O Jerusalem] your slain warriors have  
not met [a glorious] death with the  
sword or in battle — Amp

Bodies! Lying everywhere, slain by pla-  
gue and not by sword — Tay

**3. All thy rulers are fled together, they are  
bound by the archers: all that are found  
in thee are bound together which have  
fled from far.**

All thy rulers having fled together by the  
bow are taken captive: all found in thee  
have been taken captive together, far  
away have they fled — Rhm

All your rulers have fled together, with-  
out the bow they were captured. All  
of you who were found were cap-  
tured, though they had fled far away  
— RSV

All your leaders took to their heels and  
were caught without bows in their  
hands. Every man who fled was cap-  
tured, however far he ran — Phi

All your leaders flee; they surrender  
without resistance. The people slip  
away but they are captured, too —  
Tay

Your commanders are all in flight, hud-  
dled together out of bowshot: all your  
stoutest warriors are huddled to-  
gether, they have taken to their heels  
— NEB

**4. Therefore said I, Look away from me:  
I will weep bitterly, labour not to com-  
fort me, because of the spoiling of the  
daughter of my people.**

... for the destruction of the daughter  
of my people — ASV

For this cause I said — Look away from  
me, bitterly will I weep, — Do not  
press to comfort me, for the ruin of  
the daughter of my people. — Rhm

Therefore I said, "Turn your gaze from  
me, [as] I weep bitterly; do not try to  
comfort me because of the devastation  
of the daughter of my people" — Ber  
Therefore I say, Leave me alone. Let me  
weep bitter tears. Stop trying to con-  
sole me, for all my people are wiped  
out — Phi

Then I said, Turn your eyes away from  
me; leave me to weep in misery. Do  
not thrust consolation on me for the  
ruin of my own people — NEB

**5. For it is a day of trouble, and of treading  
down, and of perplexity by the Lord God  
of hosts in the valley of vision, breaking  
down the walls, and of crying to the  
mountains.**

... day of discomfiture ... from the  
Lord Jehovah ... a breaking down  
of walls, and a crying to ... — ASV

For it is a day of trouble, and of tramp-  
pling, and of perplexity, from the Lord,  
the God of hosts, in the Valley of Vi-  
sion; Kir shouting, and Shoa at the  
mount — JPS

It is a day of panic, rout and confusion,  
from the Lord, the God of hosts, in  
the Valley of Vision. Walls crash; they  
cry for help to the mountains — NAB

For this, a day of panic and rout, is from  
the Lord Yahweh Sabaoth. In the Val-  
ley of Hinnom a wall is thrown down,  
they are shouting for help on the  
mountains — Jerus

For the Lord, the LORD of Hosts, has ordained a day of tumult, a day of trampling and turmoil in the Valley of Vision, rousing cries for help that echo among the mountains — NEB

Oh, what a day of crushing trouble! What a day of confusion and terror from the Lord God of heaven's armies! The walls of Jerusalem are breached and the cry of death echoes from the mountainsides — Tay

**6. And Elam bare the quiver with chariots of men and horsemen, and Kir uncovered the shield.**

And Elam bore the quiver, with troops of men, even horsemen; . . . — JPS

And Elam bore the quiver with chariots and horsemen, . . . — RSV

Elam has taken up the quiver, with the chariots, infantry, and horsemen. Kir has uncovered the shield — Ber

Elam took up the quiver, Aram came riding on horses, and Kir uncovered the shield — AAT

Elam took up his quiver, horses were harnessed, to the chariots of Aram. Kir took the cover from the shield — NEB

Elamites are the archers; Syrians drive the chariots; the men of Kir hold up the shields — Tay

**7. And it shall come to pass, that thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate.**

**8. And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest.**

. . . were full of chariots, and the horsemen set themselves . . . And he took away the covering of Judah . . . — ASV

And it hath come to pass that the choice of thy vales are full of chariots; yea the horsemen have set themselves in array at the gate. Then removed he the veil of Judah, — yea thou didst peer on that day into the armoury of the forest-house — Rhm

They fill your choicest valleys and crowd against your gates. God has removed His protecting care. You run to the armory for your weapons — Tay

Your choicest valleys were full of chariots, and the horsemen took their stand at the gates. He has taken away the covering of Judah. In that day you

looked to the weapons of the house of the forest — RSV

Your fairest valleys are filled with chariots and the horsemen take up positions at the gates; thus falls the defense of Judah. You turned your gaze that day to the armoury of the House of the Forest — Jerus

Your fairest valleys were overrun by chariots and horsemen, the gates were hard beset, the heart of Judah's defence was laid open. On that day you looked to the weapons stored in the House of the Forest — NEB

**9. Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.**

And ye saw the breaches . . . — ASV

And the breaches in the city of David ye beheld, for they were many, — so ye gathered together the waters of the lower pool — Rhm

You saw that the breaches in the walls of the city of David [the citadel of Zion] were many; [the water supply being still defective] you collected within the city's walls the waters of the lower pool — Amp

as you saw the many gaps in the walls of David's city. You collected water in the lower pool — Phi

you filled all the many pools in the City of David collecting the water from the Lower Pool — NEB

**10. And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.**

. . . and ye brake down the houses . . . — ASV

You also counted the houses of Jerusalem, and broke down a number of them to fortify the walls — AAT

you listed the houses of Jerusalem, and demolished some of them to strengthen the wall — Phi

Then you surveyed the houses in Jerusalem, tearing some down to make the wall inaccessible — NEB

**11. Ye made also a ditch between the two walls for the water of the old pool:**

ye made also a reservoir . . . — ASV

And a reservoir ye made between the two walls, for the waters of the ancient pool — Rhm

You made a reservoir between the two

walls to hold water from the old pool  
— Phi

**but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.**

And had no regard unto him that made it, nor unto him that formed it long ago had ye respect — Rhm

But you did not look to the city's Maker, nor did you consider him who built it long ago — NAB

but you looked not unto him that had done this, neither had ye respect unto him that purposed it long ago — ASV

But you did not look to him who did it, or have regard for him who planned it long ago — RSV

- 12. And in that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth:**

And when My Lord Yahweh of hosts called in that day, — for weeping, and for lamentation, and for shaving bare, and for girding with sackcloth — Rhm

Therefore at that time, the Lord, the LORD of hosts, called [you] to weeping and lamenting, to baldness and to the girding on of sackcloth — Ber

The Lord God of Hosts called you to repent, to weep and mourn and shave your heads in sorrow for your sins, and to wear clothes made of sackcloth to show your remorse — Tay

- 13. And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink, for tomorrow we shall die.**

instead, there is joy and amusement, killing of oxen, slaughtering of sheep, eating of meat, drinking of wine, 'Let us eat and drink, for tomorrow we may be dead' — Jerus

and here is mirth and merry-making! — men slaughtering sheep and slaying kine, men eating flesh and drinking wine, feasting because "to-morrow we may die!" — Mof

But look! you feast and celebrate, you slaughter oxen and butcher sheep, you eat meat and drink wine: "Eat and drink, for tomorrow we die!" — NAB

- 14. And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts.**

And Jehovah of hosts revealed himself in my ears, . . . shall not be forgiven . . . , saith the Lord Jehovah of hosts — ASV

Therefore did Yahweh reveal himself in mine ears, Surely there shall be no propitiatory-covering put over this iniquity for you, until ye die, saith My Lord Yahweh of hosts — Rhm

But the LORD of hosts has revealed himself in my hearing: "Surely this guilt shall not be expiated by you until you die!" Says the Lord, the God of hosts — AAT

The Lord of hosts has told me this, his very voice in my ear: Surely you will not be forgiven for this sin until you die — Phi

- 15. Thus saith the Lord God of hosts, Go, get thee unto this treasurer, even unto Shebna, which is over the house, and say,**

Thus said My Lord Yahweh of hosts,

Come, go in unto this steward, unto Shebna, who is over the house — Rhm

Thus says the Lord God of hosts, "Come, go to this steward, to Shebna, who is over the household, and say to him — RSV

Thus says the Lord Yahweh Sabaoth: Now go to this steward, to Shebna, the master of the palace. — Jerus

Against Shebna the governor of the palace. The orders of the Lord the Eternal are: Come, go to yonder comptroller — Mof

- 16. What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock?**

What — to thee here? and who — to thee here? that thou hast hewn out to thee here — a sepulchre? hewing on high his sepulchre, gravating in a rock a dwelling for himself — YLT

What doest thou here? and whom hast thou here, that thou hast hewed thee out here a sepulchre? hewing him out a sepulchre on high, gravating a habitation for himself in the rock — ASV

What do you have here, and whom have you here, that you have here carved a sepulchre for yourself, you who are carving out a lofty sepulchre for yourself, hewing out a home in tis rock for yourself — Ber

What right have you to be here, what

family do you possess that you should hew out a tomb for yourself here? Why should you hew out your tomb on the height and carve out a house for yourself in the rock — Phi

What right, what business, have you here, that you have dug yourself a grave here, cutting out your grave on a height and carving yourself a resting-place in the rock — NEB

17. Behold, the LORD will carry thee away with a mighty captivity, and will surely cover thee.

18. He will surely violently turn and toss thee like a ball into a large country:

Behold, Jehovah, like a strong man, will hurl thee away violently: yea, he will wrap thee up closely, he will surely wind thee round and round, and toss thee like a ball into a large country — ASV

Lo! Yahweh is about to hurl thee with a hurl. O mighty man, — and roll thee with a roll: He will toss thee, with a toss, like a ball into a country wide on both hands — Rhm

Behold, the LORD will hurl thee up and down with a man's throw; yea, He will wind thee round and round; He will violently roll and toss thee like a ball into a large country — JPS

Behold, the LORD will hurl you away violently. O you strong man. He will seize firm hold on you, and whirl you round and round, and throw you like a ball into a wide land — RSV

The LORD shall hurl you down headlong, mortal man! he shall grip you firmly and roll you up and toss you like a ball into an open land — NAB

See, you mighty man, the Lord will send you hurtling through the air — he will take firm hold of you, roll you up into a ball and hurl you into a vast and distant land — Phi

The LORD will shake you out, shake you as a garment is shaken out to rid it of lice: then he will bundle you tightly and throw you like a ball into a great wide land — NEB

there shalt thou die, and there the chariots of thy glory shall be the shame of thy lord's house.

... and there shall be the chariots of thy glory, thou shame of thy lord's house — ASV

there you shall die, and there shall be your splendid chariots, you shame of your master's house — RSV

There you will die, and there will be sent the chariots you were so proud of, you, the disgrace of your master's palace' — Jerus

there you will die, O glorious one — you who disgrace your nation — Tay

19. And I will drive thee from thy station, and from thy state shall he pull thee down.

And I will thrust thee from thine office: and from thy station shalt thou be pulled down — ASV

I dismiss you from your office, I remove you from your post — Jerus

Yes, I will drive you out of office," says the Lord, "and pull you down from your high position — Tay

20. And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah:

... that I will appoint My servant, even Eliakim the son of Hilkiah — Sprl

And then I will call My servant Eliakim, the son of Hilkiah, to replace you — Tay

And when that time comes, I will summon one who is a true servant of mine, Eliakim the son of Helcias — Knox

21. And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand:

And will clothe him with thy tunic, and with thy girdle will I gird him, and thine authority will I deliver into his hand — Rhm

And I will invest him with your robe, and will gird him with your sash; and I will hand over your authority to him — AAT

and robe him in your vestment, binding your sash of office round him and handing over your authority to him — Mof

He shall have your uniform and title and authority — Tay

and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah

he shall prove a father to the citizens of Jerusalem and the household of Judah — Mof

- 22. And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.**

I place the key of the House of David on his shoulder; should he open, no one shall close, should he close, no one shall open — Jerus

I will put the key of the house of David upon his shoulder, and when he opens no man can shut, and when he shuts no man can open — Phi

I will give him responsibility over all My people; whatever he says will be done; none will be able to stop him — Tay

- 23. And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house.**

... for a throne of glory ... — ASV

And I will fasten him as a peg in a sure place, — and he shall become a throne of glory to the house of his father — Rhm

I drive him like a peg into a firm place; he will become a throne of glory to his father's house — Jerus

And I will make him secure, like a peg driven firmly home, and he will bring great honour to his father's house — Phi

I will fix him securely in his place, like a peg that is to carry all the royal honour of his father's house — Knox

- 24. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.**

... every small vessel, from the cups even to all the flagons — ASV

And they shall hang upon him all the weight of his father's house—the offshoots and the side-twigs — all the small vessels, both the cups and all the jugs — Rhm

And they shall hang upon him the whole weight of his father's house, the offshoots and the offshootings, even the meanest vessels, both bowls and pitchers of every kind — AAT

Then the whole weight of his family will hang upon him, relatives and dependents, all the common vessels from cups to pitchers — Phi

- 25. In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall;**

... saith Jehovah of hosts, shall the nail that was fastened in a sure place give way; and it shall be hewn down, and fall — ASV

In that day — declareth Yahweh of hosts shall the peg give way, that was fastened in a sure place — yea it shall be cut off and fall — Rhm

And when this has happened, says the Lord of hosts, the peg that was firmly driven home will give way; it will be wrenched out and will fall — Phi

On that day, says the LORD of Hosts, the peg which was firmly fastened in its place shall be removed; it shall be hacked out and shall fall — NEB

But in that day, as the LORD of hosts said, the other peg that is fastened so firmly in a sure place shall give way, be cut down, and fall; and it fell — Ber

But the Lord will pull out that other peg seems to be so firmly fastened to the wall! It will come out and fall to the ground — Tay

**and the burden that was upon it shall be cut off;**

and the weight that hung on it shall be done away with — NAB

till everything that hung upon it shall come down — Mof

And the whole load hanging on it will be shattered — Jerus

and the burden which hung upon it will come crashing down — Phi

and everything it supports will fall with it — Tay

**for the LORD hath spoken it.**

For Yahweh hath spoken — Rhm

for so the Eternal decrees — Mof

This is what the Lord says — Phi

Surely Jehovah has spoken — ABPS

## CHAPTER 23

- 1. The burden of Tyre.**

The oracle on Tyre — Rhm

This is God's message to Tyre — Tay

The prophecy concerning the fall of Tyre — Lam

A Warning about Tyre — Phi

The mournful, inspired prediction — a burden to be lifted up — concerning Tyre — Amp

Howl, ye ships of Tarshish; for it is laid

waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.

Howl, ye ships of Tarshish! for within and without is utter destruction! From Chittim's land the tidings are brought to them — Sprl

Wail, O ships of Tarshish! for your stronghold has been despoiled — on their way from the land of Cyprus the news was told to them — AAT

The ships of Tarshish howl, for the harbour is sacked; the port of entry from Kittim is swept away — NEB

Wail, O ships of Tarshish, for Tyre is laid waste, without house or haven! . . . of Cyprus . . . — RSV

Howl! ye ships of Tarshish for it is laid too waste to be a haven to enter, from the land of Cyprus hath it been unveiled to them — Rhm

Weep and wail, you ships of Tarshish, for your harbour is destroyed, (as they sailed home from Cyprus they were told the news) — Phi

2. **Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished.**

3. **And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations.**

. . . of the coast, . . . And on great waters . . . the harvest of the Nile, was her revenue, and she was the mart of nations — ASV

Be still, O inhabitants of the coast, O merchants of Sidon, your messengers passed over the sea and were on many waters; your revenue was the grain of Shihor, the harvest of the Nile: you were the merchant of the nations — RSV

The folk on the coast have perished, the traders of Sidon, who traversed the sea, with sailors on many an ocean, who harvested wheat from the Nile, who trafficked with many a nation — Mof

Be dumb, ye inhabitants of the Coast, — whom the merchants of Zidon passing over the sea once replenished: Yea on mighty waters was the grain of Shihor, the harvest of the Nile was her increase, and so she become a mart of nations — Rhm

Be silent, inhabitants of the coastlands; the merchants of Sidon, sailing the sea,

have replenished you; and [from across] the big sea came her revenue, the seed of Sihor and the harvest of the river; you were the merchant trader of the nations — Ber

Deathly silence is everywhere! Stillness reigns where once your hustling port was full of ships from Sidon, bringing merchandise from far across the ocean, from Egypt and along the Nile. You were the merchandise mart of the world — Tay

4. **Be thou ashamed, O Zidon: for the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins.**

. . . , the stronghold of the sea, saying, I have not travailed, nor brought forth, neither have I nourished your men, nor brought up virgins — ASV

Turn thou pale O Zidon, for spoken hath the sea, the fortress of the sea, saying, — I have neither been in pangs nor given birth. I have neither brought up young men, nor promoted virgins — Rhm

Blush, Sidon, for thus speaks the sea, 'I have not laboured nor given birth, nor reared young men nor bought up young girls' — Jerus

Sidon, the sea fortress, cries in her disappointment, I no longer feel the anguish of labour or bear children; I have no young sons to rear, no daughters to bring up — NEB

5. **As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre.**

When the report cometh to Egypt, they shall be sorely pained at the report of Tyre — ASV

When the Egyptians learn the fate of Tyre, they will be appalled — erus

When the news in confirmed in Egypt her people sway in anguish at the fate of Tyre — NEB

6. **Pass ye over to Tarshish; howl, ye inhabitants of the isle.**

. . . wail, . . . — ASV

Cross to Tartessus, wailing, O folk of the coast — Mof

Take ship for Tarshish, howl, you inhabitants of the coast — Jerus

Pass over to Tarshish [to seek safety as exiles]! Wail, you inhabitants of the [Tyre] coast — Amp

- Make your way to Tarshish, they say,  
howl, you who dwell by the sea-coast  
— NEB
7. **Is this your joyous city, whose antiquity is of ancient days? her own feet shall carry her afar off to sojourn.**  
... whose feet carried her afar to sojourn? — ASV  
Is this your exulting one? From the days of old is her antiquity, carry her do her own feet afar off to sojourn — YLT  
Is this your exultant city whose origin is from days of old, whose feet carried her to settle afar — RSV  
Is yon your merry city, that rose in days of yore, that spread so far afield in days gone by — Mof  
Is this your joyful city founded far back in the past? whose footsteps led her abroad to found her own colonies — Jerus  
This silent ruin is all that's left of your once joyous land. What a history was yours! Think of all the colonists you sent in distant lands — Tay
8. **Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth?**  
Who hath purposed this against Tyre, the bestower of crowns . . . — ASV  
who has planned such a thing against Tyre the crown-giver, whose merchants were princes, whose traders were the honored of the earth — AAT  
Whoever planned this doom for Tyre, the crowned queen, whose merchants were very princes, honoured in all the world — Mof  
Who has brought this disaster on Tyre, empire builder and top-trader of the world — Tay  
Whose plan was this against Tyre, the city of battlements, whose merchants were princes and her traders the most honoured men on earth — NEB
9. **The LORD of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth.**  
The LORD of hosts hath devised it, to pollute the pride of all glory to bring into contempt . . . — JPS  
The LORD of hosts has planned it, to desecrate all the pride, to dishonor all the glory of the honored of the earth — AAT
- 'Twas the Lord of hosts who planned it, to abase man's pride, to humble human splendour and whate'er earth honours — Mof  
The LORD of Hosts planned it to prick every noble's pride and bring all the most honoured men on earth into contempt — NEB  
He, the Lord of hosts, designed it: who else drags in the mire the boaster's pride, brings all the great men of the earth into derision — Knox
10. **Pass through thy land as a river, O daughter of Tarshish: there is no more strength.**  
Pass through thy land as the Nile. O daughter of Tarshish: there is no restraint any more — ASV  
Overflow you land like the Nile. O daughter of Tarshish! there is no more a barrier — AAT  
Overflow your land like [the overflow] of the Nile River, O daughter of Tarshish: there is no girdle of restraint on you any more [to make you pay tribute or custom duties to Tyre] — Amp  
Cross to your own land. O ship of Tarshish: the harbor is no more — NAB  
Take to the tillage of your fields, you people of Tarshish: for your market is lost — NEB
11. **He stretched out his hand over the sea, he shook the kingdoms: the LORD hath give a commandment against the merchant city to destroy the strong holds thereof.**  
He hath stretched out his hand over the sea, he hath shaken the kingdoms: Jehovah hath given commandment concerning Canaan, to destroy the strongholds thereof — ASV  
His hand hath he stretched out over the sea, he hath shaken kingdoms. — Yahweh hath given command against the Phoenecian coast to destroy her fortresses — Rhm  
The Eternal's blow, struck at the sea, has shaken realms on land: his order against Canaan runs, that her strong forts shall fall — Mof  
The LORD has stretched out his hand over the sea and shaken kingdoms, he has given his command to destroy the marts of Canaan — NEB
12. **And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zion**



Therefore hath he said, — No more again do thou exult, thou violated virgin daughter of Zidon — Rhm

You shall no longer triumph, you dishonored virgin daughter of Sidon — Ber  
He has said: Rejoice no more, ravished one, virgin daughter of Sidon — Jerus  
and he has said, You shall busy yourselves no more, you, the sorely oppressed virgin city of Sidon — NEB  
arise, pass over to Chittim; there also shalt thou have no rest.

... even there shalt thou ... — ASV  
To Cyprus arise and pass over, even there shall one find thee no rest — Rhm  
Get up and take ship for Kittim; no respite for you there, either — Jerus  
Even if you flee to Cyprus, you will find no rest" — Tay

13. Behold the land of the Chaldeans; this people was not, till the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin.

... the Assyrians ...; he brought it to ruin — ASV

Lo! the land of the Chaldeans This is the people that was not, Assyria founded it for the inhabitants of the desert, — they set up its seige-towers, they demolished its palaces, made it a ruin — Rhm

Look at the country of the Chaldeans, no longer a nation; the Assyrians have laid its capital in ruins, a place for wild creatures of the desert; they erected their siege-works and overthrew its fortifications — Mof

Behold, the land of the Chaldeans — Asshur founded it for shipmen — they set up their towers, they overthrew the palaces thereof; it is made a ruin — JPS

Behold the land of the Chaldeans! This is the people; it was not Assyria. They destined Tyre for wild beasts. They erected their siege-towers, they razed her palaces, they made her a ruin — RSV

It will be the Babylonians, not the Assyrians, who consign Tyre to the wild beasts! They will lay siege to it, raze its palaces and make it a heap of ruins — Tay

Behold, the land of the Canaanites; this is the people that has come to naught;

Assyria has appointed it for the beasts of the wilderness: has set up his towers, overthrown its palaces and made it a ruin — ABPS

Look at the land of Kittim ... They have set up towers. They have demolished its bastions and reduced it to ruins — Jerus

14. Howl, ye ships of Tarshish: for your strength is laid waste.

... for your stronghold ... — ASV  
... for laid waste is your fortress — Rhm

... for your stronghold of Tyre is laid waste — your strength has been destroyed — Amp

Shriek for sorrow, ships of Tartessus, for your haven is no more — Mof

Wail, you ships that play the oceans, for your home port is destroyed — Tay

15. And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot.

16. Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

... seventy years it shall be to Tyre as in the song of the harlot — ASV

So shall it be in that day that Tyre shall be forgotten seventy years, according to the days of a certain king: at the end of seventy years shall it befall Tyre according to the song of the harlot: Take thou a lyre, Go round the city. O harlot forgotten, — Sweetly touch the strings, Lengthen out the song, that thou mayest be called to mind — Rhm

In that day, Tyre shall be forgotten for seventy years, for the lifetime of a king.

Tyre will be like the harlot in the ditty: Take up your harp, Mix with the throng, Harlot forgotten by men. use all your art, Sing us your song, And you'll be remembered again — Phi

Then shall Tyre pass into oblivion for seventy years, for as long as a dynasty lasts; Tyre will be like the harlot in the song — "Lift your lyre to roam the city, harlot whom all men forget! Play it with fire, sing many a ditty, that they may remember yet!" — Mof

From that day Tyre shall be forgotten for seventy years, the span of one king's

life. At the end of the seventy years her plight shall be that of the harlot in the song: Take your harp, go round the city, poor forgotten harlot; touch the strings sweetly, sing all your songs, make men remember you again — **NEB**

That day, Tyre will be forgotten for seventy years. But in the reign of another king, at the end of the seventy years, Tyre will become like the whore in the song: Take your lyre, walk the town, forgotten whore. Play your sweetest, sing your songs again, to make them remember you — **Jerus**

For 70 years Tyre will be forgotten. Then, in the days of another king, the city will come back to life again; she will sing sweet songs as a harlot sings, who, long absent from her lovers, walks the streets to look for them again and is remembered — **Tay**

- 17. And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.**

At the end of the seventy years Yahweh will visit Tyre. Once again she will begin to receive the pay for her whoring. She will play the whore with all the kingdoms on the surface of the earth — **Jerus**

At the end of seventy years the Lord will restore Tyre and she will return to her business and she will traffic with all the kingdoms of the world upon the face of the earth — **Phi**

Yes, after 70 years, the Lord will revive Tyre, but she will be no different than

she was before: she will return again to all her evil ways around the world — **Tay**

- 18. And her merchandise and her hire shall be holiness to the LORD:**

And it shall be that her traffic and her gain shall be consecrated unto **JEHOVAH** — **Spl**

But her profits and wages will be dedicated to Yahweh — **Jerus**

what she makes by her trade shall be sacred to the Eternal — **Mof**

Yet (the distant time will come when) her businesses will give their profits to the Lord — **Tay**

**it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing.**

It shall not be stored up, nor hoarded, — for to them who dwell before Yahweh shall her merchandise belong, that they may eat to satisfaction, and have stately apparel — **Rhm**

and not stored or hoarded. Her profits will go to buy abundant food and splendid clothes for those who live in the presence of Yahweh — **Jerus**

her profits are not to be stored or stowed away, but what she makes shall go the Eternal's devotees, to provide them with abundant food and choice attire — **Mof**

they shall not be hoarded or stored up, but shall be given to those who worship the LORD, to purchase food in plenty and fine attire — **NEB**

They will not be hoarded but used for good food and fine clothes for the priests of the Lord — **Tay**

## CHAPTER 24

- 1. Behold, the LORD maketh the earth empty and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.**

Lo! Yahweh emptying the earth, and laying it waste, — and he will overturn the face thereof, and scatter them who dwell therein — **Rhm**

Behold, the LORD will lay waste the earth and make it desolate, and he will twist its surface and scatter its inhabitants — **RSV**

See how Yahweh lays the earth waste, makes it a desert, buckles its surface, scatters its inhabitants — **Jerus**

Lo, the Eternal soon shall lay the earth bare and wild, rendering it shapeless and scattering its inhabitants — **Mof**  
See, the Lord is swilling out the earth and leaving it empty; He will crumple its surface and scatter its inhabitants — **Phi**

Beware, the LORD will empty the earth, split it open and turn it upside down, and scatter its inhabitants — **NEB**

Look! The Lord is overturning the land of Judah and making it a vast wasteland of destruction. See how He is emptying out all its people and scat-

tering them over the face of the earth  
— Tay

2. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

... is with the creditor, so with the debtor; as with the taker of interest, so with the giver of interest — ASV

And it shall be — as the people so the priest, as the servant so his lord, as the maid so her mistress, — as the buyer so the seller, as the lender so the borrower as the debtor so his creditor — Rhm

Layman and priest alike, servant and master, The maid as her mistress, the buyer as the seller, The lender as the borrower, the creditor as the debtor — NAB

priest and people alike, master and slave, mistress and maid, seller and buyer, lender and borrower, creditor and debtor — Jerus

the priest shall fare no better than the plain man, the master shall fare like the slave, mistress like maid, seller like buyer, borrower like lender, and creditor like debtor — Mof

3. The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

... and utterly laid waste; for Jehovah ... — ASV

Emptied — emptied — shall be the earth, yea pillaged — pillaged. — For Yahweh hath spoken this word — Rhm  
Ravaged, ravaged the earth, despoiled, despoiled, as Yahweh has said — Jerus  
The earth is utterly laid waste, utterly stripped, for the LORD has decreed this thing — NAB

the earth shall be laid all bare, the world shall be stripped empty: such is the sentence of the Eternal — Mof

The country shall be completely emptied and utterly looted; for the LORD has spoken the word — Ber

The land will be completely emptied and looted. The Lord has spoken — Tay

4. The earth mourneth and fadeth away, the world languisheth and fadeth away, The earth mourns and withers, the world languishes and withers — RSV

The earth is drooping, withering, the world is waning, withering — Mof

The earth droops and withers, the world wilts and withers — Phi

The earth dries up and withers, the whole world withers and grows sick — NEB  
the haughty people of the earth do languish.

languished have they — the high place of the people of the land — YLT

languished have the lofty of the people of the earth — Rhm

the most prominent of the people shall languish — Ber

the heavens languish together with the earth — RSV

The high heavens wilt with the earth — Phi

the skies refuse their rain — Tay

the earth's high places sicken — NEB

5. The earth also is defiled under the inhabitants thereof:

Yea the earth itself is profaned under them who dwell therein — Rhm

The earth also is polluted ... — ASV

The earth is defiled under its inhabitants' feet — Jerus

and earth itself is desecrated by the feet of those who live in it — NEB

because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

For they have set aside laws, gone beyond statute, broken an age-abiding covenant — Rhm

because they have transgressed the Law, violated the statutes, and ... — Ber

because they have flouted laws, violated statutes and broken the eternal covenant — Phi

loose to laws and scorning statutes, breaking the eternal Compact — Mof

6. Therefore hath the curse devoured the earth, and they that dwell therein are desolate:

... and they that dwell therein are found guilty — ASV

Therefore a curse devours the earth, and its inhabitants suffer for their guilt — RSV

So a curse consumes the earth and its inhabitants suffer the penalty — Jerus  
Therefore the earth is under a curse and its people are paying the price — Phi  
therefore the inhabitants of the earth are burned, and few men left.

that is why the inhabitants of the earth

- are burnt up and few men are left —  
Jerus  
therefore the inhabitants of the earth are  
scorched, and few men are left — RSV  
Therefore the men upon earth are  
 parched and those who are left are few  
— Phi  
they are left desolate, destroyed by the  
drought. Few will be left alive — Tay
7. **The new wine mourneth, the vine languisheth, all the merry-hearted do sigh.**  
Mourneth the new wine, withereth the  
vine, — sighing are all the merry-  
hearted — Rhm  
The wine fails, the vine is withered; the  
merry-makers sigh in sorrow — Phi  
The new wine dries up, the vines sicken,  
and all the revellers turn to sorrow  
— NEB
8. **The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.**  
ceased hath the mirth of timbrels, ended  
is the noise of the uproarious, —  
ceased hath the mirth of the lyre —  
Rhm  
Stilled are the cheerful timbrels, ended  
the shouts of the jubilant, stilled is the  
cheerful harp — NAB  
Silent the merry beat of tambourines,  
hushed the shouts of revelry, the merry  
harp is silent — NEB
9. **They shall not drink wine with a song; strong drink shall be bitter to them that drink it.**  
With song will they no more drink wine;  
strong drink will be bitter to those who  
drink it — AAT  
no singing as the wine is drunk, for any  
liquor has a bitter taste — Mof  
They no longer sing over their wine, the  
drunkard finds strong drink revolting  
— Jerus  
No more are the joys of wine and song;  
strong drink turns bitter in the mouth  
— Tay
10. **The city of confusion is broken down: every house is shut up, that no man may come in.**  
The waste city is broken down; . . . —  
ASV  
Broken down is the city of desolation,  
— shut up every house that it cannot  
be entered — Rhm  
Broken down, the city has become des-  
olate; every house is closed up, so that  
no one can enter — Ber  
The city is in chaos, fallen and broken,  
every house is barred so that none can  
enter — Phi  
The city lies in chaos; every home and  
shop is locked up tight to keep out  
looters — Tay
11. **There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.**  
There is a crying in the streets because  
of the wine; . . . — ASV  
There is an outcry concerning wine in  
the streets, — darkened is all joy, de-  
parted the gladness of the earth —  
Rhm  
There is an outcry in the streets for lack  
of wine; all joy has reached its even-  
tide; the gladness of the earth is ban-  
ished — RSV  
In the streets they shout for wine. Dark-  
ness is falling on joy after joy and  
laughter is banished from the earth  
— Phi  
Mobs form in the streets, crying for wine;  
joy has reached its lowest ebb; glad-  
ness has been banished from the land  
— Tay
12. **In the city is left desolation, and the gate is smitten with destruction.**  
There is left in the city desolation, —  
and to ruins have been broken the gate  
— Rhm  
In the city nothing remains but ruin: its  
gates are battered and desolate — NAB  
Nothing but rubble in the city, the gate  
smashed to pieces — Jerus  
The city is left desolate and its gates are  
battered ruins — Phi  
The city is left in ruins: its gates are bat-  
tered down — Tay
13. **When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done.**  
When thus it shall be in the earth, in the  
midst of the peoples [there shall be]  
like the shaking of an olive-tree, like  
the going round to pick when closed  
is the harvest — Rhm  
For thus shall it be in the midst of the  
earth among the peoples, as the shak-  
ing of an olive-tree, as the gleanings  
when the vintage is done — ASV  
The people who remain on earth will be

few, few as the olives left when the tree has been beaten, few as the gleanings of grapes when the vintage is done — Phi

So shall it be in all the world, in every nation, as when an olive-tree is beaten and stripped, as when the vintage is ended — NEB

Tus it is within the land, and among the peoples, as with an olive tree after it is beaten, as with a gleaning when the vintage is done — NAB

Throughout the land the story is the same — only a remnant is left — Tay

**14. They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.**

These shall lift up their voice, they shall shout; for the majesty of Jehovah they cry aloud from the sea — ASV

These lift up their voice in acclaim: from the sea they proclaim the majesty of the LORD — NAB

But these [who have escaped and remain] will lift up their voices, they will shout; for the majesty of the Lord they will cry aloud from the [Mediterranean] Sea — Amp

Men raise their voices and cry aloud, they shout in the west so great is the LORD's majesty — NEB

But all who are left will shout and sing for joy; those in the west will praise the majesty of God — Tay

**15. Wherefore glorify ye the LORD in the fires, even the name of the Lord God of Israel in the isles of the sea.**

For this cause in the Regions of Light give ye glory to Yahweh, — In the Coastlands of the Sea [unto] the Name of Yahweh, God of Israel — Rhm

Wherefore glorify ye Jehovah in the east, even the name of Jehovah . . . — ASV

Therefore glorify the Lord in eastern lands, and praise the name of the Lord, the God of Israel, on western shores — Phi

**16. From the uttermost part of the earth have we heard songs, even glory to the righteous.**

. . . Glory to the righteous — ASV

From the ends of the earth we hear songs of praise, of glory to the Righteous One — RSV

. . . melodies have we heard — Beauty to the righteous one — Rhm

From the ends of the earth we hear songs: "Splendor to the Just One!" — NAB  
from earth's far bounds the chorus sounds, "Now glory dawns for upright men!" — Mof

From the ends of the earth we have heard them sing. How lovely is righteousness — NEB

**But I said, My leanness, my leanness, woe unto me!**

But I said, I pine away, I pine away, woe is me — ASV

But I had said — Ruin to me! Ruin to me! Woe to me — Rhm

But I say, Wretched me! wretched me! woe is me — ABPS

But ah I am in misery, alas in utter misery — Mof

But 'Enough, enough!' I say — Jerus

But I thought, Villainy, villainy — NEB  
**the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.**

The traitors betray; with treachery have the traitors betrayed — NAB

For the deceivers deceive; yes, with deceit the deceivers deceive — Ber

For the plunderers plunder on, they are plundering still — Mof

The robbers rob, The robbers run riot in robbery — AAT

Woe to the traitors and their treachery! Traitors double-dyed they are indeed — NEB

for evil still prevails and treachery is everywhere — Tay

**17. Fear, and the pit, and the snare are upon thee, O inhabitant of the earth.**

Terror and pit and snare, — are upon thee . . . — Rhm

Panic, pitfall and plot are upon you, inhabitant of the land — Ber

Panic and pitfall and snares await you, O dwellers upon earth — Mof

The hunter's scare, the pit, and the trap threaten all who dwell in the land — NEB

Terror and the captivity of hell are still your lot, O men of the world — Tay

**18. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare:**

So shall it be — He that fleeth from the sound of the terror shall fall into the

- pit, and he that getteth up out of the midst of the pit shall be captured in the snare — Rhm
- the man who runs away at the cry of terror shall fall into the pit, and the man who climbs out of the pit shall be caught in the snare — Jerus
- When you flee in terror you will fall into a pit and if you escape from the pit you will step into a trap — Tay
- he who scurries from the panic steps into a pit, he creeps out and is caught within a snare — Mof
- for the windows from on high are open, and the foundations of the earth do shake.**
- for the windows on high are opened, and the foundations of the earth tremble — ASV
- Because the flood gates of heaven are opened, therefore the foundations of the land shall be shaken — Sept
- For the widows of heaven are opened [as in the deluge], and the foundations of the earth tremble and shake — Amp
- Yes, the sluiceways above will open and the foundations of the earth will rock — Jerus
- for destruction falls from the heavens upon you: the world is shaken beneath you — Tay
- 19. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.**
- The earth bursting, bursts; the earth cracking, cracks; the earth shaking, shakes — ABPS
- The earth is utterly broken, the earth is rent asunder, the earth is shaken violently — ASV
- The earth breaks asunder, the earth cracks asunder, the earth shakes asunder — AAT
- The earth will bust asunder, the earth will be shaken apart, the earth will be convulsed — NAB
- The earth will split into fragments, the earth will be riven and rent, The earth will shiver and shake. — Jerus
- 20. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage;**
- The earth staggereth — staggereth like a drunken man, and rocketh to and fro like a night-hut — Rhm
- The earth shall stagger like a drunken man, and shall sway to and fro like a hammock — ASV
- It reels and rocks like a drunken man and totters like a shanty — Ber
- The world staggers like a drunkard: it shakes like a tent in a storm — Tay
- and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.**
- so shall be heavy upon her transgression, and she shall fall and not again rise — Rhm
- Its rebellion lies heavily upon it, and it will fall, to rise no more — AAT
- its rebellion will weight it down, until it falls, never to rise again — NAB
- under the weight of its wrongdoing, earth falls down, to rise no more — Mof
- 21. And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high; and the kings of the earth upon the earth.**
- And it shall be in that day that Yahweh will bring punishment upon the host of the height, in the height, — and upon the kings of the ground on the ground — Rhm
- On that day the LORD will punish the host of heaven, in heaven, and the kings of the earth, on the earth — RSV
- In that day it shall be that the LORD will visit with punishment the hosts of those lofty on high, and the kings of the earth on the earth — Ber
- That day, Yahweh will punish above, the armies of the sky, below, the kings of the earth — Jerus
- On that day the Lord will punish the fallen angels in the heavens, and the proud rulers of the nations on earth — Tay
- 22. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.**
- And they shall be swept together in a crowd, fettered for a pit, and shall be lowered into a dungeon, — and after many days shall they be punished — Rhm
- they will be herded together, shut up in a dungeon, confined in a prison and, after long years, punished — Jerus
- They will be herded like prisoners in a cell and penned together in prison, and after many days they will be punished — Phi

herded together, close packed like prisoners in a dungeon; shut up in goal, after a long time they shall be punished — NEB

They will be rounded up like prisoners and imprisoned in a dungeon until they are tried and condemned — Tay

- 23. Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.**

... for Jehovah of hosts will reign in Mount Zion, ... and before his elders shall be glory — ASV

Then shall blush the silvery moon, then turn pale the glowing sun, — because Yahweh of hosts hath become king in Mount Zion and in Jerusalem, and before his Elders in glory — Rhm

Then will the moon turn pale with confusion, and the sun will hide in shame; for the LORD of hosts will be king on Mount Zion, and will reveal his glory before his elders in Jerusalem — AAT

Then the moon shall veil her light and the blaze of the sun grow pale, for the Lord of hosts will be king in Mount Zion and will reveal his glory before his elders in Jerusalem — Phi

Then the Lord of heaven's armies will mount His throne in Zion and rule gloriously in Jerusalem, in the sight of all the elders of His people. Such glory there will be that all the brightness of the sun and moon will seem to fade away — Tay

## CHAPTER 25

- 1. O LORD, thou art my God; I will exalt thee, I will praise thy name;**

O Yahweh! my God thou art, I will exalt thee, I will praise thy Name — Rhm  
Yahweh, you are my God, I extol you, I praise your name — Jerus

O LORD, thou art my God, I will exalt thee, I will give thanks to thy name — AAT

O Lord, you are my God; I will glorify you, I will sing the praises of your name — Phi

**for thou hast done wonderful things; thy counsels of old are faithfulness and truth.**

... even counsels of old, in faithfulness and truth — ASV

For thou hast done a wonderful thing, — purposes of long ago, faithfulness in truth — Rhm

For thou hast accomplished wonders — plans formed long ago, fulfilled in perfect faithfulness — AAT

For you have done marvellous things — plans formed long ago have been perfectly fulfilled — Phi

For you have fulfilled your wonderful plans of old, faithful and true — NAB  
for thou hast accomplished a wonderful purpose, certain and sure, from of old — NEB

- 2. For thou hast made of a city an heap; of a defenced city a ruin:**

... of a fortified city a ruin — ASV

For you have made the town a heap of stones, the fortified city a ruin — Jerus  
For thou hast turned a city into a mound, and inaccessible citadel into a ruin — ABPS

You have turned a city into a pile of rubble, and a fortified city into a heap of ruins — Phi

**a palace of strangers to be no city; it shall never be built.**

palaces for foreigners to be no city, to times age-abiding shall it not be built — Rhm

Beautiful palaces in distant lands disappear and never will be rebuilt — Tay  
the palace of the haughty to be no more a city; neither shall it be again builded — Spri

The stronghold of the proud is a city no more, it will never more be rebuilt — AAT

every mansion in the cities is swept away, never to be rebuilt — NEB

- 3. Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.**

... a strong people ... a city of the terrible nations — ASV

For this cause shall glorify thee — a strong people, the city of tyrannous nations shall revere thee — Rhm

Therefore a strong people will honor you, fierce nations will fear you — NAB

Therefore will barbarous people honor

thee, the cities of ruthless nations will  
reverence thee — AAT

Hence a mighty people gives you glory,  
the city of pitiless nations holds you  
in awe — Jerus

Therefore strong nations will shake with  
fear before You: ruthless nations will  
obey and glorify Your name — Tay

- 4. For thou has been a strength to the poor,  
a strength to the needy in his distress, a  
refuge from the storm, a shadow from  
the heat,**

... a stronghold to the poor, a strong-  
hold ... a shade from the heat — ASV

For thou hast been a stronghold to the  
poor, a stronghold to the needy in his  
distress, a shelter from the storm and  
a shade from the heat — RSV

You have been a refuge to the helpless,  
a refuge for the needy in distress: a  
shelter from the storm and a shade  
from the heat — Phi

Truly thou hast been a refuge to the poor,  
a refuge to the needy in his trouble,  
shelter from the tempest and shade  
from the heat — NEB

**when the blast of the terrible ones is as  
a storm against the wall.**

- 5. Thou shalt bring down the noise of  
strangers, as the heat in a dry place; even  
the heat with the shadow of a cloud: the  
branch of the terrible ones shall be  
brought low.**

When the blast of tyrants was like a storm  
against a wall. As heat in a desert the  
pomp of foreigners wilt thou subdue.  
— heat — with the shade of a cloud,  
the song of tyrants become low — Rhm

when the blast of the terrible ones is as  
a storm against a wall. As the heat in  
a dry place wilt thou bring down the

noise of strangers: as the heat by the  
shade of a cloud, the song of the ter-  
rible ones shall be brought low — ASV

a shelter from merciless men who are  
like a driving rain that melts down an  
earthen wall. As a hot, dry land is  
cooled by clouds, You will cool the  
pride of ruthless nations — Tay

for the blast of the ruthless is like a storm  
against a wall, like heat in a dry place.

Thou dost subdue the noise of the ali-  
ens; as heat by the shade of a cloud,  
so the song of the ruthless is stilled  
— RSV

For the breath of cruel men is like a win-

try blast. As heat in a dry place is tem-  
pered by the shadow of a cloud, so  
you subdue the shouts of the proud  
and silence the songs of the cruel —  
Phi

For the blast of the ruthless is like an icy  
storm or a scorching drought: thou  
subduest the roar of the foe, and the  
song of the ruthless dies away. As with  
cold rain, as with the desert heat, even  
so you quell the uproar of the wanton  
— NAB

- 6. And in this mountain shall the LORD of  
hosts make unto all people a feast of fat  
things, a feast of wines on the lees, of fat  
things full of marrow, of wines on the  
lees well refined.**

Then will Yahweh of hosts prepare for  
all the peoples in this mountain a ban-  
quet of fat things, a banquet of old  
wines. — of fat things full of marrow,  
of old wines well refined — Rhm

And on this mountain the Lord of hosts  
will provide for all peoples a banquet  
of rich food, a banquet of matured  
wine, of rich food full of goodness, of  
wine matured and refined — Phi

Here on Mount Zion in Jerusalem the  
Lord of Hosts will spread a wondrous  
feast for everyone around the world  
— a delicious feast of good food, with  
clear, well-aged wine and choice beef  
— Tay

And on this Mount [Zion] shall the Lord  
of hosts make for all peoples a feast of  
rich things [symbolical of His coro-  
nation festival inaugurating the reign  
of the Lord on earth, after the back-  
ground of gloom, judgment and ter-  
ror]. ... — Amp

- 7. And he will destroy in this mountain the  
face of the covering cast over all people,  
and the vail that is spread over all nations.**

- 8. He will swallow up death in victory.**

... of the covering that covereth all peo-  
ples... He hath swallowed up death  
forever — ASV

And he will swallow up in this mountain  
the mask of the veil, the veil that is  
upon all the peoples. — and the web  
that is woven over all the nations. Hav-  
ing swallowed up death victoriously  
— Rhm

On this mountain he will remove the  
mourning veil covering all peoples, and  
the shroud enwrapping all nations, he  
will destroy Death for ever — Jerus



and on this mountain shall he strip away the mourning shroud from all mankind, the veil of sorrow from all nations, displacing death for evermore — Mof

At that time He will remove the cloud of gloom, the pall of death that hangs over the earth: He will swallow up death forever — Tay

**and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth, for the LORD hath spoken it.**

... and the reproach ... for Jehovah ... — ASV

My Lord Yahweh will wipe away tears from off all faces, — and the reproach of his own people will he remove from off all the earth, for Yahweh hath spoken — Rhm

The Lord Yahweh will wipe away the tears from every cheek: he will take away his people's shame everywhere on earth, for Yahweh has said so — Jerus

the Lord God will wipe away all tears and take away forever all insults and mockery against His land and people. The Lord has spoken — He will surely do it — Tay

- 9. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.**

So shall it be said in that day Lo! our God is this! We waited for him that he might save us, — This is Yahweh! We waited for him, Let us exult and rejoice in his salvation — Rhm

On that day it will be said: "Behold our God, to whom we looked to save us! This is the LORD for whom we looked; let us rejoice and be glad that he has saved us!" — NAB

That day, it will be said: See, this is our God in whom we hoped for salvation: Yahweh is the one in whom we hoped. We exult and we rejoice that he has saved us — Jerus

On that day men will say, "Here is our God, at last, for whose aid we have waited! Here is the Eternal for whom we were waiting! O joy, O rapture — he has aided us" — Mof

When that day comes, men will be say-

ing, He is here, the God to whom we looked for help, the Lord for whom we waited so patiently; ours to rejoice, ours to triumph in the victory he has sent us — Knox

- 10. For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill.**

... Jehovah rest; and Moab shall be trodden down in his place even as straw is trodden down in the water of the dunghill — ASV

For the hand of Yahweh will settle down in this mountain, — then shall Moab be trodden down in its place, like the treading down of a strawheap in the water of a dunghill — Rhm

The hand of the Lord shall rest on this mountain, and Moab shall be trampled down on his own land as straw is trodden down in a dung-pit — Phi

For the hand of the LORD will rest on this mountain, but Moab shall be trampled under his feet as straw is trampled into a midden — NEB

For the hand of the Lord shall rest on this Mount [Zion], and Moab shall be threshed and trodden down in his place as straw is trodden down in the [filthy] water of a [primitive] cess-pit — Amp

- 11. And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim; and he shall bring down their pride together with the spoils of their hands.**

And he shall spread forth his hands in the midst thereof, as he that swimmeth spreadeth forth his hands to swim; but Jehovah will lay low his pride together with the craft of his hands — ASV

Should he spread forth his hands in the midst thereof, as a swimmer spreadeth forth to swim then would be laid low his pride, together with the devices of his hands — Rhm

And he will spread out his hands in the midst of it as a swimmer spreads his hands out to swim; but the LORD will lay low his pride together with the skill of his hands — RSV

And though Moab stretches forth his hands in the midst of the filthy water as a swimmer stretches out his hands to swim, the Lord will bring down Moab's pride in spite of the skillful-

- ness of his hands and together with it  
— Amp  
In it Moab shall spread out his hands as  
a swimmer spreads his hands to swim,  
but he shall sink his pride with every  
stroke of his hands — NEB  
**12. And the fortress of the high fort of thy  
walls shall he bring down, lay low, and  
bring to the ground, even to the dust.  
And the high fortress of thy walls hath**

he brought down, laid low, and brought  
to the ground, even to the dust — ASV  
The high-walled fortress he will raze, and  
strike it down level with the earth, with  
the very dust — NAB  
Your arrogant, lofty walls he destroys,  
he overthrows, he flings them in the  
dust — Jerus  
Down they must come, the battlements  
that crown those walls, lie inglorious  
in the dust — Knox

## CHAPTER 26

- 1. In that day shall this song be sung in the  
land of Judah; We have a strong city;  
salvation will God appoint for walls and  
bulwarks.**

... salvation will he appoint for walls  
and bulwarks — ASV

In that day ... — A strong city have  
we! Salvation will be set for walls and  
rampart — Rhm

In that day this song will be sung ...  
"We have a strong city, walled and bu-  
tressed by the Lord, to keep us safe  
— Phi

In that day this song shall be sung ...  
We have a strong city, walled and bu-  
tressed by the Lord, to keep us safe  
— Phi

On that day this song shall be sung in  
Judah: We have a strong city whose  
walls and ramparts are our deliverance  
— NEB

Listen to them singing! In that day the  
whole land of Judah will sing this song:  
"Our city is strong! We are sur-  
rounded by the walls of His salva-  
tion!" — Tay

- 2. Open ye the gates, that the righteous  
nation which keepeth the truth may en-  
ter in.**

... which keepeth faith ... — ASV

Open ye the gates, — that there may en-  
ter in — a righteous nation preserving  
fidelity — Rhm

Open the gates, that the righteous nation  
may enter — whose who keep faith  
— AAT

Open up the gates to let in a nation that  
is just, one that keeps faith — NAB

Open the gates! Let the upright nation  
come in, she, the faithful one — Jerus

- 3. Thou wilt keep him in perfect peace,  
whose mind is stayed on thee: because he  
trusteth in thee.**

A purpose sustained thou wilt guard,  
[saying] Prosper! Prosper! Because in  
thee hath he been led to trust — Rhm  
A steadfast mind thou keepest in perfect  
peace: because it is trustful toward  
thee — ABPS

A nation of firm purpose you keep in  
peace: in peace, for its trust in you  
— NAB

Thou dost keep in peace men of constant  
mind, in peace because they trust in  
thee — NEB

- 4. Trust ye in the LORD for ever: for in the  
LORD JEHOVAH is everlasting strength:**

Trust ye in Jehovah for ever: for in Je-  
hovah, even Jehovah, is an everlasting  
rock — ASV

Trust ye in Yahweh unto futurity, — for  
in Yah, Yahweh is a rock of ages —  
Rhm

Trust in the LORD forever! for Yah the  
LORD is a rock everlasting — AAT

Always rely on the Eternal, for the Eter-  
nal's strength endures — Mof

Trust in the Lord forever, for the Lord  
God is everlasting and cannot be moved  
— Phi

- 5. For he bringeth down them that dwell  
on high: the lofty city, he layeth it low;  
he layeth it low, even to the ground; he  
bringeth it even to the dust.**

He has brought down the residents of  
the lofty places; He humbled the in-  
accessible city; He leveled it low to the  
earth, throwing it down to the dust  
— Ber

For he hath brought down the inhabit-  
ants of the height the city exalted, —  
he layeth it low, layeth it low, even to  
the ground — Rhm

he has thrown down the dwellers on high,  
the towering city, levelling it to the

earth, laying it low in the dust — Mof  
He has brought low all who dwell high  
in a towering city; he levels it to the  
ground and lays it in the dust — NEB

**6. The foot shall tread it down, even the feet of the poor, and the steps of the needy.**

The foot trampleth it, — the feet of the lowly, the steps of the weak — Rhm  
the feet of the lowly, the footsteps of the poor trample on it — Jerus  
till the oppressed can tread on it, and the forlorn walk over it — Mof  
He presents it to the poor and needy for their use — Tay

There they lie, trodden under foot: poor folk trample on them now, the disinherited spurn them as they pass — Knox

**7. The way of the just is uprightness: thou, most upright, dost weigh the path of the just.**

... : thou that art upright dost direct the path of the just — ASV

The path of the righteous is level, and thou markest out the right way for the upright — NEB

The path of a righteous man is even, — O Upright One! the track of a righteous man thou makest level — Rhm  
The way of the righteous is level: thou dost make smooth the path of the righteous — RSV

The path of the upright man is straight, you smooth the way of the upright — Jerus

But for good men the path is not uphill and rough! God does not give them a rough and treacherous path, but smooths the road before them — Tay

**8. Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee.**

Surely in the path of thy regulations O Yahweh, we waited for thee, — unto thy Name and unto thy Memorial was there a longing of soul — Rhm

... : to thy name, even to thy memorial name, is the desire of our soul — ASV  
Following the path of your judgments, we hoped in you, Yahweh, your name, your memory are all my soul desires — Jerus

We too look to the path prescribed in thy laws, O LORD; thy name and thy

memory are our heart's desire — NEB  
O Lord, we love to do Your will! Our hearts' desire is to glorify Your name — Tay

**9. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early:**

... will I seek thee earnestly — ASV  
With my soul longed I for thee in the night, yea with my spirit within me I kept on searching for thee — Rhm

My soul yearns for thee in the night, my spirit within me earnestly seeks thee — RSV

My soul yearns for you in the night, yes, my spirit within me keeps vigil for you — NAB

With all my heart I long for thee in the night, I seek thee eagerly when dawn breaks — NE

**for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.**

for when thy regulations [extend] to the earth the inhabitants of the world will have learned righteousness — Rhm

when your judgements appear on earth the inhabitants of the world learn the meaning of integrity — Jerus

when your judgment dawns upon the earth, the world's inhabitants learn justice — NAB

for, when thy laws prevail in the land, the inhabitants of the world learn justice — NEB

for only when You come in judgment on the earth to punish it will people turn away from wickedness and do what is right — Tay

**10. Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.**

Let favour be shewed to the lawless he hath not learned righteousness, in a land of honest dealings he acteth perversely, — and seeth not the splendour of Yahweh — Rhm

The wicked man, spared, does not learn justice: in an upright land he acts perversely, and sees not the majesty of the LORD — NAB

The wicked are destroyed, they have never learnt justice; corrupt in a land of honest ways, they do not regard the majesty of the LORD — NEB

- 11. LORD, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them.**

O Yahweh though thy hand be lifted up yet do they not see, would they might see — and turn pale at a people's zeal. — surely the fire of thine enemies must consume them — Rhm

Jehovah, thy hand was uplifted, yet they saw not: let them see and be ashamed: let thy zeal for the people, yea the fire appointed for thine adversaries, devour them — ABPS

Jehovah, thy hand is lifted up, yet they see not: but they shall see thy zeal for the people, and be put to shame: yea, fire shall devour thine adversaries — ASV

Lord, your hand is poised to strike, but they see nothing! Now let them see, to their confusion, your jealous care for your people, let fire burn up those who would oppose you. O Lord — Phi

They do not listen when You threaten: they will not look to see Your upraised fist. Show them how much You love Your people. Perhaps then they will be ashamed! Yes, let them be burned up by the fire reserved for Your enemies — Tay

- 12. LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us.**

Jehovah . . . all our works for us — ASV

O Yahweh thou wilt ensure prosperity for us, — for even all our works hast thou wrought for us — Rhm

O LORD, you mete out peace to us, for it is you who have accomplished all we have done — NAB

O LORD, thou wilt bestow prosperity on us; for in truth all our works are thy doing — NEB

But order for us peace and prosperity, for we recognise your hand in all our deeds — Phi

Yahweh, you are giving us peace, since you treat us as our deeds deserve — Jerus

- 13. O LORD our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name.**

O Yahweh, our God! Lords other than thee have owned us, — by thyself alone will we call upon thy Name — Rhm

O LORD our God, other lords besides thee have ruled over us, but thy name alone we acknowledge — RSV

O LORD our God, other lords than thou have been our masters, but thee alone do we invoke by name — NEB

O Lord our God, once we worshiped other gods; but now we worship you alone — Tay

- 14. They are dead, they shall not live; they are deceased, they shall not rise;**

Dead — they live not, Rephaim, they rise not — YLT

Dead they are, they have no life, shades that cannot rise — NAB

Dead men do not live, the Shades do not rise — AAT

The dead will not live again, those long in their graves will not rise — NEB

Those we served before are dead and gone; never again will they return — Tay

**therefore hast thou visited and destroyed them, and made all their memory to perish.**

. . . and made all remembrance of them to perish — ASV

therefore thou hast inspected and dost destroy them, yea, thou destroyest all their memory — YLT

so hast thou visited them with destruction, and wiped out all remembrance of them — AAT

for you have punished and destroyed them, and wiped out all memory of them — NAB

to this end thou hast punished them and destroyed them, and made all memory of them perish — NEB

You came against them and destroyed them, and they are long forgotten — Tay

- 15. Thou hast increased the nation, O LORD, thou hast increased the nation thou art glorified:**

But the nation hast thou increased, O LORD, the nation hast thou increased, and hast shown forth thy glory — AAT

Thou hast enlarged the nation, O LORD, enlarged it and won thyself honour — NEB

O praise the Lord! He has made our nation very great — Tay

You have swelled the ranks of our nation, Lord, you have shown us your glorious power — Phi

**thou hadst removed it far unto all the ends of the earth.**

thou hast extended far all the ends of the land — Rhm

thou hast enlarged all the borders of the land — ASV

Thou hast extended the boundaries of the land — Ber

you have extended our borders on every side — Phi

when thou didst enlarge all the frontiers of its land — Knox

- 16. LORD, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them.**

O Yahweh! in distress they sought thee, — they poured out a whispered prayer, when . . . — Rhm

We have sought Thee in affliction, O JEHOVAH! We have uttered a secret prayer, when . . . — Sprl

In distress, O LORD, we sought thee; we cried out because of oppression, when . . . — AAT

In our distress, O LORD, we sought thee out, chastened by the mere whisper of thy rebuke — NEB

- 17. Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O LORD.**

Like a woman with child, who writhes and cries out in her pangs, when she is near her time, so were we because of thee, O LORD — RSV

Thou didst make us, O Eternal, like a woman in her labour, near her time of travail, writhing in her pangs — Mof

As a woman with child writhes when the hour draws near for her delivery and cries out in her pangs, so have we suffered without Thy presence — Ber

How we missed Your presence, Lord! We suffered as a woman giving birth, who cries and writhes in pain — Tay

- 18. We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.**

We were with child — we were in pain, as it were we brought forth wind, — salvation we could not accomplish for the earth, neither were born the inhabitants of the world — Rhm

We were in labour, we writhed in pain,

but we gave birth to nothing, nothing. We could not keep our country safe nor defeat the men of the world around — Phi

We conceived and writhed in pain, giving birth to wind; salvation we have not achieved for the earth, the inhabitants of the world cannot bring it forth — NAB

We too have writhed in agony, but all to no avail. No deliverance has come from all our efforts — Tay

- 19. Thy dead men shall live, together with my dead body shall they arise.**

Thy dead shall come to life again. My dead body they shall arise — Rhm

Thy dead shall live; my dead bodies shall arise — ASV

Thy dead shall live, the dead bodies shall arise — ABPS

Yet we have this assurance: those who belong to God shall live again. Their bodies shall rise again — Tay

**Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.**

Awake and shout for joy, ye that dwell in the dust, for a dew of light is thy dew, and earth to the shades shall give birth — Rhm

O dwellers in the dust, awake and sing for joy! for thy dew is a dew of light, and on the land of the shades thou wilt let it fall — RSV

Awake, exult, all you who lie in the dust, for your dew is a radiant dew and the land of ghosts will give birth — Jerus  
awakening from the dust with songs of joy; for thy dew falls with light and life, till dead spirits arise — Mof

Those who dwell in the dust shall awake and sing for joy! For God's light of life will fall like dew upon them — Tay

- 20. Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast.**

Go, my people, enter your chambers, and shut your doors behind you; hide yourselves for a little while, till the time of wrath go by — AAT

Come, my people, into your secret places, and let your doors be shut: keep yourself safe for a short time, till his wrath is over — Bas

Pass into your chamber. O my people,

shut the door behind you; hide yourself inside, a moment, till his wrath blows by — Mof

Go home, my people, and lock the doors!  
Hide for a little while until the Lord's  
wrath against your enemies has passed  
— Tay

**21. For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity:**

For behold JEHOVAH cometh forth from  
His resting-place, to visit upon the inhabitants of the earth their iniquity  
— Sprl

For, see, Yahweh will soon come out of  
his dwelling, to punish all the inhabitants of earth for their crimes — Jerus  
for here is the Eternal issuing forth to

punish mortals for their guilt — Mof  
For see, the Lord leaves his heaven to  
punish men upon earth for their sins  
— Phi

**the earth also shall disclose her blood, and shall no more cover her slain.**  
and the earth shall unclothe her bloods,  
neither shall longer cover her slain —  
Sprl

Therefore shall the earth unveil her shed-blood, and throw a covering no longer over her slain — Rhm

and the earth will disclose the blood shed upon her, and will no more cover her slain — RSV

Earth shall reveal the blood shed on her face, and make all murderers plain  
— Mof

## CHAPTER 27

**1. In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.**

In that day Jehovah with his hard and great and strong sword will punish leviathan the swift serpent, and leviathan the crooked serpent; and he will slay the monster that is in the sea — ASV

On that day will the LORD punish, with his sword which is hard and great and strong, Leviathan the fleeing serpent, Leviathan the coiled serpent; and he will slay the dragon . . . — AAT

Then with his great, grim, sweeping sword, shall the Eternal punish on that day the Snake in its flight, the Snake in its coils, and the Nile Dragon shall he slay — Mof

In that day the Lord will take His terrible, swift sword and punish leviathan, the swiftly moving serpent, the coiling, writhing serpent, the dragon of the sea — Tay

**2. In that day sing ye unto her, A vineyard of red wine.**

In that day A Wine-Vineyard! sing ye unto her — Rhm

In that day: A vineyard of wine, sing ye unto it — ASV

In that day: "A pleasant vineyard, sing of it — RSV

In that day there shall be a red-wine vineyard; sing to it in responses — Ber

In that day sing ye of her: "A vineyard of foaming wine!" — JPS

In that day (of Israel's freedom) let this anthem be their song — Tay

**3. I the LORD do keep it; I will water it every moment; lest any hurt it, I will keep it night and day.**

I Jehovah am its keeper; . . . — ASV

I — Yahweh am watching over her, every moment will I water her, lest anyone injure her night and day will I watch over her — Rhm

"I, the Eternal, I am tending it, I water it always; lest any harm befall it, I guard it night and day — Mof

Israel is My vineyard; I, the Lord, will tend the fruitful vines; every day I'll water them, and day and night I'll watch to keep all enemies away — Tay

I, Yahweh, am its keeper; every moment I water it for fear its leaves should fall; night and day I watch over it — Jerus

**4. Fury is not in me: who would set the briers and thorns against me in battle? I would go through them, I would burn them together.**

Wrath is not in me; would that the briers and thorns were against me in battle!

I would march upon them, I would burn them together — ASV

I have no wrath. Would that I had thorns and briers to battle! I would set out against them, I would burn them up together — RSV

Wrath have I none; but should I find

briers and thorns, in war would I march against them, I would burn them altogether — AAT

My anger against Israel is gone. If I find thorns and briers bothering her, I will burn them up — Tay

5. Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me.

... yea, let him make peace with me — ASV

Else, let one lay hold of my protection, let him make peace with me. — peace let him make with me — Rhm

Or, if they would shelter under my protection, let them make their peace with me, let them make their peace with me — Jerus

unless these enemies of Mine surrender and beg for peace and My protection — Tay

6. He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

In days to come Jacob shall take root, Israel shall blossom and put forth shoots, and fill the whole world with fruit — RSV

In days to come shall Jacob take root: Israel shall blossom and bud; and they shall fill ... — ASV

Then shall Jacob run its roots down, Israel shall bud and blossom, covering the whole world with fruit — Mof

The time will come when Israel will take root and bud and blossom and fill the whole earth with her fruit — Tay

7. Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him?

Hath he smitten them as he smote those that smote them? or are they slain according to the slaughter of them that were slain by them — ASV

Was it with the smiting of his smiter that he smote him? or as with the slaying of his slayer was he slain — Rhm

Has he struck them as hard as he struck their oppressors? Have they known death as those who killed them have known it — Phi

He has struck the foe that struck them, harder than the foe struck; he has cut up their destroyers, worse than they hurt Israel — Mof

Has God punished Israel as much as He has punished her enemies? No, for He has devastated her enemies — Tay

8. In measure, when it shooteth forth, thou wilt debate with it; he stayeth his rough wind in the day of the east wind.

In measure, when thou sendest them away, thou dost contend with them; he hath removed them with his rough blast in the day of the east wind — ASV

By driving her away — by dismissing her wouldest thou contend with her? He removed her by his rough wind in a day of east wind — Rhm

You have punished it with expulsion and exile; he pursued it with a blast as fierce as the wind from the east — Jerus

He has expelled them into exile, taking issue with them, sweeping them off with a blast that blows hard from himself — Mof

9. By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin;

Therefore by this shall the iniquity of Jacob be forgiven, and this is all the fruit of taking away his sin — ASV

Thereby hereby shall a propitiatory-covering be put over the iniquity of Jacob, and all this is the fruit of taking away his sin — Rhm

Therefore on this condition may the iniquity of Jacob be expiated, and this is all the fruit of taking away his sin — ABPS

Only in this way, therefore, could Jacob's iniquity be atoned for; and this will be the full fruition of the removal of his sins — Ber

Therefore on this condition may the guilt of Jacob be expiated — this is all the return he expects for taking away their sin — AAT

Yet only in this way shall the guilt of Jacob be removed, and only thus can the fruit of his forgiveness be shown — Phi

when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up.

that he maketh all the stones of the altar as chalkstones that are beaten in sunder, so that the Asherim and the sun-images shall rise no more — ASV

when he maketh all the stones of an altar like chalk-stones that soon crumble Sacred Stems and Sun Images shall not arise — Rhm

that he shall make the stones of the altars into crushed lime and that the shame images and the sun pillars shall stand no more — Ber

he treats all the altar stones like lumps of chalk that are ground to powder. Sacred poles and solar pillars stand no longer. — Jerus

They smash their stone altars into pounded chalk, and leave no sacred pole or incense altar standing — Phi

**10. Yet the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness:**

For the fortified city is solitary, a habitation deserted and forsaken, like the wilderness — ASV

for the fortified city is abandoned now, it lies deserted, forsaken as a wilderness — Jerus

for the fortified town lies all forlorn, forsaken, abandoned, a waste — Mof

Her walled cities will be silent and empty, houses abandoned, streets grown up with grass — Tay

**there shall the calf feed, and there shall he lie down, and consume the branches thereof.**

There the herd grazes, there it rests and browses on the branches — Jerus

There grazes a calf, there he lies down, there he nibbles the branches — Phi

cows grazing through the city munching on twigs and branches — Tay

there the calf grazes and there lies down, and crops every twig — NEB

**11. When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire:**

its branches shall wither and be broken off, and women shall come to build a fire with them — NAB

When the cut-off boughs thereof are dry they shall be broken to pieces, women coming are kindling it — Rhm

Its boughs snap off when they grow dry, and women come and light their fires with them — NEB

My people are like the dead branches of a tree, broken off and used to burn beneath the pots.

**for it is a people of no understanding: therefore he that made them will not**

**have mercy on them, and he that formed them will shew them no favour.**

... therefore he that made them will not have compassion upon them ...

— ASV

for this is a nation without understanding and so its Maker will have no pity for it, he that shaped it will show it no favour — Jerus

This is not an understanding people: therefore their maker shall not spare them, nor shall he who formed them have mercy on them — NAB

For this is a people with no eyes to see: therefore their maker shows them no mercy, and their Creator shows them no kindness — Phi

They are a foolish nation, a witless, stupid people, for they turn away from God. Therefore, He who made them will not have pity on them or show them His mercy — Tay

**12. And it shall come to pass in that day, that the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.**

... that Jehovah will beat off his fruit from the flood of the River unto the brook of Egypt ... — ASV

On that day, the LORD shall beat out the grain between the Euphrates and the Wadi of Egypt, and you shall be gleaned one by one. O sons of Israel — NAB

In that day from the river Euphrates to the Brook of Egypt the LORD will thresh out the grain, and you will be gathered one by one. O people of Israel — RSV

Yet the time will come when the Lord will gather them together one by one like handpicked grain, selecting them here and there from His great threshing floor that reaches all the way from the Euphrates River to the Egyptian boundary — Tay

**13. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.**

... that a great trumpet shall be blown: ... and they that were out-



casts in the land of Egypt: and they shall worship Jehovah . . . — ASV  
 And it shall come to pass in that day that there shall be a blowing with a great horn, then shall come in such as have wandered in the land of Assyria, and such as have been outcasts in the land of Egypt. — and they shall bow themselves down unto Yahweh in the holy mountain, in Jerusalem — Rhm  
 On that day will a blast be blown on a

great trumpet; and those who were lost in the land of Assyria, and those who were outcasts in the land of Egypt, will come and worship the LORD on the holy mountain in Jerusalem — AAT  
 In that day the great trumpet will be blown, and many about to perish among their enemies, Assyria and Egypt, will be rescued and brought back to Jerusalem to worship the Lord in His holy mountain — Tay

## CHAPTER 28

### 1. Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!

Woe to the crown of pride of the drunkards of Ephraim, and to the fading flower of his glorious beauty, which is on the head of the fat valley of them that are overcome with wine — ASV

Alas! for the proud crown of the drunkards of Ephraim, and for his fading wreath of majestic beauty, — which is on the head of the fertile valley of them who are overcome with wine — Rhm

Woe to the haughty crown of Ephraim's drunkards, to the fading flower of its proud splendour overlooking the lush valley, to those prostrated by wine — Jerus

Woe to the majestic garland of the drunkard Ephraim, to the fading blooms of his glorious beauty, on the head of him who is stupefied with wine — NAB

Woe to the city of Samaria, surrounded by rich valley — Samaria, the pride and delight of drunkards of Israel! Woe to her fading beauty, the crowning glory of a nation of men lying drunk of the streets — Tay

### 2. Behold, the LORD hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

. . . as a tempest of hail, a destroying storm, as a tempest of mighty waters overflowing, will he cast down to earth . . . — ASV

Lo! My Lord hath one who is strong and bold, like a storm of hail, a destroying tempest, like a storm of mighty water

overflowing hath he thrust it down to the earth with force — Rhm

Behold, the Lord has a strong and mighty agent; like a tempest of hail and destroying storm, like a flood of powerful, overwhelming waters. He will cast down to the earth with the [clenched] fist — Ber

The Eternal has a stalwart foe for them, that beats and batters men to earth, like a blast of hail, a hurricane, like a storm of a surging flood — Mof

See, the Lord has one at his bidding, mighty and strong, whom he sets to work with violence against the land, like a sweeping storm of hail, like a destroying tempest, like a torrent of water in overwhelming flood — NEB

Beware! The Lord's agent is strong and powerful, like a storm of hail, a hurricane of havoc, like a torrent of rain, flooding and flattening, flung down with fury upon the earth — Phi

For the Lord will send a mighty army (the Assyrians) against you: like a mighty hailstorm He will burst upon you and dash you to the ground — Tay

### 3. The crown of pride, the drunkards of Ephraim, shall be trodden under feet.

with the feet shall be trodden down the proud crown of the drunkards of Ephraim — Rhm

. . . of the drunkards of Ephraim . . . foot — ASV

There will be trampled underfoot the haughty crown of Ephraim's drunkards — Jerus

Trodden under foot it shall lie, the crown that was drunken Ephraim's boast — Knox

The crown of pride on Ephraim's drunk-

en head shall be trampled underfoot

— Phi

The proud city of Samaria — yes, the joy and delight of the drunkards of Israel — will be hurled to ground and trampled beneath the enemies' feet — Tay

4. **And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.**

and the fading flower of his glorious beauty, which is on the head of the fat valley, shall be as the first-ripe fig before the summer; which . . . — ASV

So shall his fading wreath of majestic beauty, which is on the head of the fertile valley, become — like the first-ripe fig before fruit-harvest, which when he that looketh upon it seeth while it is yet in his hand he swalloweth it up — Rhm

and the faded flower of its proud splendour overlooking the lush valley. Just like a fig before summer comes: whoever notices it, picks it, no sooner in the hand than swallowed — Jerus

Once glorious, her fading beauty surrounded by a fertile valley will suddenly be gone, greedily snatched away as an early fig is hungrily snatched and gobbled up — Tay

and the flowering sprays, so lovely in their beauty on the heads dripping with perfumes, shall be like early figs ripe before summer; he who sees them plucks them, and their bloom is gone while they lie in his hand — NEB

5. **In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people.** In that day will Jehovah of hosts become a crown of glory, and a diadem of beauty, unto the . . . — ASV

That day, Yahweh Sabaoth will be a crown of glory and a diadem of splendour for the remnant of his people — Jerus

On the day the LORD of hosts will be a glorious crown and a brilliant diadem to the remnant of his people — NAB

Then at last the Lord of Hosts himself will be their crowning glory, the diadem of beauty to His people who are left — Tay

6. **And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.**

and a spirit of justice to him that sitteth in judgment, and strength to them that turn back the battle at the gate — ASV  
even a spirit of justice — to him that presideth over justice, and strength to them who would turn back the battle at the gate — Rhm

a spirit of justice to him who executes justice, and of valor to those who turn back the battle to the gate — Ber  
inspiring the judge with justice and brave champions with courage — Mof

He will give a longing for justice to your judges and great courage to your soldiers who are battling to the last before your gates — Tay

7. **But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.**

And even these reel with wine, and stagger with strong drink: the priest and the prophet reel with strong drink, they are swallowed up of wine, they stagger with strong drink: . . . — ASV

But these also stagger from wine and stumble from strong drink: priest and prophet stagger from strong drink, overpowered by wine: led astray by strong drink, staggering in their visions, tottering when giving judgment — NAB

These, too, are reeling with wine, staggering from strong drink. Priest and prophet are reeling from strong drink, they are muddled with wine: strong drink makes them stagger, they totter when they are having visions, they stumble when they are giving judgement — Jerus

Yet here too men are reeling drunk and staggering in their cups: prophets and priests are reeling drunk, fuddled with liquor: they reel amid their revelations, they stumble as they give their charges — Mof

But Jerusalem is now led by drunks! Her priests and prophets reel and stagger, making stupid errors and mistakes

8. **For all tables are full of vomit, and filthiness, so that there is no place clean.**

For all tables are full of filthy vomit.  
— there is no place! — Rhm  
they vomit foully over the sacred tables,  
till not a place is clean — Mof  
every table is covered with vomit, filth  
that leaves no clean spot — NEB  
Their tables are covered with vomit; filth  
is everywhere — Tay

9. **Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.**

Whom will he teach knowledge? and whom will he make to understand the message? them that are weaned from the milk, and drawn from the breasts? — ASV

“To whom will he impart knowledge, to whom explain the message? Babies just weaned from the milk, just drawn from the breasts? — AAT

“Who does he think he is lecturing? Who does he think his message is for? Babies just weaned? Babies just taken from the breasts? — Jerus

“Who does Isaiah think he is,” the people say, “to speak to us like this? Are we little children, barely old enough to talk? — Tay

10. **For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:** For it is precept upon precept, precept upon precept: line upon line, line upon line: . . . — ASV

With his sav lasav, sav lasav, kav lakav, kav lakav, zeer sham, zeer sham! — Jerus

Do we have to learn that the-law-is-the-law-is-the-law, the-rule-is-the-rule-is-the-rule, a little bit here, a little bit there — Phi

He tells us everything over and over again, a line at a time and in such simple words!” — Tay

11. **For with stammering lips and another tongue will he speak to this people.**

Nay, but by men of strange lips and with another tongue . . . — ASV

For with a jabbering lip, and with an alien tongue must he speak unto this people — Rhm

Yes, through barbaric lips, and an alien tongue, will he speak to this people — AAT

“Yes, and through stammering lips and

in a foreign tongue will God talk to this people — Mof

But they won't listen; the only language they can understand is punishment! So God will punish them by sending against them foreigners who speak strange gibberish! Only then will they listen to Him — Tay

12. **To whom he said, This is the rest where-with ye may cause the weary to rest; and this is the refreshing: yet they would not hear.**

For because when He said unto them: This is the settled habitation in which the weary may abide; and this the quiet rest; but they would not enter, or hearken — Sprl

to whom he said, This is the rest, give ye rest to him that is weary; and this is the refreshing: yet they would not hear — ASV

he who once told them: Here is rest; let the weary rest. Here is repose. — But they would not listen — Jerus

the God who told them once where true rest lay, rest for worn souls, refreshing rest; and they would not listen — Mof  
this people to whom he once said, ‘This is true rest let the exhausted have rest. This is repose’, and they refused to listen — NEB

They could have rest in their own land if they would obey Him, if they were kind and good. He told them that, but they wouldn't listen to Him — Tay

13. **But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little;**

Therefore shall the word of Jehovah be unto them . . . — ASV

That is why Yahweh now says: kav lakav, kav lakav, sav lasav, sav lasav, zeer sham, zeer sham — Jerus

So the word of the LORD will be to them rule by rule, rule by rule, line by line, line by line, a little here, a little there — AAT

(So the word of the Lord shall be to them: The-law-is-the-law-is-the-law, the-rule-is-the-rule-is-the-rule, a little bit here, a little bit there.) — Phi

So the Lord will spell it out for them again, repeating it over and over in simple words whenever He can — Tay  
**that they might go, and fall backward, and be broken, and snared, and taken.**

that when they go on their way, they may  
stumble backward, and be broken, and  
snared, and taken — AAT  
so that when they walk they may fall  
over backwards and be broken, snared  
and made captive — Jerus  
so they go stumbling backwards, to be  
broken and trapped and captured —  
Phi  
yet over this simple, straightforward  
message they will stumble and fall and  
be broken, trapped and captured —  
Tay

**14. Wherefore hear the word of the LORD,  
ye scornful men, that rule this people  
which is in Jerusalem.**

Wherefore hear ye the word of Yahweh,  
ye men who scoff. — ye rulers of this  
people that is in Jerusalem — Rhm  
Therefore hear the word of the LORD,  
you scoffing men, you satirists among  
this people who are in Jerusalem —  
AAT

**15. Because ye have said, We have made a  
covenant with death, and with hell are  
we at agreement;**

... and with Sheol are we at agreement  
— ASV

Because you say, "We have struck a cov-  
enant with Death, and have formed a  
compact with Sheol — AAT

You say, "We have made a covenant with  
Mot, and with Sheol we have made a  
pact — Jerus

you think you have struck terms with  
death, and made your compact with  
the powers of doom. — Mof

You have struck a bargain with Death,  
you say, and sold yourselves to the  
devil in exchange for his protection  
against the Assyrians — Tay

**when the overflowing scourge shall pass  
through, it shall not come unto us: for  
we have lies our refuge, and under  
falsehood have we hid ourselves:**

the overflowing scourge when it sweep-  
eth by shall not reach unto us for we  
have made lying in lies and sheltered  
in falsehood have we hid ourselves —  
Rhm

so that, when the raging flood sweeps  
by, it shall not touch us; for we have  
taken refuge in lies and sheltered be-  
hind falsehood' — NEB

The destructive whip, as it goes by, will  
not catch us, for we have made lies

our refuge, and falsehood our shelter  
— Jerus

when the overwhelming flood passes  
through it will not reach us, for we  
have hidden behind a lie and taken ref-  
uge behind deceit — Phi

"They can never touch us," you say,  
"for we under the care of one who will  
deceive and fool them" — Tay

**16. Therefore thus saith the Lord God, Be-  
hold I lay in Zion for a foundation stone,  
a tried stone, a precious corner stone, a  
sure foundation:**

Therefore Thus saith My Lord Yahweh.  
Behold me! founding in Zion a stone,  
a stone of testing, the costly corner of  
a well-laid foundation — Rhm

Therefore thus says the Lord God, "Be-  
hold, I lay in Zion a stone, a well-tested  
stone, a precious stone, as the cor-  
nerstone of a sure foundation — AAT

Therefore this is what the Lord God says:  
Here I lay the foundation of Zion, a  
stone, a well-tested stone, a precious  
corner stone, solid and secure — Phi

These then are the words of the Lord  
God: Look, I am laying a stone in Zion,  
a block of granite, a precious corner-  
stone for a firm foundation — NEB

But the Lord God says, See, I am plac-  
ing a Foundation Stone in Zion — a  
firm, tested, precious Cornerstone that  
is safe to build on — Tay

**he that believeth shall not make haste,  
and he who believeth shall not be  
ashamed — Sept**

he who puts his faith in it shall not be  
shaken — NAB

the man who trusts in me shall rest un-  
moved — Phi

he that believeth shall not be in haste  
— ASV

he who believes need never run away  
again — Tay

**17. Judgment also will I lay to the line, and  
righteousness to the plummet:**

And I will make justice the line, and  
righteousness the plummet — ASV

I will make of right a measuring line, of  
justice a level — NAB

And I will make justice the measure, in-  
tegrity the plumb-line — Jerus

I will use justice as a plumbline and  
righteousness as a plummet — NEB

I will take the line and plummet of justice  
to check the foundation wall you built  
— Tay

**and hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.**

and hail shall sweep away your refuge of lying, and your hiding-place the waters shall overflow — Rhm

But hail will sweep away the refuge of lies and floods overwhelm the shelter — Jerus

But your safe place the hail shall sweep away, and floods shall overwhelm your shelter — Mof

it looks so fine, but it is so weak a storm of hail will knock it down! The enemy will come like a flood and sweep it away, and you will be drowned — Tay

**18. And covenant with death shall be disannulled, and your agreement with hell shall not stand;**

And your covenant with death shall be annulled and your agreement with Sheol shall not stand — ASV

your covenant with Mot will be broken and your pact with Sheol annulled — Jerus

Then your bargain with death will be cancelled, and your agreement with underworld broken — NAB

I will cancel your agreement of compromise with Death and the devil — Tay  
**when the overflowing scourge shall pass through, then ye shall be trodden down by it,**

when the overwhelming scourge passes through you will be beaten down by it — RSV

when the destructive whip goes by it will crush you — Jerus

when the flood rushes over, down you go, under its surge you sink — Mof  
the raging waters will sweep by, and you will be like land swept by the flood — NEB

so when the terrible enemy floods in, you will be trampled into the ground — Tay

**19. From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night:**

As often as it passeth through, it shall take you: for morning by morning shall it pass through . . . — ASV

As often as it passes, it will bear you away: for morning by morning will it pass, both day and night — AAT  
each time it goes by, it will seize you. it

will go by, morning after morning, both day and night — Jerus

Every time it sweeps through it will take some of you, morning after morning it will surge through by day and by night — Phi

**and it shall be a vexation only to understand the report.**

and it shall be nought but terror to understand the message — ASV

It will be unmixed terror to understand the message — Ber

what panic there would be if you were to understand what it meant — Jerus  
terror alone shall convey the message — NAB

until at last the unmixed horror of the truth of My warnings will finally dawn on you — Tay

**20. For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it.**

For too short is the couch to stretch oneself out, — and the coverlet too narrow when one draweth up his feet — Rhm

for 'The bed is too short for a man to stretch, and the blanket too narrow to cover him' — NEB

The bed is indeed too short for comfort and the blanket too narrow for warmth — Phi

For [they will find that] the bed is too short for a man to stretch himself on it, and the covering too narrow for him to wrap himself in it. [All their sources of confidence will fail them] — Amp

The bed you have made is far too short to lie on; the blankets are too narrow to cover you — Tay

**21. For the LORD shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon,**

For as in Mount Perazim will Yahweh arise, as in the vale of Gibeon will he be stirred — Rhm

For the LORD will rise up as on Mount Perazim, He will blaze out in wrath . . . — AAT

Yes, as Yahweh did on Mount Perazim, he is going to rise, as he did in the Valley of Gibeon he is going to stir himself — Jerus

The Lord will come suddenly and in anger, as at Mount Perazim and Gibeon — Tay

**that he may do his work, his strange work; and bring to pass his act, his strange act.**

to do his work — foreign is his work.  
and to perform his task — strange is his task — Rhm

to carry out his work, his singular work,  
to perform his deed, his strange deed  
— NAB

to do the deed, his extraordinary deed,  
to work the work, his mysterious work  
— Jerus

to do what he must do — how strange a deed!  
to perform his work — how outlandish a work — NEB

to do a strange, unusual thing — to destroy His own people — Tay

**22. Now therefore be ye not mockers, lest your bands be made strong:**

Now therefore do not show yourselves scoffers, lest your fetters be bound fast  
— Rhm

Now therefore be ye not scoffers, lest your bonds be . . . — ASV

Stop scoffing, then, or your bonds will be tightened further — Jerus

So scoff no more, lest your punishment be made even greater — Tay

**for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth.**

For of a full end and that a decreed one have I heard from My Lord Yahweh of hosts upon all the land — Rhm

for a decree of destruction have I heard from the Lord, Jehovah of hosts, upon the whole earth — ASV

For a sentence of doom, complete and decisive, have I heard from the Lord, the LORD of hosts, against all the land  
— AAT

for I have listened to the warrant of destruction issued against the whole country by the Lord Yahweh Sabaoth  
— Jerus

for the Lord God of Hosts has plainly told me that He is determined to crush you — Tay

**23. Give ye ear, and hear my voice; hearken, and hear my speech.**

Bend the ear and hearken unto my voice, attend, and listen unto my words — Spri

Listen closely to my words, be attentive and understand what I am saying — Jerus

Listen now, and give me a hearing, mark well the message I bring — Knox

**24. Doth the plowman plow all day to sow? doth he open and break the clods of his ground?**

Doth he that ploweth to sow plow continually? doth he continually open and harrow his ground? — ASV

Is the plowman never done with plowing to sow, with the opening and harrowing of his ground? — JPS

Does the ploughman do nothing but plough and turn the soil and harrow it? — Jerus

Does the farmer always plow and never sow? Is he forever harrowing the soil and never planting it — Tay

**25. When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rie in their place?**

Doth he not, when he hath levelled the face of the soil, then sow the small dill or cummin? and again sow wheat and barley and millet and rye in all thy borders? — Sept

When he hath levelled the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and put in the wheat in rows, and the barley in the appointed place, and the spelt in the border thereof? — ASV

Does he not, once he has levelled it, broadcast the dill and scatter the cummin? Does he not plant the wheat in rows with barley and spelt along the edge? — NEB

Does he not finally plant his many kinds of grain, each in its own section of his land? — Tay

**26. For his God doth instruct him to discretion, and doth teach him.**

And instruct him for judgment doth his God, He doth direct him — YLT

. . . doth instruct him aright . . . — ASV

Yea One hath trained him to good judgment, His God directeth him — Rhm  
He has learned this rule, instructed by his God — Cnfr

He knows just what to do, for God has made him see and understand — Tay

**27. For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin;**

**but the fitches are beaten out with a staff, and the cummin with a rod.**

For not with a sledge must black coriander be threshed, nor must the wheel of a cart on cummin be turned, but with a staff must fennel be beaten, and cummin with a rod — Rhm

Dill is not threshed with a threshing-sledge, nor is the wagon-wheel turned on cummin: but dill is beaten with a staff, and cummin with a flail — AAT

For fennel must not be crushed, nor a drag be rolled over cummin: fennel must be beaten with a stick, and cummin with a flail — Jerus

He doesn't thresh all grains the same. A sledge is never used on dill, but it is beaten with a stick. A threshing wheel is never rolled on cummin, but it is beaten softly with a flail — Tay

- 28. Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen.**

Bread-corn must be crushed, — yet would he not be evermore threshing it, so he hasteneth over it the wheel of his cart, with his horsemen — Rhm

Bread grain is ground; for he will not be always threshing it; and though the

wheel of his cart and his horses scatter it, he doth not grind it — ASV

Grain is crushed: he will not continually thresh it, but he rolls the wheels of his cart over it, since with his horses he cannot crush it — Ber

Is wheat crushed? No! one does not thresh it forever, but when he has rolled his wagon-wheel over it, he spreads it out, and does not crush it — AAT

Corn is crushed, but not to the uttermost, not with a final crushing: his cartwheels rumble over it and break it up, but they do not grind it fine — NEB

Bread grain is easily crushed, so he doesn't keep on pounding it — Tay

- 29. This also cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in working.**

Even this from Yahweh of hosts cometh forth — who hath bestowed distinction upon counsel, and magnified sound wisdom — Rhm

This also cometh forth from Jehovah of hosts, who is wonderful in counsel, and excellent in wisdom — ASV

This too comes from Yahweh Sabaoth, whose advice is always admirable, whose deeds are very great — Jerus

The Lord of Hosts is a wonderful teacher and gives the farmer wisdom — Tay

## CHAPTER 29

- 1. Woe to Ariel, to Ariel, the city where David dwelt!**

Woe to the Lion of God, to the Lion of God, the settled habitation of David — Sprl

Ho Ariel, Ariel, the city where David encamped — ASV

Alas for Ariel, Ariel, the city against which David encamped — Rhm

Jerusalem, God's hearth and altar, where David set up his camp — Phi

Out upon her, Ariel, the lion-city King David stormed long ago — Knox

**add ye year to year; let them kill sacrifices.**

add ye year to year; let the feast come round — ASV

add ye a year to a year, let the festivals come round — Rhm

Add year to year, let the cycle of festivals go round — AAT

Add year to year, let the pilgrim-feasts run their round — NEB

- 2. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.**

Yet I will bring distress upon the Lion of God, and there shall be mourning and wailing, for she hath been unto me like a fierce lion — Sprl

Yet will I bring Ariel into straits, — and she shall become a bewailing and wailing, yea she shall become to me a veritable Hearth of God — Rhm

then will I distress Ariel, and there shall be mourning and lamentation, and she shall be . . . — ASV

Yet I will bring trouble upon this hearth and altar, and there will be groaning and grief, and she shall truly be an altar burning for me — Phi

But I will send heavy judgment upon you and there will be weeping and sorrow. For Jerusalem shall become as her name "Ariel" means — an altar covered with blood — Tay

- 3. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.**  
 And I will encamp against thee round about, and will lay siege against thee with posted troops, and I will raise siege works against thee — ASV  
 I will encircle you with an armed camp. I will surround you with towers of battle and hem you in with siege-works — Phi  
 I will throw my army round you like a wall; I will set a ring of outposts all round you and erect siege-works against you — NEB  
 like David I will encamp against you. I will blockade you with palisades, and mount siege-works against you — Jerus  
 I will be your enemy. I will surround Jerusalem and lay siege against it, and build forts around it to destroy it — Tay
- 4. And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.**  
 Then shall be as fine dust the multitude of thy foreigners, — and as chaff that passeth away the multitude of tyrants; and it shall come to pass in a twinkling, suddenly. From Yahweh of hosts shalt thou be visited, with thunder, and with earthquake, and a great noise, — hurricane and storm, and a flame of fire devouring — Rhm  
 But the multitude of thy foes . . . and the multitude of the terrible ones as chaff. . . . She shall be visited of Jehovah. . . . — ASV  
 But the swarm of thy invaders shall be like small dust, and the swarm of violent ones like chaff which passes away. And then at an instant suddenly, she will be visited from Jehovah of hosts with thunder, and with earthquake, and great noise, with whirlwind and tempest, and the flame of a devouring fire — ABPS  
 But the horde of your enemies shall become like fine dust, the horde of the ruthless like passing chaff. In an instant, suddenly, from the LORD of hosts shall you be visited with thunder and earthquake and mighty noise, with

whirlwind and tempest and flame of devouring fire — AAT

- But the army of your enemies shall become like fine dust, and the army of the ruthless shall be scattered like chaff in the wind. For suddenly, in the twinkling of an eye, you will be visited by the Lord of hosts with thunder and earthquake and dreadful noise, with storm and whirlwind and consuming fire — Phi  
 But suddenly your ruthless enemies will be driven away like chaff before the wind. And thou shalt be brought low — out of the earth shalt thou speak, and out of the dust shalt thou lower thine utterance. — and as one that hath a familiar spirit out of the earth shall come thy voice, and out of the dust thy speech shall chirp — Rhm  
 Then low from the earth shall you speak, deep from the dust shall your words come: like the voice of a ghost from the earth shall be your voice, from the dust shall your words rise twittering — AAT  
 Then from deep underground you will speak: your speech will come muffled from the dust: your voice will be coming from the ground as that of the spirit of one dead: yes, your words will be whispered from the dust — Ber  
 Then you will speak as you lie prostrate, your words will come humbly from the earth, and weak as the voice of a ghost will be your squeaking from the dust — Phi  
 Your voice will whisper like a ghost from the earth where you lie buried — Tay
- 5. Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away; yea, it shall be at an instant suddenly.**
- 6. Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.**  
 . . . In an instant, I the Lord of Hosts, will come upon them with thunder, earthquake, whirlwind and fire — Tay
- 7. And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.**



And it shall be like the dream of a night vision, with the multitude of all the nations who have been making war against Ariel. — even with all who have been making war against her, and her stronghold and who have been laying siege to her — Rhm

. . . that fight against her and her stronghold. . . shall be as a dream, a vision of the night — ASV

And all the horde of nations that war against Ariel, with all their siegeworks and forts and storming parties shall be like a dream, a vision of the night — AAT

The whole horde of nations who take arms against Jerusalem, yes, all who besiege and oppress her shall vanish away like a dream of the night — Phi  
the horde of all the nations at war with Ariel shall vanish like a dream, like a vision at night. And all those fighting against her, the entrenchments besieging her, shall be — Jerus

and the horde of all the nations warring against Ariel, all their baggage-trains and siege-works, and all her oppressors themselves, shall fade as a dream, a vision of the night — NEB

And all the nations fighting Jerusalem will vanish like a dream — Tay

**8. It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be that fight against mount Zion.**

And it shall be as when a famished man dreameth, and lo, he seemeth to eat, but he awaketh, and his appetite is unsatisfied; or as when a thirsty man dreameth, and lo, seemeth to drink, but he awaketh, and behold, he is faint, and his appetite still craving. So shall it be with the whole multitude of the nations who have fought against mount Zion — Sprl

As a hungry man dreams he is eating and wakens still hungry, as a thirst many dreams he is drinking and wakens still faint with his craving, so shall the horde of all nations fare that war upon mount Sion — Mof

And all those fighting against her, the entrenchments besieging her, shall be

like the hungry man who dreams he eats, and wakes with an empty belly, like the thirsty man who dreams he drinks and wakes exhausted, his throat parched: so shall it be with the horde of all the nations making war on Mount Zion — Jerus

Like a starving man who dreams and thinks that he is eating, but wakes up to find himself empty, or a thirsty man who dreams and thinks that he is drinking, but wakes up to find himself thirsty and dry, so shall the horde of all the nations be that war against Mount Zion — NEB

As a hungry man dreams of eating, but is still hungry, and as a thirsty man dreams of drinking but is still faint from thirst when he wakes up, so your enemies will dream of victorious conquest, but all to no avail — Tay

**9. Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.**

Tarry ye and wonder: take your pleasure and be blind: . . . — ASV

Stupefy yourselves, and be stupid! Blind yourselves, and be blind! Ye that are drunken, but not with wine, that stagger, but not with strong drink — JPS

Daze yourselves, and be dazed, blind yourselves, and be blind, you who are drunk, though not with wine, you who reel, though not with strong drink — AAT

Stupefy yourselves, yes, live in a stupor, blind yourselves, yes, live in darkness! Fuddle your wits, but not with wine! Stagger about, but not through drink — Phi

You are amazed, incredulous? You don't believe it? Then go ahead and be blind if you must! You are stupid — and not from drinking, either! Stagger, and not from wine — Tay

**10. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.**

For Jehovah hath poured out upon you the spirit of deep sleep, and hath closed your eyes, the prophets; and your heads, the seers, hath he covered — ASV

For on you has Yahweh poured a spirit of lethargy, he has closed your eyes

(the prophets), he has veiled your heads  
(the seers) — Jerus

For the Lord has drowned you in deepest sleep: He has closed the eyes of the prophets, And muffled the heads of the seers — Phi

11. **And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:**

And all vision is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, . . . — ASV

And the vision of all this is become unto you as the words of a writing that is sealed, . . . — JPS

so that the revelation of all these things has become to you like the words of a scroll that is sealed, which if one hand to a scholar with the request, "Pray read this," he will say, "I cannot, for it is sealed" — AAT

till the sight of all this is to you no more than words in a sealed scroll." [When men place in the hands of a scholar, asking him to read it, he answers, "I cannot; the scroll is sealed" — Mof

So all of these future events are a sealed book to them. When you give it to one who can read he says, "I can't, for it's sealed" — Tay

12. **And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.**

and then the writing is delivered to one unacquainted with writing, saying, Pray thee, read this, and he saith, I am not acquainted with writing — Rhm

or if the scroll be handed to one who is not a scholar with the request, "Pray read this," he will say, "I am not a scholar" — AAT

When they give it to the illiterate and ask him to read it, he says, I cannot read — Phi

13. **Wherefore the LORD said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me,**

And . . . draw nigh unto me, and with their mouth . . . — ASV

Wherefore My Lord hath said, — Because this people hath drawn near with their mouth and with their lips have honoured me — Rhm

Yahweh has said: Because this people approaches me only in words, honours me only with lip-service — Jerus  
**but have removed their heart far from me, and their fear toward me is taught by the precept of men:**

But their heart have they moved far from me, and so their reverence of me hath become a commandment of men in which they have been schooled — Rhm  
but have removed their heart far from me, and their fear of me is a commandment of men which hath been taught them — ASV

while their thoughts are far from me, and their reverence for me is an injunction of men, that is learned by rote — AAT  
though their hearts are far from me, and their reverence for me has become routine observance of the precepts of men — NAB

while its heart is far from me, and my religion, as far as it is concerned, is nothing but human commandment, a lesson memorised — Jerus

14. **Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder:**

Therefore behold me! again dealing wonderfully with this people, doing wonderfully a wonderful thing — Rhm  
Therefore, behold, I will once more deal with this people in a wonderful way, in a wonderful and wondrous way — AAT

therefore take notice: I will continue to do astounding things with this people, things wonderful and marvelous — Ber  
See, I will deal with them in a way that will astonish them and leave them filled with amazement and wonder — Phi  
**for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.**

so shall perish the wisdom of their wise men, and the intelligence of their intelligent men shall vanish — Rhm

. . . and the discernment of their discerning men shall be hid — RSV

The wisdom of its sages shall decay, the intelligence of its intelligent men shall be shrouded — Jerus

For the wisdom of their wise men shall be eclipsed and the understanding of their clever men be overshadowed — Phi

till their wise men lose their wits, and their clever men are fooled — Mof

- 15. Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us?**

... that hide deep their counsel from Jehovah, and whose works are in the dark, and that say, ... — ASV

Woe to those going deep from Jehovah to hide counsel, and whose works have been in darkness. And they say, 'Who is seeing us? and who is knowing us?'

— YLT

Alas! for them who would fain have been too deep for Yahweh by giving secret counsel, — and therefore in the dark have been their doings, and they have said, Who can see us? and — Who can understand us — Rhm

Crsed are those who go deep to keep their designs secret from the Lord, and whose works are in the dark, and who say, Who sees us? and who has knowledge of our acts — Bas

Woe to them who make their plans deep, to hide them from the LORD, whose works are done in the dark, and who say, "Who sees us? Who knows us?"

— AAT

Shame upon those who seek to hide their purpose too deep for the LORD to see, and who, when their deeds are done in the dark, say, 'Who sees us? Who knows of us?' — NEB

Woe to those who try to hide their plans from God, who try to keep Him in the dark concerning what they do! "God can't see us," they say to themselves, "He doesn't know what is going on!"

— Tay

- 16. Surely your turning of things upside down shall be esteemed as the potter's clay:**

Your perverseness! As if like clay the potter could be reckoned — Rhm

What perversity this is! Is the potter no better than the clay? — Jerus

Ye turn things upside down! Shall the potter be esteemed as clay — ASV

How you turn things upside down, as if the potter ranked no higher than the clay — NEB

How stupid can they be! Isn't He, the Potter, greater than you, the jars He makes? — Tay

for shall the work say of him that made it, He made me not? or shall the thing

framed say of him that framed it, He had no understanding?

that the thing made should say of him that made it. He made me not; or the thing formed say of him that formed it. He hath no understanding — ASV

Can something that was made say of its maker 'He did not make me'? Or a pot say of the potter, 'He is a fool' — Jerus Dare anything deny its maker? Dare a pot hold the potter has no mind — Mof

Will you say to Him, "He didn't make us?" Does a machine call its inventor dumb — Tay

- 17. Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?**

Is there not still but a little while before Lebanon shall be turned into garden land, and the garden land be counted a forest — AAT

In a short time, a very short time, shall not Lebanon become fertile land and fertile land turn into forest — Jerus

It shall surely not be long before Lebanon's forests turn into fertile fields and fertile fields become like forests! — Phi

Soon, very soon, shall forests turn to orchards, and orchards be like woods — Mof

Soon — and it will not be very long — the wilderness of Lebanon will be a fruitful field again, a lush fertile forest — Tay

- 18. And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.**

Therefore in that day shall the deaf hear the words of a book, — and out of gloom and darkness the eyes of the blind shall see — Rhm

In that day the deaf shall hear the words of this writing, and then the eyes of the blind shall see, in spite of their dimness and darkness — Ber

In that day the deaf will hear the words of a book, and out of their gloom and darkness the blind will see My plans — Tay

- 19. The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.**

And the humble have added joy in Je-

hovah, and the poor among men in the Holy One of Israel rejoice — YLT

But the lowly will rejoice in Yahweh even more and the poorest exult in the Holy One of Israel — Jerus

And again shall the humbled in Yahweh have joy, — and the needy of mankind in the Holy One of Israel exult — Rhm

The meek shall obtain fresh joy in the LORD, and the poor among men shall exult in the Holy One of Israel — RSV

The meek will be filled with fresh joy from the Lord, and the poor shall exult in the Holy One of Israel — Tay

- 20. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:**

For the tyrant hath vanished, and the scoffer is no more, yea cut off are all who watch for iniquity — Rhm

... and the scoffer ceaseth, and all they that watch ... — ASV

For the ruthless shall come to nought and the scoffer cease, and all who watch to do evil shall be cut off — RSV

For the tyrant will be no more and the arrogant will have gone: all who are alert to do evil will be cut off — NAB

Bullies will vanish and scoffers will cease, and all those plotting evil will be killed — Tay

- 21. That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.**

that make a man an offender in his cause. ... — ASV

who by a word make a man out to be an offender, and lay a snare for him who reproves in the gate, and with an empty plea turn aside him who is in the right — RSV

those whose mere word condemns a man, who ensnare his defender at the gate, and leave the just man with an empty claim — NAB

those who destroyed a man with a single word, who perverted the course of justice, and defrauded the innocent by legal quibble — Phi

those who charge others with a sin or lay traps for him who brings the wrongdoer into court or by falsehood deny justice to the righteous — all these shall be exterminated — NEB

- 22. Therefore thus saith the LORD, who re-**

**deemed Abraham, concerning the house of Jacob,**

Therefore Thus saith Yahweh, concerning the house of Jacob, [even he saith it] who redeemed Abraham — Rhm

Therefore the Lord, who rescued Abraham, says this concerning Jacob's house — Phi

Here is a message to the race of Jacob from the Lord, who was Abraham's deliverer — Knox

Therefore thus says the Lord, Who redeemed Abraham [out of Ur and idolatry], concerning the house of Jacob — Amp

Therefore these are the words of the LORD the God of the house of Jacob, the God who ransomed Abraham — NEB

**Jacob shall not now be ashamed, neither shall his face now wax pale.**

Not now shall Jacob turn pale, and not now shall their faces whiten — Rhm

Now Jacob shall have nothing to be ashamed of, nor shall his face grow pale — NAB

Jacob shall no longer be ashamed, neither any longer shall his countenance be palid — Spri

Never again shall Jacob be disgraced, never shall his face grow pale in fear — Phi

Jacob shall not then be ashamed, not then shall his face become pale [with fear and disappointment because of his children's degeneracy] — Amp

- 23. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.**

... : yea, they shall sanctify the Holy One of Jacob, and shall stand in awe of the God of Israel — ASV

For when he seeth his children the work of my hands, in his midst they will hallow my Name, — yea they will hallow the Holy One of Jacob, and the God of Israel will they regard with awe — Rhm

but when his children shall see my works, because of me they will hallow my name. They will the hallow the Holy One of Jacob, and tremble before the God of Israel — Sept

For when his children shall see the work of My hands, My Name shall they

sanctify in their midst, and they shall sanctify the Holy One of Jacob and they shall revere the God of Israel — Spri

For when his children see what my hands have done in their midst, they shall reverence my name; they shall reverence the Holy One of Jacob, and shall stand in awe of the God of Israel — AAT

For when they see the surging birth rate and the expanding economy, then they will fear and rejoice in My name, and praise the Holy One of Israel, and stand in awe of Him — Tay

#### 24. They also that erred in spirit shall come

**to understanding, and they that murmured shall learn doctrine.**

They also that err in spirit . . . and they that murmur shall receive instruction — ASV

Then will they who erred in spirit comprehend, and the murmurers accept instruction — Rhm

Those who err in spirit shall acquire understanding, and those who find fault shall receive instruction — NAB

Those who have been faithless will understand the truth and the obstinate be willing to be taught — Phi

those whose minds are confused will gain understanding, and the obstinate will receive instruction — NEB

## CHAPTER 30

### 1. Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin:

Alas! for sons who are rebellious, declareth Yahweh, executing a purpose, but not from me, and pouring out a libation but not from my spirit, — . . . — Rhm

. . . Saith Jehovah, . . . ; and that make a league, but not of my Spirit . . . — ASV

Woe to the stubborn children, it is the oracle of Jehovah, executing a design which is not mine, and concluding a covenant without my spirit, . . . — ABPS

Alas for you, rebellious children, says the LORD, who formulate a policy that is not Mine; who make an alliance contrary to My Spirit, thus adding sin to sin — Ber

. . . who carry out plans that are not mine, who weave webs that are not inspired by me, adding sin upon sin — NAB

Oh, rebel sons! says the LORD, you make plans, but not of my devising, you weave schemes, but not inspired by me, piling sin upon sin — NEB

"O self-willed sons," says the Eternal, "bent on no plan of mine, weaving a treaty that I never sanctioned, and adding sin to sin — Mof

### 2. That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of

### Pharaoh, and to trust in the shadow of Egypt!

that set out to go down into Egypt, . . . and to take refuge in the shadow of Egypt — ASV

who are setting out to go down to Egypt, but at my mouth have not asked, — betaking them to the protection of Pharaoh, and seeking refuge under the shadow of Egypt — Rhm

who set out to go down to Egypt, without asking for my counsel, to take refuge in the protection of Pharaoh, and to seek shelter in the shadow of Egypt — RSV

"They are setting out to go down to Egypt, without having consulted me — to be assisted by Pharaoh and protected by the Egyptians — Sept

you hurry down to Egypt without consulting me, to seek protection under Pharaoh's shelter and take refuge under Egypt's wing — NEB

### 3. Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.

. . . and the refuge in the shadow of Egypt . . . — ASV

Therefore Pharaoh's strength shall be your disgrace, and your trust in the shadow of Egypt your confusion — Spri

Therefore shall the stronghold of Pharaoh turn to your shame, and the shelter in the shadow of Egypt to your confusion — JPS

Therefore shall the protection of Phar-

ah become to you a shame, and the refuge in the shadow of Egypt an insult — Rhm

For the protection of Pharaoh shall prove a humiliation, and sheltering in the shadow of Egypt shall prove your undoing — Phi

Pharaoh's protection will bring you disappointment and refuge under Egypt's wing humiliation — NEB

**4. For his princes were at Zoan, and his ambassadors came to Hanes.**

For in Zoan were his princes, and his messengers reach Hanes — YLT

For their princes are at Zoan, and their ambassadors are come to Hanes — ASV

For his ministers have gone to Zoan, his ambassadors have already reached Hanes — Jerus

for, though his officers are at Zoan and his envoys reach as far as Hanes — NEB

For though his power extends to Zoan and Hanes — Tay

**5. They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach.**

Everyone hath felt ashamed of a people that could not serve them. — neither with help, nor with service, but they are a shame, yea even a reproach — Rhm

They shall all be ashamed because of a people that cannot profit them, that are not a help nor profit . . . — ASV

All shall come to shame through a people that cannot benefit them, that bring no help or benefit, but only shame and disgrace" — AAT

all are left in sorry plight by that unprofitable nation, no help they find, no profit, only disappointment and disgrace — NEB

yet it will all turn out to your shame — he won't help one little bit — Tay

**6. The burden of the beasts of the south:**  
The Oracle on the Beasts of the South — Rhm

An Oracle on . . . of the Negeb — AAT

A mournful, inspired prediction — a burden to be lifted up — concerning . . . of the South [the Negeb]. Oh, the heavy burden, the load of treasures going to Egypt — Amp

What burden for the cattle-droves in the south? — Knox

**into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them.**

Through the land of trouble and anguish, from whence come the lioness and the lion, the viper and fiery flying serpent, they carry their riches upon the shoulders of young asses, and their treasures upon the humps of camels . . . — ASV

Through a land of distress and oppression — lioness and lion coming therefrom viper and fiery flying serpent they would carry on the shoulders of young asses their wealth, and, on the humps of camels, their treasures, unto a people that cannot serve them — Rhm

Through a land of trouble and anguish, the home of lioness and the lion, the viper and the flying serpent, they carry their riches on the backs of donkeys and their prized treasures on the humps of their camels to a people who cannot help them — Ber

See them moving slowly across the terrible desert to Egypt — donkeys and camels laden down with treasure to pay for Egypt's aid. On through the badlands they go, where lions and swift venomous snakes live — and Egypt will give you nothing in return — Tay

**7. For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still.**

But the Egyptians with vanity and emptiness would help. — Therefore have I proclaimed concerning this. Insolent! they sit still! — Rhm

For Egypt helpeth in vain, and to no purpose: therefore have I called her Rahab that sitteth still — ASV

Vain and worthless is the help of Egypt: therefore have I given her this name, Rahab Quelled — NEB

to Egypt who will prove futile and empty to them; and so I call her Rahab-do-nothing — Jerus

For Egypt's promises are worthless! "The Reluctant Dragon." I call her — Tay

**8. Now go, write it before them in a table,**

**and note it in a book, that it may be for the time to come for ever and ever:**

Now go, write in before them on a tablet, and inscribe it in a book . . . — ASV

Now enter — write it upon a tablet before them, and upon a scroll inscribe it. — that it may serve for a later day, for futurity, unto times age-abiding — Rhm

Go in, now, write it before them on a tablet, and inscribe it in a book, that it may be for the time to come as testimony forever — ABPS

Now, go in and write this down, inscribe it on a scroll, to serve in after days as a witness for all time — Mof

Now go and write down this word of Mine concerning Egypt, so that it will stand until the end of time, forever and forever, as an indictment of Israel's unbelief — Tay

**9. That this is a rebellious people, lying children, children that will not hear the law of the LORD:**

For it is a rebellious people . . . — ASV  
that it is a rebellious people sons apt at deceiving, — sons, unwilling to hear the law of Yahweh — Rhm

For they are a rebellious people, lying sons, sons who will not hear the instruction of the LORD — RSV

For they are a race of rebels, disloyal sons, sons who will not listen to the LORD's instruction — NEB

It is a race rebellious, a faithless brood, children who will not listen to any of the Eternal's laws — Mof

For if you don't write it, they will claim I never warned them. "Oh, no," they'll say, "You never told us that!" For they are stubborn rebels — Tay

**10. Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits:**

**11. Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.**

Who have said to the seers Ye must not see! To the prophets Ye must not prophesy to us reproofs! Speak to us smooth things. Prophecy delusions: Depart ye from the way, turn aside from the path, — desist from setting before us the Holy One of Israel — Rhm

who say to the seers, "See not," and to the prophets, "Do not prophesy to us right things! Speak smooth things to us; predict delusions. Forsake the way, swerve from the path, and cease holding up before us the Holy One of Israel!" — Ber

To the seers they say, 'See no visions': to the prophets, 'Do not prophesy the truth to us, tell us flattering things; have illusory visions; turn aside from the way, leave the path, take the Holy One out of our sight' — Jerus

who refuse visions from their seers and true words from their prophets, who would have only smooth things told them only illusions prophesied. 'Out of our way,' they cry, 'clear out from us, and trouble us no more with talk of Israel's Majesty!' — Mof

They tell My prophets, "Shut up — we don't want any more of your reports!" Or they say, "Don't tell us the truth; tell us nice things; tell us lies. Forget all this gloom; we've heard more than enough about your 'Holy One of Israel' and all He says" — Tay

**12. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon:**

. . . , and rely thereon — ASV

Therefore Thus saith the Holy One of Israel, Because ye have rejected this word, — and have trusted in oppression and perverseness, and have relied thereon — Rhm

Therefore the Holy One of Israel says this: Because you have spurned this warning and put your faith in force and intrigue and have come to rely on them — Phi

Well, here is the reply of Israel's Majesty: Since you despise my warning and trust in wile and guile, and lean on your own policy — Mof

**13. Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.**

**14. And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit.**

... And he shall break it as a potter's vessel is broken, breaking it in pieces without sparing; so that there shall not be found among the pieces thereof a sherd wherewith to take fire from the hearth, or to dip up water out of the cistern — ASV

Therefore this guilt shall be to you like a descending rift, bulging out in a lofty wall, whose crash comes suddenly, in a moment, whose crash is like that of a potter's vessel, shattered beyond repair, so that there cannot be found among the fragments a sherd, to bring fire from the hearth, or to draw water from the cistern" — AAT

then your guilt will prove to be for you a breach on the point of collapse, the bulge at the top of the city wall which suddenly and all at once comes crashing down, irretrievably shattered, smashed like an earthenware pot — so that of the fragments not one shard remains big enough to carry a cinder from the hearth or scoop water from the cistern — Jerus

Sudden and swift shall be your punishment, as the crash of a high wall that has long gaped ruinously, long been anxiously watched. So shrewd a blow potter never dealt, shivering earthen pot into fragments, till no shard is left that will carry a lighted coal from the hearth, or a mouthful of water from the cistern — Knox

- 15. For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.**

For thus said my Lord Yahweh, the Holy One of Israel — By returning and resting shall ye be saved, in keeping quiet and trusting shall be your strength — Rhm

For the Lord God, the Holy One of Israel, says: Only in returning to Me and waiting for Me will you be saved; in quietness and confidence is your strength; but you'll have none of this — Tay

For thus says the Lord Yahweh, the Holy One of Israel: your salvation lay in conversion and tranquillity, your strength, in complete trust; and you would have none of it — Jerus

For the Lord, the Holy One of Israel,

said, In quiet and rest is your salvation; peace and hope are your strength; but you would not have it so — Bas  
The Lord, the Eternal, Israel's Majesty, he had declared, "Your safety lies in ceasing to make leagues, your strength is quiet faith" But this you would not have — Mof

- 16. But ye said, No; for we will flee upon horses; therefore shall ye flee; and, We will ride upon the swift; therefore shall they that pursue you be swift.**

"No," you said, "upon horses we will flee." — Very well, flee! "Upon swift steeds we will ride." — Not so swift as your pursuers. — NAB

To horse! you cried, We must flee! and flee you shall: We must ride swiftly, you said; but swifter still ride your pursuers — Knox

"No," you said "we will flee on horses." So be it, flee then! And you add, "In swift chariots". So be it, your pursuers will be swift too — Jerus

"No," you say, "We will get our help from Egypt; they will give us swift horses for riding to battle." But the only swiftness you are going to see is the swiftness of your enemies chasing you — Tay

- 17. One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.**

One thousand before the war-cry of one — before the war-cry of five shall ye flee, — until ye have been left as a pole on the top of a mountain, as an ensign upon a hill — Rhm

One thousand shall flee at the threat of one; at the threat of five shall ye flee: till ye be left as a beacon upon the top of a mountain . . . — ASV

At the challenge of one a thousand shall flee, at the challenge of five you shall flee, till you are left like a flagstaff on the top of a mountain, like a beacon on a hill — AAT

A thousand will flee at the threat of one and when five threaten you will flee, until what is left of you will be like a flagstaff on a mountain top, like a signal on a hill — Jerus

One of them will chase a thousand of you! Five of them will scatter you until not two of you are left together. You



will be like lonely trees in the distant mountain tops — Tay

- 18. And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: blessed are all they that wait for him.**

. . . for Jehovah is a god of justice . . .  
— ASV

Nevertheless the LORD longs to be gracious to you! Therefore He shall rise up to bestow mercy on you: for the LORD is a God of justice. Blessed are they who wait for Him — Ber

Yet the LORD is waiting to show you favour and he rises to pity you; For the LORD is a God of justice: blessed are all who wait for him — NAB

But Yahweh is waiting to be gracious to you, to rise and take pity on you, for Yahweh is a just God; happy are all who hope in him — Jerus

The Lord is waiting to deal kindly with you; His mercy is not yet shown. For the Lord is a God of justice. Happy are those who wait patiently for him — Phi

Yet the Lord still waits for you come to Him, so He can show you His love; He will conquer you to bless you, just as He said. For the Lord is faithful to His promises. Blessed are all those who wait for Him to help them — Tay

- 19. For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.**

For a people In Zion shall dwell in Jerusalem. — As for weeping thou shalt not weep! as for favour he will grant thee favour at the sound of thine outcry. — as soon as he heareth he hath answered thee — Rhm

O people in Zion, who dwell at Jerusalem, No more will you weep: He will be gracious to you at the sound of your crying; as soon as he hears, he will answer you — AAT

O people of Zion who dwell in Jerusalem, you shall weep no more. The LORD will show you favour and answer you when he hears your cry for help — NEB

- 20. And though the LORD give you the bread**

**of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:**

. . . yet shall not thy teachers be hidden any more . . . — ASV

Though My Lord should give you bread in short measure and water in scant allowance yet will thy Teacher not hide himself any more, but thine eyes shall ever be looking on thy Teacher — Rhm  
And though the Lord give you bread scantily and water sparingly, yet will not your teacher hide himself any more, but your eyes will see your teacher — ABPS

Even though the Lord has given you the bread of adversity and the water of affliction, yet your Teacher will no longer be hidden away in a corner; you will keep your eyes on your Teacher for guidance — Phi

Though He give you the bread of adversity and water of affliction, yet He will be with you to teach you — with your own eyes you will see your Teacher — Tay

- 21. And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.**

So shall thine own ears hear a word from behind thee saying. — This is the way, walk ye therein, when ye would turn to the right hand or when ye would turn to the left — Rhm

and when you turn to right or to left, your ears will hear a voice behind you, saying, "This is the way; walk in it" — AAT

And when you might turn to the left or to the right, your ears will hear the words of your Guide saying. This is the path; follow it — Phi

- 22. Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.**

And ye shall defile the overlaying of thy graven images of silver, and the plating of thy molten images of gold: thou shalt cast them away as an unclean thing: thou shalt say unto them . . . — ASV

Then you will defile your silver-covered graven images and your gold-plated

molten images. You will scatter them as unclean things; you will say to them, "Begone!" — **RSV**

You will reject, as things unclean, your silvered images and your idols sheathed in gold; you will loathe them like a foul discharge and call them ordure — **NEB**  
You will regard your silvered idols and gilded images as unclean. You will throw them away like the polluted things they are, shouting after them, 'Good riddance!' — **Jerus**

Then you will be revolted by the silver-covered images which you have carved and the gold-plated images which you have cast. You will throw them away like dirty rags. Good riddance, you will say, to bad rubbish — **Phi**

- 23. Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures. And he will give the rain for thy seed, wherewith thou shalt sow the ground: and bread of the increase of the ground . . . — ASV**

Then will he give — rain for thy seed — wherewith thou shalt sow thy ground, and bread as the increase of thy ground, which shall be fertile and fat. — thy cattle in that day shall feed in broad pastures — **Rhm**

The Lord will give you rain for the seed you sow, and as the produce of your soil he will give you heavy crops of corn in plenty. When that day comes the cattle shall graze in broad pastures — **NEB**

Then God will bless you with rain at planting time and with wonderful harvests and with ample pastures for your cows — **Tay**

- 24. The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan.**

And the oxen and the young asses that till the ground salted provender shall eat which hath been winnowed with shovel or fan — **Rhm**

The oxen likewise and the young asses that till the ground shall eat savory provender, which hath been winnowed with the shovel and with the fork — **ASV**

And the oxen and the young asses which are used for ploughing will have salted grain which has been made free from the waste with fork and basket — **Bas**  
the oxen and asses that work your land shall be fed with well-seasoned fodder, winnowed with shovel and fork — **NEB**

- 25. And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall.**

And there shall be upon every lofty mountain, . . . brooks and streams of waters . . . — **ASV**

And there will be rivers and streams of water on every tall mountain and on every high hill, in the day when great numbers are put to the sword, when the towers come down — **Bas**

Even on the upper slopes and all high hills streams shall be flowing, upon that Day of doom and slaughter, when the foe's forts are falling — **Mof**

On each high mountain and each lofty hill shall be streams of running water, on the day of massacre when the highest in the land fall — **NEB**

never a mountain-top, never a high hill, but will flow with torrents of water, when that day comes. The dead shall lie in heaps that day, and towers come crashing down — **Knox**

- 26. Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days.**

Then moonlight will be bright as sunlight and sunlight itself be seven times brighter — like the light of seven days in one — **Jerus**

**in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.**

in the day that Jehovah bindeth up the hurt of his people, and . . . — **ASV**

in the day when JEHOVAH bindeth up the breach of His people, and maketh whole the wound from His inflicted stroke — **Sprl**

on the day Yahweh dresses the wound of his people and heals the bruises his blows have left — **Jerus**

So it will be when the Lord begins to heal His people and to cure the wounds He gave them — **Tay**

- 27. Behold the name of the LORD cometh from far, burning with his anger, and the burden thereof is heavy:**  
Behold, the name of Jehovah cometh from far, burning with his anger, and in thick rising smoke — ASV  
Lo! the Name of Yahweh coming in from afar, His anger kindling, A heavy storm — Rhm  
Here comes the Eternal from afar in blazing wrath, with heavy thunderclouds — Mof  
See, the name of Yahweh comes from afar, blazing is his anger, heavy his exaction — Jerus  
See, the name of the LORD comes from afar, his anger blazing and his doom heavy — NEB  
**his lips are full of indignation, and his tongue as a devouring fire:**  
His lips filled with fury, and his tongue like a devouring fire — AAT  
His lips brim with fury, his tongue is like a devouring fire — Jerus  
with angry foam upon his lips and a tongue like a devouring fire — Mof
- 28. And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err.**  
and his breath is as an overflowing stream, that reacheth even unto the neck, to sift the nations with the sieve of destruction: and a bridle that causeth to err shall be in the jaws of the people — ASV  
his breath is like an overflowing stream that reaches up to the neck; to sift the nations with the sieve of destruction, and to place on the jaws of the peoples a bridle that leads astray — RSV  
His breath, like a flood in a ravine that reaches suddenly to the neck, will winnow the nations with a destructive winnowing, and with repeated winnowings will he battle against them [and a bridle on the jaws of the peoples to send them astray] — NAB  
His breath is like a river in spate coming up to the neck. He comes to sift the nations with the sieve of destruction, to put the bit of his bridle between the jaws of the nations — Jerus  
His wrath pours out like floods upon them all, to sweep them all away. He will sift out the proud nations and bridle

them and lead them off to their doom — Tay

- 29. Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Israel.**

. . . as in the night when a holy feast is kept; . . . to come unto the mountain of Jehovah, to the Rock of Israel — ASV

You will have a song as in the night when a feast is consecrated; and gladness of heart, like his who goes with a flute to come into the mountain of Jehovah, to the Rock of Israel — ABPS

But for you there shall be songs, as on a night of sacred pilgrimage, your hearts glad, as the hearts of men who walk to the sound of the pipe on their way to the LORD's hill, to the rock of Israel — NEB

- 30. And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.**

Then will Yahweh cause to be heard — the resounding of his voice, and the bringing down of his arm shall be seen, in a rage of anger, and with the flame of a devouring fire. — a burst and a downpour, and a hailstone — Rhm

And Jehovah will cause his majestic voice to be heard, and will show the descent of his arm, with the indignation of [his] anger, and the flame of devouring fire with a crashing, and tempest and hailstones — ABPS

And the LORD will cause his majestic voice to be heard and the descending blow of his arm to be seen, in furious anger and a flame of devouring fire, with a cloudburst and tempest and hailstones — RSV

The Lord will make men hear the voice of his majesty and make them see his arm descending to strike in fury, in a flame of devastating fire, in a cloudburst, in a hurricane and a storm of hail — Phi

- 31. For through the voice of the LORD shall the Assyrian be beaten down, which smote with a rod.**

For by the voice of JEHOVAH shall the

Assyrian be smitten; with the rod shall he be chastised — Spl

For at the voice of Yahweh shall Assyria be crushed, — with his rod will he smite — Rhm

For through the voice of Jehovah shall the Assyrian be dismayed; with his rod will he smite him — ASV

The Assyrians will be terror-stricken at the voice of the LORD when he smites with his rod — RSV

for at the voice of the LORD Assyria's heart fails her, as she feels the stroke of his rod — NEB

- 32. And in every place where the grounded staff shall pass, which the LORD shall lay upon him, it shall be with tabrets and harps; and in battles of shaking will he fight with it.**

And it shall come to pass, — that every stroke of the staff of doom which Yahweh shall lay upon him shall be with timbrels and with lyres, — when with battles of brandished weapons he hath fought against them — Rhm

And every stroke of the appointed staff, which Jehovah shall lay upon him, shall be with the sound of tabrets and harps; and in battles with the brandishing of his arm will he fight with them — ASV

And every stroke of the staff of punishment which the LORD lays upon them will be to the sound of timbrels and lyres; battling with brandished arm he will fight with them — RSV

Tambourines and harps and shaking sistrums shall keep time with every stroke

of his rod, of the chastisement which the LORD inflicts on her — NEB

- 33. For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.**

For a Topheth is prepared of old: yea, for the king it is made ready: he hath made it deep and large: the pile thereof is fire and much wood: the breath of Jehovah, like a stream of brimstone, doth kindle it — ASV

For a burning place has long been prepared: yea, for the king it is made ready, its pyre made deep and wide, with fire and wood in abundance: the breath of the LORD, like a stream of brimstone, kindles it — RSV

For a funeral pyre is prepared from of old: yea for the king it is made ready: he has made it deep and wide: Its pile is fire and much wood: Jehovah's breath, like a stream of brimstone, kindles it — ABPS

For the pyre has long been ready, prepared for the king; broad and deep it is piled with dry grass and wood in abundance, and the breath of the LORD, like a stream of sulphur, will set it afire — NAB

The funeral pyre has long been ready, prepared for Moloch, the Assyrian god: it is piled high with wood. The breath of the Lord, like fire from a volcano, will set it all on fire — Tay

## CHAPTER 31

- 1. Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!**

... and rely on horses ... , neither seek Jehovah — ASV

Alas! for them who are going down to Egypt for help, on horses would rely, — and have trusted — in chariots — because they are many, and in horsemen, because they are very bold, but have not looked unto the Holy One of Israel, and unto Yahweh have not sought — Rhm

Cursed are those who go down to Egypt

for help, and who put their faith in horses; looking to war-carriages for salvation, because of their numbers; and to horsemen, because they are very strong; but they are not looking to the Holy One of Israel, or turning their hearts to the Lord: — Bas

Woe to those who go down to Egypt to seek help there, who build their hopes on cavalry, who rely on the number of chariots and on the strength of mounted men, but never look to the Holy One of Israel nor consult Yahweh — Jerus

Woe to those who make their way for help to Egypt, relying on her horse, and on her force of chariots, relying

on her cavalry (they are so strong!)  
and never heeding Israel's Majesty,  
never consulting the Eternal! — Mof

- 2. Yet he also is wise, and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity.**

Yet with Him is wisdom, and He will bring calamity: and His word He will not alter it, but he will stand up against the house of the wicked, and against the patronizers of those who work iniquity — Sprl

Yet He who brings calamity is also wise. He shall not retract His words; He will . . . and against the helpers of those who work iniquity — Ber

Yet the LORD too in his wisdom can bring about trouble and he does not take back his words; he will rise up against the league of evildoers, against all who help those who do wrong — NEB

Yet the Eternal has his own plans — doom and threats that may not be recalled: he will attack these schemers, and their evil allies — Mof

In His wisdom, He will send great evil on His people and will not change His mind. He will rise against them for the evil they have done, and crush their allies too — Tay

- 3. Now the Egyptians are men, and not God; and their horses flesh, and not spirit.**

Strength of Egypt is human, not divine; its horses are weak flesh, not immortal spirit — Knox

For these Egyptians are mere men, not God! Their horses are puny flesh, not mighty spirits! — Tay

**When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.**

and when Jehovah shall stretch out his hand, both he that helpeth shall stumble, and he that is helped shall fall, and they all shall be consumed together — ASV

and, when the LORD stretches out his hand, the helper will stumble and he who is helped will fall, and they will all vanish together — NEB

and when the Lord stretches out His hand, both Egypt who helps will stumble, and Judah who is helped will fall,

and they will all perish and be consumed together — Amp

When the Lord clenches His fist against them, they will stumble and fall among those they are trying to help. All will fail together — Tay

let the Eternal only strike, then shall supporter and supported both collapse and crumble — Mof

- 4. For thus hath the LORD spoken unto me.**

Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.

- 5. As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it.**

For thus saith Jehovah unto me, As the lion and the young lion growling over his prey, if a multitude of shepherds be called forth against him, will not be dismayed at their voice, nor abase himself for the noise of them; so will Jehovah of hosts come down to fight upon mount Zion, and upon the hill thereof. As birds hovering, so will Jehovah of hosts protect Jerusalem; he will protect and deliver it, he will pass over and preserve it — ASV

Yes, this is what Yahweh has said to me: As a lion or lion cub growls over its prey, and even when a whole band of shepherds gathers against him, he is not frightened by their shouting or alarmed by the noise they make, just so will Yahweh Sabaoth descend to fight on Mount Zion and on its hill. Like hovering birds so will Yahweh Sabaoth protect Jerusalem, he will protect it, rescue it, spare it and save it — Jerus

This is what the LORD has said to me: As a lion or a young lion growls over its prey when the muster of shepherds is called out against it, and is not scared at their noise or cowed by their clamour, so shall the LORD of Hosts come down to do battle for Mount Zion and her high summit. Thus the LORD of Hosts, like a bird hovering over its young, will be a shield over Jerusalem: he will shield her and deliver her,

standing over her and delivering her

— NEB

But the Lord has told me this: When a lion, even a young one, kills a sheep, he pays no attention to the shepherd's shouts and noise. He goes right on and eats. In such manner the Lord will come and fight upon Mount Zion. He will not be frightened away! He, the Lord of Hosts, will hover over Jerusalem as birds hover round their nests, and He will defend the city and deliver it — Tay

6. Turn ye unto him from whom the children of Israel have deeply revolted.

7. For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin.

Turn ye unto him from whom ye have deeply revolted, O Children of Israel. For in that day they shall cast away every man . . . — ASV

Return ye unto him against whom the sons of Israel have deeply revolted, for in that day will every man reject his idols of silver, and his idols of gold, — which your hands had made for you as a sin — Rhm

Return, O children of Israel, to him against whom you have plunged deep in revolt! For on that day each of you will cast away in contempt the idols of silver and the idols of gold, which your hands made for yourselves as a sin — AAT

Return, O children of Israel, to him whom you have utterly deserted. On that day each one of you shall spurn his sinful idols of silver and gold, which he made with his hands — NAB

Yes, that day, every one of you will throw away the silver idols and gold idols which you have made with your guilty hands — Jerus

O Israel, come back to him whom you have so deeply offended, for on that day when you spurn, one and all, the idols of silver and the idols of gold which your own sinful hands have made — NEB

8. Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him:

And the Assyrian shall fall by the sword, not of man; and the sword, not of men, shall devour him — ASV

therefore Assur shall fall — not by the sword of a man of valour, nor shall the sword of a mortal devour him — Sept Assyria shall fall by a sword not wielded by man, no mortal sword shall devour him — NAB

Then falls Assyria, by no hero's sword, destroyed, but by no mortal blade — Mof

And the Assyrian will be destroyed, but not by swords of men. The "sword of God" will smite them — Tay

but he shall flee from the sword, and his young men shall be discomfited.

9. And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign,

Howbeit he shall take his flight from the face of a sword, and his young men shall come under tribute; and his own Cliff through terror shall he pass by, and his princes shall be dismayed at an ensign — Rhm

and he shall flee from the sword, and his young men shall become subject to taskwork. And his rock shall pass away by reason of terror, and his princes shall be dismayed at the ensign — ASV and he shall flee from the sword and his young men shall be put to forced labor. His rock shall pass away in terror, and his officers desert the standard in panic" — RSV

Assyrians fly before the Sword, their very god flies in a panic, their princes scatter in sheer terror, their soldiers are made serfs — Mof

He shall flee before the sword, and his young warriors shall be put to forced labour, his officers shall be helpless from terror and his captains too dismayed to flee — NEB

saith the LORD, whose fire is in Zion, and his furnace in Jerusalem.

Declareth Yahweh, who hath a flame in Zion, and hath a furnace in Jerusalem — Rhm

It is the oracle of Jehovah, who has a fire in Zion, and a furnace in Jerusalem — ABPS

This is the very word of the LORD whose fire blazes in Zion, and whose furnace is set up in Jerusalem — NEB

says the Lord. For the flame of God burns brightly in Jerusalem — Tay

## CHAPTER 32

**1. Behold, a king shall reign in righteousness, and princes shall rule in judgment.**

Lo, for righteousness doth a king reign,  
as to princes, for judgment they rule  
— YLT

... and princes shall rule in justice —  
ASV

See, a king will reign justly and princes  
will rule rightly — NAB

Look, a righteous king is coming, with  
honest princes — Tay

**2. And a man shall be as an hiding place from the wind, and a covert from the tempest;**

Each is like a shelter from the wind, a  
refuge from the storm — Jerus

Each of them will be a shelter from the  
wind, a retreat from the rain — NAB

and a man shall be a refuge from the  
wind and a shelter from the tempest  
— NEB

And the Man shall be a sheltering place  
from the storm and a refuge from the  
test — Sprl

He will shelter Israel from storm and  
wind — Tay

as rivers of water in a dry place, as the  
shadow of a great rock in a weary land,  
as streams of water in a dry place, as the  
shade . . . — ASV

as channels of water in a dry place, as  
the shadow of a massive cliff in a weary  
land — Rhm

He will refresh her as a river in the desert  
and as the cooling shadow of a mighty  
rock within a hot and weary land —  
Tay

**3. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.**

And not dazzled are the eyes of behold-  
ers, and the ears of hearers do attend  
— YLT

And the eyes of them who are ready to  
see shall not be closed, — and the  
ears of them who are ready to hear  
shall hearken — Rhm

The eyes of those who see will no longer  
be closed, the ears of those who hear  
will be alert — Jerus

The eyes that can see will not be clouded,  
and the ears that can hear will listen  
— NEB

Then at last the eyes of Israel will open  
wide to God; His people will listen to  
His voice — Tay

**4. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.**

And the heart of the hurried shall take  
note of knowledge, and the tongue of  
stammerers shall make haste to speak  
plainly — Rhm

The mind of the hasty will have knowl-  
edge to apprehend, and the tongue of  
the stammering will be quick to speak  
plainly — AAT

The mind of the rash will have good judg-  
ment, and the tongue of stammerers  
will speak readily and distinctly — ASV

The man of sudden impulses will become  
wise in heart, and he whose tongue is  
slow will get the power of talking  
clearly — Bas

The flighty will become wise and capa-  
ble, and the stutterers will speak  
fluently and clearly — NAB

Even the hotheads among them will be  
full of sense and understanding, and  
those who stammer in uncertainty will  
speak out plainly — Tay

**5. The vile person shall be no more called liberal, nor the churl said to be bountiful.**

The fool shall no longer be called noble,  
. . . — ASV

A base man shall no longer be called no-  
ble, — nor a knave be named liberal  
— Rhm

Then the decadent would no longer be  
called noble nor the crafty a man of  
worth — Phi

the impious shall be called no more "your  
honour," and knaves no more be  
ranked as noblemen — Mof

The scoundrel will no longer be thought  
noble, nor the villain called a prince  
— NEB

In those days the ungodly, the atheists,  
will not be heroes! Wealthy cheaters  
will not be spoken of as generous, out-  
standing men — Tay

**6. For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.**

For a base man with baseness will speak,  
and his heart will practise iniquity,  
— practising profanity, and speaking  
against Yahweh that which mislead-

eth, emptying the soul of the hungry,  
and the drink of the thirsty he causeth  
to fail — Rhm

For the fool will speak folly, . . . , to  
practise profaneness, and to utter error  
against Jehovah, to make  
empty . . . , and to cause the drink  
. . . — ASV

For the fool speaks folly, and his mind  
plots iniquity: to practice ungodliness,  
to utter error concerning the LORD, to  
leave the craving of the hungry unsatis-  
fied, and to deprive the thirsty of  
drink — RSV

For the impious talks impiously, his mind  
is bent on evil, to do ungodly deeds  
and to malign the Eternal; he leaves  
hungry folk to starve, and stints the  
thirsty of their drink — Mof

For the decadent speaks decadence and  
his mind is plotting mischief — to live a  
godless life and speak evil about the  
Lord, to let the hungry man go hungry  
and keep the thirsty short of water  
— Phi

for the scoundrel will speak like a scound-  
rel and will hatch evil in his heart; he  
is an impostor in all his actions, and  
in his words a liar even to the LORD;  
he starves the hungry of their food and  
refuses drink to the thirsty — NEB

Everyone will recognize an evil man  
when he sees him, and hypocrites will  
fool no one at all. Their lies about God  
and their cheating of the hungry will  
be plain for all to see — Tay

**7. The instruments also of the churl are  
evil: he deviseth wicked devices to de-  
stroy the poor with lying words, even  
when the needy speaketh right.**

Yea a knave his weapons are wicked,  
— he base schemes hath devised to  
ruin the oppressed with speeches of  
falsehood, even when the needy  
pleadeth for justice — Rhm

The arts also of the knave are evil; he  
hatches plans to ruin the needy with  
lying words, even when the poor man's  
plea is right. The knave has knavish  
ways, the villain is devising plans to  
ruin poor folk with his lies, though they  
are in the right — Mof

The crafty has evil crafty ways, for he  
devises wicked plots to ruin the needy  
with his lies, even when the poor man's  
cause is just — Phi

The villain's ways are villainous and he

devises infamous plans to ruin the poor  
with his lies and deny justice to the  
needy — NEB

The smooth tricks of evil men will be  
exposed, as will all the lies they use to  
oppress the poor in the courts — Tay

**8. But the liberal deviseth liberal things;  
and by liberal things shall he stand.**

But a noble man noble things hath de-  
vised, — and he upon noble things  
will stand — Rhm

But the noble deviseth noble things; and  
in noble things shall he continue —  
ASV

But he who is noble devises noble things,  
and by noble things he stands — RSV

But the noble man's plans are noble and  
nobly does he stand by them — Phi

But the man of noble mind forms noble  
designs and stands firm in his nobility  
— NEB

**9. Rise up, ye women that are at ease; hear  
my voice, ye careless daughters; give ear  
unto my speech.**

Ye women sitting in easy idleness, arise!  
hearken to my voice: O ye careless  
daughters, give ear unto my speech  
— Sprl

O women lolling at your ease, hear what  
I say! O daughters in your careless  
confidence, mark this my word — Mof  
Stand up, you idle women, listen to my  
words: you over-confident daughters,  
pay attention to what I say — Jerus  
O complacent ladies, rise up and hear  
my voice, overconfident women, give  
heed to my words — NAB

You thoughtless women, rise up, hear  
my voice: you complacent daughters,  
give ear to my words — AAT

Get up now, you carefree women, and  
hear what I have to say! You compla-  
cent maidens, listen to my speech —  
Phi

Ye women in comfort! arise, hear my  
voice, ye daughters so confident, give  
ear to my speech — Rhm

**10. Many days and years shall ye be trou-  
bled, ye careless women: for the vintage  
shall fail, the gathering shall not come.**

For days beyond a year shall ye be trou-  
bled, . . . the ingathering shall not  
come — ASV

In little more than a year you will shud-  
der, you complacent women: for the  
vintage will fail, the fruit harvest will  
not come — RSV



In little more than a year, you shall be shuddering, despite your confidence: for the vintage shall fail, and no fruit be gathered — Mof

Within one year and a few days you will tremble, you over-confident women: the grape harvest will be over, gathering will not come again — Jerus

You have no cares now, but when the year is out, you will tremble, for the vintage will be over and no produce gathered in — NEB

**11. Tremble, ye women that are at ease; be troubled, ye careless ones:**

Tremble, O women of ease — Tay

Tremble, you carefree women, shudder, you complacent ones — Phi

Shudder, you idle women, tremble, you over-confident women — Jerus

Tremble, you careless women, shudder, complacent ones — Ber

Quake with fear, you thoughtless ones: tremble, you complacent ones — AAT

Tremble, ye women in comfort, be troubled, ye daughters so confident — Rhm  
**strip you, and make you bare, and gird sackcloth upon your loins.**

Strip off your pretty clothes — wear sackcloth for your grief — Tay

**12. They shall lament for the teats, for the pleasant fields, for the fruitful vine.**

**13. Upon the land of my people shall come up thorns and briars; yea, upon all the houses of joy in the joyous city:**

... They shall smite upon the breasts for the pleasant fields ... — ASV

Strip! and bare yourselves, and gird somewhat on your loins: upon your breasts continue smiting: for desirable fields for fruitful vine. Over the soil of my people thorns and briars shall grow, — yea, over all houses of joy, thou city exultant — Rhm

strip, and make yourselves bare, and gird sackcloth upon your loins. Beat upon your breasts for the pleasant fields, for the fruitful vine, for the soil of my people growing up in thorns and briars: yea, for all the joyous houses in the joyous city — RSV

Strip, make yourselves naked, put on girdles of sackcloth. Beat on your breasts in mourning for the once pleasant fields, the once fruitful vine: for the land of my people overgrown with thorns and briars, for all those happy houses, for that city full of joy — Phi

Strip yourselves bare; put a cloth round

your waists and beat your breasts for the pleasant fields and fruitful vines. On the soil of my people shall spring up thorns and briars, in every happy home and in the busy town, — NEB

**14. Because the palaces shall be forsaken; the multitude of the city shall be left;**

For the palace is abandoned, the tumult of the city hath ceased — Rhm

for the palace shall be forsaken; the populous city shall be deserted — ASV

for the palace will be forsaken, the bustling city deserted — AAT

For the palace shall be forsaken; the city with its stir shall be deserted — JPS

Since the palace has been abandoned and the noisy city deserted, — Jerus

for the palace is forsaken and the crowded streets deserted — NEB

**the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;**

hill and watch-tower serve as caves unto times age-abiding, the joy of wild-asses, the pasture of flocks — Rhm

the hill and the watch-tower shall be for dens for ever ... — ASV

Rampart and watchtower will become dens for ever, ... — AAT

the mound and the tower ... — JPS

The fort and the watch tower have become dens forever, ... — ABPS

Ophel and Keep become caverns for ever, the playground of wild asses and the pasture of flocks — Jerus

their high ground for all time an empty waste, where the wild ass shall roam, where flocks shall graze — Mof

hill and watch-tower will lie in ruins, a stamping-ground for wild asses, a pasture for the flocks — Phi

Wild herds of donkeys and goats will graze upon the mountains where the watchtowers are — Tay

**15. Until the spirit be poured upon us from on high,**

until the Spirit ... — ASV

Yet one day from the heights of heaven a spirit shall breathe into us — Mof

until a spirit from on high is lavished upon us — NEB

**and the wilderness be a fruitful field, and the fruitful field be counted for a forest.**

then shall the wilderness become garden-land, and the garden-land for a forest be reckoned — Rhm

then will the steppe become garden land,  
and the garden land be counted an orchard — AAT

Then will the desert become an orchard  
and the orchard be regarded as a forest — NAB

Then the wilderness will become grass-  
land and grassland will be cheap as scrub — NEB

Then once again enormous crops will  
come — Tay

**16. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.**

Then shall justice inhabit the wilderness,  
and righteousness in the garden-land  
shall abide — Rhm

Then justice shall dwell in the wilderness;  
and righteousness shall abide in the fruitful field — ASV

Then justice will dwell in the wilderness,  
and righteousness [religious and moral  
rectitude [sic!]] in every area and relation  
will abide in the fruitful field — Amp

In the wilderness justice will come to live  
and integrity in the fertile land — Jerus  
then justice fills the very downs, and  
honesty the orchards — Mof

Then justice will rule through all the land  
— Tay

**17. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.**

and the yield of righteousness shall be  
peace. — and the tillage of righteousness  
quietness and confidence to times  
age-abiding — Rhm

... and the effect of righteousness, quiet-  
ness and confidence for ever — ASV

And the effect of righteousness will be  
peace, and the result of righteousness,  
quietness and trust for ever — RSV

integrity will bring peace, justice give  
lasting security — Jerus

Justice will bring about peace: right will  
produce calm and security — NAB  
and justice brings us welfare, honesty  
renders us secure — Mof

**18. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places:**

... and in safe dwellings, ... — ASV

And my people shall dwell in a home of  
peace, — and in habitations of security,  
and in resting-places of comfort — Rhm

My people shall dwell in peaceful homes,  
in secure abodes, and ... — AAT

my people shall have homes of peace,  
resting in houses undisturbed — Mof

Then my people shall live in a tranquil  
country, dwelling in peace, houses full  
of ease — NEB

My people will live in safety, quietly at  
home — Tay

**19. When it shall hail, coming down on the forest; and the city shall be low in a low place.**

But it shall hail during the felling of the  
forest, and in a sunken place shall the  
city sink — Rhm

But it shall hail in the downfall of the  
forest; and the city shall be utterly laid  
low — ASV

even when the forest comes down with  
a crash, and the city is laid in ruins  
— AAT

No matter what forest is felled by hail,  
no matter what city is razed to the  
ground — Phi

But first the hail-storm must do its work,  
forest be laid low, cities levelled with  
the ground — Knox

But the Assyrians will be destroyed and  
their cities laid low — Tay

it will be cool on the slopes of the forest  
then, and cities shall lie peaceful in the  
plain — NEB

**20. Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.**

How happy are ye who sow beside all  
waters, — who send forth the foot of  
the ox and the ass — Rhm

Happy are you who sow beside all  
waters, and let out freely the ox and  
the ass — AAT

Happy and fortunate are you who cast  
your seed upon all waters [when the  
river overflows its banks: for the seed  
will sink into the mud and when the  
waters subside will spring up: you will  
find it after many days in an abundant  
harvest], and can safely send forth the  
ox and the donkey [to range freely]  
— Amp

Happy will you be, sowing by every  
stream, letting ox and donkey roam  
free — Jerus

Happy shall you be, sowing every man  
by the water-side, and letting ox and  
ass run free — NEB

## CHAPTER 33

- 1. Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee!**

Alas! thou plunderer when thou hadst not been plundered. / and thou traitor when they had not betrayed thee — Rhm

Woe to thee that destroyest, and thou wast not destroyed; . . . — ASV

Alas for you, devastator! you who have not been devastated yourself: you traitor, whom they have not betrayed — Ber

Woe, O destroyer never destroyed, / O traitor never betrayed — NAB

Woe to you, Assyrians, who have destroyed everything around you but have never felt destruction for yourselves. You expect others to respect their promises to you, while you betray them — Tay

**when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.**

When thou hast ceased to destroy, thou shalt be destroyed, and when thou hast made an end to deal treacherously, they shall deal treacherously with thee — ASV

When thou hast ceased plundering thou shalt be plundered, / when thou hast left off betraying they shall betray thee — Rhm

When you have ceased to devastate, you shall be devastated yourself; and when have ended your traitorous deeds, you shall be betrayed yourself — Ber

When you finish destroying, you will be destroyed; / when wearied with betraying, you will be betrayed — NAB

Now you, too, will be betrayed and destroyed — Tay

- 2. O LORD, be gracious unto us; we have waited for thee:**

O Yahweh! shew us favour, — / for thee have we waited — Rhm

O LORD, show us thy favour; we hope in thee — NEB

**be thou their arm every morning, our salvation also in the time of trouble.**

be thou our arm every morning, . . . — ASV

Be our arm of strength every morning,

/ our salvation in time of distress —

AAT

be our strong arm, morn after morn. / deliver us, all forlorn — Mof

Uphold us every morning, / save us when troubles come — NEB

- 3. At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.**

At the noise of the tumult the peoples retreated, — / when thou didst lift thyself up nations were scattered — Rhm

At the thunderous noise peoples flee, / at the lifting up of thyself nations are scattered — RSV

At the noise of the tumult [caused by Your voice at which the enemy is overthrown] the peoples flee; at the lifting up of Yourself nations are scattered — Amp

At the sound of your threat peoples flee, / when you rise nations scatter — Jerus

At the sound of thy storm the nations flee; / men scatter, once thou stirrest — Mof

Then enemy runs at the sound of Your voice. / When You stand up, the nations flee — Tay

Fled, the alien host, scattered the heathen, thy angel's voice once heard, thy power made manifest — Knox

- 4. And your spoil shall be gathered like the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.**

Then shall your spoil be gathered as the gathering of the caterpillar, — / as the swift running of locusts is he about to run upon them — Rhm

And your spoil shall be gathered as the caterpillar gathereth; as locusts leap shall men leap upon it — ASV

And thy people will gather the spoil as the locust gathers, / they will swarm upon it as grasshoppers swarm — AAT

And the spoil [of the Assyrians] shall be gathered [by the inhabitants of Jerusalem] as the caterpillar gathers: as locusts leap and run to and fro shall the Jews [spoil the Assyrians' forsaken camp as they] leap upon it — Amp

Just as locusts strip the fields and vines, so Jerusalem will strip the fallen arm of Assyria — Tay

**5. The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.**

... with justice and righteousness — ASV  
Exalted is Yahweh, for he inhabiteth a height, — / he hath filled Zion with justice and righteousness — Rhm

JEHOVAH is exalted: yea. He is shechinahed on the heights, / replenishing Zion with judgment and justice — Spri  
Yahweh is exalted, for he is enthroned above, / and fills Zion with justice and integrity — Jerus

The Eternal is supreme, he dwells on high: / justice and equity he lavishes on Sion — Mof

The Lord is very great, and lives in heaven. He will make Jerusalem the home of justice and goodness and righteousness — Tay

**6. And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the LORD is his treasure.**

So shall a wealth of deliverances, wisdom and knowledge, become the stability of thy times, — / the reverence of Yahweh the same is his treasure — Rhm

And there shall be stability in thy times, abundance of salvation, wisdom, and knowledge: the fear of Jehovah is thy treasure — ASV

And the stability of thy times shall be / a hoard of salvation — wisdom and knowledge, / and the fear of the LORD which is His treasure — JPS

And she will have no more fear of change, being full of salvation, wisdom, and knowledge: the fear of the Lord is her wealth — Bas

Your continuance is assured; / wisdom and knowledge are riches that save, — the fear of Yahweh is his treasure — Jerus

That which makes her seasons lasting, / the riches that save her, are wisdom and knowledge: / the fear of the Lord is her treasure — NAB

and he will be the stability of your times, / abundance of salvation, wisdom, and knowledge, / the fear of the LORD is his treasure — RSV

then he will be the mainstay of the age: / wisdom and knowledge are the assurance of salvation: / the fear of the LORD is her treasure — NEB

An abundance of salvation is stored up for Judah in a safe place, along with wisdom and knowledge and reverence for God — Tay

**7. Behold their valiant ones shall cry without: the ambassadors of peace shall weep bitterly.**

Lo! their heroes have cried out openly, — / the messengers of peace in bitterness continue weeping [they say] — Rhm

Listen, their heralds cry aloud outside: the ambassadors of peace weep bitterly — Ber

Hark, how the valiant cry aloud for help, / and those sent to sue for peace weep bitterly — NEB

But now your ambassadors weep in bitter disappointment, for Assyria has refused their cry for peace — Tay

**8. The highways lie waste, the wayfaring man ceaseth:**

The highways are deserted, / the passer-by on the path hath ceased — Rhm

The highways lie waste, the travelers have ceased — AAT

The highways are desolate: the traveller has disappeared — Ber

The highways are deserted, / no travelers use the roads — Jerus

Deserted, the highways, the lanes untravelled — Knox

Your roads lie in ruins; travelers detour on back roads — Tay

**he hath broken the covenant, he hath despised the cities, he regardeth no man.**

He hath broken covenant, he hath despised cities, / he hath made no account of men — Rhm

the enemy has broken the truce, making no terms with the cities, not sparing the lives of men — Knox

Covenants are broken, / witnesses are despised, there is no regard for men — RSV

covenants are broken, their terms are spurned; yet no man gives it a thought — NAB

Covenants are broken, treaties are flouted; man is of no account — NEB

The Assyrians have broken their peace pact and care nothing for the promises they made in the presence of witnesses — They have no respect for anyone — Tay

**9. The earth mourneth and languisheth: Lebanon is ashamed and hewn down:**

Mourned, languished hath the land, /  
confounded hath been Lebanon, with-  
ered — YLT

The land mourneth languisheth, / Leba-  
non displayeth shame is withered — Rhm

The land mourneth and languisheth;  
Lebanon is confounded and withered  
away — ASV

The land mourneth, it fainteth, / Leba-  
non is put to the blush, it fades — Sprl

The land mourns, it pines away, / Leba-  
non is withered with shame — Jerus

The earth languishes in mourning, / Leba-  
non withers in shame — AAT

The land mourns and languishes; Leba-  
non is confounded, and [its luxuriant  
verdure] is withered away — Amp

The land is parched and wilting, / Leba-  
non is eaten away and crumbling —  
NEB

All the land of Israel is in trouble; Leba-  
non has been destroyed — Tay

**Sharon is like a wilderness; and Bashan  
and Carmel shake off their fruits.**

Sharon has become as the waste plain,  
/ and Bashan and Carmel are shaking  
off their leaves — Rhm

Sharon is like a desert; and Bashan and  
Carmel shake off their leaves — ASV

Sharon [a fertile pasture region south of  
Mount Carmel] is like a desert; Bas-  
shan [a broad, fertile plateau east of  
the Jordan River] and Mount Carmel  
shake off their leaves — Amp

Sharon is a desert, / Bashan and Carmel  
are stripped bare — Jerus

Sharon a wilderness, Basan and Carmel  
quaking with fear — Knox

**10. Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.**

Now will I arise, saith Jehovah; now will  
I lift up myself; now will I be exalted  
— ASV

“Now will I arise,” says the LORD; /  
“Now will I mount on high, now will  
I lift myself up — AAT

‘Now I stand up,’ says Yahweh / ‘now  
I rise to my full height — Jerus

Now, the Lord says, to bestir myself,  
now to rise up in arms against them,  
now to make them feel my power —  
Knox

But the Lord says, I will stand up and  
show My power and might — Tay

**11. Ye shall conceive chaff, ye shall bring forth stubble:**

You are pregnant with chaff, you shall  
bring forth stubble — AAT

You conceive chaff, you bring forth stub-  
ble — Ber

Your designs will be without profit, and  
their effect will be nothing — Bas

foes of my folk, your plans are all futile  
— Mof

You Assyrians will gain nothing by all  
your efforts — Tay

**your breath, as fire, shall devour you.**

Your breath is a fire that shall devour you  
— ASV

Your own breath will turn to fire and kill  
you — Tay

your fury shall consume yourselves —  
Mof

your own impetuous spirit shall be a fire,  
Gentile, to devour you — Knox

and My Spirit, like fire, shall consume  
you — Sprl

**12. And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire.**

So shall the people become as the burn-  
ings of lime, — / as thorns lopped off  
with fire shall they be burned — Rhm

And the peoples shall be as the burnings  
of lime, as thorns cut down, that are  
burned in the fire — ASV

the peoples shall be as in lime kilns, as  
thorns cut down that are set on fire  
— Ber

nations shall be burned to ashes, / like  
thorn-bushes cut and kindled — Mof

Whole nations shall be heaps of white  
ash, / or like thorns cut down and set  
on fire — NEB

like ashes in a kiln they shall be left, the  
alien hordes, bundles of brushwood  
eaten up by the fire — Knox

Your armies will be burned to lime, like  
thorns cut down and tossed in the fire  
— Tay

**13. Hear ye that are far off, what I have done; and, ye that are near, acknowledge my might.**

You who are far away, listen to what I  
have done, / and you who are near,  
‘realise my strength’ — Jerus

Give ear, you who are far off, to what I  
have done: see my power, you who  
are near — Bas

Listen then, you that live far off, to the  
story of my doings: and you, who dwell

close to me, learn the lesson of my power — Knox  
till lands afar hear all that I have done,  
and the near lands own my might''  
— Mof

**14. The sinners in Zion are afraid; fearful-  
ness hath surprised the hypocrites.**

afraid in Zion have been sinners, / seized  
hath trembling the profane — YLT  
... trembling hath seized the godless  
ones — ASV

Sinners in Zion are struck with horror /  
and fear seizes on the godless — Jerus  
In Zion sinful men are terrified, / the im-  
pious are seized with shuddering —  
Mof

In Zion sinners quake with terror, / the  
godless are seized with trembling —  
NEB

**Who among us shall dwell with the de-  
vouring fire? who among us shall dwell  
with everlasting burnings?**

... can dwell ... can dwell ... — ASV

Who among us can sojourn with a fire  
that devoureth? Who among us can  
sojourn with burnings age-abiding —  
Rhm

Which of us can live with this devouring  
fire, which of us exist in everlasting  
flames — Jerus

crying, "Oh who can live with such a  
devouring Fire? Who can live on, with  
such a lasting Flame — Mof

"Which one of us," they cry, "can live  
here in the presence of this all-con-  
suming, Everlasting Fire?" — Tay

who shall survive this devouring flame,  
the near presence of fires that burn  
unceasingly — Knox

**15. He that walketh righteously, and speak-  
eth uprightly;**

— He who acts with integrity, / who  
speaks sincerely — Jerus

He who practices virtue and speaks hon-  
estly — NAB

The man who lives an upright life and  
speaks the truth — NEB

He only, that follows the path of inno-  
cence, tells truth — Knox

I will tell you who can live here: All who  
are honest and fair — Tay

**he that despiseth the gain of oppressions,  
that shaketh his hands from holding  
of bribes,**

He that refuseth the gain of exactions /  
that shaketh his hands free from hold-  
ing a bribe — Rhm

who scorns the gain that is won by  
oppression, / who keeps his hand free  
from the touch of a bribe — AAT  
who rejects extortionate profit, / who  
waves away bribes from his hands —  
Jerus

who spurns what is gained by oppres-  
sion, / brushing his hands free of con-  
tact with a bribe — NAB

who scorns to enrich himself by extor-  
tion, / who snaps his fingers at a bribe  
— NEB

who reject making profit by fraud, who  
hold back their hands from taking  
bribes — Tay

**that stoppeth his ears from hearing of  
blood, and shutteth his eyes from  
seeing evil;**

... and shutteth his eyes from looking  
up on evil — ASV

that stoppeth his ears from hearkening  
to deeds of blood, / and shutteth his  
eyes from giving countenance to wrong  
— Rhm

who stops his ears, refusing bloodshed,  
and shuts his eyes, refusing to look  
[favorably] on evil — Ber

who will have no part in putting men to  
death, and whose eyes are shut against  
evil — Bas

shuts suggestions of murder out of his  
ears / and closes his eyes against crime  
— Jerus

he who listens to no plans of murder,  
he who will not look at crime — Mof  
who refuse to listen to those who plot  
murder, who shut their eyes to all en-  
ticement to do wrong — Tay

**16. He shall dwell on high: his place of de-  
fense shall be the munitions of rocks:**

He the heights shall inhabit, / a strong-  
hold of crags shall be his refuge —  
Rhm

He will dwell on the heights, his place  
of defense will be the fortresses of  
rocks — RSV

this man will dwell in the heights, he  
will find refuge in a citadel built on  
rock — Jerus

On the heights his dwelling shall be, his  
eyrie among the fastnesses of the rocks  
— Knox

he shall dwell far out of reach of harm,  
/ as in a stronghold on the cliff, secure  
— Mof

**bread shall be given him; his waters shall  
be sure.**

his bread has been delivered, / his waters  
have been made sure — Rhm  
bread will be given him, he shall not want  
for water — Jerus

his food and drink in steady supply —  
NAB

his bread secure and his water never fail-  
ing — NEB

bread shall be his for the asking, water  
from an unfailing spring — Knox

food will be supplied to them and they  
will have all the water they need —  
Tay

**17. Thine eyes shall see the king in his beauty:  
they shall behold the land that is very far  
off.**

Of a king in his beauty shall thine eyes  
have vision; / they shall see a land that  
stretcheth afar — Rhm

... they shall behold a land that reach-  
eth afar — ASV

Your eyes are going to look on a king in  
his beauty, / they will see an immense  
country — Jerus

Your eyes shall see the King in all his  
splendour, / and gaze upon his broad  
domain — Mof

Those eyes shall look on the king in his  
royal beauty, have sight of a land whose  
frontiers are far away — Knox

**18. Thine heart shall meditate terror. Where  
is the scribe? Where is the receiver?  
Where is he that counted the towers?**

Thy heart shall muse on the terror:  
Where is he that counted, where is he  
that weighed the tribute? where is he  
that counted the towers — ASV

your heart will look back on its fears: /  
where is he who counted, / where is  
he who weighed out, / where is he  
who counted the precious stones —  
Jerus

You will call to mind what once you  
feared: / 'Where then is he that  
counted, where is he that weighed, /  
where is he that counted the treasures'  
— NEB

til, musing on the terror that has van-  
ished, you ask, "Where are the ty-  
rant's officers, who taxed us, charged  
us, took our tribute" — Mof

Your mind will think back to this time of  
terror when the Assyrian officers out-  
side your walls are counting your tow-  
ers and estimating how much they will  
get from your fallen city — Tay

**19. Thou shalt not see a fierce people, a peo-  
ple of a deeper speech than thou canst  
perceive; of a stammering tongue, that  
thou canst not understand.**

The fierce people shall thou not see, —  
/ the people / of too deep a lip to be  
understood, / of too barbarous a tongue  
for thee to comprehend — Rhm

You will see no more the savage people,  
/ the people of obscure speech, which  
you cannot grasp, / of barbaric tongue,  
which you cannot understand — AAT  
You will no longer see the overweening  
people, / the people of obscure, un-  
intelligible speech, / of barbarous,  
senseless tongue — Jerus

These insolent creatures you shall see no  
more, / that folk with foreign tongue  
mysterious, / who chattered in a jar-  
gon meaningless — Mof

But soon they will all be gone. These  
fierce, violent people, with a strange,  
jabbering language you can't under-  
stand, will disappear — Tay

**20. Look upon Zion, the city of our solemn-  
ities: thine eyes shall see Jerusalem a  
quiet habitation,**

Look thou on Zion, the city of our ap-  
pointed feast, — / thine own eyes shall  
see Jerusalem — / a home of comfort  
— Rhm

Look on Zion, city of our feasts, / your  
eyes will see Jerusalem / as a home  
that is secure — Jerus

Look around thee at Sion, goal of our  
pilgrimage, see where Jerusalem lies,  
an undisturbed dwelling-place — Knox  
Instead you will see Jerusalem at peace,  
a place where God is worshipped, a  
city quiet and unmoved — Tay

**a tabernacle that shall not be taken down;  
not one of the stakes thereof shall ever  
be removed, neither shall any of the  
cords thereof be broken.**

a tent which shall not be packed up —  
/ whose pins shall not be pulled out  
for ever, / and none of whose cords  
shall be broken — Rhm

a tent that shall not be removed, the  
stakes whereof shall never be plucked  
up, neither shall any of the cords  
thereof be broken — ASV

a tent not to be struck, / whose pegs will  
never be pulled up, / nor any of its  
ropes severed — NAB

a tent that shall never be shifted, / whose

pegs shall never be pulled up, / not one  
of its ropes cast loose — NEB

- 21. But there the glorious LORD will be unto  
us a place of broad rivers and streams;**  
But there shall Yahweh be our majestic  
one, / a place of rivers — streams  
broad on both hands — Rhm

But there mighty is Jehovah for us, / a  
place of rivers — streams broad of  
sides — YLT

But there Jehovah will be with us in maj-  
esty, a place of broad rivers and  
streams — ASV

There Yahweh is princely to us, / on the  
banks of broad-spreading rivers —  
Jerus

There we have the LORD's majesty; / it  
will be a place of rivers and broad  
streams — NEB

Here, as nowhere else, our Lord reigns  
in majesty; a place of rivers, of wide,  
open streams — Knox

The glorious Lord will be to us as a wide  
river of protection — Tay

**wherein shall go no galley with oars, nei-  
ther shall gallant ship pass thereby.**

no ship with oars doth go into it, / and  
a mighty ship doth not pass over it  
— YLT

. . . , / neither shall majestic ship trav-  
erse it — Rhm

where there rows no galley, / there passes  
no majestic ship — Jerus

but no galleys shall be rowed there, / no  
stately ship sail by — NEB

yet no ship's oar will disturb it, no huge  
galleon pass by — Knox

a river never raided by a galley, / sailed  
by no ships of war — Mof

and no enemy can cross — Tay

- 22. For the LORD is our judge, the LORD is  
our lawgiver, the LORD is our king; he  
will save us.**

For the LORD our judge, the LORD our  
law-giver, / the LORD our king — he  
himself will save us — NEB

the Eternal himself rules us, / the Eter-  
nal is our captain, / the Eternal is our  
king, / he, he alone, defends us —  
Mof

- 23. Thy tacklings are loosed; they could not  
well strengthen their mast, they could not  
spread the sail:**

Loosed are thy ropes, — / they cannot  
strengthen the socket of their mast, /  
they have not unfurled a sail — Rhm  
. . . ; they could not strengthen the foot  
of their mast, . . . — ASV

[Your tacklings hang loose: they cannot  
hold the mast in its socket, nor keep  
the sail spread out — AAT

its tackle hangs loose, / it supports the  
mast no longer, / it does not hoist the  
pennon — Jerus

The rigging hangs slack: / it cannot hold  
the mast in place, / nor keep the sail  
spread out — NAB

Your ropes lie slack, your flagstaff on the  
ground — no need now to fly a signal  
of distress — Phi

The enemies' sails hang loose on broken  
masts with useless tackle — Tay

**then is the prey of a great spoil divided;  
the lame take the prey.**

now can be apportioned spoil in abun-  
dance, / the lame have captured prey  
— Rhm

then was the prey of a great spoil di-  
vided; the lame took the prey — ASV

Then the abundant loot will be divided:  
even the lame will carry off plunder  
— Ber

Their treasure will be divided by the peo-  
ple of God; even the lame will win their  
share — Tay

Then will the blind share spoil in abun-  
dance, / and the lame will seize rich  
prey — AAT

Now even the blind shares richly in the  
spoil, even the lame has time to reach  
his prize — Phi

- 24. And the inhabitant shall not say, I am  
sick: the people that dwell therein shall  
be forgiven their iniquity.**

None who dwells there will say, 'I am  
sick.' / for all her citizens will have  
had their sins forgiven — AAT

no one living there shall say, 'I am sickly';  
/ the people who live there will be for-  
given all their faults — Jerus

Neither shall those abiding at home say,  
I am invalidated: / the people dwelling  
therein is freed from the consequence  
of their iniquity — Sprl

No more shall they cry out on their help-  
less plight, these, thy fellow citizens:  
none dwells there now but is assailed  
of his guilt — Knox



## CHAPTER 34

**1. Come near, ye nations to hear; and hear-ken, ye people:**

... / and ye races attend — Rhm

You nations, draw near to listen; / you peoples, attend — AAT

Approach, you nations, to listen, / and attend, you peoples — NEB

Come near and listen, all you races, / pay attention all you nations — Jerus  
Nations, come near and listen, / here is news for all mankind — Knox

**let the earth hear, and all that is therein; the world, and all things that come forth of it.**

let the earth hear, and the fulness thereof: ... from it. — ASV

Let the earth hear, and the fulness thereof, / the world, and all things produced therefrom — Rhm

Let the earth hear, and that which fills it: / the world, and all that spring from it — AAT

let the earth listen and everything in it, / the world and all that it yields — NEB

listen earth and all that you hold, / world and all that comes from you — Jerus  
Thou pregnant earth, attend; / the world, with all her offspring — Sprl

**2. For the indignation of the LORD is upon all nations, and his fury upon all their armies:**

For Jehovah hath indignation against all the nations, and wrath against all their host — ASV

that Yahweh / hath wrath against all the nations, / and indignation against all their host — Rhm

For the LORD is enraged against all the nations, and furious against all their hordes — Jerus

for the LORD's anger is turned against all the nations / and his wrath against all the host of them — NEB

On all the nations the Lord will be avenged, never an armed host but must feel the blow — Knox

**he hath utterly destroyed them, he hath delivered them to the slaughter.**

he has put them to the curse, he has given them to destruction — Bas

He has placed them under a ban, / ... — ABPS

he hath devoted them to destruction, / he hath delivered them to slaughter — Rhm

He has vowed them to destruction, / and marked them down for slaughter — Jerus

he has doomed them to destruction, / left them to be massacred — Mof

**3. Their slain also shall be cast out, and their stink shall come up out of their carcasses,**

And their wounded are cast out, / and their carcasses cause their stench to ascend — YLT

... / and the stench of their dead bodies shall come up — ASV

And their slain will be cast out; / the stench of their corpses will rise up — AAT

Their dead bodies are thrown into the streets, / a stench comes up from their corpses — Jerus

their slain shall be flung out, / and a stench rise from their corpses — Mof

Their dead will be left unburied, and the stench of rotting bodies will fill the land — Tay

**and the mountains shall be melted with their blood.**

and the mountains shall melt away with their blood — Rhm

and the mountains shall be wasted away with their blood — Sprl

the very hills rotted away with their blood — Knox

and the mountains shall stream with their blood — NEB

**4. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll:**

And consumed have been all the host of the heavens, / and rolled together as a book have been the heavens — YLT

All the host of heaven shall rot away, / and the skies roll up like a scroll — RSV

All the host of heaven shall crumble into nothing, / the heavens shall be rolled up like a scroll — NEB

Fade they into nothing, yonder heavenly powers; shrivel, like a scroll, the heavens themselves — Knox

At that time the heavens above will melt away and disappear just like a rolled up scroll — Tay

the armies of heaven rot, / The heavens are rolled up like a scroll — Jerus

**and all their host shall fall down, as the**

- leaf falleth off from the vine, and as a falling fig from the fig tree.  
and all their host shall fade away, as the leaf fadeth from off the vine, and as a fading leaf from the fig tree — ASV  
yea all their host shall fade — / like the fading and falling of a leaf from a vine.  
and / like what fadeth and falleth from a fig-tree — Rhm  
and all their host will fade. / as the foliage fades from the vine. / the falling leaf from the fig tree — AAT  
and all their host shall wither away. / as the leaf wilts on the vine. / or as the fig withers on the tree — NAB  
and their armies all drop like leaves. / like vine leaves falling. / like falling fig leaves — Jerus  
and the starry host fade away. / as the leaf withers from the vine, and the ripening fruit from the fig-tree — NEB
- 5. For my sword shall be bathed in heaven:**  
For my sword hath been sated in the heavens — Rhm  
For my sword hath drunk its fill in heaven — ASV  
For my sword has drunk deep in the heavens — Jerus  
in the very heavens my sword shall drink deep of blood — Knox  
And when My sword has finished its work in the heavens — Tay  
for the sword of the LORD appears in heaven — NEB  
**behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.**  
behold, it shall come down upon Edom. . . . — ASV  
Lo! upon Edom shall it descend. / even on the people whom I have devoted to justice — Rhm  
Behold, it shall come down upon Edom. / and upon the people of My ban, to judgment — JPS  
And see! it descends upon Edom. / for judgment upon the people whom I have doomed — AAT  
See now how it slashed through Edom. / through the people I have condemned to be punished — Jerus  
and there it flashes down on Edom. / dooming that accursed race — Mof  
See how it descends in judgment on Edom. / on the people whom he dooms to destruction — NEB
- 6. The sword of the LORD is filled with blood, it is made fat with fatness,**  
A sword hath Yahweh — / gutted with blood. Sated with fat — Rhm  
The sword of the LORD is glutted with blood. / it is gorged with fat — AAT  
The LORD has a sword filled with blood. greasy with fat — NAB  
The LORD has coated a sword with blood. besmeared with fat — Ber  
The Eternal's sword is gored with blood. / greased with the fat of its victims — Mof  
The sword of the Lord hath been glutted with blood: it is pampered with suet — Sept  
The sword of the Lord is filled with blood of sacrifices. it is gorged and greased with fatness — Amp  
**and with the blood of lambs and goats, with the fat of the kidneys of rams:**  
with the blood of well-fed lambs and he-goats. / with the fat of the kidneys of rams — Rhm  
the blood of lambs and goats. / the fat of the saddle of rams — Jerus  
as though used for slaying lambs and goats for sacrifice — Tay  
with blood of common human folk. with fat of the low crowd — Mof  
**for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.**  
For a sacrifice hath Yahweh in Bozrah. / yea a great slaughter in the land of Edom — Rhm  
For Jehovah has a sacrificial feast in Bozrah. / and a great battle feast in the land of Edom — ABPS  
for the Lord has a sacrifice in Bozrah (capital of Edom). and a great slaughter in the land of Edom — Amp  
There are victims ready for the Lord in Bosra: great slaughter then shall be in the land of Edom — Knox
- 7. And the unicorns shall come down with them, and the bullocks with the bulls;**  
then shall buffaloes come down with them. / and bullocks with bulls — Rhm  
And the wild-oxen shall come down with them. . . . — ASV  
Wild oxen shall fall with them. and young steers with the mighty bulls — RSV  
And the strong oxen will go down to death together with the smaller cattle — Bas

Down go the wild bulls with the rest, the  
bullocks, leaders of the herd — Knox  
and leaders shall be struck down too, /  
nobles and notables — Mof

The strongest will perish, young boys and  
veterans too — Tay

**and their land shall be soaked with blood,  
and their dust made fat with fatness.**

and soaked hath been their land from  
blood / and their dust fatness is made  
fat — YLT

and their land shall be drunken with  
blood, . . . — ASV

and their land will be glutted with blood,  
/ and their dust will be gorged with fat  
— AAT

Their land is drenched with blood, / its  
dust is sodden with fat — Jerus

Their land shall be soaked with blood,  
/ and their earth greasy with fat —  
NAB

and the land shall drink deep of blood /  
and the soil be sated with fat — NEB

**8. For it is the day of the LORD's vengeance,  
and the year of recompences for  
the controversy of Zion.**

For Jehovah hath a day of vengeance, a  
year of recompense for the cause of  
Zion — ASV

For a day of avnging hath Yahweh, — /  
a year of requitals for the quarrel of  
Zion — Rhm

For it is the day of the Lord's punish-  
ment, when he gives payment for the  
wrongs done to Zion — Bas

'tis the Eternal's hour of vengeance on  
them, / to repay them for all their  
wrongs to Sion — Mof

Swiftly it comes, the day of the Lord's  
vengeance, the year that shall see  
Zion's wrongs redressed — Knox

**9. And the streams thereof shall be turned  
into pitch, and the dust thereof into  
brimstone, and the land thereof shall  
become burning pitch.**

And the streams of Edom shall be turned  
into pitch, . . . — ASV

Edom's torrents shall be turned into pitch  
/ and its soil into brimstone, / and the  
land shall become blazing pitch — NEB

Then shall the torrents thereof be turned  
into pitch, / . . . : / so shall her land  
become burning pitch — Rhm

**10. It shall not be quenched night nor day;  
the smoke thereof shall go up for ever:  
neither night nor day shall it be quenched.**

/ to times age-abiding shall ascend the  
smoke thereof — Rhm

that will not be quenched night or day /  
but whose smoke will rise forever —

AAT  
that burns on night and day, / that never  
shall be quenched — age after age its  
smoke goes up — Mof

This judgment on Edom will never end.  
Its smoke will rise up forever — Tay  
**from generation to generation it shall lie  
waste; none shall pass through it for  
ever and ever.**

from generation to generation shall it lie  
waste / never never shall any pass  
through it — Rhm

it shall lie waste age after age, / no one  
will pass through it — Jerus

it lies waste for all time, / and no man  
ever crosses it — Mof

age after age it shall yet be desolate, un-  
travelled for ever by the foot of man  
— Knox

The land shall be deserted from gener-  
ation to generation; no one will live  
there any more — Tay

**11. But the cormorant and the bittern shall  
possess it; the owl also and the raven shall  
dwell in it;**

That the vomiting pelican and the bittern  
may possess it; / and the great owl and  
the raven dwell therein — Rhm

But the pelican and the porcupine shall  
possess it; and the owl and the raven  
shall dwell therein — ASV

But the hawk and the porcupine shall  
possess it, / the owl and the raven shall  
dwell in it — RSV

It will be the haunt of pelican and hedge-  
hog, / the owl and the raven will live  
there — Jerus

But the jackdaw and the hedgehog will  
take possession of it, / the owl and the  
raven will make their home in it —  
AAT

But the desert owl and hoot owl shall  
possess her, / the screech owl and raven  
shall dwell in her — NAB

Horned owl and bustard shall make their  
home in it, / screech-owl and raven  
shall hunt it — NEB

**and he shall stretch out upon it the line  
of confusion, and the stones of  
emptiness.**

and he will stretch for it the line of con-  
fusion, / and the plummet of emptiness  
— ASV

then will he stretch out over it / the line  
of desolation, and / the plummet of  
emptiness — Rhm

and the LORD will stretch over it / the  
measuring-line of chaos and the plum-  
met of desolation — AAT

He has stretched across it a measuring-  
line of chaos, / and its frontiers shall  
be a jumble of stones — NEB

plotted with the Lord's measuring-line,  
an empty void, tried with his plum-  
met, a hanging ruin — Knox

The LORD will measure her with line and  
plummet / to be an empty waste —  
NAB

and it will be measured out with line and  
weight as a waste land — Bas

marked out for wreck and wrack by the  
Eternal, / measured for abolition —  
Mof

**12. They shall call the nobles thereof to the  
kingdom, but none shall be there, and  
all her princes shall be nothing.**

Her nobles (but none are there!) unto  
royalty will call, — / and all her princes  
shall become nought — Rhm

As for her nobles, none shall be there to  
be called to the kingdom; / . . . — JPS

No king shall be acclaimed there, / and  
all its princes shall come to nought  
— NEB

They shall name it No Kingdom There,  
and all its princes shall be nothing —  
RSV

and in it the satyrs shall dwell. The chiefs  
of it shall be no more; for its kings and  
its nobles shall be for destruction —  
Sept

And satyrs will dwell there, / while her  
nobles will be no more, / Her name  
will be called "No kingdom there." /  
and all her princes will become noth-  
ing — AAT

The satyrs will make their home there,  
/ its nobles will be no more, / kings  
will not be proclaimed there, / all its  
princes will be brought to nothing —  
Jerus

Demons haunt the spot, / for the nobles  
now are gone; / there no kingdom is  
proclaimed, / the princes are no more  
— Mof

Her caves, with no one in them, will (still)  
be called a kingdom, but all her  
princes shall have vanished — Ber

**13. And thorns shall come up in her palaces,**

**nettles and brambles in the fortresses  
thereof:**

Then shall come up in her palaces thorns  
/ nettles and thistles in her fortresses  
— Rhm

Thorns shall grow over its strongholds,  
/ nettles and thistles in its fortresses  
— RSV

Her castles shall be overgrown with  
thorns, / her fortresses with thistles  
and briars — NAB

thorns thrive, where once were palaces,  
/ nettles and thistles fill the forts —  
Mof

Thorns and nettles shall grow in its pal-  
aces, briars over its battlements —  
Knox

**and it shall be an habitation of dragons,  
and a court for owls.**

and she shall become / a home for wild  
dogs, / an enclosure for ostriches —  
Rhm

and it shall become a habitation of jack-  
als, a court for ostriches — ASV

she will become a haunt of jackals, an  
inclosure for ostriches — AAT

it will be a lair for jackals, / a lodging for  
ostriches — Jerus

It shall be rough land fit for wolves, a  
haunt of desert-owls — NEB

**14. The wild beasts of the desert shall also  
meet with the wild beasts of the island,  
and the satyr shall cry to his fellow;**

Then shall criers meet with howlers,  
and the shaggy creature unto his fel-  
low shall call — Rhm

And the wild beasts of the desert shall  
meet with the wolves, and the wild goat  
shall cry to his fellow — ASV

And the wild-cats shall meet with the  
jackals, / and the satyr shall cry to his  
fellow — JPS

And wild beasts shall meet with hyenas,  
/ the satyr shall cry to his fellow —  
RSV

The wild animals of the desert will min-  
gle there with wolves and hyenas. Their  
howls will fill the night — Tay

Marmots shall consort with jackals, and  
he-goat shall encounter he-goat —  
Jerus

Desert demons will join goblins, / and  
satyrs will meet one another — AAT  
**the screech owl also shall rest there, and  
find for herself a place of rest.**

yea, the night-monster shall settle there.

- and shall find her a place of rest —  
ASV  
only there shall the night-spectre / make  
her settlement. / and find for herself  
a place of rest — Rhm  
There will the night hag repose. / and  
find herself a place of rest — AAT  
There too the nightjar shall rest / and  
find herself a place for repose — NEB  
Yea, the Lilith will settle there, / and will  
find her a place of rest — ABPS  
there too will Lilith take cover / seeking  
rest — Jerus
- 15. There shall the great owl make her nest,  
and lay, and hatch, and gather under her  
shadow:**  
There shall the dart-snake make her nest,  
. . . — ASV  
There shall the arrow-snake / make her  
nest and lay, / and hatch and gather  
under her shadow — Rhm  
There will the screech owl nestle and lay,  
/ brood and hatch her eggs — AAT  
There the hoot owl shall nest and lay  
eggs, / hatch them out and gather them  
in her shadow — NAB  
There the sand partridge shall make her  
nest, / lay her eggs and hatch them /  
and gather her brood under her wings  
— Jerus  
**there shall the vultures also be gathered,  
every one with her mate.**  
only there shall be gathered the falcons  
/ . . . — Rhm  
There will the vultures gather, / none  
without her mate — AAT  
yea, there shall the kites be gathered,  
. . . — ASV  
there shall the kites be gathered also to  
breed. . . — Amp
- 16. Seek ye out of the book of the LORD, and  
read: no one of these shall fail, none shall  
want her mate:**  
See ye out of the scroll of Yahweh and  
read, / not one from among them is  
lacking, / none hath missed her mate  
— Rhm  
Turn back, when the time comes, to this
- record of divine prophecy, and read it  
afresh; you shall learn, then, that none  
of these signs are lacking, none waited  
for the coming of the next — Knox  
**for my mouth it hath commanded, and  
his spirit it hath gathered them.**  
For My mouth it hath commanded, / and  
the breath thereof it hath gathered them  
— JPS  
for with his own mouth he has ordered  
it / and with his own breath he has  
brought them together — NEB  
The Lord it was entrusted me with the  
prophecies I utter; by his Spirit that  
strange company was called together  
— Knox
- 17. And he hath cast the lot for them, and  
his hand hath divided it unto them by  
line:**  
yea he himself hath cast for them a lot,  
/ and his own hand hath given to them  
a portion by line — Rhm  
And he has cast the lot for them, and  
His hand has portioned Edom to the  
wild beats by measuring line — Amp  
He has drawn lots for the share of each,  
/ his hand has divided the land with  
the line — Jerus  
He is it is who has allotted each its place,  
/ and his hand has measured out their  
portions — NEB  
He has surveyed and subdivided the land  
and deeded it to those doleful crea-  
tures — Tay  
**they shall possess it for ever, from gen-  
eration to generation shall they dwell  
therein.**  
unto times age-abiding shall they possess  
it, / to generation after generation shall  
they dwell therein — Rhm  
that they may possess it forever, / and  
dwell in it throughout the ages — AAT  
they shall occupy it for ever / and dwell  
there from generation to generation  
— NEB  
they shall live on for ever, to all ages un-  
distributed — Knox

## CHAPTER 35

- 1. The wilderness and the solitary place  
shall be glad for them; and the desert  
shall rejoice, and blossom as the rose.**  
The wilderness and the dry land shall be  
glad: . . . — ASV  
Wilderness and parched land shall be glad

for them — / and the waste plain shall  
exult and blossom as the lily — Rhm  
The wilderness and parched ground shall  
exult with joy; / and the desert shall  
rejoice and burst forth into bloom —  
Sprl

The wilderness and the waste will be glad;  
/ and the desert will rejoice, / and  
blossom like the naricssus — ABPS

The parched wilderness shall be glad,  
and the desert shall rejoice and blossom  
like the crocus — Lam

Let the wilderness and the thirsty land  
be glad, / let the desert rejoice and  
burst into flower — NEB

Thrills the barren desert with rejoicing:  
the wilderness takes heart, and blossoms,  
fair as the lily — Knox

**2. It shall blossom abundantly, and rejoice  
even with joy and singing:**

It shall blossom abundantly and exult, /  
yea with exultation and shouts of  
triumph — Rhm

They will bloom with abundant flowers,  
and rejoice with joyful song — NAB

Let it flower with fields of asphodel, / let  
it rejoice and shout for joy — NEB

Blossom on blossom, it will rejoice and  
sing for joy — Knox

**the glory of Lebanon shall be given unto  
it, the excellency of Carmel and  
Sharon,**

The glory of Lebanon hath been given to  
it, / the splendour of Carmel and  
Sharon — Rhm

... the majesty of Carmel and Sharon  
— RSV

... the excellency of Mount Carmel and  
the plain of Sharon — Amp

sharing Lebanon's lavish growth, /  
Sharon and Karmel's splendour — Mof

The deserts will become as green as the  
Lebanon mountains, as lovely as  
Mount Carmel's pastures and Sharon's  
meadows — Tay

**they shall see the glory of the LORD, and  
the excellency of our God.**

... the majesty of our God — RSV  
and seeing thus the Eternal's living  
power, / the splendour of our God —  
Mof

for the Lord will display His glory there,  
the excellency of our God — Tay

**3. Strengthen ye the weak hands, and con-  
firm the feeble knees.**

Strengthen ye the weak hands, — / the  
trembling knees make ye firm — Rhm

Strengthen ye the weak hands, / and  
make firm the tottering knees — JPS

Make strong the feeble hands, give sup-  
port to the shaking knees — Bas

Strengthen all weary hands, / steady all  
trembling knees — Jerus

Put heart into the listless, / and brace all  
weak-kneed souls — Mof

Stiffen then, the sinews of drooping hands  
and flagging knee — Knox

With this news bring cheer to all dis-  
couraged ones — Tay

**4. Say to them that are of a fearful heart,  
Be strong, fear not:**

Say to the hurried in heart, / Be strong  
Do not fear — Rhm

Say ye unto the palpitating of heart: / be  
strong, fear ye not — Sprl

Say to those whose hearts beat wildly,  
/ "Courage, fear not — AAT

say to the anxious, Be strong and fear  
not — NEB

**behold, your God will come with ven-  
geance, even God with a recompence,  
he will come and save you.**

Lo! your God with avenging doth come,  
/ with the recompence of God, / He  
doth come to save you — Rhm

behold, your God will come with ven-  
geance, with the recompence of God:  
he will come and save you — ASV

Behold your God! Vengeance will come,  
/ even the recompence of God: / He  
will come and deliver you" — ABPS

See! your God — with vengeance will  
he come, / with the recompence of God  
will he come to save you" — AAT

Look, your God is coming, / vengeance  
is coming, / the retribution of God:  
he is coming to save you" — Jerus

See, your God comes with vengeance,  
/ with dread retribution he comes to  
save you — NEB

here comes your God, / he will avenge  
his folk, / here comes God's retribu-  
tion, / he comes himself to save you" —  
Mof

see where your Lord is bringing redress  
for your wrongs, God himself, coming  
to deliver you — Knox

for your God is coming to destroy your  
enemies, He is coming to save you" —  
Tay

**5. Then the eyes of the blind shall be  
opened, and the ears of the deaf shall be  
unstopped.**

Then shall be opened the eyes of the  
blind, — / ... — Rhm

Then will the eyes of the blind be opened,  
/ the ears of the deaf be cleared —  
NAB

And then the blind shall see, / the deaf  
shall hear — Mof

**6. Then shall the lame man leap as an hart,  
and the tongue of the dumb sing:**

Then shall leap as a hart the lame, /  
then shall shout the tongue of the dumb  
— Rhm

Then will the lame leap like a stag, / then  
the tongue of the dumb will sing —  
NAB

the lame man, then, shall leap as the  
deer leap, the speechless tongue cry  
aloud — Knox

**for in the wilderness shall waters break  
out, and streams in the desert.**

for there have broken forth — / in the  
desert — waters, / and streams in the  
waste plain — Rhm

for water gushes in the desert, / streams  
in the wasteland — Jerus

Streams will burst forth in the desert, /  
and rivers in the steppe — NAB

for waters springs up in the wilderness,  
/ and torrents flow in dry land — NEB

**7. And the parched ground shall become a  
pool, and the thirsty land springs of  
water:**

and the glowing sand shall become a pool,  
and the thirsty ground springs of water  
— ASV

the burning sand shall become a pool, /  
and the thirsty ground springs of water  
— RSV

parched land becomes a pool, / dry  
ground is gushing with water — Mof

The burning sand shall become a lake.  
And the thirsty land bubble with water  
— Phi

ground that was dried up will give place  
to pools, barren land to wells of clear  
water — Knox

**in the habitation of dragons, where each  
lay, shall be grass with reeds and  
rushes.**

in the habitation of jackals, where they  
lay, shall . . . — ASV

in the home of the wild dog — its lair /  
shall be an enclosure for cane and pa-  
per-reed — Rhm

The lair of jackals shall become rich  
meadows, fields of grass with reeds  
and rushes — Phi

The lairs where the jackals used to live  
/ become thickets of reed and papyrus  
— Jerus

In the habitation of jackals herds shall  
lie down, / it shall be an enclosure for  
reeds and rushes — JPS

**8. And an highway shall be there, and a  
way, and it shall be called The way of  
holiness;**

And there shall be a raised way — even  
a high road, / and the Highroad of  
Holiness shall it be called — Rhm

A highway shall be there, yes, a way: it  
shall be called the Holy way — Ber

A high road will stretch across it, by di-  
vine proclamation kept holy — Knox  
There will be there a pure highway, which  
shall be called the Holy Way — Sept  
And through it will run a highway un-  
defiled / which shall be called the Sa-  
cred Way — Jerus

**the unclean shall not pass over it; but it  
shall be for those: the wayfaring men,  
though fools, shall not err therein.**

There shall not pass over it one who is  
unclean: / but He Himself shall be one  
of them travelling the road, / and the  
perverse shall not stray (thereinto) —  
Rhm

No evil-hearted men may walk upon it.  
God will walk there with you: even the  
most stupid cannot miss the way —  
Tay

. . . / and it will be for them: / he who  
walks in this way, even the simple, will  
not go astray — ABPS

none that is defiled may travel on it; and  
there you shall find a straight path lying  
before you, wayfarer is none so fool-  
ish he can go astray — Knox

. . . ; but it shall be for the redeemed: the  
wayfaring men, yea fools, shall not err  
therein — ASV

No unclean one shall pass over it — /  
but it shall for his people as they go  
along the way — / and no fools shall  
wander there — AAT

. . . ; it shall be for them alone: travellers  
and fools shall not wander about on it  
— Ber

it shall be a pilgrim's way, no fool shall  
trespass on it — NEB

no soul unclean shall tread it, / no im-  
pious foot stray over it — Mof

**9. No lion shall be there, nor any ravenous  
beast shall go up thereon, it shall not be  
found there; but the redeemed shall walk  
there;**

There shall be there no lion, / nor shall  
ravenous beast go up thereon, / it shall  
not be found there, — / thus shall travel  
the redeemed — Rhm

. . . nor shall any beast of prey come

- thither or be found there; but the redeemed shall walk there — Ber  
 . . . , or any cruel beast; they will not be seen there; but those for whom the Lord has given a price — Bas  
 No lion shall come there, / no savage beast climb on to it; / not one shall be found there. / By it those he has ransomed shall return — NEB  
 . . . / nor beast of prey go up to be met upon it. / It is for those with a journey to make, / and on it the redeemed will walk — NAB
- 10. And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads:**  
 And the ransomed of Yahweh shall return, / and shall enter Zion with shouting, / with gladness age-abiding upon their head — Rhm  
 Those whom the LORD has ransomed will return / and enter Zion with sing-

ing, / crowned with everlasting joy — NAB  
 Even those whom he has made free, will come back again; they will come with songs to Zion; on their heads will be eternal joy — Bas  
 those whom the Eternal has set free: / they come home to Zion singing, / crowned with an unending joy — Mof  
**they shall obtain joy and gladness, and sorrow and sighing shall flee away.**  
 Joy and gladness shall overtake them. . . . — Rhm  
 joy and happiness in their grasp now, sorrow and sighing fled far away — Knox  
 joy and gladness shall go with them / and sorrow and lament shall be ended — Jerus  
 Gladness and joy shall be their escort. / and suffering and weariness shall flee away — NEB

## CHAPTER 36

- 1. Now it came to pass in the fourteenth year of king Hezekiah,**  
 Now in the fourteenth year of king Hezekiah — ABPS  
 It was the fourteenth year of Ezechias' reign — Knox  
**that Sennacherib king of Assyria came up against all the defended cities of Judah, and took them.**  
 that Sennacherib king of Assyria came up against the fortified cities of Judah . . . — ASV  
 Sennacherib king of Assyria came up against all the fortified cities of Judah and occupied them — Ber  
 Sennacherib, king of Assyria, went on an expedition against all the fortified cities of Judah and captured them — NAB  
 that Sennacherib king of Assyria marched against all the fortified towns of Judah and captured them — Mof
- 2. And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hazekiah with a great army.**  
 Then did the king of Assyria . . . with a heavy force — Rhm  
 Then the king of Assyria sent the field marshal from Lachish to Jerusalem with a large army — Ber  
 And the king of Assyria sent the Rab-

shakeh [the military official] from Lachish [the Judean fortress commanding the road from Egypt] to King Hezekiah at Jerusalem with a great army — Amp  
 From Lachish the king of Assyria sent this commander with a great army to King Hezekiah in Jerusalem — NAB  
**And he stood by the conduit of the upper pool in the highway of the fuller's field,**  
 and he took his stand by the upper channel of the pool, in the highway of the fuller's field — Rhm  
 and he halted by the conduit of the Upper Pool on the causeway which leads to Fuller's Field — NEB  
 This Rabsaces took up his stand on the aqueduct that fed the upper pool, on the way that brings you to the Fuller's Field — Knox  
 And he took up his position by the conduit of the upper pool, on the highway to the laundrymen's field — AAT  
 He camped near the outlet of the upper pool, along the road going past the field where cloth is bleached — Tay

**3. Then came forth unto him Eliakim, Hilkiash's son, which was over the house, and Shebna the scribes, and Joah, Asaph's son, the recorder.**  
 Then there went forth to him Eliakim the



son of Hilkiah, which was over the household, and Shebna the secretary and Joah the son of Asaph the annalist — ABPS

Then came out to me him Eliakim the son of Hilkiah, who was over the royal household, and Shebna the secretary, and Joah the son of Asaph, the recording historian — Amp

The master of the palace, Eliakim son of Hilkiah, Shebna the secretary and the herald Joah son of Asaph went out to him — Jerus

There Eliakim son of Hilkiah, the controller of the household, came out to him, with Shebna the adjutant-general and Joah son of Asaph, the secretary of state — NEB

**4. And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria,**

Then the field marshal said to them, "Say now to Hezekiah, 'Thus says the great king, the king of Assyria — AAT

The chief officer said to them, 'Tell Hezekiah that this is the message of the Great King, the king of Assyria — NEB the staff-commander gave them this message for Hezekiah: "The great monarch, the king of Assyria, asks Hezekiah — Mof

**What confidence is this wherein thou trustest?**

What is this trust wherewith thou dost trust — Rhm

What source of confidence is this wherein you trust — Lam

What makes you so confident — Jerus  
On what do you rest this confidence of yours — RSV

"What ground have you for this confidence of yours — NEB

you are a fool to think the king of Egypt will help you — Tay

**5. I say, sayest thou, (but they are but vain words) I have counsel and strength for war:**

I have said [sayest thou] — they are only words of the lips — / counsel and might [have I] for the war — Rhm

I say, thy counsel and strength for the war are but vain words — ASV

I said: It is but vain words; for counsel and strength are for the war — JPS

Do you think that a mere word of the lips is counsel and strength for war — AAT

You think mere talk will do, as policy and power in war — Mof

I say, is a mere word of the lips enough counsel and strength for war — Ber

Do you think fine words can take the place of skill and numbers — NEB

What are Pharaoh's promises worth? Mere words won't substitute for strength — Tay

**now on whom dost thou trust, that thou rebellest against me?**

Now upon whom dost thou trust . . . — Rhm

On whom do you now rely, that you dare to rebel against me — Ber

On whom then do you rely for support in your rebellion against me — NEB

On whose help dost thou rely, that thou wouldst throw off my allegiance — Knox

**6. Lo, thou trustest in the staff of this broken reed, on Egypt:**

Lo! thou dost trust on the support of this bruised cane, on Egypt — Rhm

Look, you are relying upon the support of Egypt, a broken reed — Ber

This Egypt, the staff on which you rely, is in fact a broken reed — NAB

On Egypt? Egypt is a splintered cane — NEB

Egypt is a dangerous ally. She is a sharpened stick — Tay

**whereon if a man lean, it will go into his hand, and pierce it:**

which will pierce the hand of any man who leans on it — RSV

that will run into a man's hand and pierce it if he leans on it — NEB

**so is Pharaoh king of Egypt to all that trust in him.**

That is all the Pharaoh king of Egypt does for anyone who trusts to him — Mof

That is the experience of everyone who has ever looked to her for help — Tay

**7. But if thou say to me, We trust in the LORD our God:**

But if thou shouldst say unto me, / Yahweh our God do we trust — Rhm

But if you say to me, "We rely on the LORD our God — RSV

Or wilt thou answer, We trust, I and my people, in the Lord our God — Knox

**is it not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?**

Then is not that he whose high places  
and / whose altars Hezekiah hath re-  
moved, and / said unto Judah and unto  
Jerusalem, / before this altar shall ye  
bow yourselves down — Rhm

but are they not his high places and al-  
tars that Hezekiah has suppressed,  
saying to the people of Judah and Je-  
rusalem: Here is the altar before which  
you must worship — Jerus

is he not the god whose hill-shrines and  
altars Hezekiah has suppressed, tell-  
ing Judah and Jerusalem that they must  
prostrate themselves before this altar  
alone?" — NEB

Isn't He the one your king insulted, tear-  
ing down His temples and altars in the  
hills and making everyone in Judah  
worship only at the altars here in Je-  
rusalem — Tay

**8. Now therefore give pledges, I pray thee,  
to my master the king of Assyria,**

Now therefore, I pray thee, make a wager  
with my master . . . — JPS

Come now, make a bargain with my mas-  
ter, the king of Assyria — Ber

**and I will give thee two thousand horses,  
if thou be able on thy part to set riders  
upon them.**

that I supply thee with two thousand  
horses, if thou, on thy part, be able to  
set riders upon them — Rhm

I will give you two thousand horses if  
you can find horsemen to ride them  
— Jerus

by which I must hand over to thee two  
thousand horses, wouldst thou be able  
to do thy part by putting riders on them  
— Knox

**9. How then wilt thou turn away the face  
of one captain of the least of my master's  
servants,**

How then wilt thou turn away the face  
/ of one pasha of the least of my lord's  
servants — Rhm

How then can you repulse the attack of  
one of the least of my master's ser-  
vants — AAT

How then can you repulse a single cap-  
tain among the least of my master's  
servants — RSV

Why, thou art no match even for a city  
prefect, the least of my master's ser-  
vants — Knox

With that tiny army, how can you think  
of proceeding against even the small-

est and worst contingent of my mas-  
ter's troops — Tay

**and put thy trust on Egypt for chariots  
and for horsemen?**

or hast thou, on thy part, trusted upon  
/ Egypt for chariots and for horsemen  
— Rhm

yet thou puttest thy trust on Egypt for  
chariots and for horsemen — JPS

For you'll get no help from Egypt — Tay

**10. And am I now come up without the LORD  
against this land to destroy it?**

Now have I come up against this land to  
destroy it without the LORD's approval  
— AAT

And lastly, have I come up against this  
country to lay it waste without war-  
rant from Yahweh — Jerus

Do you think that I have come to attack  
this land and destroy it without the  
consent of the LORD — NEB

but dost thou doubt that I have the Lord's  
warrant to come and subdue this land  
— Knox

**the LORD said unto me, Go up against  
this land, and destroy it.**

Yahweh himself said to me: March  
against this country and lay it waste' —  
— Jerus

No; the LORD himself said to me, "At-  
tack this land and destroy it" — NEB

**11. Then said Eliakim and Shebna and Joah  
unto Rabshakeh, Speak, I pray thee, unto  
thy servants in the Syrian language; for  
we understand it:**

. . . 'Speak, I pray thee, unto thy ser-  
vants in the Aramean language. . .  
— JPS

Then Eliakim, Shebna, and Joah said to  
the field marshal, "Speak now to your  
servants in Aramaic for we under-  
stand it — AAT

**and speak not to us in the Jews' lan-  
guage, in the ears of the people that  
are on the wall.**

do not speak to us in the language of  
Judah within the hearing of the people  
who are on the wall" — RSV

do not speak to us in the Judean lan-  
guage within earshot of the people on  
the ramparts' — Jerus

**12. But Rabshakeh said, Hath my master  
sent me to thy master and to thee to speak  
these words?**

But the cupbearer-in-chief said, 'Do you  
think my lord sent me here to say these

things to your master or to you —  
Jerus

What, said Rabsaces, dost thou think my  
master hath sent me with this message  
for thee only — Knox

**hath he not sent me to the men that sit  
upon the wall, that they may eat their  
own dung, and drink their own piss  
with you?**

. . . and drink their own water with you  
— ASV

Is it not concerning the men who are tar-  
rying upon the wall, that they may eat  
and drink what cometh from them with  
you — Rhm

Was it not rather to the men who are  
sitting on the wall, doomed with you  
to eat their own excrement and to drink  
their own urine?' — AAT

On the contrary, it was to the people sit-  
ting on the ramparts who, like you,  
are doomed to eat their own dung and  
drink their own urine' — Jerus

He wants them to know that if you don't  
surrender, this city will be put under  
siege until everyone is so hungry and  
thirsty that he will eat his own dung  
and drink his own urine' — Tay

- 13. Then Rabshakeh stood, and cried with  
a loud voice in the Jews' language, and  
said, Hear ye the words of the great king,  
the king of Assyria.**

Then the cupbearer-in-chief stood erect  
and, shouting loudly in the Judean lan-  
guage, called out, 'Listen to the words  
of the great king, the king of Assyria  
— Jerus

- 14. Thus saith the king. Let not Hezekiah  
deceive you: for he shall not be able to  
deliver you.**

The king says to you: "Do not let Hez-  
ekiah delude you! He will be power-  
less to save you — Jerus

Don't let Hezekiah fool you — nothing  
he can do will save you — Tay

- 15. Neither let Hezekiah make you trust in  
the LORD, saying, The LORD will surely  
deliver us: this city shall not be delivered  
into the hand of the king of Assyria.**

Do not let Hezekiah persuade you to rely  
on Yahweh by saying: Yahweh is sure  
to save us; this city will not fall into  
the power of the king of Assyria —  
Jerus

Do not let him persuade you to rely on  
the LORD, and tell you that the LORD

will save you and that this city will  
never be surrendered to the king of  
Assyria — NEB

do not let Ezechias put you off by telling  
you to trust in God; that the Lord is  
certain to bring you aid, he cannot al-  
low the king of Assyria to become  
master of your city — Knox

Don't let him talk you into trusting in  
the Lord by telling you the Lord won't  
let you be conquered by the king of  
Assyria — Tay

- 16. Hearken not to Hezekiah: for thus saith  
the king of Assyria,**

No, do not listen to Ezechias; here are  
the terms the king of Assyria offers to  
you — Knox

**Make an agreement with me by a pres-  
ent, and come out to me:**

Make ye with me a blessing. . . . — YLT

Deal with me thankfully. . . . — Rhm

Bring me a conciliating gift. . . . — Sprl

Give me a present as a token of surren-  
der — Tay

Make your peace with me. . . . — ASV

"Make peace with me, and surrender to  
me — AAT

Earn my good will by surrendering to me  
— Knox

**and eat ye every one of his vine, and  
everyone of his fig tree, and drink ye  
every one the waters of his own cistern:**  
and then you shall eat the fruit of his  
own vine and his own fig-tree, and  
drink the water of his own cistern —  
NEB

- 17. Until I come and take you away to a land  
like your own land, a land of corn and  
wine, a land of bread and vineyards.**

. . . , a land of grain and new wine. . . .  
— ASV

Then, when I come back, I will trans-  
plant you into a land like your own,  
which will grudge you neither wheat  
nor wine, so rich is it in cornfields and  
vineyards — Knox

until I can arrange to take you to a coun-  
try very similar to this one — a coun-  
try where there are bountiful harvests  
of grain and grapes, a land of plenty  
— Tay

- 18. Beware lest Hezekiah persuade you, say-  
ing, the LORD will deliver us. Hath any  
of the gods of the nations delivered his  
land out of the hand of the king of  
Assyria?**

lest Hezekiah persuade you saying, /  
Yahweh will deliver us! / Have the gods  
of the nations delivered — / any one  
of the — his country out of the hand  
of the king of Assyria — Rhm

Beware lest Hezekiah lure you on by  
saying, 'The LORD will deliver us!' Has  
any of the gods of the nations . . . —  
AAT

Do not lest Hezekiah delude you by say-  
ing: Yahweh will save you. Has any  
god of any nation saved his country  
from the power of the king of Assyria  
— Jerus

Do not let Hezekiah seduce you by say-  
ing, "The LORD will save us." Has  
any of the gods of the nations ever res-  
cued his land from the hand of the king  
of Assyria — NAB

Beware lest Hezekiah mislead you by  
telling you that the LORD will save you.  
Did the god of any of these nations  
save his land from the king of Assyria  
— NEB

No, do not let Ezechias stir you to action  
by telling you that the Lord will de-  
liver you. What of other nations?  
Where their countries delivered, by this  
god or that, when the king of Assyria  
threatened them — Knox

**19. Where are the gods of Hamath and Ar-  
phad? where are the gods of Sephar-  
vaim? and have they delivered Samaria  
out of my hand?**

Where are the gods of Hamath and Ar-  
pad? Where the gods of Sepharvaim,  
that they have delivered Samaria out  
of my hand — YLT

Where are the gods of Hamath and Ar-  
pad? / Where are the gods of Sephar-  
vaim? / If indeed they had only  
delivered Samaria out of my hand —  
Rhm

Where are the gods of Hamath and Ar-  
phad [in Syria]? Where are the gods  
of Sepharvaim [a place from which the  
Assyrians brought colonists to inhabit  
evacuated Samaria]? And have the gods  
delivered Samaria [capital of the ten  
northern tribes of Israel] out of my  
hand — Amp

What gods hath Emath and Arphad, what  
god had Sepharvaim? Did any power  
rescue Samaria from my attack? —  
Knox

Don't you remember what I did to Ha-  
math and Arpad? Did their gods save

them? And what about Sepharvaim and  
Samaria? Where are their gods now?  
— Tay

**20. Who are they among all the gods of these  
lands, that have delivered their land out  
of my hand, that the LORD should de-  
liver Jerusalem out of my hand?**

Tell me which of all the gods of these  
countries have saved their countries  
from hands, for Yahweh to be able to  
save Jerusalem" — Jerus

Who among all the gods of these coun-  
tries have kept their country from fall-  
ing into my hand, to give cause for the  
thought that the Lord will keep Jeru-  
salem from falling into my hand —  
Bas

Among all the gods of these nations is  
there one who saved his land from me?  
And how is the LORD to save Jerusa-  
lem" — NEB

Which of all the gods in the world has  
delivered his country when I threat-  
ened it, that you should trust in the  
Lord's deliverance, when I threatened  
Jerusalem — Knox

Of all the gods of these lands, which one  
has ever delivered their people from  
my power? Name just one! And do  
you think this God of yours can de-  
liver Jerusalem from me? Don't be ri-  
diculous" — Tay

**21. But they held their peace, and answered  
him not a word;**

but they kept still . . . — Amp

But they kept quiet and give him no an-  
swer — Bas

They kept silence and said nothing in  
reply — Jerus

But they remained silent and did not an-  
swer him one word — NAB

**for the king's commandment was, say-  
ing, Answer him not.**

for the command of the king it was, say-  
ing — Ye must not answer him — Rhm  
for the king's commandment was, "Do  
not answer him!" — AAT

since this was the king's order: 'Do not  
answer him' he had said — Jerus  
for the king had given orders that not one  
was to answer him — NEB

for Hezekiah had told them to say noth-  
ing in reply — Tay

**22. Then came Eliakim, the son of Hilkiah,  
who was over the household,**

Then Eliakim, the son of Hilkiah, who

was steward of the household — Lam  
 Then Eliakim, the son of Hilkiah, who  
 was steward of the palace — AAT  
 Eliakim, the son of Hilkiah, who was  
 prefect of the palace — Mof  
 The master of the palace, Eliakim son of  
 Hilkiah — Jerus  
 Eliakim son of Hilkiah, comptroller of  
 the household — NEB  
 So Eliacim, son of Helcias, the control-  
 ler of the royal household — Knox  
 Then Eliakim (son of Hilkiah), the prime  
 minister — Tay  
**and Shebna, the scribe, and Joah, the  
 son of Asaph, the recorder,**  
 and Shebna, the secretary, and Joah the  
 son of Asaph the annalist — ABPS  
 and Shebna the secretary, and Joah the  
 son of Asaph, the recording historian  
 — Amp  
 Shebna the secretary and Joah the son  
 of Asaph the chancellor — Mof  
 Shebna the secretary and the herald Joah  
 son of Asaph — Jerus  
 and Shebna, the royal scribe, and Joah  
 (son of Asaph), the royal secretary  
 — Tay

and Somnas the secretary at war and  
 Joach the son of Asaph the recorder  
 — Sept  
 Shebna the adjutant-general, and Joah  
 son of Asaph, secretary of state —  
 NEB  
**to Hezekiah with their clothes rent,**  
 went back to Ezechias, with their gar-  
 ments torn about them — Knox  
 came to Hezekiah with their clothing  
 parted as a sign of grief — Bas  
 went back to Hezekiah with clothes  
 ripped to shreds as a sign of their de-  
 spair — Tay  
 went, tearing their clothes, to Hezekiah  
 — Mof  
**and told him the words of Rabshakeh.**  
 and gave him an account of what the  
 Rab-shakeh had said — Bas  
 and reported what the cupbearer-in-chief  
 had said — Jerus  
 and told him the words of the field mar-  
 shal — AAT  
 and reported to him what the com-  
 mander had said — NAB  
 and told him all that had happened —  
 Tay

## CHAPTER 37

1. **And it came to pass, when King Heze-  
 kiah heard it, that he rent his clothes,  
 and covered himself with sackcloth,**  
 When King Hezekiah heard this, he tore  
 his garments, wrapped himself in  
 sackcloth — NAB  
 And on hearing it Hezekiah took off his  
 robe and put on haircloth — Bas  
 As soon as King Hezekiah heard it, he  
 tore his clothes, covered himself with  
 sackcloth — AAT  
 No sooner had king Ezechias heard it,  
 than he tore his garments open, and  
 put on sackcloth — Knox  
 When King Hezekiah heard the results  
 of the meeting, he tore his robes and  
 wound himself in coarse cloth used for  
 making sacks, as a sign of humility  
 and mourning — Tay  
**and went into the house of the LORD.**  
 and went up to the house of the Lord  
 — Sept  
 and went to the Temple of Yahweh —  
 Jerus  
 and went over to the Temple to pray —  
 Tay
2. **And he sent Eliakim, who was over the  
 household,**

... who was steward of the household  
 — Lam  
 ... who was over the royal household  
 — Amp  
 He also sent Eliakim, who was steward  
 of the palace — AAT  
 He sent the master of the palace, Eliakim  
 — Jerus  
 He sent Eliakim, comptroller of the  
 household — NEB  
 Meanwhile, he sent word to the prophet  
 Isaiahs, son of Amos. Eliacim, the con-  
 troller of the household — Knox  
 Eliakim the prefect of the palace — Mof  
 Meanwhile he sent Eliakim his prime  
 minister — Tay  
**and Shebna the scribe, and the elders of  
 the priests covered with sackcloth,**  
 ... and the elders of the priests, cov-  
 ered with sackcloth — ASV  
 ... and the chief priests, dressed in  
 haircloth — Bas  
 and Shebna, the scribe, and the oldest  
 of the priests, covered with sackcloth  
 — AAT  
 Shebna the secretary, and the senior  
 priests he sent, robed in sackcloth —  
 Mof

Shebna the adjutant-general, and the senior priests, all covered in sackcloth — NEB

unto **Isaiah, the prophet, the son of Amoz**, to tell the prophet Isaiah, son of Amos: — NAB

to Esaias son of Amos, the prophet with this message to him — Sept

to the prophet Isaiah son of Amoz, to give him this message from the king — NEB

**3. And they said unto him, Thus saith Hezekiah,**

They said to him, 'This is what Hezekiah says — Jerus

Here is a message for thee, they said, from Ezechias — Knox

**This day is a day of trouble, and of rebuke, and of blasphemy;**

... and of contumely — ASV

... and of reproach — ABPS

A day of distress and rebuke and reviling is this day — Rhm

A day of distress, and rebuke, and despoiling — YLT

'This day is a day of anguish, of rebuke and of disgrace — Ber

'Today is a day of suffering, of punishment, of disgrace — Jerus

'This day is a day of trouble for us, a day of reproof and contempt — NEB

'This is a day of trouble and frustration and blasphemy — Tay

**for the children are come to the birth, and there is not strength to bring forth.** for children are come to the birth, and strength is there none to bring forth — Rhm

'children come to birth, and no strength in the mother!' — Mof

What remedy, when children come to the birth, and the mother has no strength to bear them — Knox

We are like a woman who has no strength to bear the child that is coming to the birth — NEB

it is a serious time as when a woman is in heavy labor trying to give birth, and the child does not come — Tay

**4. It may be the LORD, thy God, will hear the words of Rabshakeh,**

... of the field marshal — AAT

'Perhaps the LORD, your God, will hear the words of the commander — NAB

It may be that the Eternal your God will hear all that the staff-commander has said — Mof

It may be that the LORD your God heard the words of the chief officer — NEB  
May Yahweh your God hear the words of the cupbearer-in-chief — Jerus  
Unless indeed the Lord God should take cognizance of what Rabshaces has been saying — Knox

**whom the king of Assyria, his master, hath sent to reproach the living God,**

... to defy the living God — ASV

... to taunt the living God — JPS

whom his master, the king of Assyria, has sent to insult the living God — AAT

whom his master, the king of Assyria has sent to mock the living God — RSV

who was sent here by his master, to blaspheme the living God — Knox

of the king of Assyria's representative as he scoffed at the living God — Tay

**and will reprove the words which the LORD, thy God, hath heard;**

it may be that the Eternal your God will have some retort for the words he has heard — Mof

and will confute, what he, the LORD your God, heard — NEB

and will make his words come to nothing — Bas

and may Yahweh your God punish the words he has heard — Jerus

Surely God won't let him get away with this — Tay

Surely the Lord thy God has listened to the reproaches he uttered — Knox

**wherefore lift up thy prayer for the remnant that is left.**

so make your prayer for the rest of the people — Bas

Offer your prayer for the remnant that is left — Jerus

Offer a prayer for those who still survive — NEB

Raise thy voice, then, in prayer for the poor remnant that is left — Knox

Oh, Isaiah, pray for us who are left — Tay

**5. So the servants of King Hezekiah came to Isaiah.**

But when the servants of King Hezekiah came to Isaiah — AAT

When the ministers of King Hezekiah had come to Isaiah — Jerus

When the deputation from king Hezekiah came to Isaiah — Mof

Thus visited by the servants of Ezechias — Knox

So they took the king's message to Isaiah — Tay

- 6. And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD,**

Isaiah said to them, "Say to your master, 'Thus says the LORD — RSV and he told them to say this to their master: 'This is the word of the LORD — NEB

Then Isaiah replied, "Tell King Hezekiah that the Lord says — Tay

**Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.**

Do not be afraid because of the words that you have heard, with which the servants of the king of Assyria have reviled me — RSV

Don't be disturbed by this speech from the servant of the king of Assyria, and his blasphemy — Tay

"Do not be afraid of the words that you have heard, with which the menials of the king of Assyria have blasphemed me — AAT

Be not afraid because of the words which you have heard, with which the household attendants of the king of Assyria have blasphemed me — Ber

Do not be afraid of the words you have heard or the blasphemies the minions of the king of Assyria have uttered against me — Jerus

"Do not be alarmed at what you heard which the lackeys of the kings of Assyria blasphemed me — NEB

- 7. Behold, I will send a blast upon him, and he shall hear a rumor, and return to his own land;**

Behold me! about to let go against him a blast of alarm, and when he heareth the report then will he return . . . — Rhm

Behold, I will put a spirit in him, and he shall hear tidings, and shall return unto his own land — ASV

Behold, I will put a spirit in him, so that when he hears a certain rumor he shall return . . . — AAT

I will dispirit him by making him hear a rumour, so that he shall go back to his own country — Mof

See if I do not put him in such a mind, see if I do not make him hear such news, as will send him back to his own country — Knox

For a report from Assyria will reach the king that he is needed at home at once, and he will return to his own land — Tay

**And I will cause him to fall by the sword in his own land.**

and there I will have him put to death — Bas

and in that country I will bring him down with the sword — Jerus

and he will return to his own land, where I will have him killed — Tay

And when he reaches his own country, I will give the word, and the sword shall make an end of him — Knox

- 8. So Rabshakeh returned, and found the king of Assyria warring against Libnah; for he had heard that he was departed from Lachish.**

. . . — for he had heard, that he had broken up from Lachish — Rhm

So the Rabshakeh returned, and found the king of Assyria fighting against Libnah [a fortified city of Judah] — Amp

The cupbearer went back and rejoined the king of Assyria at Libnah, which he was attacking — Jerus

The staff-commander, hearing that the king of Assyria had left Lachish, went to find him besieging Libnah — Mof  
When the commander returned to Lachish and heard that the king of Assyria had left here, he found him besieging Libnah — NAB

Now the Assyrian envoy left Jerusalem and went to consult his king, who had left Lachish and was besieging Libnah — Tay

- 9. And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee.**

Now the king heard concerning Tirhakah king of Ethiopia, "He has set out to fight against you" — RSV  
since he had received this news about Tirhakah king of Cush: "He has set out to fight you" — Jerus

But when the king learnt that Tirhakah king of Cush was on the way to make war on him — NEB

But as news came that Tirhakah king of Ethiopia had suddenly marched to attack him — Mof

But at this point the Assyrian king received word that Tirhakah, crown

- prince of Ethiopia, was leading an army against him (from the south) — Tay  
**And when he heard it, he sent messengers to Hezekiah, saying,**  
 Upon hearing this, he retreated, and sent messengers to Ezekias, saying — Sept  
 Sennacherib sent messengers to Hezekiah again, saying — Jerus  
 Again he sent envoys to Hezekiah with this message — NAB  
 he sent messengers again to Hezekiah king of Judah, to say to him — NEB
- 10. Thus shall ye speak to Hezekiah king of Judah, saying,**  
 This is what you are to say to Hezekiah, king of Judah — Bas  
 'Tell this to Hezekiah king of Judah — RSV  
 Give this warning, he said, to Ezechias, king of Juda — Knox  
**Let not thy God, in whom thou trustest, deceive thee, saying,**  
 . . . beguile thee, saying — JPS  
 'Do not let your God on whom you rely deceive you — RSV  
 Let not your God in whom you trust delude you by promising — Mof  
 'How can you be deluded by your god on whom you rely when he promises — NEB  
 Do not let your God in whom thou puttest such confidence deceive thee with false hopes telling thee that — Knox  
 Let not your God, in whom is your faith, give you a false hope, saying — Bas  
 'Don't let this God you trust in fool you by promising — Tay  
**Jerusalem shall not be given into the hand of the king of Assyria.**  
 Jerusalem shall not fall into the power of the king of Assyria — Jerus  
 Jerusalem will never be allowed to fall into the hands of the Assyrian king — Knox  
 Jerusalem will not be captured by the king of Assyria — Tay
- 11. Beold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly;**  
 Lo! thou thyself hast heard what the kings of Assyria have done to all the lands in devoting them to destruction — Rhm  
 No doubt the story has come to your ears of what the kings of Assyria have done to all lands, putting them to the curse — Bas  
 You have learnt by now what the kings of Assyria have done to every country, putting them all under the ban — Jerus  
 Surely you have heard what the kings of Assyria have done to all countries, exterminating their people — NEB  
 Just remember what has happened wherever the kings of Assyria have gone, for they have crushed everyone who has opposed them — Tay  
**and shalt thou be delivered?**  
 and are you to escape — Mof  
 Are you likely to be spared — Jerus  
 Will you, then, be saved — NAB  
 And what hope hast thou of deliverance — Knox  
 and will you be kept safe from their fate — Bas  
 Do you think you will be any different — Tay
- 12. Have the gods of the nations delivered them that my fathers have destroyed, as Gozan, and Haran, and Rezech, and the children of Eden which were in Telessar?**  
 Have the gods of the nations delivered those whom my predecessors have destroyed, as Gozan. Haran [of Mesopotamia], Rezech, and the children of Eden that were in Telessar — Amp  
 Did their gods save the nations which my forefathers destroyed, Gozan. Haran. Rezech, and the people of Beth-eden living in Telassar — NEB  
 What power to help did the gods have of those nations my fathers destroyed. Gozen, Haran, Rezech and the Edenites who were in Tel Basar — Jerus  
 What saving power had the gods of those old peoples my fathers overthrew. Gozam, and Haram, and Repheth, and the race of Eden who lived in Thalassar — Knox  
 Were the nations whom my fathers destroyed saved by their gods — Gozan, Haran, Rezech, and the Edenites of Telassar — Mof  
 Did their gods save the cities of Gozan, Haran, or Rezech, or the people of Eden in Telassar? No, the Assyrian kings completely destroyed them — Tay
- 13. Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, Hena, and Ivvah?**  
 . . . and of Dena and of Aka — Lam  
 Where are the kings of Hamath, of Arpad, and of Lahir, Sepharvaim, Hena, and Ivvah — NEB



Where is the king of Hamath, the king of Arpad, or a king of the cities of Sepharvaim, Hena or Ivvah — NAB

Where are they, the kings of Emath, and Arphad, the kings who governed the city of Sepharvaim, and Ana, and Ava — Knox

- 14. And Hezekiah received the letter from the hand of the messengers, and read it;** And Hezekiah took the letter from the hands of those who had come with it; and after reading it — Bas

These despatches were handed by the messengers to Ezechias, and when he had read them — Knox

... and proclaimed them — Sprl

**and Hezekiah went up unto the house of the LORD, and spread it before the LORD.**

Hezekiah went up to the house of the Lord, opening the letter there before the Lord — Bas

he went up into the house of the Lord, and held them out open in the Lord's presence — Knox

- 15. And Hezekiah prayed unto the LORD, saying,**

Hezekiah said this prayer in the presence of Yahweh — Jerus

and offered this prayer — NEB

And this was the prayer which Ezechias made to the Lord — Knox

- 16. O LORD of hosts, God of Israel, that dwellest between the cherubim,**

O Yahweh of hosts God of Israel — inhabiting the cherubim — Rhm

O Jehovah of hosts, the God of Israel, that sittest above ... — ASV

O Lord of hosts, God of Israel, Who [in symbol] are enthroned above the cherubim [of the ark of the temple] — Amp

O Lord of armies, the God of Israel, seated between the winged ones — Bas

Yahweh Sabaoth, God of Israel, enthroned on the cherubs — Jerus

**thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.**

Thou thyself art God, even thou alone, for all the kingdoms of the earth: Thou didst make the heavens and the earth — Rhm

thou art the God, thou only, of all realms on earth: ... — Mof

You alone are God over all the kingdoms of the earth. You have made the heavens and the earth — NAB

thou alone art God over all the kingdoms of the world, heaven and earth are of thy fashioning — Knox

- 17. Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see;**

Give ear, Yahweh, and hear. Open your eyes, Yahweh and see — Jerus

Bend thine ear. O Eternal, listen! Open thine eyes, O Eternal, look — Mof

Turn thy ear to me, O LORD, and listen; open thine eyes, O LORD, and see — NEB

Listen as I plead; see me as I pray — Tay

**and hear all the words of Sennacherib, which hath sent to reproach the living God.**

... who hath sent to defy the living God — ASV

... who hath sent to taunt the living God — JPS

... which he has sent to insult the living God — AAT

... which he has sent to mock the living God — RSV

hear the message that Sennacherib has sent to taunt the living God — NEB

- 18. Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries.**

Truly, O Jehovah, kings of Asshur have laid waste all the lands and their land — YLT

Of a truth O Yahweh, — the kings of Assyria have devoted to destruction all the countries and their land — Rhm

It is true, O LORD, that the kings of Assyria have laid waste every country — NEB

It is true, Yahweh, that the kings of Assyria have exterminated all the nations — Jerus

It is true, Lord, that the kings of Assyria have brought ruin on whole nations, and the lands they lived in — Knox

- 19. And have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone;**

And have burned their lands and their gods with fire; for they were no gods, but the work of men's hands, of wood, of silver, and of stone — Lam

burning up their gods — gods that were no gods at all, mere things of wood and stone — Mof

and thrown their gods into the fire: but these were in truth no gods; men had

made them of wood or stone — Knox  
and thrown their gods into the fire; for  
they weren't gods at all, but merely  
idols, carved by men from wood and  
stone — Tay

**therefore, they have destroyed them.**  
and so they destroyed them — Rhm  
Of course the Assyrians could destroy  
them — Tay  
and men could break them — Knox

- 20. Now therefore, O LORD, our God, save us from his hand,**  
But now, O LORD our God, deliver us  
... — AAT

But now, O LORD our God, save us from  
his power — NEB

But save us, O thou Eternal our God, oh  
save us from his power — Mof

Now it is for thee, O Lord our God, to  
rescue us from the invader — Knox  
**that all the kingdoms of the earth may  
know that thou art the LORD, even  
thou only.**

... that thou alone art the LORD — RSV  
so that it may be clear to all the king-  
doms of the earth that you, you only,  
are the Lord — Bas

and shew all the kingdoms of the world  
there is no other Lord, save thee —  
Knox

that every kingdom of the earth may  
know, that Thou alone art God — Sept

... that Thou, LORD, art God alone —  
Ber

and let all the kings of the earth know  
that you alone are God, Yahweh —  
Jerus

- 21. Then Isaiah, the son of Amoz, sent unto  
Hezekiah, saying, Thus saith the LORD  
God of Israel,**

Then Isaiah, the son of Amoz, sent to  
Hezekiah, saying, "Thus says the  
LORD, the God of Israel — AAT

Then Isaiah son of Amoz sent to Heze-  
kiah, 'This' he said 'is what Yahweh,  
the God of Israel, says — Jerus

Then Isaiah the son of Amoz sent Hez-  
ekiah this message from the Eternal  
the God of Israel — Mof

**Whereas thou hast prayed to me against  
Sennacherib, king of Assyria:**

That which thou hast prayed unto me  
concerning ... — YLT

In that thou hast prayed unto me con-  
cerning ... — Rhm

'Because you have prayed to me con-  
cerning ... — AAT

in answer to the prayer you have ad-  
dressed to me about ... — Jerus

**This is My answer to your prayer against  
Sennacherib, Assyria's king — Tay**

I have heard the prayer which thou hast  
made to Me concerning ... — Sept

All that you have prayed before me con-  
cerning Sennacherib king of Assyria  
have I heard — Lam

I have heard your prayer to me concern-  
ing ... — NEB

- 22. This is the word which the LORD hath  
spoken concerning him:**

... against him — AAT

Here is the oracle that Yahweh has pro-  
nounced against him — Jerus

The Lord says to him — Tay

**The virgin, the daughter of Zion, hath  
despised thee, and laughed thee to  
scorn; the daughter of Jerusalem hath  
shaken her head at thee.**

"She despises you, laughs at you — the  
virgin daughter of Zion / Behind you  
she wags the head — the daughter of  
Jerusalem — AAT

"She despises you, she scorns you, / the  
virgin daughter of Zion: / she tosses  
her head behind you, / the daughter  
of Jerusalem — Jerus

The virgin daughter of Zion disdains you,  
she laughs you to scorn: / the daugh-  
ter of Jerusalem tosses her head as  
you retreat — NEB

In the eyes of the virgin daughter of Zion  
you are shamed and laughed at; the  
daughter of Jerusalem has made sport  
of you — Bas

See how she mocks thee, flouts thee,  
Sion, the virgin city! Jerusalem, proud  
maiden, follows thee with her eyes and  
tosses her head in scorn — Knox

- 23. Whom hast thou reproached and  
blasphemed?**

Whom hast thou defied ... — ASV

Whom hast thou taunted ... — JPS

Whom you have insulted ... — AAT

Whom have you reviled ... — Mof

... and insulted — Rhm

Who is it you scoffed against and mocked  
— Tay

**And against whom hast thou exalted thy  
voice, and lifted up thine eyes on high?**

**Even against the Holy One of Israel.**

Against whom have you raised your voice  
and haughtily lifted up your eyes?

Against the Holy One of Israel — RSV

Against whom raised your voice and

lifted your insolent eyes? Against the Holy One of Israel — Jerus  
and talk boastfully, and brave it out with disdainful looks, against whom?  
Against the Holy One of Israel — Knox

At whom did you direct your violence and pride? It was against the Holy One of Israel — Tay

And against whom hast thou lifted high thy voice? Yes thou hast proudly raised thine eyes against the Holy One of Israel — Rhm

Against whom have you clamoured, casting haughty glances at the Holy One of Israel — NEB

**24. By thy servants hast thou reproached the Lord and hast said,**

... hast thou defied ... — ASV

... you have mocked the Lord, and you have said — RSV

By your messengers you have insulted the Lord and have boasted — Ber

Through your minions you have insulted the Lord; you have said — Jerus

You have sent your servants to taunt the Lord, and said — NEB

You have sent your messengers to mock the Lord, You boast — Tay

**By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof: and I will enter into the height of his border, and the forest of his Carmel.**

With the multitude of chariots have I ascended the heights of the mountains, the recesses of Lebanon, that I may cut down its tallest cedars, its choicest firs, that I may enter its highest summit, its thick garden forest — Rhm

With the multitude of my chariots I ascended the mountain heights; the recesses of Lebanon; and I felled its tallest cedars, its choicest cypresses; and I entered its remotest retreat, its densest thicket — AAT

With my many chariots I have climbed the tops of mountains, the utmost peaks of Lebanon. I have felled its tall forest of cedars, its finest cypresses. I have reached its furthest recesses, its forest garden — Jerus

With my countless chariots I have gone up high in the mountains, into the recesses of Lebanon. I have cut down its tallest cedars, the best of its pines,

I have reached the highest limit of forest and meadow — NEB

With my host of chariots I have scaled high mountains, and reached the ravines of Lebanon; I fell its tallest cedars, and its rare cypresses. I push right into its recesses, where its rich woods are dense — Mof

**25. I have dugged, and drunk water;**

I have made water-holes and taken their waters — Bas

I dig wells and drink foreign waters — ABPS

I dug down, and drank foreign waters — AAT

Yes I have dug wells and drunk of alien waters — Jerus

I have dug wells and drunk the waters of a foreign land — NEB

You boast of wells you've dug in many a conquered land — Tay

**and with the sole of my feet have I dried up all the rivers of the besieged places.**

... will I dry up all the rivers of Egypt — ASV

... have I dried up all the rivers of Egypt — JPS

that I may dry up with the soles of my feet all the Nile streams of Egypt — Rhm

I have put down my feet, and have dried up all the rivers of Egypt — Jerus

thou wouldst dry up, in thy march, the banked channels of the Nile — Knox  
and Egypt with all its armies is no obstacle to you — Tay

**26. Hast thou not heard long ago, how I have done it, and of ancient times, that I have formed it?**

Hast thou not heard — that long ago that is what I appointed, and from days of old devised — Rhm

Have you not heard how I prepared it long ago, how I planned it in days of old — AAT

Have you not heard that I determined it long ago? I planned from days of old what now I bring to pass — RSV

Have you not heard long ago? I did it all. In days gone by I planned it and now I have brought it about — NEB

Do you hear? Long ago I planned for it, from days of old I designed it — Jerus

But do you not yet know that it was I who decided all this long ago? That it was I who gave you all this power from ancient times — Tay

What, hast thou not heard how I dealt with this people in time past? This present design, too, is one I have formed long since, and am now carrying out — Knox

**Now have I brought it to pass, that thou shouldst be to lay waste defenced cities into ruinous heaps.**

. . . that thou mightest serve to lay waste in desolate ruins fortified cities — Rhm  
what now I bring to pass, that you should make fortified cities crash into heaps of ruins — RSV

now I carry it out. Your part was to bring down in heaps of ruins fortified cities — Jerus

'tis I who make it now your task to lay strong fortresses in ruins — Mof  
and now I have brought it about, making fortified cities tumble down into heaps of rubble — NEB

and am now carrying out; such a design as bring with it ruin for the mountain-fastnesses, the walled cities that fight against thee — Knox

**27. Therefore, their inhabitants were of small power; they were dismayed and confounded;**

This is why their townsmen had no power, they were broken and put to shame — Bas

and their inhabitants being powerless were overthrown and put to shame — Rhm

while their inhabitants, shorn of their strength, are dismayed and confounded — AAT

Their inhabitants, hands feeble, dismayed, discomforted — Jerus

Sure enough, they were overawed and discomforted, the puny garrisons that held them — Knox

That's why their people had so little power, and were such easy prey for you — Tay

**they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up.**

They became — grass on the field and young herbage, grass on housetops, and seed parched before it came up — Rhm

they were as the grass of the field, and as the green herb, as the grass on the housetops, and as a field of grain before it is grown up — ASV

were like plants of the field, like tender grass, like grass of housetop and meadow, under the east wind — NEB  
frail as meadow grass or mountain pasture, or the stalks that grow on the house-top, withering before they can ripen — Knox

They were as helpless as the grass, as tender plants you trample down beneath your feet, as grass upon the housetops, burnt yellow by the sun — Tay

**28. But I know thy abode, and thy going out, and thy coming in, and thy rage against me.**

Howbeit thine abode and thy coming out and thy going in I know — and thy raging against me — Rhm

But I know thy sitting down, and thy going out, . . . — ASV

I know your rising and sitting, your going and coming, and your raging against me — AAT

I know whenever you rise and whenever you sit, your going out, your coming in, because you have raved against me — Jerus

I am aware whether you stand or sit: I know whether you come or go, and also your rage against me — NAB

Every move you make, I know it: I hear you raging recklessly at me — Mof

**29. Because thy rage against me, and thy tumult, is come up into mine ears.**

Because of thy raging against me, and thy contempt have come up . . . — Rhm

Because of thy raging against me, and because of thine arrogance is come up . . . — ASV

Because thou dost so rage against me, and because thy insolent ease has come to my ears — ABPS

Because you have raved against me and your insolence has come to my ears — Jerus

Because of your rage against me and your fury which has reached my ears — NAB

The frenzy of your rage against me and your arrogance have come to my ears — NEB

I hear you raging recklessly at me — Mof

I have listened to the ravings of thy pride against me — Knox

**therefore will I put my hook in thy nose.**

and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

I will put my ring through your nostrils, my bit between your lips, to make you return by the road on which you came — Jerus

I will put a ring in your nose and a hook in your lips, and I will take you back by the road on which you have come — NEB

so through your nose I run my ring, and run my bridle between your lips, and drive you back again — Mof

and now a ring for thy nose, a twitch of the bridle in thy mouth, and back thou goest by the way thou didst come — Knox

### 30. And this shall be a sign unto thee,

“And this is the sign for you — AAT

You shall have a proof of this — Mof

And [now, Hezekiah says the Lord] this shall be the sign of these things to you — Amp

Here is a test for thee, Ezechias, of the truth of my prophecy — Knox

Then God said to Hezekiah, “Here is the proof that I am the One who is delivering this city from the king of Assyria — Tay

**Ye shall eat this year such as groweth of itself; and the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.**

Eating this year the growth of scattered seeds, and in the second year that which shooteth up of itself, then in the third year sow ye — and reap and plant vineyards, and eat the fruit thereof — Rhm

This year you will eat what grows of itself and next year likewise what springs from the same; but in the third year you may sow and reap and plant vineyards and . . . — Ber

This year will be eaten the self-sown grain, next year what sprouts in the fallow, but in the third year sow and reap, plant vineyards and . . . — Jerus  
this year you shall eat shed grain and in the second year what is self-sown: but in the third year sow and reap, plant vineyards . . . — NEB

This year he will abandon his seige. Although it is too late now to plant your crops, and you will have only volun-

teer grain this fall, still it will give you enough seed for a small harvest next year, and two years from now you will be living in luxury again — Tay

### 31. And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward;

Then shall the escaped of the house of Judah that remain again take root downward, — and bear fruit upward — Rhm

And those of Judah who are still living will again take root in the earth, and give fruit — Bas

And what survives of the house of Judah, the remnant, shall once more strike down its roots and then rise to be fruitful — Mof

The surviving remnant of the House of Judah shall bring forth new roots below and fruits above — Jerus

The survivors left in Judah shall strike fresh root under ground and yield fruit above ground — NEB

And you who are left in Judah will take root again in your own soil and flourish and multiply — Tay

### 32. For out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion;

For out of Jerusalem shall come forth a remnant, and that which hath escaped out of Mount Zion — Rhm

for a remnant shall go forth from Jerusalem, and a band of survivors from Mount Zion — AAT

For out of Jerusalem shall come a remnant, and from Mount Zion survivors — NAB

yes, it is from Jerusalem the remnant will come, from mount Zion that we shall win salvation — Knox

For a remnant shall go out from Jerusalem to repopulate the land — Tay  
**the zeal of the LORD of hosts shall do this.**

. . . shall perform this — rv

. . . will accomplish this — rsv

The jealousy of Yahweh of hosts will perform this — Rhm

The jealous love of Yahweh Sabaoth will accomplish this — Jerus

by the fixed purpose of the Lord of armies this will be done — Bas

the power of the Lord of Hosts will cause all this to come to pass — Tay

**33. Therefore thus saith the LORD concerning the king of Assyria,**

This, then, is what Yahweh says about  
... — Jerus

Therefore, this is the word of LORD  
... — NEB

As for the king of Assyria — Tay

**He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.**

... or cast up a siege mound against it  
— RSV

... neither shall he approach it under shield nor cast up a mound before it  
— Ber

He will not enter this city, he will let fly no arrow against it, confront it with no shield, throw up no earthwork against it — Jerus

He shall not enter this city nor shoot an arrow there, he shall not advance against it with shield nor cast up a siege-ramp against it — NEB

**34. By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.**

... it is the oracle of Jehovah — ABPS

By the way that he came in by the same shall he return. — and into this city shall he not enter, declareth Yahweh — Rhm

By the road that he came on he will return; he shall not enter this city. It is Yahweh who speaks — Jerus

**35. For I will defend this city to save it for mine own sake, and for my servant David's sake.**

For I will keep this town safe, for my honour, and for the honour of my servant David — Bas

I will protect this city and save it for my own sake and for the sake of my servant David — Jerus

Thus will I throw a covering over this city, to save it for my own sake, and for the sake of David my servant — Rhm

I will cover this city with My shield to save it for Mine own sake and the sake of My servant David — Sept

I will shield and save this city for my own sake, and for the sake of my servant David — NAB

I will shield this city to deliver it, for my own sake and for the sake of my servant David — NEB

**36. Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand;**

Thus went forth the messenger of Yahweh, and smote — in the camp of the Assyrians — a hundred and eighty-five thousand — Rhm

Then the Angel of the LORD went forth and smote in the camp of the Assyrians 185,000 — Ber

That same night the angel of Yahweh went out and struck down a hundred and eighty-five thousand men in the Assyrian camp — Jerus

It was after this that an angel of the Lord went out on his errand, and smote down a hundred and eighty-five thousand men in the Assyrian camp — Knox

**and when they arose early in the morning, behold, they were all dead corpses.**

... behold these were all dead bodies  
— ASV

and when men arose early in the morning lo! they were all dead bodies — Rhm

and when soldiers arose early in the morning, behold, their comrades were all dead — Lam

and when people got up early in the morning, there was nothing to be seen but dead bodies — Bas

In the early morning, when it was time to get up, there they lay, so many corpses — Jerus

when morning dawned, they all lay dead  
— NEB

when morning came, and men were astir, nothing was to be seen but the corpses of the dead — Knox

**37. So Sennacherib, king of Assyria, departed, and went and returned, and dwelt at Nineveh.**

So Sennacherib the king of Assyria, brake up, and went his way, and returned.

— and remained in Nineveh — Rhm

So Sennacherib, king of Assyria, set out and went and returned home and dwelt at Nineveh — AAT

Sennacherib struck camp and left; he returned home and stayed in Nineveh — Jerus

So Sennacherib, king of the Assyrians, broke up camp, and took the road, and was gone; nor did he leave Nineveh again — Knox

38. And it came to pass, as he was worshipping in the house of Nisroch, his god, that Adrammelech and Sharezer, his sons, smote him with the sword;  
 . . . as he was bowing down in the house of Nisroch his god . . . — Rhm  
 One day when he was worshipping in the temple of his god Nisroch, his sons Adrammelech and Sharezer struck him down with the sword — Jerus  
 One day, while he was worshipping in the temple of his god Nisroch, Adrammelech and Sharezer his sons murdered him — NEB

and they escaped into the land of Armenia:  
 . . . into the land of Ararat — ASV  
 and Esarhaddon his son reigned in his stead.  
 And Esar-haddon . . . — ASV  
 His son Esarhaddon succeeded him — Jerus  
 He was succeeded by his son Esarhaddon — NEB  
 and the kingdom passed to his son Asarhaddon — Knox

## CHAPTER 38

### 1. In those days was Hezekiah sick unto death.

. . . Hezekiah became sick and was at the point of death — RSV  
 And now Ezechias fell sick, and was at death's door — Knox  
 . . . Hezekiah was seized with a fatal illness — ABPS  
 . . . Hezekiah was ill of a deadly malady — Sprl  
 . . . Hezekiah became deathly sick — Lam

It was just before all this that Hezekiah became deathly sick — Tay

And Isaiah the prophet the son of Amoz came unto him, and said unto him, and the prophet Isaiah, the son of Amoz, came to him and said — AAT  
 the prophet Isaiah the son of Amoz went and gave him this message from the Eternal — Mof

Thus saith the LORD, Set thine house in order: for thou shalt die, and not live.  
 "Thus says the LORD: 'Set your affairs in order; for you shall die, and not live' " — AAT

Thus saith Yahweh, Set in order thy house, for about to die thou art, and shalt not recover — Rhm

"This is the word of the LORD: Give your last instructions to your household, for you are a dying man and will not recover" — NEB

Put affairs in order: it is death that awaits thee, not recovery — Knox

### 2. Then Hezekiah turned his face toward the wall, and prayed unto the LORD, Hezekiah turned his face to the wall and addressed this prayer to Yahweh — Jerus

Hezekiah turned his face to the wall and offered this prayer to the LORD — NEB

### 3. And said, Remember now, O LORD, I beseech thee, and said — I beseech thee, O Yahweh, remember, I pray thee, 'Ah, Yahweh, remember, I beg you — Jerus

O Lord, keep in mind — Bas  
 "O Lord, don't You remember — Tay

how I have walked before thee in truth and with a perfect heart,  
 how I have walked before thee in faithfulness and with a whole heart — Rhm

how I have walked before You in faithfulness and in truth, with a whole heart [absolutely devoted to You] — Amp  
 how faithfully and wholeheartedly I conducted myself in your presence — NAB  
 how I have lived before thee, faithful and loyal in thy service — NEB

how I lived ever mindful of thee, honestly and heartily — Mof  
 how I have been true to you with all my heart — Bas

and have done that which is good in thy sight.

and that which is good in thine eyes have I done — Rhm

and done what is right in your eyes — Jerus

doing what was pleasing to you — NAB  
 how I did ever what was thy will — Knox  
 and how I've always tried to obey You in everything You said — Tay

And Hezekiah wept sore.  
 and Hezekiah weepeth — a great weeping — YLT

And Hezekiah wept aloud — Rhm  
 And Hezekiah wept profusely — AAT

And Hezekiah shed many tears — Jerus  
And Hezekiah wept bitterly — Lam  
Then he broke down with great sobs —  
Tay

- 4. Then came the word of the LORD to Isaiah, saying,**  
Then the word of Yahweh came to Isaiah  
— Jerus

So the Lord sent another message to Isaiah — Tay

- 5. Go, and say to Hezekiah,**  
Go and say to Hezekiah, king of Judah  
— Lam

“Go, tell Hezekiah — NAB

“Go and give Hezekiah this message —  
Mof

**Thus saith the LORD, the God of David thy father,**

“Yahweh, the God of David your ancestor, says this — Jerus

Here is the message to thee from the Lord, the God of thy father David —  
Knox

that the Lord God of your forefather David — Tay

**I have heard thy prayer, I have seen thy tears:**

Your prayer has come to my ears, and  
I have seen your weeping — Bas

I have listened to thy prayer, and marked thy tears — Knox

**behold, I will add unto thy days fifteen years.**

Behold me! about to add unto thy days, fifteen years — Rhm

behold, I will add fifteen more years to your life — AAT

and I now add fifteen years to your life — Mof

and I will let you live 15 more years —  
Tay

- 6. And I will deliver thee and this city out of the hand of the king of Assyria:**

And out of the hand of the king of Assyria will I deliver thee, and this city — Rhm

I will rescue you and this city from the hand . . . — NAB

And I will save thee and thy city from the power of the Assyrian King —  
Knox

**and I will defend this city.**

And I will throw a covering over this city — Rhm

and will throw my shield over this city — AAT

I will be a shield to this city — NAB

I will protect this city — Jerus

and I will keep watch over this town —  
Bas

- 7. And this shall be a sign unto thee from the LORD,**

And this to thee shall be the sign from Yahweh — Rhm

And Isaiah said, This is the sign the Lord will give you — Bas

Here Isaiah replied is the sign from Yahweh — Jerus

And here is my guarantee — Tay

**that the LORD will do this thing that he hath spoken:**

. . . that he has promised — AAT

that he will do what he has said — Bas  
that JEHOVAH will accomplish the word which . . . — Sprl

in proof that he will make his promise good — Knox

that God will perform this decree — Sept

- 8. Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward.**

Behold me! causing the shadow on the steps, which has come down on the steps of Ahaz with the sun, to return backward ten steps — Rhm

Behold, I will cause the shadow on the steps, which is gone down on the dial of Ahaz with the sun, to return backward ten steps — ASV

Behold, I will turn back the shadow on the sundial of Ahaz the ten steps which it has gone down — AAT

Watch the shadow cast by the sun on the stairway of Ahaz: I will bring backwards ten steps the shadow which has gone down on the stairway — NEB

**So the sun returned ten degrees, by which degrees it was gone down.**

So the sun returned on steps, by the steps which it had come down — Rhm

So the sun returned ten steps on the dial whereon it was gone down — ASV

So the shadow of the sun turned back the ten steps which it had gone down — AAT

So the sun turned back on the dial the ten steps by which it had declined — RSV

So the sun came back the ten steps it had advanced — NAB

And with that the sun retraced ten hours of its descent — Knox



- 9. The writing of Hezekiah king of Judah,**  
Canticle of Hezekiah . . . — Jerus  
The song of Hezekiah . . . — NAB  
A poem of Hezekiah . . . — NEB  
A piece composed by Hezekiah . . . — Mof

The prayer of Ezekias, king of Judea — Sept

**when he had been sick, and was recovered of his sickness:**  
upon falling sick and recovering of his illness — Knox  
after his illness and recovery — Jerus  
(composed after he had been ill, and had recovered from his illness) — AAT  
after his recovery from his illness, as it was written down — NEB

- 10. I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.**

I said — In the noontide of my days I must enter the gates of hades, — I am deprived of the residue of my years — Rhm

I said, In the noontide of my days I shall go into the gates of Sheol: I am deprived of the residue of my years — ASV

I said, In the noontide of my days I must go within the gates of Sheol, I am held for the rest of my days — ABPS

I said: In the noon of my life I have to depart for the gates of Sheol, I am deprived of the rest of my years — Jerus

I thought: In the prime of life I must pass away; for the rest of my years I am consigned to the gates of Sheol — NEB

"My life is but half done and I must leave it all. I am robbed of my normal years, and now I must enter the gates of Sheol — Tay

- 11. I said, I shall not see the LORD, even the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world.**

I said — I shall not see Yah, Yah in the land of the living. I shall discern the son of earth no longer, with the dwellers in the quiet land — Rhm

I said I shall no more see JEHOVAH — Jehovah in the land of the living! Neither shall I again behold man, with the inhabitants of this transitory world — Sprl

No more (thought I) to lift up my eyes to the Lord God in this land of the

living, to see men's faces, and quiet homes, no more — Knox

Never again will I see the Lord in the land of the living. Never again will I see my friends in this world — Tay

- 12. Mine age is departed, and is removed from me as a shepherd's tent:**

My dwelling is removed, and is carried away from me . . . — ASV

My dwelling hath been broken up, and is stripped from me like . . . — Rhm  
"My home is broken up," I wailed, "pulled up like . . . — Mof

My tent is pulled up, and thrown away like the tent of a shepherd — Jerus  
My life is blown away like . . . — Tay

**I have cut off like a weaver my life: he will cut me off with pining sickness:**

I have rolled up — as a weaver — my life from the loom doth he cut me off — Rhm

I have rolled up, like a weaver, my life; he will cut me off from the loom — ASV

like a weaver I have rolled up my life; he cut me off from the loom — RSV

my life is rolled up like a linen-worker's thread: I am cut off from the cloth on the frame — Bas

thou hast cut short my life like a weaver who severs the web from the thrum — NEB

it is cut short as when a weaver stops his working at the loom — Tay

**from day even to night wilt thou make an end of me.**

from day until night [I said] — thou wilt finish me — Rhm

From dawn to night you are compassing my end — Jerus

day and night am I given over to suffering — AAT

Day and night you give me over to torment — NAB

I shall be broken off with pining sickness — Sprl

in the course of a day thou makest an end of me — ABPS

before the day reached its evening, he would make an end of me — Knox  
in one day I am doomed — Mof

In one short day my life hangs by a thread — Tay

- 13. I reckoned till morning, that, as a lion, so will he break all my bones:**

I quieted myself until morning; as a lion, so he breaketh . . . — ASV

I placed Him before me until morning.  
Like a lion He breaks . . . — Ber  
I cried out until morning like a lion. Thus  
will he break . . . — Rhm  
I cry unto morning; like a lion, so he  
breaks . . . — ABPS  
till morning I cry out in pain — Like a  
lion he breaks . . . — AAT  
I cry for help until morning; like a lion  
he breaks . . . — RSV  
All night I moaned; it was like being torn  
apart by lions — Tay  
and all night I moan, for my agony is like  
a lion, breaking every bone — Mof  
**from day even to night wilt thou make  
an end of me.**  
In the course of a day thou makest . . .  
— ABPS  
from day to night thou dost bring me to  
an end — RSV  
from dawn to night you are compassing  
my end — Jerus  
before the day reached its evening he  
would make an end of me — Knox  
Day and night am I given over to suffer-  
ing — AAT  
then I am racked with pain till the morn-  
ing — NEB

**14. Like a crane or a swallow, so did I chat-  
ter: I did mourn as a dove:**  
Like a swallow or a crane, so did I chat-  
ter; I did moan as a dove — ASV  
Like a swallow [or] a crane, so do I chirp:  
I mourn like a dove — ABPS  
I am twittering like a swallow, I am  
moaning like a dove — Jerus  
Like a swallow I utter shrill cries: I moan  
like a dove — NAB  
Murmuring like a swallow, moaning like  
a dove — Mof  
Delirious, I chattered like a swallow and  
mourned like a dove — Tay  
**mine eyes fail with looking upward: O  
Lord, I am oppressed; undertake for  
me.**  
Mine eyes languish through looking on  
high. O My Lord! distress is upon me  
— my Surety — Rhm  
mine eyes fail with looking upward: O  
Lord, I am oppressed, be thou my sur-  
ety — ASV  
My eyes are weary with looking upward.  
O Lord, I am oppressed; be thou my  
security — RSV  
My eyes grow dim looking upward. I am  
in anguish; be Thou my surety — Ber  
My eyes falter as I look up to the heights:

O Lord, pay heed, stand surety for me  
— NEB

**15. What shall I say? he hath both spoken  
unto me, and himself hath done it:**  
But what can I speak or say to him, since  
he has done it — AAT  
What can I say? Of what can I speak to  
him? It is he who is at work — Jerus  
How can I complain, what can I say to  
the LORD when He himself has done  
this — NEB  
And yet, what words can I use, what an-  
swer can I expect, when it is he him-  
self that has brought this upon me —  
Knox  
But what I can say? For He Himself has  
sent this sickness — Tay  
**I shall go softly all my years in the bit-  
terness of my soul.**  
. . . all my years because of the bitter-  
ness . . . — ASV  
I shall go on through all my years despite  
the bitterness . . . — NAB  
I wander to and fro all my life long in  
the bitterness . . . — NEB  
All my sleep has fled because of the bit-  
terness . . . — RSV  
I toss on through the hour of sleep in the  
bitterness of soul — Mof  
all my time of sleeping I am turning from  
side to side without rest — Bas

**16. O LORD, by these things men live, and  
in all these things is the life of my spirit:  
so wilt thou recover me, and make me to  
live.**  
O Lord, by these things men live; and  
wholly therein is the life of my spirit:  
wherefore recover thou me, and make  
me live — ASV  
O My Lord! on those things do men live,  
— and altogether in them is the life of  
my spirit, when thou hast strength-  
ened me and made me live — Rhm  
O Lord, by these things men live, and  
through all of them is the life my spirit  
sustained; therefore do thou restore  
me, and bring me to life again — AAT  
O Lord, my heart in hope relies on thee:  
refresh me and revive me, grant me  
recovery — Mof  
O Lord, Your discipline is good and leads  
to life and health. Oh, heal me and  
make me live — Tay

**17. Behold, for peace I had great bitterness:  
but thou hast in love to my soul delivered  
it from the pit of corruption: for thou  
hast cast all my sins behind thy back.**

- Lo! for well-being I had bitterness-bitterness, but thou cleaving unto my soul hast raised me from the pit of corruption, for thou hast cast behind thy back all my sins — Rhm
- Lo! it was for my welfare that I had great bitterness; and thou hast held me back from the pit of destruction, for thou hast cast all my sins behind thy back — AAT
- Yes, now I see it all — it was good for me to undergo this bitterness, for You have lovingly delivered me from death; You have forgiven all my sins — Tay
- Bitterness had indeed been my lot in place of prosperity; but thou by thy love has brought me back from the pit of destruction; for thou hast cast all my sins behind thee — NEB
- 18. For the grave cannot praise thee, death can not celebrate thee; they that go down into the pit cannot hope for thy truth.**  
For Sheol . . . — ASV
- For hades cannot praise thee nor death celebrate thee, — they who go down to the pit cannot wait for thy faithfulness — Rhm
- For Sheol does not praise you, death does not extol you; those who go down to the pit do not go on trusting in your faithfulness — Jerus
- Death cannot praise thee, nor can they who go down to the abyss hope for thy truth — NEB
- For dead men cannot praise You. They cannot be filled with hope and joy — Tay
- 19. The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth.**  
The living the living he can praise thee, as I do this day, — a father to his children can make known thy faithfulness — Rhm
- The living, the living are the ones who praise you, as I do today. Fathers tell their sons about your faithfulness — Jerus
- The living, only the living, can praise You as I do today. One generation makes known Your faithfulness to the next — Tay
- 20. The LORD was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.**  
Yahweh [was willing] to save me, — therefore on my stringed instruments will we play — all the days of our life by the house of Yahweh — Rhm
- The LORD is at hand to save me; so let us sound the music of our praises all our life long in the house of the LORD — NEB
- Think of it! The Lord healed me! Every day of my life from now on I will sing my songs of praise in the Temple, accompanied by the orchestra" — Tay
- Be pleased, O LORD, to save me! and we will play on stringed instruments all the days of our life, before the house of the LORD — AAT
- Yahweh, come to my help and we will make our harps resound all the days of our life in front of the Temple of Yahweh — Jerus
- 21. For Isaiah has said, Let them take a lump of figs,**  
Now Isaiah had said, Let them take a cake of figs — ASV
- Note that Isaiahs bade them take a lump of figs — Knox
- (For Isaiah had told Hezekiah's servants, "Make an ointment of figs — Tay
- Isaiah then ordered a poultice of figs to be taken — Jerus
- and lay it for a plaister upon the boil, and he shall recover.**  
and let them press it over the boil that he may recover — Rhm
- and rub it upon the boil, so that he may recover — AAT
- and make a plaster of it for the king's ulcer, and this is how he was healed — Knox
- 22. Hezekiah also had said, What is the sign that I shall go up to the house of the LORD?**  
And note that Ezechias had asked what sign should be given him, in proof that he would set foot on the Lord's house again — Knox

CHAPTER 39

1. At that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah:

At the time when Merodach Baladan, the son of Baladan the king of Babylon, sent letters and ambassadors and presents to Ezekias — Sept

At that time Merodach-baladan, the son of Baladan, king of Babylon, sent ambassadors with a present to Hezekiah — AAT

... envoys with letters and a present ... — RSV

... sent envoys with a gift ... — NEB for he had heard that he had been sick, and was recovered.

because he had news that Hezekiah had been ill, and was well again — Bas

2. And Hezekiah was glad of them, and Hezekiah rejoiced over them — Rhm And Hezekiah welcomed them — RSV Hezekiah was delighted at this — Jerus Hezekiah appreciated this — Tay and shewed them the house of his precious things,

... the house of his spices — YLT and showed them his treasure house — JPS

and showed them all his treasury — NEB and showed them his scented treasure house — Knox

and displayed his magazines — Sprl and took the envoys from Babylon on a tour of his palace, showing them his treasure house — Tay

the silver, and the gold, and the spices, and the precious ointment, full of silver, gold, spices and perfumes — Tay

silver and gold, spices and fragrant oil — NEB

and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

3. Then came Isaiah the prophet unto king Hezekiah, and said unto him, But the prophet Isaiah went to king Hezekiah and asked him — Mof What said these men? and from whence came they unto thee?

'What have these men said, and where have they come from?' — Jerus What message did these men bring, and whence had they come — Knox

And Hezekiah said, They are come from

a far country unto me, even from Babylon.

Hezekiah replied, "They came from the far-away country of Babylon" — Ber 'From far away in Babylon,' Hezekiah replied — Tay

4. Then said, he, What have they seen in thine house?

Isaiah said, 'What have they seen in your palace?' — Jerus

"How much have they seen?" asked Isaiah.

And Hezekiah answered, All that is in mine house have they seen:

'They have seen everything in my palace' Hezekiah answered — Jerus

'They saw everything,' Hezekiah replied — NEB

there is nothing among my treasures that I have not shewed them.

there is nothing in my storehouses that I did not show them" — RSV

all my priceless treasures" — Tay

5. Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts:

Then Isaiah said to Hezekiah, 'Listen to the word of Yahweh Sabaoth — Jerus

And at that Isaias said to Ezechias, I have a message for thy hearing from the Lord of hosts — Knox

6. Behold, the days come, that all that is in thine house, and that which thy father have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD.

Behold days are coming, when they shall seize all that in thy house. And all that thy fathers have collected even to this day shall go to Babylon: and nothing shall be left behind — Sept

The time is coming, says the LORD, when everything in your house, and all that your forefathers have amassed till the present day, will be carried away to Babylon: not a thing shall be left — NEB

"The days are coming when everything in your palace, everything that your ancestors have amassed until now, will be carried off to Babylon. Not a thing will be left" — Jerus

7. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away;

And some of your sons that shall issue from you whom you shall beget, they shall take away — Lam

And some of your sons, who are born to you, shall be taken away — RSV  
And sons of thine, men of thy own line, of thy own stock, shall be carried off — Knox

"Sons sprung from you, sons begotten by you, will be chosen — Jerus  
**and they shall be eunuchs in the palace of the king of Babylon.**  
and they shall be officers in the palace of the king of Babylon' — JPS  
and made servants . . . — NAB  
will become slaves, yes, eunuchs, . . . — Tay

**8. Then said Hezekiah to Isaiah, Good is the word of the LORD which thou hast spoken.**

Hezekiah replied to Isaiah, "The word of the LORD which you have spoken is favorable" — NAB

Hezekiah said to Isaiah, "This word of Yahweh that you announce is reassuring" — Jerus

"All right," Hezekiah replied, "Whatever the Lord says is good — Tay

**He said moreover, For there shall be peace and truth in my days.**

And he said, Surely there shall be peace and stability in my days — Rhm

For he thought, "At least there will be peace and security in my time" — AAT

For he thought, "There will be peace and faithfulness as long as I live" — ABPS

thinking to himself that peace and security would last out his life-time — NEB

(thinking to himself that there would be no trouble or change at least so long as he was alive) — Mof

## CHAPTER 40

**1. Comfort ye, comfort ye my people, saith your God.**

"Comfort, O comfort my people," / says your God — AAT

Console my people, console them — / 'tis the voice of your God — Mof

Be ye comforted, be ye comforted, My people, saith your God — Sprl

Take heart again, my people, says your God — Knox

**2. Speak ye comfortably to Jerusalem, and cry unto her,**

Speak ye unto the heart of Jerusalem / and cry unto her — Rhm

'Speak to the heart of Jerusalem / and call to her — Jerus

Say kind words to the heart of Jerusalem, crying out to her — Bas

Bid Jerusalem take heart, / and proclaim unto her — JPS

**that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins.**

that accomplished is her warfare, / that accepted is her punishment, — / that she hath received at the hand of Yahweh, / according to the full measure of all her sins — Rhm

that her time of service is accomplished, / that her guilt is paid off: that she hath received of the LORD's hand / double for all her sins — JPS

that her time of service is ended, that

her sin is atoned for, / that she has received from the hand of Yahweh / double punishment for all her crimes' — Jerus

that her service is at an end, her guilt is expiated: indeed, she has received from the hand of the LORD / double for all her sins — NAB

that her hard days are ended, / her guilt paid off, / that she has received from the Eternal's hand / full punishment for all her sins — Mof

**3. The voice of him that crieth**

A voice of one crying! — Rhm

A voice is crying — YLT

A voice cries: — RSV

Hark! one calls, — ABPS

Listen! I hear the voice of someone shouting — Tay

**in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.**

In the desert prepare ye the way of Yahweh. — / make smooth in the waste plain a highway for our God — Rhm

Prepare ye in the wilderness the way of Jehovah: make level in the desert a highway for our God — ASV

'Prepare in the wilderness / a way for Yahweh. / Make a straight highway for our God / across the desert — Jerus

'Clear ye in the wilderness the way of the LORD, / make plain in the desert / a highway for our God — JPS

"Clear the way for the Eternal through the waste, / level a highroad for our God across the desert — Mof

"Make a road for the Lord through the wilderness: make Him a straight, smooth road through the desert — Tay

**4. Every valley shall be exalted, and every mountain and hill shall be made low:**

Every valley is raised up, / and every mountain and hill become low — YLT

Every valley shall be filled in, / every mountain and hill shall be made low — NAB

Let every valley be raised, and every mountain and hill be brought low — ABPS

Let every valley be filled in, / every mountain and hill be laid low — Jerus

Fill the valleys: level the hills — Tay

**and the crooked shall be made straight, and the rough places plain:**

let all the crooked be made a straight road, and the rough way, smooth plains — Sept

and the steep place shall be made straight, and the rough places smooth — Lam

and the uneven shall be made level, and the rough places a plain — ASV

and the rugged shall be made level, and the rough places a plain — JPS

rough places smoothed, / and ridges turned into a plain — Mof

rugged places shall be made smooth and mountain-ranges become a plain — NEB

**5. And the glory of the LORD shall be revealed, and all flesh shall see it together:**

Then shall be revealed the glory of Yahweh, — and all flesh shall see it together — Rhm

Thus shall the glory of the LORD be revealed, / and all mankind together shall see it — NEB

the Lord's glory is to be revealed for all mankind to witness — Knox

The glory of the Lord will be seen by all mankind together" — Tay

**for the mouth of the LORD hath spoken it.**

The Lord has spoken — it shall be — Tay

it is his own decree — Knox

such are the orders of the Eternal — Mof

**6. The voice said, Cry. And he said, What shall I cry?**

The voice of one saying. Cry. And one said, What shall I cry — RV

A voice says, 'Cry', / and another asks, 'What shall I cry?' — NEB

"A voice of one saying. Proclaim." Wherefore I said, What shall I proclaim — Sept

Hark! one calls, Proclaim. And I said, What shall I proclaim — ABPS

The voice says, "Shout!" "What shall I shout?" I asked — Tay

**All flesh is grass, and all the goodness thereof is as the flower of the field:**

All flesh is grass, / and all the grace thereof like the flower of the field — Rhm

— 'All flesh is grass / and its beauty like the wild flower's — Jerus

'That all mankind is grass, / they last no longer than a flower of the field — NEB

[The voice answered, Proclaim] All flesh is frail as grass, and all that makes it attractive [its kindness, its goodwill,

its mercy from God, its glory and comeliness, however good] is transitory like the flower of the field — Amp

"Shout that man is like the grass that dies away, and all his beauty fades like

dying flowers — Tay

**7. The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass.**

The grass drieth up, the flower fadeth, when the breath of Jehovah bloweth upon it. Truly the people are like the grass — Sprl

Grass withers, flowers fade: because the breath of Jehovah has blown upon it: / 40:8 surely the people is grass — ABPS

The grass withers, the flower fades when the breath of Yahweh blows on them. / (The grass is without doubt the people) — Jerus

The grass withers, the flower wilts, when the breath of the LORD blows upon it. . [So then, the people is grass] — NAB

The grass withers, the flower fades beneath the breath of God. And so it is with fragile man — Tay

**8. The grass withereth, the flower fadeth: but the word of our God shall stand for ever.**

Though the grass withers and the flower wilts, / the word of our God stands forever" — NAB

the grass withers, the flowers fade, / but  
the word of our God endures for ever-  
more — NEB

grass withers and flowers fade, / but our  
God's promise stands for evermore  
— Mof

- 9. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, On a high mountain get thee up, O Zion, / proclaiming tidings, / lift up with power thy voice. O Jerusalem, proclaiming tidings, / lift up, fear not, say to cities of Judah — YLT**

On a high mountain get you up, / O Zion,  
herald of good news! / Lift up your  
voice with strength, / O Jerusalem,  
herald of good news! / Lift it up, fear  
not; / Say to the cities of Judah

To a high mountain get ye up, O herald-  
band of Zion, / Lift high with strength  
your voice. O herald-band of Jerusa-  
lem, — / Lift it high, do not fear, / say  
to the cities of Judah — Rhm

O thou that tellest good tidings to Zion,  
get thee up on a high mountain; O thou  
that tellest good tidings to Jerusalem,  
lift up thy voice with strength: . . .  
— ASV

Go up on a high mountain, / joyful mes-  
senger to Zion, / Shout with a loud  
voice, joyful messenger to Jerusa-  
lem, / Shout without fear, / say to the  
towns of Judah — Jerus

Up to the high hills, / O herald of hap-  
piness to Sion! / Raise your voice  
loudly, / O herald of happiness to Je-  
rusalem, / raise it fearlessly, / and tell  
the towns of Judah — Mof

**Behold your God!**

'Here is your God — Mof

- 10. Behold, the Lord GOD will come with strong hand and his arm shall rule for him:**

Behold, the Lord Jehovah will come as  
a mighty one, and his arm will rule for  
him — ASV

Lo, the Lord Jehovah with strength com-  
eth, / and his arm is ruling for Him  
— YLT

Behold, the Lord GOD comes with might,  
/ and his arm rules for him — RSV

See! the Lord GOD is coming with might,  
/ his own arm having won him the  
kingdom — AAT

Here is the Lord Yahweh coming with  
power, / his arm subduing all things to  
him — Jerus

Yes, the Lord God is coming with mighty  
power; He will rule with awesome  
strength — Tay

Here is the Eternal coming in power, /  
maintaining mightily his cause — Mof  
**behold, his reward is with him, and his  
work before him.**

Lo, His hire is with Him, and His wage  
before him — YLT

behold, his reward is with him, and his  
recompense before him — ASV

Behold, his reward is in His possession,  
/ and His achievements before Him  
— Sprl

The prize of his victory is with him, / his  
trophies all go before him — Jerus

Here he is bringing what he has won, /  
bringing what he has gained — Mof

- 11. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.**

As a shepherd His flock He feedeth,  
with His arm He gathereth lambs, /  
and in His bosom He carrieth them:  
/ suckling ones He leadeth — YLT

Like a shepherd his flock will he tend,  
/ in his own arm will he take up the  
lambs, / and in his own bosom will he  
carry [them], — / them which are with  
young will he lead to a place of rest  
— Rhm

Like a shepherd he feeds his flock: / in  
his arms he gathers the lambs, / car-  
rying them in his bosom, / and leading  
the ewes with care — NAB

He is like a shepherd feeding his flock,  
/ gathering lambs in his arms, / hold-  
ing them against his breast / and lead-  
ing to their rest the mother ewes —  
Jerus

He will tend his flock like a shepherd /  
and gather them together with his arm:  
/ he will carry the lambs in his bosom  
/ and lead the ewes to water — NEB

- 12. Who hath measured the waters in the hollow of his hand, and meted out heaven with the span,**

Who was it measured the water of the  
sea in the hollow of his hand / and  
calculated the dimensions of the heav-  
ens — Jerus

Who ever measured the waters in the  
hollow of his hand, / or ruled the skies  
off with a span — Mof

Who has cupped in his hand the waters of the sea, / and marked off the heavens with a span — NAB

Who else has held the oceans in His hands and measured off the heavens with His ruler — Tay

Who has gauged the waters in the palm of his hand, / or with its span set limits to the heavens — NEB

**and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?**

enclosed the dust of the earth in a measuring basket, weighed the mountains in scales or . . . — Ber

or held the dust of earth inside a measure, / or weighed the mountains in a pair of scales, / the hills within a balance — Mof

gauged the whole earth to the bushel, / weighed the mountains in scales, / the hills in a balance — Jerus

Who has held all the soil of earth in a bushel, / or weighed the mountains on a balance / and the hills on a pair of scales — NEB

Who else knows the weight of all the earth and weighs the mountains and the hills — Tay

**13. Who hath directed the Spirit of the LORD, or being his counsellor hath taught him?**

Who hath meted out the Spirit of Jehovah, / and, being His counsellor, doth teach Him — YLT

Who can advice the Spirit of the Lord or be His teacher or give Him counsel — Tay

Who could have advised the spirit of Yahweh, / what counsellor could have instructed him — Jerus

No aid, then, had the spirit of the Lord to help him, no counsellor stood by to admonish him — Knox

Who has directed the mind of the Lord, / and instructed him as his counselor — AAT

**14. With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?**

. . . and taught him in the path of justice . . . — ASV

Who gave him suggestions, and made clear to him the right way? Who gave

him knowledge guiding him the way of wisdom — Bas

Who ever was called in to give him counsel? / Who ever taught him how to act, / or showed him what to do — Mof

Whom has he consulted to enlighten him, / and to learn the path of justice / and discover the most skilful ways — Jerus

Has He ever needed anyone's advice? Did He need instruction as to what is right and best — Tay

**15. Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance:**

See, the nations are to him like a drop hanging from a bucket, and like the small dust in the scales — Bas

Lo! nations / are as a drop on a bucket, / and as fine dust on a balance are accounted — Rhm

See, the nations are like a drop on the pail's rim, they count as a grain of dust on the scales — Jerus

**behold, he taketh up the isles as a very little thing.**

Lo! islands like an atom can he hoist — Rhm

Behold, he lifts up the islands like dust — ABPS

He picks up the islands as though they had no weight at all — Tay  
the isles shall he cast away like fine dust — Lam

Lo! the coast lands weigh no more than a grain — AAT

coasts and islands weigh as light as specks of dust — NEB

**16. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering.**

Lebanon would not suffice for fuel, / nor are its beasts enough for a burnt offering — RSV

Lebanon is not enough for the fires / nor its beasts for the holocaust — Jerus

Lebanon's trees are not enough to kindle a fire nor its animals sufficient for a burnt offering — Ber

All Lebanon does not yield wood enough for fuel / or beasts enough for a sacrifice — NEB

All of Lebanon's forests do not contain sufficient fuel to consume a sacrifice large enough to honor Him, nor are all its animals enough to offer to our God — Tay

**17. All nations before him are as nothing:**



**and they are counted to him less than nothing, and vanity.**

All nations dwindle to nothing before him,  
/ he reckons them mere nothings, less  
than nought — NEB

All the nations are as nothing before him;  
/ they are accounted to him as nothing,  
and chaos — ABPS

All the nations are as nothing before him,  
/ they are accounted by him as less  
than nothing and emptiness — RSV

Before him all the nations are as nought,  
/ as nothing and void he accounts them  
— NAB

**18. To whom then will ye liken God? or what likeness will ye compare unto him?**

To whom then will you liken God, or  
with what likeness would you compare  
Him — Ber

... or what sort of a likeness will ye  
place beside him — ABPS

Then whom can you compare with God?  
/ What can you put beside him — Mof

To whom can you liken God? / With what  
equal can you confront him — NAB

**19. The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.**

A craftsman casts the figure, / a goldsmith  
plates it with gold / and casts  
silver chains for it — Jerus

The image, a workman hath cast it, and  
the goldsmith overlayeth it with gold,  
and casteth for it silver chains — ASV

An idol! the smelter casts it, / and the  
goldsmith overlays it with gold, / and  
fastens it with silver links — AAT

Is it an image which a craftsman set up,  
/ and a goldsmith covers with plate /  
and fits with studs of silver as a costly  
gift — NEB

**20. He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved.**

He who is poor by heave-offerings / a  
tree not rotten doth choose, / a skilful  
artizan he seeketh for it, / to establish  
a graven image — not moved — YLT

The needy offerer of a tree that will not  
rot maketh choice, — / a skilled arti-  
ficer seeketh he out for himself to con-  
struct an image that shall not totter  
— Rhm

For it a clever sculptor seeks / precious

palm wood, / selects wood that will  
not decay / to set up a sturdy image  
— Jerus

Mulberry wood, the choice portion which  
a skilled craftsman picks out for him-  
self, / choosing timber that will not  
rot, to set up an idol that will not be  
unsteady? — NAB

Or is it mulberry-wood that will not rot  
which a man chooses, / seeking out a  
skilful craftsman for it, / to mount an  
image that will not fall? — NEB

**21. Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?**

Will you not know? will you not hear?  
hath it not been told you from the be-  
ginning? have you not known the  
foundations of the earth — Sept

Did you not know, / had you not heard?  
/ Was it not told you from the begin-  
ning? / Have you not understood how  
the earth was founded — Jerus

Have ye never taken note? / Have ye  
never heard? / Hath it not from the  
beginning been told you? / Have ye  
not been led to discern, from the founda-  
tions of the earth — Rhm

Can you not understand, cannot you see?  
/ Were you not told this from the first,  
/ have you not grasped this, since the  
world began — Mof

Are you so ignorant? Are you so deaf to  
the words of God — the words He  
gave before the worlds began? Have  
you never heard nor understood — Tay

**22. It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers;**

It is he who sits enthroned above the cir-  
cle of the earth, / so high that its in-  
habitants are like grasshoppers — AAT

He sits enthroned above the vault of the  
earth, / and its inhabitants are like  
grasshoppers — NAB

that God sits throned on the vaulted roof  
of earth, / whose inhabitants are like  
grasshoppers — NEB

**that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:**

He who is stretching out as a thin thing  
the heavens, / and spreadeth them as  
a tent to dwell in — YLT

He stretches out the skies like a curtain,

/ he spreads them out like a tent to live in — NEB

it is He Who stretches out the heavens like (gauze) curtains and spreads them out like a tent to dwell in — Amp

He stretches out the heavens like a veil, / spreads them out like a tent to dwell in — NAB

He is the One who stretches out the heavens like a curtain and makes His tent from them — Tay

One who has spread out the heavens like gossamer, as he were pitching a tent to dwell in — Knox

- 23. That bringeth the princes to nothing; he maketh the judges of the earth as vanity.** who delivereth dignitaries to nothingness, — / judges of the earth like a desolation hath he made — Rhm

who brings princes to nothing, / and makes the rulers of the earth like a cipher — AAT

that brings princes to nothing, / and makes the judges of the earth like chaos — ABPS

he brings nobles down to nothing, / he ruins rulers of the world — Mof

He reduces princes to nothing, / he annihilates the rulers of the world — Jerus

- 24. Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.**

Yea, they have not been planted; yea, they have not been sown; yea, their stock hath not taken root in the earth: moreover he bloweth upon them, and they wither, and the whirlwind taketh them away as stubble — ASV

Scarcely have they been planted, / scarcely have they been sown, / scarcely hath their stock began to take root in the earth / when he hath just blown upon them and they have withered, / and a whirlwind as though they had been chaff carrieth them away — Rhm

scarcely planted, scarcely sown, scarcely rooted in the earth, / when at a puff from him they wither, the storm sweeps them off like straws — Mof

They hardly get started, barely take root, when He blows on them and their work

withers and the wind carries them off like straw — Tay

- 25. To whom then will ye liken me, or shall I be equal? saith the Holy One.**

To whom then will ye liken me, that I should be equal to him? saith . . . — ASV

"To whom could you liken me / and who could be my equal?" says . . . — Jerus

To whom then will you liken me, / whom set up as my equal? / asks the Holy One — NEB

"To whom will you compare me, then, / and equal me?" asks the Majestic One — Mof

- 26. Lift up your eyes on high, and behold who hath created these things,**

Lift up your eyes on high, / and see: who created these? — JPS

Lift your eyes and look. Who made these stars — Jerus

Lift high your eyes, look up: who made these stars — Mof

Lift up your eyes to the heavens: consider who created it all — NEB

Look up into the heavens! Who created all these stars — Tay

**that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power: not one faileth.**

. . . : he calleth them all by name: by the greatness of his might, and for that he is strong in power, not one is lacking — ASV

that bringeth forth by number their host, — / to all of them by name doth call.

/ because of the abundance of vigour and alertness of strength not one is missing — Rhm

he who marshals them in order, / summoning each one by name, / For fear of him, so mighty and so strong, not one fails to appear — Mof

He leads out their army and numbers them, / calling them all by name, / By his great might and the strength of his power / not one of them is missing — NAB

led out their host one by one and called them all by their names; through his great might, his might and power, not one is missing — NEB

Who is that marshals the full muster of their starry host, calling each by its name, not one of them missing from

the ranks? Such strength, such vigour,  
such spirit is his — Knox

As a shepherd leads his sheep, calling  
each by its pet name, and counts them  
to see that none are lost or strayed, so  
God does with stars and planets —  
Tay

**27. Why sayest thou, O Jacob, and speakest,  
O Israel,**

Why do you say, O Jacob, / and speak,  
O Israel — RSV

How can you say, Jacob, / how can you  
insist, Israel — Jerus

Why do you complain, O Jacob, / and  
you, Israel, why do you say — NEB

O Jacob, O Israel, how can you say —  
Tay

What, then, is this thought of thine, Ja-  
cob, what is this complaint of thine,  
Israel — Knox

**My way is hid from the LORD, and my  
judgment is passed over from my God?**

My way is hid from Jehovah, and the jus-  
tice due to me is passed away from my  
God — ASV

'My way is hid from the LORD, / and my  
right is passed over from my God —  
JPS

'My destiny is hidden from Yahweh, /  
my rights are ignored by my God' —  
Jerus

'My plight is hidden from the LORD /  
and my cause has passed out of God's  
notice' — NEB

that the Lord does not see how it fares  
with thee, that thy God passes over thy  
wrongs — Knox

that the Lord doesn't see your trouble  
and isn't being fair — Tay

**28. Hast thou not known? hast thou not  
heard,**

Do you not know, have you not heard?  
— Ber

Come now! Do you not understand, have  
you not heard — Mof

What ignorance is thee? Has not the ru-  
mour of it reached thee — Knox

Don't you yet understand? Don't you  
know by now — Tay

**that the everlasting God, the LORD, the  
Creator of the ends of the earth**

that / the God of age-past time — /  
Yahweh, / the Creator . . . — Rhm

The LORD, the everlasting God, creator  
of the wide world — NEB

This Lord of ours, who fashioned the  
remotest bounds of earth — Knox

The LORD is a God everlasting, / the  
Creator . . . — AAT

Yahweh is an everlasting God, / he cre-  
ated the boundaries of the earth —  
Jerus

**fainteth not, neither is weary?**

is not wearied nor fatigued — YLT

He wearies not and faints not — ABPS

He does not grow tired or weary — Jerus  
he does not weaken or grow weary —  
Knox

is never feeble or tired — Bas

**there is no searching of his under-  
standing.**

His discernment is past searching out  
— JPS

His understanding is unsearchable —  
ABPS

His insight is unfathomable — AAT

his understanding is beyond fathoming  
— Jerus

and his knowledge is beyond scrutiny  
— NAB

so no man can fathom his understanding  
— NEB

he is wise beyond all thinking — Knox

**29. He giveth power to the faint; and to them  
that have no might he increaseth strength.**

giving to him that fainteth strength, / and  
to him that hath no vigour he causeth  
power to abound — Rhm

He gives vigor to the weary; / and to the  
powerless he increases strength —  
ABPS

He gives vigour to the weary, / new  
strength to the exhausted — NEB

He gives strength to the fainting; for the  
weak he makes vigor abound — NAB

into the weary he puts power, / and adds  
new strength to the weak — Mof

He gives power to the tired and worn  
out, and strength to the weak — Tay

Rather, it is he who gives the weary fresh  
spirit, who fosters strength and vigour  
where strength and vigour is none —  
Knox

**30. Even the youths shall faint and be weary,  
and the young men shall utterly fall:**

Youths both faint and grow weary / and  
young warriors — they fall, — Rhm

. . . and the young men shall helplessly  
stumble — Lam

Even youths shall faint and be weary, /  
and young men shall fall exhausted  
— RSV

Though the youths faint and grow weary,

/ though the young men fall prostrate  
— AAT  
Though young men faint and grow, / and  
youths stagger and fall — NAB  
Young men may grow weary and faint /  
even in their prime they may stumble  
and fall — NEB  
Youth itself may weaken, the warrior faint  
and fall — Knox

**31. But they that wait upon the LORD shall  
renew their strength;**  
But those expecting Jehovah pass to  
power — YLT  
But they who wait for Yahweh . . . —  
Rhm  
But those who wait for the Lord — who  
expect look for and hope in Him —  
Amp  
but those who look to the LORD will win  
new strength — NEB  
**they shall mount up with wings as eagles;**

that raise up the pinion as eagles — YLT  
they put out wings on strong pions like  
eagles — Rhm  
they will soar as with eagles' wings —  
NAB  
**they shall run and not be weary; and  
they shall walk and not faint.**  
they run and are not fatigued, they go  
on and do not faint — YLT  
They run and do not grow weary, / walk  
and never tire — Jerus  
running, they will not be tired, and walk-  
ing, they will have no weariness —  
Bas  
they will run and not be weary, they  
will march on and never grow faint  
— NEB  
hasten, and never grow weary of hasten-  
ing, march on, and never weaken on  
the march — Knox

## CHAPTER 41

**1. Keep silence before me, O islands;**  
Be silent [and hearken] unto me, O ye  
Coastlands — Rhm  
Come to me, O lands, in silence — Mof  
Come quietly before me, O sealands —  
Bas  
Let the islands cease their clamour, and  
come to me — Knox  
**and let the people renew their strength;**  
and let the Races of Men renew their  
strength — Rhm  
and let the people gather and renew their  
strength [for the argument; let them  
offer their strongest arguments] —  
Amp  
Bring your strongest arguments — Tay  
**let them come near; then let them speak:**  
let them approach, then let them speak  
— Rhm  
come hither — you can speak later on  
— Mof  
**let us come near together to judg-  
ment . . .**  
together for controversy let us draw near  
— Rhm  
let us put forward our cause against one  
another — Bas  
let us meet in argument — Mof  
we will meet at the place of judgment,  
I and they — NEB  
let us come near together for judgment  
[and decide the point at issue between  
us concerning the enemy advancing  
from the east] — Amp

The court is ready for your case — Tay

**2. Who raised up the righteous man from  
the east, called him to his foot.**  
Who has stirred up from the East the  
champion of justice, and summoned  
him to be his attendant — NAB  
Who hath raised up one from the east,  
whom he calleth in righteousness to  
his foot? — ASV  
who has roused one from the east, call-  
ing him in righteousness to his service  
— AAT  
Who hath raised up one from the east,  
/ at whose steps victory attendeth —  
JPS  
Tell me, who raised up that one from the  
east, / one greeted by victory where-  
ever he goes — NEB  
Who has roused up one [Cyrus] from the  
east, whom He calls in righteousness  
to His service and whom victory meets  
at every step — Amp  
**gave the nations before him, and made  
him rule over kings?**  
Who placed nations in subjection to him  
and made kings submit to him — Ber  
Who is it that puts nations into his power  
/ and makes kings go down before him  
— NEB  
Who lets him have nations as a gift and  
lays kings low before him — Mof  
set before him nations, and over kings  
caused him to rule — Rhm

- He gives up nations before him, / so that  
he tramples kings under foot — RSV  
Who indeed, but the Lord? God has given  
him victory over many nations and  
permitted him to trample kings under-  
foot — Tay  
he gave them as the dust to his sword,  
and as driven stubble to his bow.  
with his sword making them like dust, /  
like driven stubble with his bow —  
AAT  
rendering them as dust to his sword and  
as whirling straws to his bow — Ber  
He gives them as dust to the sword [of  
Cyrus], and as driven straw and chaff  
to his bow — Amp  
he scatters them with his sword like dust  
/ and with his bow like chaff before  
the wind — NEB  
His sword made [them] like dust, / his  
bow like driven chaff — Rhm
- 3. He pursued them, and passed safely;**  
He pursueth them, and passes on safely  
— ASV  
He pursues them and advances unhin-  
dered — Jerus  
He pursues them, passing on without loss  
— NAB  
and puts them to flight and passes on  
unscathed — NEB  
He should rout them in battle, and pass  
through their country unmolested —  
Knox  
even by the way that he had not gone  
with his feet.  
a path with his feet he entereth not —  
YLI  
swiftly with feet that never touch the  
ground — Mof  
swifter than any traveller on foot — NEB  
leaving not a footprint behind him —  
Knox  
by paths his feet have not trod — RSV  
though the paths he treads are new —  
Tay
- 4. Who hath wrought and done it, calling  
the generations from the beginning?**  
Who hath wrought and performed / call-  
ing the generations in advance — Rhm  
Who has wrought and done this, / pro-  
claiming at the beginning the genera-  
tions to come — AAT  
Whose work is this, I ask, who has  
brought it to pass? / Who has sum-  
moned the generations from the begin-  
ning — NEB
- Who has done such mighty deeds, di-  
recting the affairs of generations of  
mankind as they march by — Tay  
Who hath wrought and done it? He that  
called the generations from the begin-  
ning — JPS  
Who is the author of this deed / if not he  
who calls the generations from the be-  
ginning — Jerus  
**I the LORD, the first, and with the last;  
I am he.**  
I Yahweh who am First, / and with them  
who are last I am the Same — Rhm  
I Jehovah, the first, and with the last, I  
am he — ASV  
I, the LORD, who am the first, / and am  
also with the last — AAT  
I, the Lord, the first [existing before his-  
tory began] and with the last [an ever  
present, unchanging God]: I am He  
— Amp  
It is I, the Lord, I am the first, / and to  
the last of them I am He — NEB  
It is I, the Lord, the First and Last, I  
alone am He — Tay  
Before all, and at the end of all, I am  
— Knox
- 5. The isles saw it, and feared; the ends of  
the earth were afraid, drew near, and  
came.**  
The isles have seen, and fear: the ends  
of the earth tremble; they draw near,  
and come — ASV  
The islands have seen it, and trembled  
at the sight; the remotest parts of the  
world have been smitten with dismay;  
they draw near, and obey the sum-  
mons — Knox  
The lands beyond the sea watch in fear  
and wait for word of Cyrus' new cam-  
paigns. Remote lands tremble and mo-  
bilize for war — Tay  
The coastlands see, and fear; the ends  
of the earth tremble: / these things are  
near, they come to pass — NAB
- 6. They helped every one his neighbour; and  
every one said to his brother, Be of good  
courage.**  
Every man to his neighbour giveth help,  
— / and to his brother saith, Take  
courage! — Rhm  
Men help one another, / they say to each  
other, "Take heart" — Jerus  
(And still each abets his neighbour:  
Courage, says one to another — Knox  
Each man encourages his neighbor and

says, "Don't worry. He won't win"

— Tay

They help every one his neighbor, and say to his brother in his tiresome idol making. Be of good courage — Amp

**7. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil.**

So the carver hath encouraged the goldsmith. / he that maketh smooth with the hammer, him that smiteth the anvil — Rhm

The craftsman encourages the goldsmith, and he who polishes with the hammer encourages him who strikes on the anvil — Ber

The craftsman urges on the goldsmith. / the gilder urges the man who beats the anvil — NEB

But they rush to make a new idol: the carver hurries the goldsmith and the molder helps at the anvil — Tay

saying, **It is ready for the soldering:** saying of the soldering. It is good — ASV saying of the welding. It is good! — Rhm Of the soldering he says. 'It is sound' — Jerus

he declares the soldering to be sound — NEB

"Good," they say, "It's coming along fine. Now we can solder on the arms." Carefully, they join the parts together — Tay

**and he fastened it with nails, that it should not be moved.**

Then hath he fastened it with nails — it must not totter — Rhm

and fastens the idol with nails / to keep it steady — Jerus

he fastens the image with nails / so that it will not fall down — NEB

and then fasten the thing in place so it won't fall over — Tay

and fastening it tight with nails — Mof

**8. But thou, Israel, art my servant, Jacob whom I have chosen.**

But thou, Israel, my servant . . . — ASV

But thou, Israel, my Servant, / Jacob, whom I have chosen — Rhm

But as for you, Israel, my servant, and you, Jacob, whom I have chosen for myself — Bas

But thou, Israel, my servant, thou, Jacob, on whom my choice has fallen — Knox

But as for you, I Israel, you are Mine. My chosen ones — Tay

But, O Israel, my servant. / O my chosen Jacob — Mof

**the seed of Abraham my friend.**

The seed of Abraham, my loving one — Rhm

descendant of Abraham my friend — Jerus

the offspring of Abraham, My friend — Ber

O race of Abraham my friend — Mof for you are Abraham's family, and he was My friend — Tay

**9. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof,**

Thou whom I have taken hold of from the ends of the earth, / and from the extremities thereof have called thee — Rhm

Thou whom I have taken hold of from . . . and called from the corners thereof — ASV

you whom I took from the ends of the earth, / and called from its farthest corners — RSV

You whom I brought from the confines of the earth / and called from the ends of the world — Jerus

I have called you back from the ends of the earth — Tay

**and said unto thee, Thou art my servant;** and said to thee, My Servant thou! — Rhm

Then I said unto thee, My own servant art thou — Sprl

and said that you must serve but Me alone — Tay

You whom I have called my servant — NAB

**I have chosen thee, and not cast thee away.**

. . . and not rejected thee — YLT

. . . and not cast thee off — Rhm

I have chosen you, and have not spurned you" — AAT

I have not rejected, I have chosen you" — Mof

I have chosen you and not cast you off [even though you are exiled] — Amp chosen, not rejected — Knox

**10. Fear thou not; for I am with thee: be not dismayed; for I am thy God;**

Do not fear, for with thee I am! Look not around, for I am thy God — Rhm do not be afraid for I am with you: stop being anxious and watchful, for I am your God — Jerus

Have not fear, I am with thee; do not hesitate, am I not thy God — Knox

**I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.**

I have emboldened thee, / yea I have helped thee, / yea I have upheld thee with my righteous right-hand — Rhm  
I will strengthen you, I will help you, I will uphold you with my victorious right hand — RSV

I will strengthen you, yes, I will help you: yes, I will uphold you with My vindicating right hand — Ber

I will strengthen and harden you [to difficulties]: yes, I will help you: yes, I will hold you and retain you with My victorious right hand of rightness and justice — Amp

**11. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.**

Behold, all they that are incensed against thee shall be put to shame and confounded; they that strive with thee shall be as nothing, and shall perish — ASV

Lo! they shall turn pale and be ashamed — / all they who have been incensed against thee, — / they shall become as nothing and perish — / the men who have been thine accusers — Rhm

Behold, they shall all be ashamed and confounded / who are inflamed against you: / they shall perish like a thing of nought / who strive against you — AAT

Yes, all those who raged against you, / shall be put to shame and confusion: / they who fought against you / shall be destroyed and perish — Jerus

Yes, all shall be put to shame and disgrace / who vent their anger against you; / those shall perish and come to nought / who offer resistance — NAB

Now shall all who defy you / be disappointed and put to shame: / all who set themselves against you / shall be as nothing: they shall vanish.

**12. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.**

Thou shalt seek them, but shalt not find them — / the men who have contended with thee, / they shall become as nothing and as a thing of nought

— / the men who have warred against thee — Rhm

You shall seek but shall not find those / who contend against you, / They shall become like an empty cipher, / who war against you — AAT

You shall seek those who contend with you, / but you shall not find them: / those who war against you / shall be as nothing at all — RSV

You will look for your assailants but not find them: / all who take up arms against you / shall be as nothing, nothing at all — NEB

You will look for them in vain — they will all be gone — Tay

**13. For I the LORD thy God will hold thy right hand,**

For I, Jehovah, thy God, / am strengthening thy right hand — YLT

for I, Yahweh, thy God am firmly grasping thy right-hand — Rhm

For I, Yahweh, your God, I am holding you by the right hand — Jerus

It is I, the Lord thy God, that hold thee by the hand — Knox

I am holding you by your right hand — I, the Lord your God — Tay

**saying unto thee, Fear not; I will help thee.**

who am saying unto thee / Do not fear! / I have become thy helper — Rhm

who say unto thee: 'Fear not, / I help thee' — JPS

I who say to you, "Fear not! / I am your helper" — AAT

I tell you, 'Do not be afraid, I will help you' — Jerus

and whisper to thee, Do not be afraid, I am here to help thee — Knox

**14. Fear not, thou worm Jacob, and ye men of Israel;**

Fear not, O Jacob, O diminutive Israel — Sept

Fear not, thou worm Jacob, and ye poor people of Israel — ABPS

"Fear not, O worm Jacob, / O insect Israel — AAT

Do not be afraid, Jacob, poor worm, / Israel, puny mite — Jerus

**I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel.**

I have become thy helper / declareth Yahweh, / and thy redeemer, The Holy One of Israel — Rhm

... and thy redeemer is the Holy One of Israel — ASV

- I help thee, it is the oracle of Jehovah,  
and thy Redeemer is Israel's Holy One  
— ABPS
- I will be your helper, says the Lord, even  
he who takes up your cause, the Holy  
One of Israel — Bas
- It is I who help you, says the LORD, /  
your ransom, the Holy One of Israel  
— NEB
- I will help you, / your champion is the  
Majestic One of Israel — Mof
- 15. Behold, I will make thee a new sharp  
threshing instrument having teeth:**  
Lo! I have made of thee a new pointed  
threshing sledge owning teeth — Rhm
- Behold, I have made thee to be a new  
sharp threshing instrument . . . — ASV
- Behold, I make of you a threshing-sledge,  
/ new one, armed with teeth — AAT
- See, I turn you into a threshing-sledge,  
/ new, with doubled teeth — Jerus
- See, I will make of you a sharp thresh-  
ing-sledge, / new and studded with  
teeth — NEB
- I mean to go a-threshing, and thou my  
sledge, newly made: teeth like saws  
— Knox
- thou shalt thresh the mountains, and beat  
them small, and shalt make the hills  
as chaff.**
- thou shalt thresh mountains, and crush  
them, / and hills — like chaff shalt  
thou make — Rhm
- you shall thresh and crush the moun-  
tains, / and turn the hills to chaff —  
Jerus
- and you thresh the mountains and crush  
them / and reduce the hills to chaff  
— NEB
- to thresh the mountains and crush them,  
/ to make the hills like chaff — NAB
- to tear all enemies apart, making chaff  
of mountains — Tay
- 16. Thou shalt fan them, and the wind shall  
carry them away, and the whirlwind shall  
scatter them:**  
Thou shalt winnow them . . . — ASV
- Thou winnowest them, and a wind lifteth  
them up, / and a whirlwind scattereth  
them — YLT
- you shall winnow them and the wind shall  
carry them away, / and the tempest  
shall scatter them — RSV
- You shall winnow them and the wind will  
blow them away, / the gale will scatter  
them — Jerus
- You shall toss them in the air: the wind

shall blow them all away: whirlwinds  
shall scatter them — Tay

**and thou shalt rejoice in the LORD, and  
shalt glory in the Holy One of Israel.**  
and thou — thou rejoicest in Jehovah, /  
in the Holy One of Israel doest thou  
boast thyself — YLT

but thou shalt exult in Yahweh, / and in  
the Holy One of Israel shalt thou boast  
thyself — Rhm

But you yourself will rejoice in Yahweh,  
/ and glory in the Holy One of Israel  
— Jerus

Thou shalt yet make thy boast of the  
Lord, triumph in the Holy One of Is-  
rael — Knox

And the joy of the Lord shall fill you full:  
you shall glory in the God of Israel  
— Tay

- 17. When the poor and needy seek water,  
and there is none, and their tongue fail-  
eth for thirst,**  
As for the oppressed and the needy seek-  
ing water when there is none, / their  
tongue with thirst being parched —  
Rhm
- The poor and needy seek water . . . —  
ASV
- The afflicted and the needy seek water  
in vain, / their tongues are parched  
with thirst — NAB
- The wretched and the poor look for water  
and find none, / their tongues are  
parched with thirst — NEB
- When poor, forlorn folk vainly seek for  
water, / with tongues that are parched  
by thirst — Mof
- Poor vagrants that long for water, where  
water is none, how dry their tongues  
with thirst! — Knox
- I the LORD will hear them, I the God of  
Israel will not forsake them.**
- I, Yahweh, will answer them. I, the  
God of Israel, will not abandon them  
— Jerus
- I will answer when they cry to Me. I,  
Israel's God, will not ever forsake them  
— Tay
- And shall I, the Lord, refuse them a  
hearing, I, the Holy One of Israel, leave  
them forsaken — Knox
- 18. I will open rivers in high places, and  
fountains in the midst of the valleys:**  
I will open rivers on the bare heights,  
. . . — ASV
- I will open / on bare hills rivers, and in  
the midst of plains fountains — Rhm



- I will open rivers on the bare heights, /  
and wells in the midst of the valley  
— AAT
- I will make rivers well up on barren  
heights, / and fountains in the midst  
of the valleys — Jerus
- I will make rivers on the dry mountain-  
tops, and fountains in the valleys —  
Bas
- I will open rivers among the sand-dunes  
/ and wells in the valleys — NEB
- I will make the wilderness a pool of water,  
and the dry land springs of water.**
- I will make the wilderness a pool, / and  
the parched land fountains of water  
— AAT
- turn the wilderness into pools, the track-  
less desert into running streams —  
Knox
- In the deserts will be pools of water, and  
rivers fed by springs shall flow across  
the dry, parched ground — Tay
- turn the wilderness into a lake, / and dry  
ground into waterspring — Jerus
- I will turn the desert into a marshland,  
and the dry ground into springs of  
water — NAB
- 19. I will plant in the wilderness the cedar,  
the shittah tree, and the myrtle, and the  
oil tree; I will set in the desert the fir  
tree, and the pine, and the box tree  
together:**
- I will put in the wilderness the cedar, the  
acacia, and the myrtle, and the oil-tree;  
I will set in the desert the fir-tree, the  
pine, and the box-tree together — ASV
- I will set in the desert / cedar, acacia,  
and myrtle, and oil-tree, — / I will  
place in the waste plain / cypress,  
holm-oak and sherbin-cedar together  
— Rhm
- I will plant the cedar, the acacia, the  
myrtle, and the olive tree in the wil-  
derness; the cypress, the hard oak, and  
the pine tree will I place together in  
the desert — Ber
- I will plant cedars in the wastes, / and  
acacia and myrtle and wild olive; / the  
pine shall grow on the barren heath /  
side by side with fir and box — NEB
- In the wilderness I will put cedar trees,  
/ acacias, myrtles, olives, / In the  
desert I will plant juniper, / plane tree  
and cypress side by side — Jerus
- 20. That they may see, and know, and con-  
sider, and understand together,  
that men may see and observe, and con-**
- sider and understand at once — Rhm  
that men may see and know, / may con-  
sider and understand together — RSV  
that men may both see and recognize,  
both consider and understand — Ber  
that men may see and know, / may once  
for all give heed and understand —  
NEB
- So that they may see and be wise and  
give their mind to it, and that it may  
be clear to them all — Bas
- proof for all to see and recognize, for all  
to mark and to consider — Knox
- that the hand of the LORD hath done  
this, and the Holy One of Israel hath  
created it,**
- that JEHOVAH's hand hath accomplished  
this, / and that the Holy One of Israel  
hath created it — Sprl
- that it is God who did it, Israel's Holy  
One — Tay
- 21. Produce your cause, saith the LORD;  
bring forth your strong reasons, saith  
the King of Jacob.**
- Bring near your contention, / saith  
Yahweh, — / Advance your defences,  
/ saith the King of Jacob — Rhm
- Set forth your case, says the LORD; /  
bring your proofs, says the King of  
Jacob — RSV
- Present your case, says the LORD: pro-  
duce your strongest grounds, says the  
King of Jacob — Ber
- 'Produce your defence,' says Yahweh /  
'present your case' says Jacob's king  
— Jerus
- come, open your plea, says the LORD.  
/ present your case, says Jacob's King  
— NEB
- Now, the Eternal cries, bring your case  
forward, / now, Jacob's King cries,  
state your proofs — Mof
- Can your idols make such claims as  
these? Let them come and show what  
they can do! says God, the King of  
Israel — Tay
- 22. Let them bring them forth, and shew us  
what shall happen:**
- ... and declare unto us what shall hap-  
pen — ASV
- Let them come forth, and declare to us  
what shall happen — ABPS
- ..Let them approach and tell us what is  
to happen — AAT
- 'Let them come forward and tell us  
what is going to happen next — Jerus
- Let them come near and foretell to us :

what it is that shall happen — NAB  
let them come forward, these idols, / let  
them foretell the future — NEB

**let them shew the former things, what  
they be, that we may consider them,  
and know the latter end of them; or  
declare us things for to come.**

declare ye the former things, what they  
are, that we may consider them, and  
know the latter end of them; or show  
us things to come — ASV

Tell us the former things, what they are,  
/ that we may consider them, / that we  
may know their outcome; / or declare  
to us the things to come — RSV

Let us hear what happened in the past,  
/ that we may ponder it, / or show me  
what is yet to be, / that we may watch  
how it turns out — Mof

Let them declare the meaning of past  
events / that we may give our minds  
to it; / let them predict things that are  
to be / that we may know their out-  
come — NEB

What could they tell us of the past / to  
make it worth our notice? / or will you  
discourse of future things / and let us  
know their outcome — Jerus

So read the past for us, that the study of  
it may disclose what needs must fol-  
low; coming events make known —  
Knox

things known in advance — what they  
were tell ye, / that we may lay them  
to our heart and mark the after-story  
of them, / or things to come let us hear  
— Rhm

The approaching events, let them tell us  
what they will be; / and we will note  
them, and mark their fulfillment, / or  
declare unto us of things which will  
happen hereafter — Sprl

**23. Shew the things that are to come here-  
after, that we may know that ye are gods:**  
Declare . . . — ASV

Tell ye the events which shall be here-  
after, / that we may perceive what gods  
ye are — Rhm

Tell us what is to happen in the future,  
/ and so convince us you are gods —  
Jerus

Declare what will happen hereafter; / then  
we shall know you are gods — NEB  
yes, let us hear what is coming, / that we  
may be sure you are gods — Mof

Yes, that's it! If you are gods, tell what  
will happen in the days ahead — Tay

**yea, do good, or do evil, that we may be  
dismayed, and behold it together.**

surely ye must do something — good or  
bad, / that we may be amazed, and  
behold it at once — Rhm

Yea, verily, if ye can bring good, or bring  
calamity, / then shall we be altogether  
struck with admiration when we shall  
see — Sprl

do good, or do harm that we may be dis-  
mayed and terrified — RSV

Do what you can, good or ill, / anything  
that may grip us with fear and awe  
— NEB

**24. Behold, ye are of nothing, and your work  
of nought:**

Lo! ye are of nought, / and your work  
is a puff of breath — Rhm

See, you are nothing, and your work is  
worthless — Ber

Why, you are nothing and your work is  
nought — NAB

But lo! you are nothing, and your work  
is a blank — AAT

You cannot! You are sprung from noth-  
ing, / your works are rotten — NEB

Why, you are all empty air, a nothing  
that nothing can effect — Knox

But no! You are less than nothing, and  
can do nothing at all — Tay

**an abomination is he that chooseth you,**  
an offense is he who chooses you — Ber

The worshipper who chooses you is an  
abomination — extremely disgusting  
and shamefully vile in God's sight —  
Amp

to choose you would be an outrage —  
Jerus

whoever chooses you is vile as you are  
— NEB

Any one who chooses you needs to have  
his head examined — Tay

**25. I have raised up one from the north, and  
he shall come: from the rising of the sun  
shall he call upon my name:**

I have raised up one from the north, and  
he is come: from the rising of the sun  
one that calleth upon my name — ASV

I have roused one from the north and he  
comes — / from the east he calls on  
my name — AAT

But I have stirred up (Cyrus) from the  
north and east: he will come against  
the nations and call on My name —  
Tay

Here is one I have raised from the north.

/ I have called him by name from the east — Mof

I roused one from the north, and he obeyed; / I called one from the east, summoned him in my name — NEB

and he shall come upon princes as upon mortar, and as the potter treadeth clay.

. . . upon rulers . . . — ASV

and he hath come on deputies as though they were mortar, and as a potter treadeth clay — Rhm

he shall tread down rulers like mortar, / as the potter tramples clay — AAT

he shall trample on princes as on mortar, as a potter kneads his clay — Ber

He has trampled the satraps like mortar. / like a potter treading clay — Jerus

He shall trample the rulers down like red earth, / as the potter treads his clay

— NEB

**26. Who hath declared from the beginning, that we may know? and beforetime, that we may say, He is righteous?**

Who hath declared it from the beginning, that we may know? and beforetime, that we may say, He is right — ASV

Who hath told in advance that we might know, / and beforetime that we might say, Right! — Rhm

Who predicted this from the beginning so we might know it, / who foretold it long ago so we might say, 'It is right' — Jerus

Now, who predicted this beforehand, / who foretold it, that we might hail it true — Mof

Which of you foretold this from the first? Let us recognize it. Which of you knew it from the beginning? We must needs say, His plea is just — Knox

Who but I have told you this would happen? Who else predicted this, making you admit that he was right — Tay

yea, there is none that sheweth, yea, there is none that declareth, yea, there is none that heareth your words.

yea, there is none that sheweth, yea, there is none that declareth, yea, there is none that heareth your words. . . . that declareth, . . . that showeth, . . . — ASV

Nay, there is none who can tell, / nay, there is none who can let us hear, / nay, there is none who can understand what ye utter — Rhm

No, no one predicted it, / no, no one proclaimed it, / no, no one heard you speak — Jerus

Not one declared, not one foretold, / not one heard a sound from you — NEB

Yes, there is none who declares it; yes, there is none who proclaims it; yes, [for the truth is, O you dumb idols] there is none who hears you speak

— Amp

No one else! None other said one word — Tay

**27. The first shall say to Zion, Behold, behold them; and I will give to Jerusalem one that bringeth good tidings.**

I am the first that saith unto Zion . . . — ASV

He who is First [can say] / to Zion, / Lo! there they are, / a herald of good-tidings do I give — Rhm

A harbinger unto Zion will I give: 'Behold, behold them,' / and to Jerusalem a messenger of good tidings — JPS

I first [said] to Zion, Look, behold! And to Jerusalem, I send heralds with the good news — Ber

I had said to Zion beforehand, 'Here they come!' / I had sent a bearer of good news to Jerusalem — Jerus

I, the Lord, first gave to Zion the announcement, Behold, [the Jews will be restored to their own land, and the man shall be raised up who will deliver them] behold them! And to Jerusalem I gave a herald bring the good news — Amp

I was the first to tell Jerusalem, "Look! Look! Help is on the way!" — Tay

I first have declared it to Zion, / and I give to Jerusalem a herald of good tidings — RSV

'Twas I who first sent word of it to Zion, / 'twas I who sent the good news to Jerusalem — Mof

Here is one who will speak first as advocate for Zion, / here I appoint defending counsel for Jerusalem — NEB

**28. For I beheld, and there was no man; even among them, and there was no counsellor,**

So I look, And there is not a Man! / Even among these / and there is none to advise — Rhm

And when I look, there is no man; even among them, there is no counsellor — ASV

When I look there is not a man; I look around and there is not a counsellor — Ber

When I look, there is not one, / no one of them to give counsel — NAB

but from the other side no advocate steps forward / and, when I look, there is no one there — NEB

For I look [upon the heathen prophets and the priests of pagan practices], and there is no man among them [who could predict these events], and among these idols there is no counselor — Amp

**that, when I asked of them, could answer a word.**

that, when I ask of them, can answer a word — ASV

I ask a question and no one answers — NEB

to make an answer when I question them — NAB

whom I could ask and who could answer — Ber

who, if I asked, could give an answer — Jerus

Not one gave any answer when I asked — Tay

**29. Behold, they are all vanity; their works are nothing; their molten images are wind and confusion.**

'Lo, all of them are vanity, / nought are their works, / wind and emptiness their molten images' — YLT

Lo! they are all of them nought, their deeds a blank, / their molten images wind and waste — AAT

Behold, they are all a delusion; / their works are nothing, their molten images are empty wind — ASV

Taken altogether they are nothing; / their works are nothingness, / their images wind and emptiness — Jerus

see what empty things they are! / Nothing that they do has any worth, / their effigies are wind, mere nothings — NLT

They are all an empty nothing, / all they do is utterly inane, / their metal images are futile, vain — Mof

Behold, all of them, their works are vanity and nought: . . . — ASV

Lo! as to all of them, vanity — nothingness are their works, wind and emptiness their molten images — Rhm

## CHAPTER 42

**1. Behold my servant, whom I uphold; mine elect, in whom my soul delighteth;**

Lo! my Servant I will uphold Him, / My chosen well-pleased is my soul — Rhm  
 . . . ; my chosen in whom my soul delighteth — ASV

Here is my servant whom I uphold, / my chosen one my heart's delight — Mof

Behold, My servant Messiah, whom I will uphold, / My chosen One, in whom My soul delighteth — Spri

And now, here is my servant, to whom I grant protection, the man of my choice, greatly beloved — Knox

**I have put my spirit upon him; he shall bring forth judgment to the Gentiles.**

. . . / Justice — to the nations will he bring forth — Rhm

I have put my Spirit upon him; he will bring forth justice to the Gentiles — ASV

I have endowed him with my spirit / that he may bring true justice to the nations — Jerus

I have bestowed my spirit upon him, / and he will make justice shine on the nations — NEB

My spirit rests upon him, and he will

proclaim right order among the Gentiles — Knox

**2. He shall not cry, nor lift up, nor cause his voice to be heard in the street.**

He will not cry, nor lift up his voice, or cause it to be heard in the street — ASV

He shall not cry nor shout, nor make his voice heard in the streets — AAT

He will not shout, nor raise a cry, nor cause his voice to be heard in the street — ABPS

He will not call out or lift his voice high, / or make himself heard in the open street — NEB

He will not scream, nor urge with vehemence; nor will his voice be heard abroad in the streets — Sept

He will be gentle — He will not shout nor quarrel in the streets — Tay

**3. A bruised reed shall he not break, and the smoking flax shall he not quench;**

A bruised reed will he not break, and a dimly burning wick will he not quench — ASV

Cane that is crushed he will not break, / and wick that is fading will he not quench — Rhm

A bent reed shall he not break, / and a flickering wick shall he not quench

— AAT

He will not break a bruised reed, / or snuff out a smouldering wick — NEB

He will not let a crushed stem be quite broken, and he will not let a feebly burning light be put out — Bas

He will not snap the staff that is already crushed, or put out the wick that smoulders — Knox

**he shall bring forth judgment unto truth.** he shall bring forth justice in truth —

ASV

He shall make the right go forth according to the truth — JPS

Faithfully will he bring forth justice — Rhm

at last he will establish right order un-  
failingly — Knox

to truth he bringeth forth judgment — YLT

but will punish judgment to establish truth — Sept

**4. He shall not fail nor be discouraged, till he have set judgment in the earth:**

He will . . . till he have set justice . . . — ASV

He will not fade, nor will he be crushed, / until he establish in the earth justice — Rhm

He shall not fail nor be crushed, / till he have set the right in the earth — JPS

He shall not be quenched nor be crushed, / till he have set judgment in the earth — ABS

He shall not flicker or bend, / till he establish justice in the earth — AAT

never faltering, never breaking down, / he will plant justice on earth — NEB

He won't be satisfied until truth and righteousness prevail throughout the earth — Tay

**and the isles shall wait for his law.**

and for his instruction Coastlands wait — Rhm

and for his law isles wait with hope — YLT

and the isles shall wait for his teaching — JPS

and the far-off nations shall expectantly await His law — Sprl

He has a law to give: in the far-off is-  
lands men wait for it eagerly — Knox  
till far lands long for his instruction — Mof

**5. Thus saith God the LORD,**

Thus says God, Yahweh — Jerus

Here is the message of the Eternal, the true God — Mof

**he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:**

Creator of the heavens, that stretched them forth, / out-spreader of earth, and the products thereof — Rhm

he who created the skies and stretched them out, / who fashioned the earth and all that grows in it — NEB

. . . , who spread out the earth with all its vegetation — Ber

. . . , / who spread out the earth with its crops — NAB

he that giveth breath unto the people upon it, and spirit to them that walk therein:

giver of breath to the people thereon, / and of spirit to them who walk therein — Rhm

who gave breath to its people / and life to the creatures that move in it — Jerus

he who gives being and breath to all that lives and moves on it — Knox

who giveth vital air to the people on it, and breath to them who tread thereon — Sept

and gives life and breath and spirit to everyone in all the world. He is the One who says (to His servant, the Messiah) — Tay

**6. I the LORD have called thee in righteousness, and will hold thine hand, and keep thee,**

I — Yahweh have called thee in right-  
eousness, / and will firmly grasp thy  
hand, — / and will keep thee — Rhm

"I the LORD have called you in right-  
eousness, / and have grasped you by  
the hand; / I have kept you — AAT

"I am the LORD, I have called you in  
righteousness, / I have taken you by  
the hand and kept you — RSV

I, Yahweh, have called you to serve the  
cause of right: / I have taken you by  
the hand and formed you — Jerus

"I the Lord have called You to demon-  
strate My righteousness. I will guard  
and support You — Tay

**and I will give thee for a covenant of the people, for a light of the Gentiles;**

and give thee — / as the covenant of a  
people, / as the light of nations — Rhm

I have given you as a covenant to the  
people, / a light to the nations — RSV

I have given You for a covenant to the people [Israel], for a light to the nations — Amp

to make, through thee, a covenant with my own people, to shed, through thee, light over the Gentiles — Knox

**7. To open the blind eyes,**

to open eyes that are blind — Rhm

to give sight to blinded eyes — Knox

to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

to bring forth from prison the bound one, / from the house of restraint those sitting in darkness — YLT

to free captives from prisons, and those who live in darkness from dungeon — Jerus

to bring captives out of prison, / out of the dungeons where they lie in darkness — NEB

to bring forth / out of the dungeon the captive, / out of the prison the dwellers in darkness — Rhm

to bring out the prisoners from the dungeon . . . — ASV  
and release those who sit in prison darkness and despair — Tay

**8. I am the LORD: that is my name:**

My name is Yahweh — Jerus

I am the Lord, whose name tells of power — Knox

and my glory will I not give to another, neither my praise to graven images.

and my glory to another will I not give, / nor my praise to images — Rhm

. . . nor my praise to carved images — AAT

I yield my glory to none other, / my praise to no mere idol — Mof

I will not let the boast that is mine pass to another, or share my renown with graven gods — Knox

**9. Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.**

Things told in advance lo! they have come to pass, / and new things I am telling, / ere they spring forth I let you hear them — Rhm

The former things, lo! they have come to pass, / and new things I foretell; / before they spring into being, / I announce them to you" — AAT

See how former predictions have come true, / Fresh things I now foretell; /

before they appear I tell you of them — Jerus

See how the first prophecies have come to pass, / and now I declare new things: / before they break from the bud I announce them to you — NEB

What I told you long since, has proved true under your eyes: I tell you now what is still to be: you shall hear of it before ever it comes to light — Knox

Everything I prophesied came true, and now I will prophesy again. I will tell you the future before it happens" — Tay

**10. Sing unto the LORD a new song, and his praise from the end of the earth.**

Sing to Yahweh a song that is new, / His praise from the end of the earth — Rhm

Sing a new hymn to Yahweh! Let his praise resound from the ends of the earth — Jerus

Sing a new song to the LORD, / sing his praise throughout the earth — NEB

Sing a new song to the Eternal, / sing his praise from end to end of earth — Mof

Sing a new song to the Lord; sing His praises, all you who live in earth's remotest corners — Tay

**ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.**

ye that go down to the sea, and the fullness thereof, / the Coastlands, and ye who dwell therein — Rhm

you who sail the sea and all its fulness: the islands and those who dwell on them — Ber

you that sail the sea, and all sea-creatures, / and you that inhabit the coasts and islands — NEB

Praise him from the sea, all men that sail on it, and all creatures the sea contains: the islands and island-dwellers — Knox

Sing, O sea! Sing, all you who live in distant lands beyond the sea — Tay

**11. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit:**

Let the wilderness shout and the cities thereof, / the villages wherein dwelleth Kedar — Rhm

Let the desert rejoice, and her cities, the villages that Kedar inhabits — AAT

Let the wilderness and its towns rejoice,  
and the villages of the tribe of Kedar

— NEB

Let the desert and its fortified towns raise  
their voice, and the encampments in  
which Kedar dwells — Ber

Let the steppe and its cities cry out, /  
the villages where Kedar dwells — NAB

**let the inhabitants of the rock sing, let  
them shout from the top of the  
mountains.**

let the inhabitants of the crag raise shouts  
of triumph, / from the top of the moun-  
tains let them cry aloud — Rhm

let the inhabitants of Sela sing, . . . —  
ASV

Let those who live in Sela shout for joy  
/ and cry out from the hill-tops — NEB

let dwellers in the rock exult, / with  
shouts from the hill-tops — Mof

Give praise, then, rock-dwellers; the  
mountain-tops shall ring with their cries  
— Knox

**12. Let them give glory unto the LORD, and  
declare his praise in the islands.**

Let them render unto Yahweh glory, —  
/ and his praise in the Coastlands let  
them tell — Rhm

. . . and utter his praise in the coast-  
lands — NAB

Let them ascribe glory unto JEHOVAH,  
/ and tell out His magnificence even  
unto the distant shores — Sprl

All shall give God his praise, till the re-  
nown of him reaches the islands far  
away — Knox

Let the western coastlands glorify the  
Lord and sing His mighty power —  
Tay

**13. The LORD shall go forth as a mighty  
man, he shall stir up jealousy like a man  
of war:**

Jehovah will go forth as a mighty man;  
he will stir up his zeal like a man of  
war — ASV

For the LORD shall go forth like a mighty  
hero, like a warrior He stirs up His  
zeal — Ber

Yahweh advances like a hero, / his fury  
is stirred like a warrior's — Jerus

The Eternal sallies on like a hero, / stir-  
ring his fury like a man of war — Mof

The LORD will go forth as a warrior, /  
he will rouse the frenzy of battle like  
a hero — NEB

**he shall cry, yea, roar; he shall prevail  
against his enemies.**

he will cry, yea, he will shout aloud; he  
will do mightily against his enemies

— ASV

He giveth a cry, yea he raiseth a war-cry,  
/ over his foe he showeth his strength

— Rhm

he will shout, he will raise the battle-cry  
/ and triumph over his foes — NEB

He gives the war shout, raises the hue  
and cry, / marches valiantly against his  
foes — Jerus

with hue and cry, flouting his enemies  
— Knox

He will give a great shout, and prevail  
— Tay

**14. I have long time holden my peace; I have  
been still, and refrained myself:**

I have held my peace from age-past times,  
/ I kept still, / I restrained myself —  
Rhm

I have long time been silent; / I have  
been still, and restrained myself —  
ABPS

From the beginning I have been silent,  
/ I have kept quiet, held myself in check  
— Jerus

Long have I lain still, / I kept silence and  
held myself in check — NEB

Too long have I been dumb, eaten my  
heart out, held myself in — Knox

**now will I cry like a travelling woman;  
I will destroy and devour at once.**

now will I cry out like a travelling woman;  
I will gasp and pant together — ASV

As a travelling woman I pant, / I breathe  
hard and gasp, all at once — Rhm

but like a woman in travail I will now  
shriek; I will both pant and gasp at  
once — Ber

now I will cry like a woman in labour, /  
whimpering, panting and gasping —  
NEB

But now He will give full vent to His  
wrath; He will groan and cry like a  
woman delivering her child — Tay

**15. I will make waste mountains and hills,  
and dry up all their herbs;**

I will lay waste mountains and hills, .  
and all their vegetation will I wither  
— Rhm

I will turn mountain and hill to desert,  
/ wither all their greenery — Jerus

I will lay waste mountains and hills / and  
shrivel all their green herbs — NEB

The mountains and hills will I lay deso-  
late, / and burn up all their herbage  
— Sprl

He will level the mountains and hills and  
blight their greenery — Tay  
**and I will make the rivers islands, and  
I will dry up the pools.**

and I will make the rivers to be shores,  
/ and lakes will I dry up — Rhm  
make barren islands of the rivers, dry up  
the marshes — Knox

He will dry up the rivers and pools —  
Tay

turn rivers into pools, / and dry up lakes  
— Jerus

I will turn rivers into marshes, / and the  
marshes I will dry up — NAB

**16. And I will bring the blind by a way that  
they knew not; I will lead them in paths  
that they have not known:**

And I will bring the blind by a way that  
they know not; in paths that they know  
not will I lead them — ASV

Thus will I lead the blind by a way they  
know not, / in paths they know not  
will I guide them — Rhm

I will make the blind walk in a way that  
they do not know and lead them by  
roads strange to them — Bas

He will bring blind Israel along a path  
they have not seen before — Tay

**I will make darkness light before them,  
and crooked things straight.**

I will make the place that was dark be-  
fore them to be light, / and crooked  
ways to be straight — Rhm

I will turn darkness into light before them  
/ and straighten their twisting roads  
— NEB

... and rugged places plain — JPS

I will turn the darkness before them into  
light, / the rough places into level  
ground — RSV

I will turn darkness into light before them  
/ and rocky places into level tracks  
— Jerus

He will make the darkness bright before  
them and smooth and straighten out  
the road ahead — Tay

**These things will I do unto them, and  
not forsake them.**

These things have I done unto them, /  
and have not forsaken them — Rhm

These things I have determined to do for  
them, and not leave them forsaken  
— Amp

These things — I will do them and will  
not neglect them — ABPS

These things will I do, / and I will not  
leave them undone — JPS

All this I will do and leave nothing un-  
done — NEB

This will I do, I promise, / I will not  
leave it undone — Mof

**17. They shall be turned back, they shall be  
greatly ashamed, that trust in graven im-  
ages, that say to the molten images, Ye  
are our gods.**

... they shall utterly be put to shame  
... — ASV

They have drawn back / they turn very  
pale / who have been trusting in a  
graven image, — / who have been say-  
ing to a molten image, / Ye are our  
gods — Rhm

But they shall be turned backward, in  
utter shame, / who trust in idols, who  
say to molten images, / "you are our  
gods" — AAT

Those who trust in an image, / those  
who take idols for their gods turn tail  
in bitter shame — NEB

See how they are routed, how they blush  
and blench, the men who trust in  
graven images, and say to the idols  
they have cast, You are gods of ours  
— Knox

All who trust in idols / shall withdraw in  
shame, / all those who say to images  
of cast metal, 'You are our gods' —  
Jerus

**18. Hear, ye deaf; and look, ye blind, that  
ye may see.**

Ye deaf hear! / and ye blind look around  
that ye may see — Rhm

Listen, you who are deaf, and look, you  
who are blind, that you may see —  
Ber

Give ear, you whose ears are shut; and  
let your eyes be open, you blind, so  
that you may see — Bas

Hearken, ye deaf, and gaze attentively,  
ye blind, that you may see — Sprl

Oh, how blind and deaf you are towards  
God! Why won't you listen? Why  
won't you see — Tay

Listen, O ye deaf, look up and see, ye  
blind — Mof

**19. Who is blind, but my servant? or deaf,  
as my messenger that I sent?**

... or deaf, as my messenger that I send  
— ASV

Who is blind if not my Servant? or deaf  
like my messenger whom I send —  
Rhm

Who is blind, but My servant [Israel]?



Or deaf as My messenger whom I send

— Amp

Who so blind as my servant, / so deaf as the messenger I send — Jerus

Who in all the world is as blind as My own people? who are designed to be My messengers of truths? — Tay

**who is blind as he that is perfect, and blind as the LORD's servant?**

who is as blind as he that is at peace with me . . . — ASV

Who is blind like an intimate friend? or blind, like the Servant of Yahweh — Rhm

Who is blind as he that is wholehearted, / . . . — JPS

Who is as blind as My devoted one or blind as the servant of the Lord — Ber

Who is blind as he who is at peace with Me [who has been admitted to covenant relationship with Me]? Yes, who is blind as the Lord's servant — Amp

Who is so blind as My "dedicated one," the "servant of the Lord" — Tay

Who so blind as the one who holds my commission, / so deaf as the servant of the Lord — NEB

**20. Seeing many things, but thou observest not; opening the ears, but he heareth not.**

Thou seest many things, but thou observest not: his ears are open but he heareth not — ASV

Many things have you seen, but you observe not: / with ears open, you hear not — AAT

You see many things, without taking note: / your ears open, but without hearing — NAB

You have marked nothing, for all you have seen, / you have not heard, although your ears were open — Mof

You see and understand what is right but won't heed nor do it: you hear but you won't listen — Tay

**21. The LORD is well pleased for his righteousness' sake, he will magnify the law, and make it honourable.**

It pleased Jehovah for his righteousness' sake . . . — ASV

Yahweh is well-pleased for his own righteousness sake, / He magnifieth instruction and maketh it majestic — Rhm

It delighted the LORD for His righteousness sake; therefore He magnified the Law and made it honorable — Ber

The LORD was pleased, for His righteousness' sake, / to make the teaching great and glorious — JPS

It pleased the LORD, for the furtherance of his justice, / to make his law a law of surpassing majesty — NEB

The Lord has magnified His law and made it truly glorious. Through it He had planned to show the world that He is righteous — Tay

**22. But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses:**

But this is a people robbed and plundered . . . — ASV

But that is a people preyed upon and plundered, / snared in holes all of them, / and in houses of restraint concealed — Rhm

But this is a people all pillaged and plundered, / trapped in caves, / hidden in dungeons — Jerus

yet here is a people plundered and taken as prey, / all of them ensnared, trapped in holes, / lost to sight in dungeons — NEB

But what a sight His people are — these who were to demonstrate to all the world the glory of His Law; for they are robbed, enslaved, imprisoned, trapped, fair game for all — Tay

**they are for a prey, and none delivereth; for a spoil, and none saith, Restore.**

They have become a prey, and there is none to deliver, — / a booty, and there is none to say — Restore — Rhm

they are taken as booty, with no one to rescue them, / as spoil, with no one to demand their return — NAB

carried off as spoil without hope of rescue, / as plunder with no one to say, "Give it back." — NEB

thus they became a prey. Yet no one came to their rescue, [they became] booty. And no one said, "Give back" — Ber

**23. Who among you will give ear to this? who will hearken and hear for the time to come?**

Who is there among you that will give to this? . . . — ASV

. . . — / Let him hearken and hear for an aftertime? — Rhm

And who among you pays heed to this, / attends and hears for the time to come — AAT

Which of you listening to this, / will pay

attention and mark it, against the time  
to come — Jerus

Won't even one of you apply these lessons  
from the past and see the ruin  
that awaits you up ahead — Tay  
which of you has an ear for what I say,  
/ and who in days to come will listen,  
when I cry — Mof

Hear this, all of you who will, / listen  
henceforward and give me a hearing  
— NEB

**24. Who gave Jacob for a spoil, and Israel  
to the robbers?**

Who gave as a booty Jacob, / and Israel  
to them who were ready to take prey  
— Rhm

Who gave Jacob to plunder, and Israel  
to robbers — ABPS

who gave Jacob away for plunder, / who  
gave Israel away for spoil — NEB

Who gave Jacob up to plunderers, and  
Israel to robbers — Ber

Who handed Jacob over to the robber, /  
Israel to the pillagers — Jerus

**did not the LORD, he against whom we  
have sinned?**

Was it not Yahweh? / He against whom  
we have sinned — Rhm

Was it not Yahweh? We had sinned  
against him — Jerus

**for they would not walk in his ways, nei-  
ther were they obedient unto his law.**

And they were not willing in his ways to  
walk, / neither hearkened they to his  
instruction — Rhm

and in whose ways they would not walk,  
... — ASV

in whose ways they refused to walk, and  
whose law they would not obey —  
Ber

they would not follow his ways / and re-  
fused obedience to his law — NEB

for they would not go where He sent  
them nor listen to His laws — Tay

**25. Therefore he hath poured upon him the  
fury of his anger, and the strength of  
battle;**

Therefore he poured upon him the

fierceness of his anger, ... — ASV

So he hath poured out upon him / the  
glow of his anger, and / the strength  
of battle — Rhm

So he poured upon them the heat of his  
anger, / and the fierceness of war —

AAT

so he poured upon him the heat of his  
anger / and the might of battle — RSV

So He poured out upon them the fierce-  
ness of His anger, even the violence of  
war — Ber

On him he poured out the blaze of his  
anger / and the furies of war — Jerus  
he poured out on Israel his angry retri-  
bution, war without mercy — Knox

**and it hath set him on fire round about,  
yet he knew not; and it burned him,  
yet he laid it not to heart.**

and it hath set him aflame round about,  
yet he knoweth it not, / and it hath  
kindled upon him, yet he layeth it not  
to heart — Rhm

It enveloped him in flames and he did  
not notice, / it burned him up, and he  
gave it no thought — Jerus

It blazed round about them, yet they did  
not realize, / it burned them, but they  
took it not to heart — NAB

scorching them, though they knew not  
why, / burning them, though they  
heeded not — Mof

It wrapped him in flames, yet still he did  
not learn the lesson, / scorched him,  
yet he did not lay it to heart — NEB

The flames burned round them, and they  
could not read the lesson, scorched  
them, and still they could not under-  
stand — Knox

Yet, though set on fire and burned, they  
will not understand the reason why  
— that it is God, wanting them to re-  
pent — Tay

and it set him on fire round about, yet  
he knew not [the lesson of repentance  
which the Assyrian conquest was in-  
tended to teach]: it burned him, but  
he did not lay it to heart — Amp

## CHAPTER 43

**1. But now thus saith the LORD that cre-  
ated thee, O Jacob, and he that formed  
thee, O Israel,**

Now therefore, / Thus saith Yahweh —  
/ creating thee, O Jacob, and / fash-  
ioning thee, O Israel — Rhm

But now, says the Lord your Maker, O  
Jacob, and your life-give, O Israel —  
Bas

But now, the Eternal promises, / he who  
created you, O Jacob, / he who made  
you, O Israel — Mof

And now, here is a message from the Lord to Jacob, his creature, to the Israel he fashioned — Knox

**Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.**

I have no fear, for I have taken up your cause; naming you by your name, I have made you mine — Bas

Have no fear; for I have paid your ransom; / I have called you by name and you are my own — NEB

Do not be afraid, I have bought thee for myself, and given thee the name thou bearest — Knox

- 2. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee:**

... they shall not overwhelm you — AAT

Should you pass through the sea, I will be with you; / or through rivers, they will not swallow you up — Jerus

I will be with you when you pass through waters, / no rivers shall overflow you — Mof

When you pass through deep waters, I am with you, / when you pass through rivers, / they will not sweep you away — NEB

When you pass through the water, I will be with you; / in the rivers you shall not drown — NAB

When you go through deep waters and great trouble, I will be with you. When you go through rivers of difficulty, you will not drown — Tay

**when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.**

when you walk through fire you shall not be burned, / and the flame shall not consume you — RSV

Should you walk through fire, you will not be scorched / and the flames will not burn you — Jerus

walk amid the flames, and thou shalt not be burnt, the fire shall have no power to catch thee — Knox

When you walk through the fire of oppression, you will not be burned up — the flames will not consume you — Tay

- 3. For I am the LORD thy God, the Holy One of Israel, thy Saviour:**

For I Jehovah am thy God, / Israel's Holy One, thy deliverer — ABPS

For I the Eternal am your God, / Israel's Majestic One is your deliverer — Mof  
**I gave Egypt for thy ransom, Ethiopia and Seba for thee.**

I have given Egypt as thy ransom, Ethiopia and Seba in thy stead — ASV

Egypt I give as your ransom, / Ethiopia and Seba in exchange for you — AAT  
for your ransom I give Egypt, / Nubia and Seba are your price — NEB

I gave Egypt and Ethiopia and Seba (to Cyrus) in exchange for your freedom, as your ransom — Tay

- 4. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.**

Because thou art precious in mine eyes, and honoured, / and I love thee, — / and will give mankind in thy stead / yea peoples for thy life — Rhm

Because of your value in my eyes, you have been honoured, and loved by me: so I will give men for you, and peoples for your life — Bas

so precious are you to me, / so honoured, so beloved, / I will sacrifice lands for you, / and nations instead of you — Mof

Others died that you might live; I traded their lives for yours because you are precious to Me and honored, and I love you — Tay

So prized, so honoured, so dearly loved, that I am ready to give up mankind in thy place, a world to save thee — Knox

You are more precious to me than the Assyrians, / you are honoured and I have loved you, / I would give the Edomites in exchange for you, / and the Leummim for your life — NEB

- 5. Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west;**

Do not fear for with thee I am, — / from the East will I bring thy seed, / and from the West will I gather thee — Rhm

Fear not, for I am with you; / from the east I will bring back your descendants, / from the west I will gather you — NAB

- 6. I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;**

To the north I will say, 'Give them up'  
/ and to the south, 'Do not hold them'.  
/ Bring back my sons from far away,  
/ my daughters from the end of the  
earth — Jerus

I will bid the north lands give them up,  
/ and bid the south let go, / bringing  
my sons from afar, / and my daughters  
from the end of the earth — Mof

**7. Even every one that is called by my name:**  
**for I have created him for my glory, I**  
**have formed him; yea, I have made him.**  
every one that is called by my name, and  
whom I have created for my glory,  
whom I have formed, yea, whom I have  
made — ASV

every one who is called by my Name, /  
whom for mine own glory I have cre-  
ated — formed — yea made — Rhm  
every one who is called by my name, /  
whom I have created and formed, /  
and made for my glory — AAT

all those who bear my name, / whom I  
have created from my glory, / whom  
I have formed, whom I have made —  
Jerus

all whom I claim as mine, / whom I have  
formed and fashioned for my glory  
— Mof

All who claim Me as their God will come,  
for I have made them for My glory: I  
created them — Tay

**8. Bring forth the blind people that have**  
**eyes, and the deaf that have ears.**

Bring forth the people that are blind, yet  
have eyes, / and are deaf, yet have ears  
— AAT

Bring forward the people that is blind,  
yet has eyes, / that is deaf and yet has  
ears — Jerus

Bring them out, then, into the light of  
day, this people of mine that have eyes,  
and still cannot see, have ears, and  
cannot hear — Knox

**9. Let all the nations be gathered together,**  
**and let the people be assembled:**

All the nations are gathered together, /  
yea there is an assembling of peoples  
— Rhm

Let all the nations muster / and assemble  
with every race — Jerus

Round about us, all the nations of the  
world are gathered, all its tribes as-  
semble — Knox

**who among them can declare this, and**  
**shew us former things?**

Who among them can tell this, / and  
things in advance can let us hear —  
Rhm

Yet who among them could foretell this,  
/ could announce it to us beforehand  
— AAT

Which of them ever declared this / or  
foretold this in the past — Jerus

Who among them is able to make this  
clear, and give us word of earlier things  
— Bas

Who among the idolaters could predict  
this [that Cyrus will be the deliverer  
of Israel] and show us the former things  
— Amp

Who amongst them can expound this  
thing / and interpret for us all that has  
gone before — NEB

**let them bring forth their witnesses, that**  
**they may be justified: or let them hear,**  
**and say, It is truth.**

Let them bring their witnesses to prove  
them in the right, / to hear their plea,  
and say, "It is true" — AAT

Let them bring their witnesses to prove  
them right, / let men hear them so that  
they may say, 'It is true' — Jerus

Let them produce witnesses to prove their  
case, / or let them listen and say, 'That  
is the truth' — NEB

Where are the witnesses of anything they  
said? If there are no witnesses, then  
they must confess that only God can  
prophesy — Tay

**10. Ye are my witnesses, saith the LORD,**  
**and my servant whom I have chosen:**

"You are my witnesses," is the oracle of  
the LORD, / "My servants, whom I  
have chosen — AAT

**that ye may know and believe me, and**  
**understand that I am he:**

that ye may take note — and believe me  
/ and perceive that I am He — Rhm

that you may know Me, believe Me and  
remain steadfast to Me, and under-  
stand that I am He — Amp

to own me, to believe me, / to see that  
I am ever the same — Mof

**before me there was no God formed, nei-**  
**ther shall there be after me.**

before me was not formed a GOD, nor  
after me shall one come into being  
— Rhm

Before me there was no god fashioned  
/ nor ever shall be after me — NEB

There is no other God; there never was  
and never will be — Tay

**11. I, even I, am the LORD; and beside me there is no saviour.**

I — I am Yahweh, — / and there is none besides me ready to save — Rhm

I, I am Yahweh, / there is no other saviour but me — Jerus

I am the LORD, I myself, / and none but I can deliver — NEB

**12. I have declared, and have saved, and I have shewed, when there was no strange god among you:**

I foretold, and I saved, / I announced — I, and no alien god among you — AAT

It is I who have spoken, have saved, have made the proclamation, / not any strangers among you — Jerus

'Twas I who promised to save, / I who fulfilled what I foretold, / I and no foreign god among you — Mof

Whenever you have thrown away your idols, I have shown you My power. With one word I have saved you — Tay

therefore ye are my witnesses, saith the LORD, that I am God.

**13. Yea, before the day was I am he;**

... saith Jehovah, and I am God. Yea, since the day was I am he — ASV

And you are my witnesses, 'is the oracle of the LORD. / 'I am God from of old, / and from now onward the same — AAT

therefore you are My witnesses, says the Lord, that I am God. Yes, from the time of the first existence of day and from this day forth I am He — Amp  
you are my trusty witnesses to that. / From of old I am God, / and from henceforth the same — Mof

You are my witnesses — it is Yahweh who speaks — / and I, I am your God. I am he from eternity — Jerus

and ye are my witnesses, / declareth Yahweh, / that I am God. / Even from To-day I am He — Rhm

and you are my witnesses, says the LORD. I am God; from this very day I am He — NEB

and there is none that can deliver out of my hand; I will work, and who shall let it?

... and who can hinder it — ASV

... what I will do who can stop it — Lam

and none out of my hand can deliver.

— / I work and who reverseth — Rhm  
no one can snatch out of my hand, / and what I do none can reverse — Mof

There is none who can deliver from my hand: / who can countermand what I do — NAB

What my hand holds, none can snatch away; / what I do, none can undo — NEB

**14. Thus saith the LORD, your redeemer, the Holy One of Israel;**

The Lord, who has taken up your cause, the Holy One of Israel, says — Bas  
The Eternal, your deliverer, / Israel's Majestic One, declares — Mof

**For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships.**

... and I will bring down all of them as fugitives, even the Chaldeans, in the ships of their rejoicing — ASV

'For your sake I send an army against Babylon, / and hustle the Chaldeans down the stream, / all flying in their pleasure-boats — Mof

For your sake I will send to Babylon / and break down all the bars, / and the shouting of the Chaldeans will be turned to lamentation — RSV

For your sake I have sent one to Babylon, and I will bring down all of them as fugitives, and all their nobles, even the Chaldeans into the ships over which they rejoiced — Amp

**15. I am the LORD, your Holy One, the creator of Israel, your King.**

**16. Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters;**

... / who made a way through the sea, a path through the mighty waters — AAT

A message to you from the same Lord, who could once lead you through the sea, make a passage for you through the foaming waters — Knox

**17. Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.**

... the army and the mighty man (they lay down ... as a wick — ASV

who bringeth forth Chariot and horse force and strength, / together shall they lie down, / they shall not arise, / they

- are extinguished / like a wick are they quenched — Rhm  
 who led forth chariot and horse, / army and warrior together — / and they lay down, and could not rise up, / they were extinguished and quenched like a wick — AAT  
 who leads out chariots and horsemen, a powerful army, / till they lie prostrate together, never to rise, / snuffed out and quenched like a wick — NAB  
 who drew on chariot and horse to their destruction, / a whole army, men of valour; / there they lay, never to rise again; / they were crushed, snuffed out like a wick — NEB  
 I called forth the mighty army of Egypt with all its chariots and horses, to lie beneath the waves, dead, their lives snuffed out like candlewicks — Tay
- 18. Remember ye not the former things, neither consider the things of old.**  
 Do not keep in mind former things, — / and things of old do not consider — Rhm  
 No need to recall the past, / no need to think about what was done before — Jerus  
 Yet think not of the far past, / dwell not on deeds of old — Mof  
 But forget all that — it is nothing compared to what I'm going to do — Tay  
 Cease to dwell on days gone by / and to brood over past history — NEB
- 19. Behold I will do a new thing; now it shall spring forth; shall ye not know it?**  
 Behold me! doing a new thing, / now shall it spring forth, / will ye not take note thereof — Rhm  
 here is a new deed of mine / spring to light — have you no eyes for it — Mof  
 For I'm going to do a brand new thing. See, I have already begun! Don't you see it — Tay  
 Here and now I will do a new thing; / this moment it will break from the bud. Can you not perceive it — NEB  
**I will even make a way in the wilderness, and rivers in the desert.**  
 Surely I will set / in the desert a way / in a desolate land rivers — Rhm  
 In the desert I surely will make a way, rivers also in arid wastes — Ber  
 I open a road through the desert, / and rivers in a dry place — Mof  
 I will make a road through the wilderness of the world for people to go home, and create rivers for them in the desert — Tay
- 20. The beast of the field shall honour me, the dragons and the owls:**  
 . . . the jackals and the ostriches — ASV  
 The wild beasts will honour me, / jackals and ostriches — Jerus  
 till the very wild beasts drink to my honour, / jackals and ostriches — Mof  
 the wild beasts shall do me honour, the wolf and the ostrich — NEB  
**because I give waters in the wilderness and rivers in the desert, to give drink to my people, my chosen.**  
 because I am putting water in the wilderness / (rivers in the wild) to give my chosen people drink — Jerus  
 for I will provide water in the wilderness / and rivers in the barren desert, where my chosen people may drink — NEB  
 for giving them water in the wilderness, yes, springs in the desert, so that My people, My chosen ones, can be refreshed — Tay
- 21. This people have I formed for myself; they shall shew forth my praise.**  
 the people which I formed for myself, that they might set forth my praise — ASV  
 A people which I have fashioned for myself, / my praise shall they record — Rhm  
 The people whom I formed for myself, / that they might recount my praise — AAT  
 I have made Israel for Myself, and these My people will some day honor Me before the world — Tay
- 22. But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.**  
 Jacob, you have not called upon Me, for you, Israel, became weary of Me — Ber  
 Jacob, you have not invoked me, / you have not troubled yourself, Israel, on my behalf — Jerus  
 But O My people, you won't ask My help; you have grown tired of Me — Tay  
 Yet you did not call upon me, O Jacob: / much less did you weary yourself in my service, O Israel — NEB  
 Alas, Jacob, that my name should be for-

gotten, alas, Israel, that thou shouldst have troubled thyself about me so little — Knox

- 23. Thou hast not brought me the small cattle of thy burnt-offerings; neither hast thou honoured me with thy sacrifices.**

Thou hast not brought me of thy sheep for burnt-offerings: . . . — ASV

You have not brought Me your sheep and goats for burnt offerings . . . — Amp

you have not brought me lambs to burn, / nor honoured me with sacrifice — Mof

No ram of thine offered in burnt-sacrifice to me, no victims of thine to do me honour — Knox

- I have not caused thee to serve with an offering, nor wearied thee with incense.**

I have not burdened thee with offerings, nor wearied thee with frankincense — ASV

I have not oppressed thee with meal-offerings, / nor have I wearied thee with frankincense — Rhm

I asked you for no burdensome offerings / and wearied you with no demands for incense — NEB

I have never burdened you with oblations, / nor troubled you for incense — Jerus

I have not forced you to serve with offerings or exact incense from you — Ber

My requests for offerings and incense have been very few! I have not treated you as slaves — Tay

- 24. Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices:**

Thou hast not bought for me with silver fragrant calamus, / nor with the fat of thy sacrifices hast thou sated me — Rhm

You did not buy me sweet-cane with your money / or glut me with the fat of your sacrifices — NEB

- but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.**

but thou hast burdened me with thy sins, . . . — ASV

Thou hast done nothing but oppress me with thy sins. / . . . — Rhm

but you have made me a servant to your sins, and you have made me tired with your evil doings — Bas

- 25. I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.**

I — I am he that is ready / to wipe out thy transgressions for my own sake, — / and thy sins not remember — Rhm

Yet it is I who (for my own sake) blot out your ill deeds, / I put your sins out of my mind — Mof

I alone, I am He, / who for his own sake wipes out your transgressions, / who will remember your sins no more — NEB

- 26. Put me in remembrance: let us plead together: declare thou, that thou mayest be justified.**

. . . set thou forth thy cause, that thou mayest be justified — ASV

Put me in mind, / let us enter in judgment at once, — / recount thou that thou mayest be justified — Rhm

Recall the matter to me, and let us argue it out together: / recount it, that you may be proved in the right — AAT  
recall to me, in your defence, / a single item proving you innocent — Mof

Would you have me remember, have us come to trial? / Speak up, prove your innocence — NAB

Oh, remind Me of this promise of forgiveness, for we must talk about your sins. Plead your case for My forgiving you — Tay

- 27. Thy first father hath sinned, and thy teachers have transgressed against me.**

Thy chief father hath sinned, — / and thine interpreters have transgressed against me — Rhm

Your first father sinned, / and your prophets rebelled against me — AAT

Thy first father sinned, / and thine intercessors have transgressed against me — JPS

Your first father sinned / your mediators have rebelled against me — Jerus

Your first father transgressed, / your spokesmen rebelled against me — NEB

Your first father [Jacob in particular] has sinned, and your teachers [the priests and the prophets] — your mediators — transgressed against Me — Amp

- 28. Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.**

Therefore I will profane the princes of

the sanctuary; and I will make Jacob  
a curse, and Israel a reviling — ASV  
So then I must needs profane the rulers  
of the holy place, — / and deliver /  
Jacob to be devoted to destruction and  
/ Israel unto reviling — Rhm

That is why I have deposed your priests  
and destroyed Israel. leaving her to  
shame — Tay  
and your princes profaned my sanctu-  
ary; / so I sent Jacob to his doom /and  
left Israel to execration — NEB

## CHAPTER 44

### 1. Yet now hear, O Jacob my servant; and Israel, whom I have chosen.

Now then — hear, / O Jacob my Ser-  
vant, — and / Israel whom I have cho-  
sen — Rhm

Hear me now, Jacob my servant, / hear  
me, my chosen Israel — NEB

Listen to Me, O My servant Israel, O  
My chosen ones — Tay

### 2. Thus saith the LORD that made thee, and formed thee from the womb, which will help thee;

Thus says the LORD your maker, / your  
helper, who fashioned you from birth  
— NEB

here is the promise of the Eternal who  
made you, / your helper from your  
birth — Mof

Fear not, O Jacob, my servant; and thou,  
Jesurun, whom I have chosen.

...; and thou, Jeshurun, ... — ASV

Be not afraid, Jacob My servant, the up-  
right, whom ... — Ber

... the darling whom I have chosen  
— NAB

do not be afraid, my servant, Jacob, my  
true, my chosen people — Knox

### 3. For I will pour water upon him that is thirsty, and floods upon the dry ground:

For I will give you abundant water for  
your thirst and for your parched fields  
— Tay

For I will give water in a parched ground  
and streams on the dry ground — Lam

For I will pour / water upon the thirsty  
soil, and / floods upon the dry ground  
— Rhm

For I will pour out water on the thirsty  
soil, / streams on the dry ground —  
Jerus

for I will pour down rain on a thirsty  
land, / showers on the dry ground —  
NEB

I will pour my spirit upon thy seed, and  
my blessing upon thine offspring:

I will pour my spirit upon your children.  
/ and my blessing upon your descen-  
dants — AAT

I will pour my spirit on your descen-  
dants. / my blessing on your children  
— NEB

### 4. And they shall spring up as among the grass, as willows by the water courses.

and they shall spring up among the grass,  
as willows by the watercourses — ASV

They shall spring up amid the verdure /  
like poplars beside the flowing waters  
— NAB

and they shall spring up like grass among  
water, and like a willow by the side of  
a flowing stream — Sept

They shall thrive like watered grass. like  
willows on a river bank — Tay

They shall spring up like a green tamar-  
isk, / like poplars by a flowing stream  
— NEB -

### 5. One shall say, I am the LORD's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the LORD, and surname himself by the name of Israel.

This one shall say. To Jehovah do I be-  
long; / and that one shall be called by  
Jacob's Name: / Again, this one shall  
inscribe on his hand — JEHOVAH'S,  
and shall be surnamed with Israel's  
Name — Sprl

One will say, I am the Lord's; and an-  
other will give himself the name, Ja-  
cob; another will put a mark on his  
hand, I am the Lord's, and another  
will take the name Israel for himself  
— Bas

One man will say, 'I belong to Yahweh'.  
/ another will call himself by Jacob's  
name. / On his hand another will write  
'Yahweh' / and be surnamed 'Israel'  
— Jerus

Now, a man will say openly. The Lord's  
servant I; make his boast of Jacob's  
name: write with his own hand. Ded-  
icated to the Lord, and lay claim to  
the title of Israelite — Knox

"I am the Lord's," they'll proudly say,  
or "I am a Jew," and tattoo upon their



hands the name of God or the honored name of Israel — Tay

**6. Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts;**

The Lord, the King of Israel, even the Lord of armies who has taken up his cause, says — Bas

Here is the word of the Eternal, King of Israel, / Israel's deliverer, the Lord of hosts — Mof

**I am the first, and I am the last; and beside me there is no God.**

"I am the first, and I the last: / apart from me there is no God — AAT

I am the first and the last, and there is no God but me — Bas

**7. And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.**

... since I established the ancient people? ... let them declare — ASV

Who then like me can call and declare it and order it for me, / seeing that I appointed an age-abiding people. — / or things yet to be and that shall come to pass / let them declare on their part — Rhm

And who, as I, can proclaim? / Let him declare it, and set it in order for me, / since I appointed the ancient people, / and things that are to come — that is what will happen, let them declare — ABPS

Who is like me? Let him proclaim it, / Let him declare it, and lay it out before me! / Who has announced from of old the things to come? / Let them tell the things that are to be — AAT

Who is like me? Let him stand up, let him declare himself and speak and show me his evidence, / let him announce beforehand things to come, / let him declare what is yet to happen — NEB

Who else can tell you what is going to happen in the days ahead? Let them tell you if they can, and prove their power. Let them do as I have done since ancient times — Tay

**8. Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any.**

... have I not declared unto thee of old, and showed it? and ye are my witnesses. Is there a God besides me? yea, there is no Rock ... — ASV

Do not ye dread, nor yet be alarmed, / have I not from old time told thee and declared? / so that ye are my witnesses, — / whether there is a God besides me? / or is no Rock — / I know of none — Rhm

Fear not, nor be disquieted! / Did I not of old announce and declare it to you, / with you as my witnesses? / Is there a God beside me, / or a Rock of whom I know not — AAT

Fear nothing, dread not in the days to come; / have I not foretold it and announced it long ago? / You are my witnesses whether there is any god, / any Power, any, besides me — Mof  
Take heart, do not be afraid. / Did I not foretell this long ago? / I declared it, and you are my witnesses. / Is there any god beside me, / or any creator, even one that I do not know — NEB

**9. They that make a graven image are all of them vanity; and their delectable things shall not profit;**

The fashioners of an image — all of them are emptiness, / and the things they delight in cannot profit — Rhm

The makers of idols are all of them inane, their precious products are good for nothing — AAT

All the carvers of images are confused, for their precious productions are worthless — Ber

Those who make idols are less than nothing: / all their cherished images profit nobody — NEB

What empty minds be theirs, that idols fashion! What help found any of them yet in his own darling inventions — Knox

**and they are their own witnesses; they see not, nor know; that they may be ashamed.**

and their own witnesses see not, nor know; that they may be put to shame — ASV

and their devotees are without sight or sense — that they may be put to shame — AAT

an idol's devotees are blind and dull, their end is shame — Mof

their worshippers are blind, / sheer ignorance makes fools of them — NEB

they themselves witness that they neither see nor know anything, so that they are put to shame — Ber

They themselves are witnesses that this is so, for their idols neither see nor know. No wonder those who worship them are so ashamed — Tay

10. **Who hath formed a god, or molten a graven image that is profitable for nothing?**

11. **Behold, all his fellows shall be ashamed: and the workmen, they are of men:**

Who hath fashioned a GOD, / or an image hath molten? / It cannot profit! / Lo! all his partners turn pale, / even the artificers themselves are of the sons of earth — Rhm

If a man makes a god or casts an image, / his labour is wasted, / Why! its votaries show their folly: / the craftsmen too are but men — NEB

Who but a fool would make his own god — an idol that can help him not one whit! All that worship these will stand before the Lord in shame, along with all these carpenters — mere men — who claim that they have made a god — Tay

Whoever, then, fashions a god or casts an image that is good for nothing, all who hold to it will be put to shame, since the workmen are but human beings — AAT

Who fashions a god or casts an image, that is profitable for nothing? Behold, all his fellows shall be put to shame, and the craftsmen are but men — RSV

Who ever fashioned a god or cast an image without hope of gain? Watch how its devotees will be put to shame, how its sculptors will blush — Jerus

Indeed, all the associates of anyone who forms a god, or casts an idol to no purpose, will be put to shame — NAB

**let them all be gathered together, let them stand up; yet they shall fear, and they shall be ashamed together.**

... : they shall fear, they shall be put to shame together — ASV

let them all assemble, let them stand forth, they shall be terrified, they shall be put to shame together — RSV

let its adherents gather, let them come forward, and they shall quake, they shall at once be disconcerted — Mof

Let them all come together, let them ap-

pear in court. They will be both terrified and ashamed — Jerus

Let them all gather together and confront me, / all will be afraid and look the fools they are — NEB

12. **The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms:**

As for the smith [with his] cutting tools — / when he hath wrought in the live coals, / and with hammers hath fashioned it, — / and hath wrought it with his strong arm — Rhm

The smith maketh an axe, and worketh in the coals, and fashioneth it with hammers, and worketh it with his strong arm — ASV

The metalsmith stands at his forge to make an axe, pounding on it with all his might — Tay

The blacksmith sharpens a graving tool and hammers out his work hot from the coals and shapes it with his strong arm — NEB

The blacksmith works with the coals and hammers the idol into shape, plying his brawny arms — Mof

**yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.** Then he becomes hungry, and loses his strength: unless he drinks water, he grows faint — AAT

when he grows hungry his strength fails, if he has no water to drink he tires — NEB

He is hungry and weak, drinks no water and becomes exhausted — NAB  
losing strength as he grows hungry, and weary for a drink of water — Mof

He grows hungry and thirsty, weak and faint — Tay

13. **The carpenter stretcheth out his rule; he marketh it out with a line;**

... stretcheth out a line: ... with a pencil — ASV

As for the carpenter — he hath stretched out line, hath drawn it with a pencil — Rhm

The workman in wood draws a measuring-line over it, shapes it with a pencil — AAT

The wood carver takes his measurements, outlines the image with chalk — Jerus

The woodworker draws his line taut and

marks out a figure with a scribe —  
NEB

The worker in wood draws lines on the  
block, marking them with a pencil —  
Mof

**he fitteth it with planes, and he marketh  
it out with the compass,**

he shapeth it with planes, and he mark-  
eth it out with the compasses — ASV  
hath made it with carving tools, / with  
compasses hath rounded it — Rhm  
works it with planes, shapes it with com-  
passes — AAT

he planes the wood and measures it with  
callipers — NEB

carves it with chisels, following the out-  
line with dividers — Jerus

**and maketh it after the figure of a man,  
according to the beauty of man; that  
it may remain in the house.**

and so hath made it after the figure of a  
great man, / after the beauty of a son  
of earth that it may remain in a house  
— Rhm

and shapeth it after the figure of  
man . . . to dwell in a house — ASV

and he carves it to the shape of a man,  
comely as the human form, to be set  
up presently in a house — NEB

then he shapes the idol with his plane  
into a human figure, comely as a man,  
to occupy a shrine — Mof

He shapes it to human proportions, and  
gives it a human face, for it to live in  
a temple — Jerus

- 14. He heweth him down cedars, and taketh  
the cypress and the oak which he  
strengtheneth for himself among the trees  
of the forest: he planteth an ash, and the  
rain doth nourish it.**

. . . and taketh the holm-tree and the  
oak, and strengtheneth for himself one  
among the trees of the forest: he plant-  
eth a fir-tree, and rain doth nourish it  
— ASV

He cuts down cedars; or he chooses a  
holm tree or an oak and lets it grow  
strong among the trees of the forest:  
he plants a cedar and the rain nour-  
ishes it — RSV

He cuts down a cedar, or else took a  
cypress or an oak which he selected  
from the trees in the forest, or maybe  
he planted a cedar and the rain made  
it grow — Jerus

He cuts down cedars, he selects the  
cypress and the oak, he plants the ash

in the forest to be nourished by the  
rain — Tay

A man plants a cedar and the rain makes  
it grow, so that later on he will have  
cedars to cut down: or he chooses an  
ilex or an oak to raise a stout tree for  
himself in the forest — NEB

- 15. Then shall it be for a man to burn: for  
he will take thereof, and warm himself;  
yea, he kindleth it, and baketh bread;  
yea, he maketh a god, and worshippeth  
it; he maketh it a graven image, and fal-  
leth down thereto.**

So it serveth for a man to burn, / and  
he hath taken of [the branches] and  
warmed himself, / also he kindleth a  
fire and baketh bread, — also he mak-  
eth a GOD, and hath bowed himself  
down, / hath made of it a carved im-  
age, and adored it — Rhm

Then it becomes fuel for a man; he takes  
a part of it and warms himself, he kin-  
dles a fire and bakes bread; also he  
makes a god and worships it, he makes  
it a graven image and falls down be-  
fore it — RSV

This shall be to men for fuel. A part of  
it he took and warmed himself; yes,  
he kindled a fire and baked bread; and  
surely he made a god and fell prostrate  
before it; he fashioned it into an idol  
and bowed down to it — Ber

For the common man it is so much fuel;  
he uses it to warm himself, he also  
burns it to bake his bread. But this  
fellow makes a god of it and worships  
it; he makes an idol of it and bows  
down before it — Jerus

It becomes fuel for his fire: some of it he  
takes and warms himself, some he kin-  
dles and bakes bread on it, and some  
he makes into a god and prostrates  
himself, shaping it into an idol and  
bowing down before it — NEB

And after his care, he uses part of the  
wood to make a fire to warm himself  
and bake his bread, and then — he  
really does — he takes the rest of it  
and makes himself a god — a god for  
men to worship! An idol to fall down  
before and praise — Tay

- 16. He burneth part thereof in the fire; with  
part thereof he eateth flesh; he roasteth  
roast, and is satisfied: yea, he warmeth  
himself, and saith, Aha, I am warm, I  
have seen the fire:**

The half thereof hath he burned in the fire, / over half thereof he eateth flesh. / he roasteth roast that he may be satisfied, — / also he warmeth himself and saith / Aha! I am warm, I have seen a blaze — Rhm

With part of it he makes a fire, and on the fire he gets meat cooked, and takes a full meal: he makes himself warm, and says, Aha! I am warm, I have seen the fire — Bas

Half of it he burns in the fire, and on its embers he roasts flesh; he eats the roast and is satisfied; he also warms himself, and says, "Ha! ha! I am warm, I feel the glow" — AAT

Half of it he burns in the fire, on the live embers he roasts meat, eats it and is replete. He warms himself too. 'Ah!' says he 'I am warm: I have a fire here!' — Jerus

The one half of it he burns in the fire and on this he roasts meat, so that he may eat his roast and be satisfied; he also warms himself at it and he says, 'Good! I can feel the heat, I am growing warm' — NEB

Part of the tree he burns to roast his meat and to keep him warm and fed and well-content — Tay

- 17. And the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god.**

And the remaining part thereof suffieth to make a god! / to his graven image he boweth himself down to the ground! / and he worshippeth it, and he prayeth unto it, even saying: / Oh deliver me, for thou art my God — Sprl

And the rest of it he makes into a god — his idol! — prostrates himself before it, worships it, and prays to it, saying, "Save me, for thou art my god!" — AAT

Of what remains he makes a god, his idol, and prostrate before it in worship, he implores it, "Rescue me, for you are my god" — NAB

Then what is left of the wood he makes into a god by carving it into shape; he bows down to it and prostrates himself and prays to it, saying, 'Save me: for thou art my god' — NEB

- 18. They have not known nor understood: for he hath shut their eyes, that they**

**cannot see; and their hearts, that they cannot understand.**

They know not, neither do they consider: . . . — ASV

They have not taken note, neither can they perceive. — / He hath besmeared — past seeing — their eyes. / past understanding, their hearts — Rhm

They have no knowledge and no intelligence: for their eyes are besmeared so that they cannot see, and their minds are dulled so that they cannot understand — AAT

Such men are ignorant and senseless, their eyes are bedaubed till they cannot see, and their minds closed to knowledge — Mof

Such stupidity and ignorance! God has shut their eyes so that they cannot see, and closed their minds from understanding — Tay

- 19. And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?**

And none calleth to mind . . . — ASV

And no one reflecteth — / there is neither knowledge nor discernment — to say, / half thereof have I burned up in the fire, / moreover also I have baked on the coals thereof bread, / I roasted flesh and have been eating, — / and of the remainder thereof an abomination shall I make? / and to a log of wood shall I pay adoration — Rhm

No one considers, nor is there knowledge or discernment to say, Half of it I burned in the fire, I also baked bread on its coals, I roasted flesh and have eaten; and shall I make the residue of it an abomination? Shall I fall down before a block of wood — RSV

They never think, they lack the knowledge and wit to say, 'I burned half of it on the fire, I baked bread on the live embers, I roasted meat and ate it, and am to make some abomination of what remains? Am I to bow down before a block of wood — Jerus

Such a man will not use his reason, he has neither the wit nor the sense to say, 'Half of it I have burnt, yes, and used its embers to bake bread; I have

roasted meat on them too and eaten it; but the rest of it I turn into this abominable thing and so I am worshipping a log of wood — NEB

- 20. He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?**

He is feeding on ashes, / a deluded heart hath turned him aside, — / and he cannot deliver his own soul nor say, / Is there not a falsehood in my right hand — Rhm

Feeder on ashes! A deluded mind has led him astray, so that he cannot save himself, or confess, "Am not I holding to a delusion?" — AAT

A man who hankers after ashes has a deluded heart and is led astray. He will never free his soul, or say, 'What I have in my hands is nothing but a lie!' — Jerus

He feeds on ashes indeed! His own deluded mind has misled him, he cannot recollect himself so far as to say, 'Why! this thing in my hand is a sham' — NEB

- 21. Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me.**

Remember these things, O Jacob, and Israel . . . — ASV

Remember this, O Jacob, / you, O Israel, who are my servant! / I formed you to be a servant to me; / O Israel, by me you shall never be forgotten — NAB

Pay attention, Israel, for you are My servant: I made you, and I will not forget to help you — Tay

Remember these things, O Jacob, even thou Israel, for thou art my servant. I have made thee my servant; therefore O Israel do not thou forget me — Sept

- 22. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.**

I have wiped out / as with a thick cloud thy transgressions / and as with a broad cloud thy sins, — / return unto me, for I have redeemed thee — Rhm

I have dissipated thy transgressions like a cloud, / and thine iniquities like vapour: / Oh return unto Me, for I have redeemed thee — Sprl

I have caused your transgressions to vanish like a cloud and your sins as a fog; return to Me, for I have redeemed you — Ber

I have swept aside your ill deeds like a mist, / and your sins like a cloud, / I have redeemed you: oh return to me!" — Mof

I have swept away your sins like a dissolving mist, / and your transgressions are dispersed like clouds; / turn back to me; for I have ransomed you — NEB

- 23. Sing, O ye heavens; for the LORD hath done it; shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein:**

Shout in triumph, ye heavens, for Yahweh hath effectually wrought! / Shout, O ye underparts of the earth, / Ring out, / ye mountains into cries of triumph, / thou forest, and every tree therein — Rhm

Raise a glad cry, you heavens: the LORD has done this; / shout, you depths of the earth. / Break forth, you mountains, into song, / you forest, with all your trees — NAB

Shout for joy, you heavens, for Yahweh has been at work! / Shout aloud, you earth below! / Shout for joy, you mountains, / and you, forest and all your trees — Jerus

Shout in triumph, you heavens, for it is the LORD's doing; / cry out for you, you lowest depths of the earth: / break into songs of triumph, you mountains, / you forest and all your trees — NEB

**for the LORD hath redeemed Jacob, and glorified himself in Israel.**

for Jehovah has redeemed Jacob, / and glorifies himself in Israel — ABPS

for Jehovah hath redeemed Jacob, and will glorify himself in Israel — ASV

for the Eternal has redeemed Jacob, / gaining honour to himself by Israel — Mof

for the LORD has redeemed Jacob, / and is revealing his glory in Israel — AAT  
for the LORD has ransomed Jacob / and made Israel his masterpiece — NEB

- 24. Thus saith the LORD, thy redeemer, and he that formed thee from the womb,**

The Lord, who has taken up your cause, and who gave you life in your mother's body, says — Bas

Thus saith Yahweh, / who hath re-  
deemed thee, / who hath fashioned  
thee from birth — Rhm

**I am the LORD that maketh all things;  
that stretcheth forth the heavens alone;  
that spreadeth abroad the earth by  
myself;**

... that spreadeth abroad the earth (who  
is with me?) — ASV

**I am Jehovah, who made all things;  
who stretched forth the heavens alone;  
/ who spread forth the earth — who  
was with me — ABPS**

**I am JEHOVAH, who make everything; /  
who Myself alone outstretched the  
heavens; / who spread out the earth  
by Myself — Sprl**

**I, myself, Yahweh, made all things, / I  
alone spread out the heavens. / When  
I gave the earth shape, did anyone help  
me — Jerus**

**I am the LORD who made all things, / by  
myself I stretched out the skies, / alone  
I hammered out the floor of the earth  
— NEB**

**I am the Lord, the author of all things;  
alone I spread out heaven's canopy,  
looked for no help when I laid the floor  
of the earth — Knox**

**25. That frustrateth the tokens of the liars,  
and maketh diviners mad;**

frustrating the signs of praters, / and di-  
viners he confoundeth — Rhm  
who frustrates the omens of soothsayers,  
/ and makes diviners like madmen —  
AAT

**I am he who foils the omens of wizards  
/ and makes fools of diviners — Jeus  
that turneth wise men backward, and  
maketh their knowledge foolish;  
reversing the predictions of the wise men,  
/ and perverteth their discernment —  
Sprl**

**I reverse what wise men say / and make  
nonsense of their wisdom — NEB**

**I foil the sages, / turning their wisdom  
into folly — Mof**

**who makes sages recant / and shows the  
nonsense of their knowledge — Jerus**

**I make wise men give opposite advice to  
what they should, and make them into  
fools — Tay**

**26. That confirmeth the word of his servant,  
and performeth the counsel of his  
messengers;**

establishing the word of his Servant,

and the counsel of his Messengers he  
maketh good — Rhm

**It is I who confirm the words of my ser-  
vants, / I carry out the plan an-  
nounced by my messengers — NAB**  
but I am he who carries out his servants'  
words, / his messengers' predictions  
— Mof

**I make my servants' prophecies come  
true / and give effect to my messen-  
gers' designs — NEB**

**But what My prophets say, I do — Tay  
that saith to Jerusalem, Thou shalt be  
inhabited; and to the cities of Judah,  
Ye shall be built, and I will raise up  
the decayed places thereof:**

that saith of Jerusalem, She shall be in-  
habited; and of the cities of Judah,  
They shall be built, and I will raise up  
the waste places thereof — ASV

**I am he who says of Jerusalem, 'Let her  
be inhabited', / of the towns of Judah,  
'Let them be rebuilt', / and I will raise  
their ruins once more — Jerus**

**when they say Jerusalem will be deliv-  
ered and the cities of Judah lived in  
once again — it shall be done — Tay**

**27. That saith to the deep, Be dry, and I will  
dry up thy rivers:**

**I say to the deep waters, 'Be dried up;  
/ I will make your streams run dry'  
— NEB**

**who says to the flood, Be dry — I will  
parch up your streams — Mof**

**I am he who says to the ocean, 'Be dry,  
/ I will dry up your rivers' — Jerus**

**my voice that bids the deep turn into a  
desert, and threatens to dry up all its  
floods — Knox**

**28. That saith of Cyrus, He is my shepherd,  
and shall perform all my pleasure:**

**Who says of Cyrus, He will take care of  
my sheep, and will do all my pleasure  
— Bas**

**who saith to Cyrus: Thou art My shep-  
herd! / and all My desire he shall fulfil  
— Sprl**

**I am he who says of Cyrus, 'My shep-  
herd — / he will fulfil my whole pur-  
pose — Jerus**

**I say to Cyrus, 'You shall be my shep-  
herd / to carry out all my purpose —  
NEB**

**who says of Cyrus, He is My shepherd  
(ruler), and he shall perform all My  
pleasure and fulfill all My purpose —  
Amp**

even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

even saying of Jerusalem, She shall be built; and of the temple, . . . — ASV  
so that he will say of Jerusalem, "It shall be built and the foundation of the temple shall be laid" — ABPS

## CHAPTER 45

1. Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, Thus saith Yahweh, to his Anointed, to Cyrus — / whose right hand I have firmly grasped — Rhm

Thus saith JEHOVAH unto His anointed, unto Cyrus, / whom I firmly uphold by his right hand — Sprl

Thus says the LORD to Cyrus his anointed, / Cyrus whom he has taken by the hand — NEB

This is the Lord's message to Cyrus, God's anointed, whom He has chosen to conquer many lands. God shall empower his right hand — Tay

to subdue nations before him; and I will loose the loins of kings,

to subdue before him nations, / and the loins of kings will I ungird — Rhm

. . . / and undo the might of kings — NEB

. . . and I will unarm and ungird the loins of kings — Amp

to open before him the two leaved gates; and the gates shall not be shut;

to open before him two-leaved doors.

yea, gates are not shut — YLT

to open the doors before him. . . — ASV

opening doors before him / and leaving the gates unbarred — NAB

God shall open the gates of Babylon to him; the gates shall not be shut against him any more — Tay

2. I will go before thee, and make the crooked places straight:

I will precede thee, / and I will straighten the tortuous way — Sprl

. . . and make the rugged places plain — RV

. . . and make the rough places smooth — ASV

. . . and will level the rugged heights — AAT

. . . and level the swelling hills — NEB

I myself will go before you, / levelling the mountains — Mof

saying of Jerusalem, "Let her be rebuilt", / and of this Temple, "Let your foundation be laid" — Jerus

and Jerusalem will be rebuilt and the Temple restored, for I have spoken it — Tay

I will break in pieces the gates of brass, and cut in sunder the bars of iron:

. . . doors of brass . . . — ASV

I will break down gates of bronze / and hack through iron bars — NEB

and smash down the city gates of brass and iron bars — Tay

two leaved doors of brass I shiver, / and bars of iron I cut asunder — YLT

Bronze doors I will shatter, / and iron bars I will snap — NAB

3. And I will give thee the treasures of darkness, and hidden riches of secret places,

. . . and hoarded wealth of secret places — Ber

and I will give you the treasures that are hidden in darkness and the buried riches of the secret places — Lam

their hidden treasures, their most secret hoards. I will hand over to thee — Knox

I will give you treasures from dark vaults, / hoarded in secret places — NEB

that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel.

that thou mayest know that it is I, Jehovah, who call thee by thy name. even the God of Israel — ASV

that thou mayest get to know / that I — Yahweh, who am calling thee by thy name am the God of Israel — Rhm

that you may know that I am the LORD, and that I, who have called you by name am the God of Israel — Ber

and you will know that I am doing this — I, the Lord, the God of Israel, the One Who calls you by your name — Tay

4. For Jacob my servant's sake, and Israel mine elect,

. . . and Israel my chosen — ASV

It is for the sake of my servant Jacob, / of Israel my chosen one — Jerus

and that I do it for love of my servant

- Jacob, of Israel, my chosen people  
— Knox
- I have even called thee by thy name: I have surnamed thee, though thou hast not known me.**  
therefore have I called unto thee by thy name, / I give thee a title though thou hast not known me — Rhm
- I have called you by name / and given you your title, though you have not known me — NEB**
- I have called you by your name, / giving you a title, though you knew me not — NAB**
- 5. I am the LORD, and there is none else, there is no God beside me:**  
I am the LORD, and there is no other: / beside me there is no God — AAT
- I am Yahweh, unrivalled; / there is no other God besides me — Jerus**
- I girded thee, though thou hast not known me:**  
I will gird thee . . . — ASV
- I will make you ready for war, though you had no knowledge of me — Bas**
- I will strengthen you though you have not known me — NEB**
- Though you do not know me, I arm you — Jerus**
- 6. That they may know from the rising of the sun, and from the west, that there is none beside me.**  
that men may know from the rising to the setting of the sun / that, apart from me, all is nothing — Jerus
- that men may know, from the east / and from the west, that beside me there is none — AAT**
- that east and west, / men may confess / that I the Eternal stand alone — Mof**
- And all the world from east to west will know there is no other God — Tay**
- I am the LORD, and there is none else.**  
I alone am God — Tay
- I am Yahweh, unrivalled — Jerus**
- 7. I form the light, and create darkness: I make peace, and create evil.**  
forming light, and creating darkness, / making prosperity, and creating misfortune — Rhm
- I form the light and create the dark, / I make good fortune and create calamity — Jerus**
- . . . / I make well-being and create woe — NAB**
- I make the light, I create darkness, / au-**
- thor alike of prosperity and trouble — NEB**
- I the LORD do all these things.**  
I am Jehovah, that doeth all these things — ASV
- I Jehovah am he who does all these things — ABPS**
- I the Eternal, the true God, / I do it all — Mof**
- 8. Drop down, ye heavens, from above, and let the skies pour down righteousness:**  
Distil . . . — ASV
- Let the drops fall ye heavens from above, / yea, let the skies pour down righteousness — Rhm**
- "Pour down, O heavens, from above, / and let the clouds rain righteousness — AAT**
- Shower down victory, ye heavens, / rain it from above, ye skies — Mof**
- Let justice descend, O heavens, like dew from above, / like gentle rain let the skies drop it down — NAB**
- Rain righteousness, you heavens, let the skies above pour down — NEB**
- Let fall in showers, you heavens, from above, and let the skies rain down righteousness [the pure, spiritual, heavenly-life possibilities that have their foundation in the holy being of God] — Amp**
- let the earth open, and let them bring forth salvation, and let righteousness spring up together:**  
let the earth open, that it may bring forth salvation, and let it cause righteousness to spring up together — ASV
- let the earth open, and let them bear as their fruit — deliverance, and let justice spring forth therewith — Rhm**
- let the earth open, that salvation may sprout forth, / and let it cause righteousness to spring up also — RSV**
- Let the earth open and salvation bud forth: / let justice also spring up — NAB**
- let the earth open to receive it, that it may bear the fruit of salvation with righteousness in blossom at its side — NEB**
- I the LORD have created it.**  
All this I, the LORD, have created — NEB
- 'tis I, the Eternal, who bring this about — Mof**
- 9. Woe unto him that striveth with his**



**Maker! Let the potsherds strive with the potsherds of the earth.**

...! a potsherd among the potsherds of the earth — ASV

Alas for him ... an earthen vessel from [among] vessels of earth — Ber

Woe to the man who quarrels with his Maker — / man a mere potsherd of the earth — Mof

Alas for him who contendeth with his Fashioner. — / a potsherd [should contend] with the potsherds of the ground — Rhm

Woe to him who strives with his Maker. / an earthen vessel with the potter — RSV

**Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?**

Shall it be said by the clay unto him that is fashioning it, / what wouldst thou make? / Or thy work [say of thee], / he hath no hands — Rhm

Will the clay ask the potter what he is making? / or his handiwork say to him, 'You have no skill' — NEB

Dare the clay say to its modeler, / "what are you doing?" / or, "what you are making has no hands" — NAB

Does the clay dispute with him who forms it, saying, "Stop, you're doing it wrong!" or the pot exclaim, "how clumsy can you be" — Tay

**10. Woe unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth?**

Woe unto him that saith unto a father, What begettest thou? or to a woman, With what travailest thou — ASV

Will the babe say to his father, 'What are you begetting?', / or to his mother, 'What are you bringing to birth?' — NEB

Woe to the baby just being born who squalls to his father and mother, "Why have you produced me? Can't you do anything right at all?" — Tay

**11. Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.**

Thus saith Yahweh / the Holy One of Israel and his Fashioner / As to things to come they have asked me, / concerning my sons and concerning the

work of my hands they would command me — Rhm

Thus says the LORD, / the Holy One ...: / "Will you question me about my children, / or command me concerning the work of my hands — RSV  
And would you question me about the future? / Would you dictate to me about my work? / says the Eternal, Israel's maker, / Israel's Majestic One — Mof  
Thus says the LORD, Israel's Holy One, his maker: / Would you dare question me concerning my children, / or instruct me in my handiwork — NEB

**12. I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their hosts have I commanded.**

I made the earth, / and created man upon it: / it was my hands that stretched out the heavens, / and I commanded all their host — RSV

I it was who made the earth, / and created man who is on it. / I it was who spread out the heavens with my hands / and now give orders to their whole array — Jerus

It was I who made the earth / and created mankind upon it: / It was my hands that stretched out the heavens: / I gave the order to all their host — NAB

I, I who made the earth, / I who created man on earth, / I who stretched out the heavens with my own hands, / I who ordered all their host — Mof

I alone, I made the earth / and created man upon it: / I, with my own hands, stretched out the heavens / and caused all their host to shine — NEB

**13. I have raised him up in righteousness, and I will direct all his ways:**

I alone have roused this man in righteousness, / and I will smoothen his path before him — NEB

It was I who stirred up one from the triumph of justice, / all his ways I make level — NAB

It was I who roused him to victory, / I levelled the way for him — Jerus

'Tis I who have raised Cyrus of set purpose, / smoothing the path for him — Mof

**he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.**

... and he shall let my exiles go free . . . , saith Jehovah . . . — ASV  
 He doth build My city, and My captivity doth send out, / not for price, nor for bribe, said Jehovah of Hosts — YLT  
 He will rebuild my city, / will bring my exiles back / without ransom or indemnity, / so says Yahweh Sabaoth — Jerus  
 he shall rebuild my city, / and let my exiles go free — / not for a price nor for a bribe, / says the LORD of Hosts — NEB

- 14. Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over,**

Thus saith Yahweh — / The produce of Egypt and the gain of Ethiopia, and the Sabeans, men of great stature / unto thee shall come over, / and thine shall they become, / after thee shall they journey, / in chains shall they come over, — Rhm

Thus says the LORD: / The earnings of Egypt, the gain of Ethiopia, / and the Sabeans, tall of stature, / shall come over to you and belong to you: / they shall follow you, coming in chains — NAB

Thus says Yahweh: / The peasants of Egypt and the traders of Cush, / and the tall men of Seba, / will submit to you and be yours: / they will follow you in chains — Jerus

Thus says the LORD: / Toilers of Egypt and Nubian merchants / and Sabaeans bearing tribute / shall come into your power and be your slaves, / shall come and march behind you in chains — NEB

The Lord says: The Egyptians, Ethiopians and Sabeans shall be subject to you. They shall come to you with all their merchandise and it shall all be yours. They shall follow you as prisoners in chains — Tay

**and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God.**

and unto thee shall they bow down, / unto thee shall they pray [saying], — / surely in thee is a GOD, / and there is none else — no God — Rhm

and they shall prostrate themselves unto thee, and unto thee shall they intercede, / because God is in thee: and there are no gods whatsoever beside — Splr

and they will go down on their faces before you, and will make prayer to you, saying, Truly, God is among you: and there is no other God — Bas

Before you they shall fall prostrate, saying in prayer: / "with you only is God, and nowhere else: / the gods are nought — NAB

and fall down on their knees before you and say, "The only god there is, is your God" — Tay

- 15. Verily thou art a God that hidest thyself, O God of Israel, the Saviour.**

Surely thou art a GOD utterly hiding thyself, — / O God of Israel, able to save — Rhm

Yours is indeed the God of mystery, / a God who saves — Mof

Truly, O God of Israel, Savior, You work in strange, mysterious ways — Tay

Truly with you God hides himself, the God of Israel is a savior — AAT

- 16. They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols.**

They shall be put to shame, yea, confounded, all of them: they shall go into confusion together . . . — ASV

They have turned pale and even been put to shame all of them, — / together have they gone into disgrace, / have the makers of images — Rhm

Shamed and disgraced / are all his rivals: / and they depart disgraced, / who fashion idols — Mof

Those who defy him are confounded and brought to shame, / those who make idols perish in confusion — NEB

- 17. But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.**

. . . by Jehovah with an everlasting salvation . . . — ASV

Israel hath been delivered by Yahweh, with an age-abiding deliverance, — ye shall neither turn pale nor be put to shame unto the ages of futurity — Rhm

But Israel has been delivered by the

LORD, / delivered for all time to come;  
 / they shall not be confounded or put  
 to shame for all eternity — NEB  
 while Israel is saved by the Eternal / in  
 a lasting triumph, / You never shall be  
 ashamed, never disgraced, / world  
 without end — Mof

**18. For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it.**

For thus saith Jehovah that created the heavens, the God that formed the earth and made it, that established it — ASV

For thus saith the LORD, who created the heavens / (he is God!), / who formed the earth and made it / (he established it — RSV

For thus says the LORD, / the creator of heavens, / who is God, / the designer and maker of the earth / who established it — NAB

Thus says the LORD, the creator of the heavens, / he who is God, / who made the earth and fashioned it / and himself fixed it fast — NEB

**he created it not in vain, he formed it to be inhabited;**

and created it not a waste, . . . — ASV  
 created it no chaos, / but a place to be  
 lived in — Jerus

who created it no empty void, / but made  
 it for a place to dwell in — NEB  
 and He made the world to be lived in,  
 not to be an empty chaos — Tay

**I am the LORD; and there is none else.**

'I am Yahweh, unrivalled — Jerus

I am the Eternal, / there is no god be-  
 sides me — Mof

**19. I have not spoken in secret, in a dark place of the earth:**

. . . in a place of the land of darkness  
 — ASV

I did not speak in secret, / in dark cor-  
 ners — Mof

I do not speak in secret, in realms of  
 darkness — NEB

I publicly proclaim bold promises; I do  
 not whisper obscurities in some dark  
 corner so that no one can know what  
 I mean — Tay

**I said not unto the seed of Jacob, Seek  
 ye me in vain:**

And I have not said to the descendants  
 of Jacob, / "Look for me in an empty  
 waste" — NAB

I do not say to the sons of Jacob, 'Look  
 for me in the empty void' — NEB

I never bade the sons of Jacob / grope  
 for me blindly — Mof

I did not call the descendants of Jacob  
 [to a fruitless service] saying, Seek Me  
 for nothing [but promised them a just  
 reward] — Amp

**I the LORD speak righteousness, I de-  
 clare things that are right.**

I am Yahweh / speaking the thing that is  
 right, / declaring the things that are  
 just — Rhm

I the LORD speak what is right, declare  
 what is just — NEB

I the LORD speak what is right, / tell  
 what is true — AAT

I the Eternal promise what is true, / I  
 predict honestly — Mof

And I didn't tell Israel to ask Me for  
 what I didn't plan to give! No, for I,  
 the Lord, speak only truth and right-  
 eousness — Tay

**20. Assemble yourselves and come; draw  
 near together, ye that are escaped of the  
 nations:**

Assemble now, approach, and come near  
 unitedly, you escapees of the nations  
 — Ber

Gather together, come, draw near, / all  
 you survivors of the nations — NB

Come and assemble, gather together, /  
 you fugitives from among the gentiles  
 — NAB

Gather together and come, you nations  
 that escape from Cyrus' hand — Tay

**they have no knowledge that set up the  
 wood of their graven image, and pray  
 unto a god that cannot save.**

. . . that carry the wood of their graven  
 image . . . — ASV

they are without knowledge who bear  
 wooden idols / and pray to gods that  
 cannot save — NAB

They are ignorant, those who carry about  
 / their idol of wood, / those who pray  
 to a god / that cannot save — Jerus

Senseless are all who carry carved idols  
 of wood, / praying to gods that cannot  
 save — Mof

you fools, who carry your wooden idols  
 in procession / and pray to a god that  
 cannot save you — NEB

**21. Tell ye, and bring them near; yea, let  
 them take counsel together:**

Declare ye, and bring it forth; . . . —  
 ASV

Come here and declare / in counsel together — NAB

Speak up, present your case, / consult with each other — Jerus

Come forward and urge your case, consult together — NEB

**who hath declared this from ancient time? who hath told it from that time?**

**who hath showed this from ancient time? who hath declared it of old — ASV**

**who hath announced this from ancient time, and declared it of old — JPS**

**who foretold this in days of old, / who stated it long ago — NEB**

Who announced this [the rise of Cyrus and his conquests] beforehand — long ago? What god declared it of old — Amp

**have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me.**

Was it not I — Yahweh? / And there is none else that is God, beside me. A God righteous and ready to save, / there is none besides me — Rhm

Was it not I the LORD? There is no other God beside Me. I am a righteous and rescuing God; there is no God apart from Me — Ber

Am I not Yahweh? / There is no other god besides me, / a God of integrity and a saviour; / there is none apart from me — Jerus

Was it not I the LORD? / There is no god but me; / there is no god other than I, victorious and able to save — NEB

- 22. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.**

Turn to me, and be ye delivered, all the ends of the earth; . . . — ABPS

Turn to me and ye shall be saved, ye from the farthest part of the earth. I am God . . . — Sept

Turn to me and be safe, / all you ends of the earth, . . . — NAB

Look to me and be saved, / you peoples from all corners of the earth; . . . — NEB

- 23. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return,**

By myself have I sworn . . . — ASV

By myself have I sworn, / gone forth out of my mouth is righteousness as a decree / and shall not turn back — Rhm

By Myself have I sworn, the truth hath proceeded from My mouth; / The Word — and it shall not be revoked — Spri

By my own self I swear it; / what comes from my mouth is truth, / a word irrevocable — Jerus

By my life I have sworn, / I have given a promise of victory, / a promise that will not be broken — NEB

**That unto me every knee shall bow, every tongue shall swear.**

that unto myself / shall bow every knee. / shall swear every tongue — Rhm

before me every knee shall bend, / by me every tongue shall swear — Jerus

that every knee shall bow to me, / and every tongue swear loyalty — Mof

that every knee in all the world shall bow to Me, and ever tongue shall swear allegiance to My Name — Tay

- 24. Surely, shall one say, In the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed.**

Only in Jehovah, it is said of me, is righteousness and strength . . . — ASV

"Only in the LORD, it shall be said of me, / are righteousness and strength; / to him shall come and be ashamed, / all who were incensed against him — RSV

saying, "Only in the LORD / are just deeds and power. / Before him in shame shall come all who vent their anger against him — NAB

In the LORD alone, men shall say, / are victory and might; / and all who defy him / shall stand ashamed in his presence — NEB

- 25. In the LORD shall all the seed of Israel be justified, and shall glory.**

In Yahweh shall be justified and shall boast themselves — all the seed of Israel — Rhm

But in the LORD shall all the descendants of Israel triumph and glory — AAT

. . . will all the seed of Israel get their rights, and they will give glory to him — Bas

but all the sons of Israel shall stand victorious and find their glory in the LORD — NEB

. . . shall be the vindication and the glory of all the descendants of Israel — NAB

. . . shall all the offspring of Israel be justified [enjoy righteousness, salvation and victory], and shall glory — Amp

## CHAPTER 46

**1. Bel boweth down, Nebo stoopeth,**

Bel hath crouched, / Nebo is cowering  
— Rhm

Bel has crouched down, Nebo has  
stooped to — NEB

Bel is crouching, Nebo cringing — Jerus

Bel bows down, Nebo stoops [gods of  
Babylon whose idols are being carried  
off] — Amp

**their idols were upon the beasts, and  
upon the cattle: your carriages were  
heavy laden; they are a burden to the  
weary beast.**

their idols are upon the beasts, and upon  
the cattle: the things that ye carried  
about made a load, a burden to the  
weary beast — ASV

their idols are on beasts and cattle: / these  
things you carry are loaded as burdens  
on weary beasts — RSV

their images are delivered up to beast  
and to cattle. — / The things ye car-  
ried about are become a load. / A bur-  
den to the weary — Rhm

their images are consigned to animals and  
to cattle; these which are carried about  
are heavily loaded, making a burden  
for the weary beast — Ber

their images, once carried in your  
processions, / have been loaded on to  
beasts and cattle, / a burden for the  
weary creatures — NEB

**2. They stoop, they bow down together; they  
could not deliver the burden, but them-  
selves are gone into captivity.**

They have cowered, they have crouched  
at once, / and they cannot rescue the  
burden, — / but their own soul into  
captivity hath departed — Rhm

They cower, they crouch together; / they  
cannot rescue the load, / but them-  
selves go into captivity — AAT

they stoop and they crouch; / not for  
them to bring the burden to safety; /  
the gods themselves go into captivity  
— NEB

They crouch and cower, these gods to-  
gether. / They to rescue their loads?

/ They are themselves bundled into  
captivity — Mof

But look. The beasts are stumbling! The  
cart is turning over! The gods are fall-  
ing out onto the ground! Is that the  
best that they can do? If they cannot  
even save themselves from such a fall,

how can they save their worshippers  
from Cyrus — Tay

**3. Hearken unto me, O house of Jacob, and  
all the remnant of the house of Israel,**

'Listen to me, House of Jacob, / all you  
who remain of the House of Israel  
— Jerus

Listen to Me, all Israel who are left —  
Tay

**which are borne by me from the belly,  
which are carried from the womb:**

that have been borne by me from their  
birth, that have been carried from the  
womb — ASV

whom I have borne as burden from birth,  
/ whom I have borne as a burden from  
the womb — AAT

whom I have transported from birth and  
carried from the womb — Ber

my burden since your birth, / whom I  
have carried from your infancy — NAB  
a load on me from your birth, carried by  
me from the womb — NEB

**4. And even to your old age I am he; and  
even to hoar hairs will I carry you:**

and even to old age I am he, and even to  
hoar hairs will I carry you — ASV

Even to old age I am the same and to  
[the time of] gray hair I will bear you  
— Ber

'In your old age I shall be still the same,  
/ when your hair is grey I shall still  
support you — Jerus

till you grow old I am He, / and when  
white hairs come, I will carry your  
still — NEB

You grow old, but I am still the same;  
the grey hairs come, but I ever uphold  
you — Knox

I will be your God through all your life-  
time, yes, even when your hair is white  
with age — Tay

**I have made, and I will bear; even I will  
carry, and will deliver you.**

I have made, and I will carry, / yea I will  
bear the burden and will deliver —  
Rhm

I have made you and I will bear the bur-  
den, / I will carry you and bring you  
to safety — NB

I must carry you, I that created you, I  
must bear you away to safety — Knox

I made you and I will care for you, I will  
carry you along and be your Savior  
— Tay

I will be responsible for what I made;  
yes, I will take you and keep you safe  
— Bas

**5. To whom will ye liken me, and make me equal, and compare me, that we may be like?**

To whom can ye liken me, or make me equal? / or compare me, and we be like — Rhm

To whom will you like me, to whom make me equal, / with whom will you compare me, that we should be like one another — AAT

Whom would you compare me with, as an equal, / or match me against, as though we were alike — NAB

To whom will you liken me? Who is my equal? / With whom can you compare me? Where is my like — NEB

What comparison, what match will you find me, what likeness to resemble me — Knox

With what in all of heaven and earth do I compare? Whom can you find who equals me — Tay

**6. They lavish gold out of the bag, and weigh silver in the balance,**

Such as lavish gold out of the bag, . . .  
— ASV

Those who lavish gold from the purse,  
/ and weigh out silver in the scales  
— RSV

Those who squander their bags of gold  
/ and weigh out their silver with a balance — NEB

These prodigals weigh out gold from their purses / and silver on the scales — Jerus

Fools that fetch gold out of a sack, weigh silver in the balance — Knox

Ye that lavish gold out of the bag, . . .  
— JPS

Will you compare Me with an idol made lavishly with silver and with gold — Tay

**and hire a goldsmith; and he maketh it a god: they fall down, yea, they worship.**

[who] hire a goldsmith that he may make it into a God, / they adore, yea they bow down — Rhm

They hire a goldsmith to make a god of it, / prostrate themselves before it, and worship it — AAT

and hire a goldsmith, and he fashions it into a god: (then) they fall down, yes, they worship it! — Amp

They engage a goldsmith to make a god  
/ then worship and prostrate themselves before it — Jerus

They hire a goldsmith to take your wealth and make a god from it! Then they fall down and worship it — Tay

**7. They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove:**

They bear the burden of him — and set him in his place that he may stand,  
— / out of a place will he not move — Rhm

They bear it upon the shoulder, they carry it, and set it in its place, and it standeth; from its place shall it not remove — ASV

They lift it to their shoulders to carry: when they set it in place again, it stays, / and does not move from the spot — NAB

they hoist it shoulder-high and carry it home; / they set it down on its base: / there it must stand, it cannot stir from its place — NEB

Shoulder-high it must be borne, set down on its pedestal: there it stands, powerless to move from its place — Knox

**yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble.**

yea, one may cry . . . — ASV

Though one even make outcry unto him he will not answer, / out of one's trouble he will not save him — Rhm

Let a man cry to it as he will, it never answers him; / it cannot deliver him from his troubles — NEB

it never answers any cry for help, it never saves a man from trouble — Mof  
You may invoke it, it never replies, it never saves anyone in trouble — Jerus  
deaf to their cry, and in their need bringing no deliverance — Knox

**8. Remember this, and shew yourselves men: bring it again to mind, O ye transgressors.**

Remember this, and stand fast: bring it to mind, O ye transgressors — JPS

Remember this and be firm, / bear it well in mind, you rebels — NAB

Think of this and ponder over it, lay it to heart, you rebels — AAT

Remember this and consider, recall it to mind, you transgressors — RSV

[Earnestly] remember this, be ashamed

and own yourselves guilty, bring it again to mind and lay it to heart, O you rebels — Amp

Remember this, you rebels, consider it well, and abandon hope — NEB

Remember this and by dismayed, / stir your memories again, you sinners — Jerus

**9. Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, remember things long past. / I am God unrivalled / God who has no like — Jerus**

remember all that happened long ago; / for I am God, there is no other, / I am God, and there is no one like me — NEB

Remember the lesson of times long since, that I am God, and there is no other, none to rival me — Knox

Remember ye the things named in advance from age past times, — / For I am / The Mighty One, and there is none else, / The Adorable and there is none like me — Rhm

And don't forget the many times I clearly told you what was going to happen in the future. For I am God — I only — and there is no other like Me — Tay

**10. Declaring the end from the beginning, and from ancient times the things that are not yet done,**

Who tells the end from the beginning, / and from days of old that which is still undone — AAT

I reveal the end from the beginning, / from ancient times I reveal what is to be — NEB

Making clear from the first what is to come, and from past times the things which have not so far come about — Bas

At the beginning I foretell the outcome: in advance, things not yet done — NAB

From the beginning I foretold the future, / and predicted beforehand what is to be — Jerus

**saying, My counsel shall stand, and I will do all my pleasure:**

Saying, My purpose shall stand, and / all my pleasure will I perform — Rhm

I say: My purpose shall last: / I will do whatever I choose — Jerus

I say that my plan shall stand, / I accomplish my every purpose — NAB

I say, 'My purpose shall take effect, / I will accomplish all that I please' — NEB

My purpose, I promised, should not fail, my whole will must needs be done — Knox

**11. Calling a ravenous bird from the east, the man that executeth my counsel from a far country:**

Calling / from the East a Bird of Prey, / From a far country, the Man I intended — Rhm

I call a bird of prey from the east, / my man of destiny from a far country — Jerus

I summon a bird of prey from the east, / one from a distant land to fulfill my purpose — NEB

who calls from the east an agent of mine, / from a distant land the man of my purpose — AAT

I will call that swift bird of prey from the east — that man Cyrus from far away — Tay

**yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.**

... / I have planned, I will also do it — Rhm

I have said it, and I will give effect to it: the thing designed by me will certainly be done — Bas

Mark this: I have spoken, and I will bring it about, / I have a plan to carry out, and carry it out I will — NEB

I, that spoke, will make my word good: I, that purposed it, my purpose will accomplish — Knox

No sooner is it said than done, / no sooner planned than performed — Jerus

**12. Hearken unto me, ye stouthearted, that are far from righteousness:**

Hearken unto me / ye valiant of heart, — / who are far away from righteousness — Rhm

Listen to me, you stubborn of heart, / who count yourselves far from righteousness — AAT

Listen to Me, you stubborn, evil men — Tay

Listen to me, faint hearts, / who feel far from victory — Jerus

Listen to me you fainthearted, you who seem far from the victory of justice — NAB

Listen, ye who are downcast, / who feel  
far from any triumph — Mof

**13. I bring near my righteousness; it shall  
not be far off, and my salvation shall not  
tarry:**

I have brought near my righteousness /  
it shall not be far away, / and my de-  
liverance shall not linger — Rhm

I bring near My righteousness [in the  
deliverance of Israel]; it shall not be  
far off, and My salvation shall not tarry  
— Amp

“My triumph have I brought near, it is  
not far off, / and my salvation shall not  
lag — AAT

I bring my victory near, already it is  
close, / my salvation will not be de-  
layed — NEB

For I am offering you My deliverance:  
not in the distant future, but now! I  
am ready to save you — Tay

**and I will place salvation in Zion for Is-  
rael my glory.**

But I will give / in Zion deliverance, / to  
Israel my glory — Rhm

and I will make Zion free, and give Israel  
my glory — Bas

I will grant deliverance in Zion / and give  
my glory to Israel — NEB

I will grant Zion victory, / and Israel the  
glory that is mine — Mof

Delivered Zion's mountain shall be, Je-  
rusalem have sight of my glory —  
Knox

and I will restore Jerusalem, and Israel.  
who is My glory — Tay

## CHAPTER 47

**1. Come down, and sit in the dust, O virgin  
daughter of Babylon, sit on the ground:  
there is no throne, O daughter of the  
Chaldeans:**

Down — and sit in the dust, O virgin,  
Daughter of Babylon, / Sit on the  
ground — throneless, Daughter of the  
Chaldeans — Rhm

Come and take your seat in the dust, O  
virgin daughter of Babylon; come down  
from your seat of power, and take your  
place on the earth, O daughter of the  
Chaldeans — Bas

Down with you, sit in the dust, / virgin  
daughter of Babylon, / Down from  
your throne, sit on the ground, /  
daughter of the Chaldeans — NEB

Come down, sit in the dust, poor maid  
of Babylon; the ground thy seat shall  
be; no throne any longer for that queen  
of the Chaldean folk we knew once  
— Knox

O Babylon, the unconquered, come sit  
in the dust; for your days of glory,  
pomp and honor are ended. — Tay

**for thou shalt no more be called tender  
and delicate.**

For no more do they cry to thee, / ‘O  
tender and delicate one’ — YLT

for you shall no longer be called dainty  
and delicate — Ber

never again shall men call you / soft-  
skinned and delicate — NEB

O daughter of Chaldea, never again will  
you be the lovely princess, tender and  
delicate — Tay

**2. Take the millstones, and grind meal:**

Take the millstones [like the poorest fe-  
male slave of the household] and grind  
meal — Amp

Take crushing-stones and get the meal  
crushed.— Bas

Grind meal at the hand-mill — Mof

Get thee to the millstones and grind there  
— Knox

Take heavy millstones and grind the corn  
— Tay

**uncover thy locks, make bare the leg,  
uncover the thigh, pass over the rivers.**

remove thy veil, strip off the train, un-  
cover the leg, pass through the river  
— ASV

Put back thy veil — tuck up thy train,  
/ bare the leg, wade through streams  
— Rhm

**Remove thy veil, draw-up the skirt, un-  
cover the leg, pass over the floods —**

YLT

Remove your veil, / tie up your skirt,  
uncover your legs. Wade through riv-  
ers — Jerus

uncover your tresses; / strip off your skirt,  
bare your thighs, wade through rivers  
— NEB

take off your veil and uncover the hair;  
remove your skirt, bare your leg, wade  
through rivers [at the command of your  
captors — Amp

remove your veil; strip off your robe;  
expose yourself to public view — Tay

**3. Thy nakedness shall be uncovered, yea,  
thy shame shall be seen:**



Bared shall be thy shame, / yea, seen  
thy reproach — Rhm  
so that your nakedness may be plain to  
see / and your shame exposed — NEB  
Thou shalt be exposed to shame, thy naked  
form uncovered — Knox  
You shall be in nakedness and shame  
— Tay  
Your disgrace shall be exposed, likewise  
your shame shall appear — Ber  
**I will take vengeance, and I will not meet  
thee as a man.**  
Vengeance I take and I meet not a man  
— YLT  
... and will accept no man — RV  
... and will let not man intercede — JPS  
I am going to take vengeance / and no  
man can stop me — Jerus  
... / I will yield to no entreaty — NAB  
For I am taking vengeance, I will not re-  
lent — Mof  
... and will spare no man — ASV

**4. As for our redeemer, the LORD of hosts  
is his name, the Holy One of Israel.**  
Our Redeemer, Jehovah of hosts is his  
name. ... — ASV  
Our Redeemer / Yahweh of hosts is his  
name! / The Holy One of Israel —  
Rhm  
Our Redeemer — the LORD of hosts is  
his name — / is the Holy One of Israel  
— RSV  
Says the Lord who takes up our cause:  
the Lord of armies is his name, the  
Holy One of Israel — Bas  
Our redeemer, Yahweh Sabaoth his  
name, / the Holy One of Israel, says  
— Jerus  
So speaks our Redeemer, who will save  
Israel from Babylon's mighty power:  
the Lord of Hosts is His Name, the  
Holy One of Israel — Tay

**5. Sit thou silent, and get thee into dark-  
ness, O daughter of the Chaldeans:**  
Sit in silence and enter obscurity, daugh-  
ter of the Chaldeans — Ber  
Be seated in the dark without a word, O  
daughter of the Chaldeans — Bas  
Sit in silence and creep into shadows, /  
daughter of the Chaldeans — Jerus  
Sit silent, / be off into the shadows,  
daughter of the Chaldeans — NEB  
Sit dumb, bury thyself in darkness, lady  
of Chaldea — Knox  
**for thou shalt no more be called, The  
lady of kingdoms.**  
... The mistress of kingdoms — ASV

for you will no longer be named, The  
Queen of Kingdoms — Bas  
for you will no longer be called / sover-  
eign lady of the kingdoms — Jerus  
No longer shall you be called / sovereign  
mistress of kingdoms — NAB  
for never again shall men call you / queen  
of many kingdoms — NEB

**6. I was wroth with my people, I have pol-  
luted mine inheritance, and given them  
into thine hand:**  
... I profaned ... and gave them  
... — ASV  
I had been provoked with my people /  
had profaned mine inheritance, / and  
given them into thy hand — Rhm  
When I was angry with my people, / I  
dishonoured my own possession / and  
gave them into your power — NEB  
Angry with my people, turned enemy  
against the land of my choice, I gave  
them into thy power — Knox  
For I was angry with My people Israel  
and began to punish them a little by  
letting them fall into your hands, O  
Babylon — Tay  
**thou didst shew them no mercy; upon the  
ancient hast thou very heavily laid thy  
yoke.**  
... upon the aged hast thou very heav-  
ily laid thy yoke — ASV  
you showed them no pity; / on the aged  
you made your yoke to press very  
heavily — AAT  
but you showed them no mercy, / On the  
aged you laid / your crushing yoke  
— Jerus  
and thou, what mercy didst thou shew  
them? Heavy the yoke thou didst lay  
on aged shoulders — Knox  
But you showed them no mercy. You  
have made even the old folks carry  
heavy burdens — Tay

**7. And thou saidst, I shall be a lady for  
ever:**  
... / unto times age-abiding shall I be  
Mistress — Rhm  
... I shall be mistress for ever — ASV  
You said, "I shall remain always / a sov-  
ereign mistress forever — NAB  
You boasted, "I shall remain as mistress  
forever" — Ber  
You said, "For ever / I shall be sovereign  
lady" — Jerus  
You said then, "I shall reign a queen for  
ever" — NEB  
You thought your reign would never end.

Queen Kingdom of the world — Tay  
so that thou didst not lay these things to  
thy heart, neither didst remember the  
latter end of it.

insomuch that thou laidst not these things  
to thy heart, / did not keep in mind  
the issue thereof — Rhm

But you laid not these things to heart, /  
nor thought what their end would be  
— AAT

You never took these things to heart / or  
pondered on their outcome — Jerus  
while you gave no thought to this / and  
did not consider how it would end —  
NEB

so you did not lay these things to heart,  
nor did you [seriously] remember the  
certain ultimate end of such conduct  
— Amp

thou didst it light-heartedly, not reck-  
oning what the end should be — Knox  
You didn't care a whit about My people  
or think about the fate of those who  
do them harm — Tay

you thought nothing of your cruelty,  
reckless of all it would bring — Mof

**8. Therefore hear now this, thou that art  
given to pleasures, that dwellest  
carelessly,**

Now therefore hear this, . . . that sit-  
test securely — ASV

"Now hear this, O voluptuous one, /  
you who sit complacently — AAT

Now hear this, you sensual one, sitting  
securely — Ber

So listen now, voluptuous woman, / loll-  
ing at ease — Jerus

Now therefore listen to this, / you lover  
of luxury, carefree on your throne —  
NEB

O pleasure-made kingdom, living at ease,  
bragging as the greatest in the world  
— listen to the sentence of My court  
upon your sins — Tay

**that sayest in thine heart, I am, and none  
else beside me;**

who saith in her heart, — / I [am], and  
there is no one besides — Rhm

and saying to yourself, 'I, and none be-  
sides me — Jerus

saying to yourself, "I, and no one else!"  
— NAB

You say to yourself, 'I am, and who but  
I — NEB

thinking to yourself, / 'I am supreme  
— Mof

I am Babylon, the unrivalled — Knox

**I shall not sit as a widow, neither shall  
I know the loss of children:**

I shall never be widowed, / never know  
loss of children' — Jerus

no lonely widowhood, no childless lot  
for me — Knox

No widow's weeds for me, no deaths of  
children' — NEB

**9. But these two things shall come to thee  
in a moment in one day,**

These two things shall come to you in an  
instant, / in a single day — AAT

Yet both these things shall happen to you  
/ both suddenly and on the same day  
— Jerus

Yet suddenly, in a single day, : these two  
things shall come upon you — NEB

But these two plagues shall come upon  
you . . . — Lam

Yet these two things shall come upon  
you simultaneously in one day — Sprl

Well, those two things shall come upon  
you in one moment, in full measure in  
one day — Tay

**the loss of children, and widowhood: they  
shall come upon thee in their perfection**

Loss of children and widowhood, —  
to their full have they come on thee  
— Rhm

. . . : in their full measure shall they come  
upon thee — ASV

Loss of children and widowhood, in their  
full measure, / shall come upon you  
— AAT

Complete bereavement and widowhood  
/ shall come upon you — NAB

Loss of children, widowhood, at once  
will come to you — Jerus

**for the multitude of thy sorceries, and  
for the great abundance of thing  
enchantments,**

in the multitude of thy sorceries, . in the  
exceeding might of thy charms — YLT

in the midst of your numerous sorceries  
and the great abundance of your en-  
chantments — Ber

spite the mass of thine incantations,  
spite the great throng of thy spells —  
Rhm

in spite of your many spells, and your  
numerous enchantments — AAT

in spite of your many sorceries / and the  
great power of your enchantments —  
RSV

for all your monstrous sorceries, your  
countless spells — NEB

**10. For thou hast trusted in thy wickedness:  
thou hast said, None seeth me.**

And thou hast been secure in thy  
wickedness, / thou hast said: 'None  
seeth me' — YLT

You felt secure in your wickedness, / you  
said, "No one sees me" — RSV

Secure in your wicked ways you thought,  
'No one is looking' — NEB

Such was thy trust in these wicked arts  
of thine, thou hadst no fear of discov-  
ery — Knox

though you have trusted in your skill,  
and have said, 'None sees me' — AAT  
though you feared nothing in your tyr-  
anny, / thinking that no one saw you  
— Mof

**Thy wisdom and thy knowledge, it hath  
perverted thee;**

thy wisdom and knowledge the same se-  
duced thee — Rhm

"Your wisdom and your skill / have led  
you astray — AAT

Your "wisdom" and "knowledge" have  
caused you to turn away from God  
— Tay

It was your magic craft and cunning /  
that misled you — Mof

Your wisdom betrayed you, omniscient  
as you were — NEB

**and thou hast said in thine heart, I am,  
and none else beside me.**

therefore saidst thou in thy heart, / I am,  
and there is no one besides — Rhm  
and you said to yourself, / 'I am, and  
who but I' — NEB

I am Babylon, thy heart told thee, rival  
I have none — Knox

and you said to yourself, / 'I am su-  
preme' — Mof

and claim greatness above anyone in all  
the world — Tay

for you said in your heart, "I am, and  
there is no one equal to me" — Ber

**11. Therefore shall evil come upon thee; thou  
shalt not know from whence it riseth:**

. . . ; thou shalt not know the dawning  
thereof — ASV

That is why disaster shall overtake you  
suddenly — so suddenly that you  
won't know where it comes from —  
Tay

Therefore shall come on thee — Mis-  
chief, / thou shalt not know how to  
charm it away — Rhm

Therefore evil will come upon you, / and

you will not know how to master it  
— NEB

Therefore shall evil assail you, / that you  
know no spells to avert — Mof

But upon you shall come evil / you will  
not know how to predict — NAB

And now come ruin unforeseen — Knox  
**and mischief shall fall upon thee; thou  
shalt not be able to put it off;**

. . . ; thou shalt not be able to put it away  
— ASV

Yea there shall fall on thee, Ruin, / thou  
shalt not be able to appease it — Rhm

Disaster shall befall you / which you  
cannot allay — NAB

disaster shall fall upon you, / which you  
will not be able to expiate — RSV

and disaster and evil shall fall upon you  
that you shall not be able to atone for  
(with all your offerings to your gods)  
— Amp

comes doom no sacrifice can avert —  
Knox

And there will be no atonement then to  
cleanse away your sins — Tay

**and desolation shall come upon thee sud-  
denly, which thou shalt not know.**

and then shall come on thee suddenly  
Desolation / thou shalt not know —  
Rhm

and a sudden destruction shall come upon  
thee, of which thou art ignorant —  
Sprl

and ruin shall come on you suddenly, of  
which you know nothing — RSV

and desolation shall come upon you, of  
which you had not expectation — Ber

unforeseen ruin / will suddenly descend  
on you — Jerus

**12. Stand now with thine enchantments, and  
with the multitude of thy sorceries,**

**wherein thou hast laboured from thy  
youth;**

Take thy stand, I pray thee, / with thy  
spells, / and with the throng of thine  
incantations, wherein thou hast wear-  
ied thyself from thy youth — Rhm

Stand, then, by your enchantments, / and  
your may spells, / with which you have  
worn yourself from your youth —  
AAT

Keep to your spells then, / and all your  
sorceries, / for which you have worn  
yourself out since your youth — Jerus

All that multitude of wizards, and wilt  
thou not persevere with thy enchant-

ments, the hard-earned lore of thy youth — Knox  
 Persist in your spells and your monstrous sorceries — NEB  
 Call out the demon hordes you've worshipped all these years — Tay  
**if so be thou shalt be able to profit, if so be thou mayest prevail.**  
 Perhaps thou canst accomplish something, / perhaps thou mayest strike terror — ABPS  
 Perhaps you may yet succeed, / perhaps you may strike terror — AAT  
 Perhaps you will make something of them, / perhaps be able to scare off your foes — Mof  
 maybe you can get help from them, / maybe you will yet inspire awe — NEB  
 Do you think they will help you? Do you think they will make anyone nervous — Jerus

**13. Thou art wearied in the multitude of thy counsels.**  
 Thou hast worn thyself out with the mass of thy consultations — Rhm  
 You are exhausted due to your many plans — Ber  
 But no! in spite of your many wiles you are powerless — NEB  
 "You have wearied yourself with your many counselors — AAT  
 You have advisors by the ton — Tay  
**Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee.**  
 Let them take their stand, I pray thee, that they may save thee — / the dividers of the heavens — / the gazers at the stars, / they who make known by new moons, / somewhat of the things which shall come upon thee — Rhm  
 now let them stand up and save you — / those who map out the heavens, / and gaze at the stars, / and tell you month by month / what fortune will come to you — AAT  
 Let your astrologers, your star-gazers / who foretell your future month by month, / persist, and save you — NEB  
 your astrologers and stargazers, who try to tell you what the future holds — Tay

**14. Behold, they shall be as stubble; the fire shall burn them;**  
 Behold they have become like stubble, / which the fire has burned — ABPS

Lo! they have become like stubble, / the fire burns them — AAT  
 Oh, they will be like wisps of straw / and the fire will burn them — Jerus  
 But look, they are gone like chaff; / fire burns them up — NEB  
 They fare no better than the straw burned by a fire — Mof  
**they shall not deliver themselves from the power of the flame;**  
 They shall not deliver their own soul from the grasp of the flame — Rhm  
 they cannot snatch themselves from the flames — NEB  
 their own lives they cannot rescue from the flame — Knox  
**there shall not be a coal to warm at, nor fire to sit before it.**  
 it shall not be a coal to warm at, nor a fire to sit before — ASV  
 for it is no glowing coal to warm one's self at, / no fire to sit before — AAT  
 No coal for warming oneself is this, no fire to sit before — RSV

**15. Thus shall they be unto thee with whom thou hast laboured, even thy merchants from thy youth:**  
 Thus shall the things be unto thee wherein thou hast labored: they that have trafficked with thee from thy youth — ASV  
 Thus shall they be unto thee / with whom thou hast laboured; / they that have trafficked with thee from thy youth — JPS  
 Such is the fate of those with whom you have wearied yourself, / with whom you have trafficked from your youth — AAT  
 So much for your magicians / with whom you have trafficked all your life — NEB  
 This is what your wizards will be for you, / those men for whom you have worn yourself out since your youth — Jerus  
 Thus do your wizards serve you / with whom you have toiled from your youth — NAB  
**they shall wander every one to his quarter; none shall save thee.**  
 shall wander every one to his quarter; there shall be none to save thee — ASV  
 every man stagger straight onwards there is none to save thee — Rhm  
 They will go off, each his own way, powerless to save you — Jerus  
 they have stumbled off, each his own

way, / and there is none to save you  
— NEB  
Away they stagger scattering, all of them

/ and there is none to save you — Mof  
all have gone astray in their reckoning:  
deliverance for thee is none — Knox

## CHAPTER 48

**1. Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, Hear ye this — O house of Jacob, / ye who call yourselves by the name of Israel, / yea from the waters of Judah came they forth — Rhm**

Hearken unto this, O house of Jacob, / who art surnamed by the name of Israel, / and who proceedeth from the fountain of Judah — Sprl

Listen to this, House of Jacob, / you who bear the name of Israel, / and have sprung from the seed of Judah — Jerus

Hear this, O house of Jacob, / who are called by the name of Israel, / and are sprung from the loins of Judah — AAT  
**which swear by the name of the LORD, and make mention of the God of Israel, but not in truth, nor in righteousness.**

who swear by the name of Yahweh / and by the God of Israel call to remembrance — / not in truth . . . — Rhm

who take oaths by the name of the Lord, and make use of the name of the God of Israel, but not truly and not in good faith — Bas

who swear by the name of the Eternal, / and celebrate the God of Israel, / but insincerely and dishonestly — Mof  
you who swear by the name of Yahweh / and invoke the God of Israel / though not in good faith or uprightness — Jerus

you swear allegiance to the Lord without meaning a word of it — Tay

**2. For they call themselves of the holy city, and stay themselves upon the God of Israel; The LORD of hosts is his name.**

Yet they proclaim themselves of the Holy City, / and profess their reliance upon the God of Israel, JEHOVAH of Hosts is His Name — Sprl

They call themselves members of the sacred city, / relying on the God of Israel, / Whose name is the Lord of hosts — Mof

For they call themselves citizens of the holy city and depend on the God of

Israel whose name is the LORD of hosts — Ber

calling yourselves after the holy city / and bolstering yourselves on the God of Israel, / whose name is Yahweh Sabaoth — Jerus

when you boast of living in the Holy City and brag about depending on the God of Israel — Tay

**3. I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did them suddenly, and they came to pass.**

Things in advance of old I declared, / yes out of mine own mouth came they forth, that I might let them be known, — / suddenly I wrought and they came to pass — Rhm

what has occurred I foretold long ago; / it fell from my lips, I predicted it, / then suddenly I acted — it was done — Mof

Things now past I once reveled long ago, / they went out from my mouth and I proclaimed them; / then suddenly I acted and they happened — Jerus

Long ago I announced what would first happen, / I revealed it with my own mouth: / suddenly I acted and it came about — NEB

Time and again I told you what was going to happen in the future. My words were scarcely spoken when suddenly I did just what I said — Tay

**4. Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass;**

For I knew you to be obstinate, / your neck an iron bar, / your forehead bronze — Jerus

Knowing you were obstinate, stiff-necked as iron, / with a brazen brow — Mof  
I knew that you were stubborn, / your neck stiff as iron, your brow like bronze — NEB

I knew well what an untamed creature thou art, neck stubborn as an iron hawser, forehead intractable as bronze — Knox

**5. I have even from the beginning declared**

**it to thee; before it came to pass I shewed it thee:**

Therefore I have declared it to thee from of old: . . . — ASV

I foretold them to you of old: / before they took place I let you hear them — NAB

therefore I told you of these things long ago, / and declared them before they came about — NEB

for this reason I made it clear to you in the past, before it came I gave you word of it — Bas

and so I revealed things beforehand, / before they happened I announced them to you — Jerus

**lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them.**

. . . — / mine idol wrought them, / yes my carved image and my molten image commanded them — Rhm

. . . "My idol did these things: my graven and molten image ordered them" — Ber

so that you could not say, 'My idol was the one that performed them, / it was my carved image, my image of cast metal, that decreed them' — Jerus

so that you could not say, 'This was my idol's doing: / my image, the god that I fashioned, he ordained them' — NEB

Thou hast heard it; behold all this: and ye, will ye not declare it — ASV

Thou hast heard — see it whole / and will ye not tell — Rhm

Now that you have heard, look at all this: must you not admit it — NAB

You have heard what I said; consider it well, and you must admit the truth of it — NEB

You have heard My predictions and seen them fulfilled, but you refuse to agree it is so — Tay

**6. Thou hast heard; see all this; and will not ye declare it?**

Thou hast heard it; behold, all this: and ye, will ye not declare it? — ASV

Thou hast heard — see it whole / and will ye not tell — Rhm

Now that you have heard, look at all this: / must you not admit it — NAB

You have heard what I said, consider it well — NEB

You have heard My predictions and seen

them fulfilled, but you refuse to agree it is so — Tay

**I have shewed thee new things from this time, even hidden things, and thou didst not know them.**

I have let thee hear new things — from the present time, / even secrets which ye knew not — Rhm

from this time forth I announce to you new things, / hidden things, which you have not known — AAT

Now I show you new things, / hidden things which you did not know before — NEB

**7. They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them.**

. . . and not from of old; and before this day thou heardest them not: . . . — ASV

. . . not long ago: before today you have never heard of them. lest you should say, 'Behold, I knew them' — RSV

They were not created long ago, but in this very hour: you had never heard of them before today — NEB

created just now, this very moment. of these things you have heard nothing until now, so that you cannot say, 'Oh yes, I knew all this' — Jerus

**8. Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened:**

. . . : yea, from of old thine ear was not opened — ASV

Nay! thou hadst not heard. Nay! thou hadst not known. Nay! in time past thine ear was not opened — Rhm

You have neither heard nor known of them. nor till now has your ear been opened to them — AAT

You neither heard nor knew. long ago your ears were closed — NEB

You never heard of them nor knew them. / I revealed nothing to you then — Mof

**for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb.**

for I knew that thou didst deal very treacherously. . . . — ASV

Yes, I know you are utterly treacherous, / a rebel you were called from birth — NAB

for I knew that you were untrustworthy,  
treacherous, / a notorious rebel from  
your birth — NEB  
knowing how faithless you are, utterly,  
/ how you have been rebellious from  
your birth — Mof

**9. For my name's sake will I defer mine  
anger, and for my praise will I refrain  
for thee, that I cut thee not off.**

For the sake of my name I deferred my  
anger, / for the sake of my honour I  
curbed it: I did not destroy you —  
Jerus

For the sake of my name I restrain my  
anger, / for the sake of my renown I  
hold it back from you / lest I should  
destroy you — NAB

Yet for My own sake and for the honor  
of My Name I will hold back My anger  
and not wipe you out — Tay

For my name's sake have I been patient  
with you, / for my honor's sake have  
I bridled my anger against you, / so as  
not to cut you off — AAT

**10. Behold, I have refined thee, but not with  
silver; I have chosen thee in the furnace  
of affliction.**

. . . but not as silver; . . . — ASV

I have tested thee, but not as silver is  
tested: even in the furnace of afflic-  
tion, thou wast already my choice —  
Knox

Look! I have refined you but without  
finding silver, and tried you in the fur-  
nace of affliction — Ber

I purged you, nothing came of it, / test-  
ing you in the furnace, all in vain —  
Mof

I refined you in the furnace of affliction,  
but found no silver there. You are  
worthless, with nothing good in you at  
all — Tay

**11. For mine own sake, even for mine own  
sake, will I do it; for how should my name  
be polluted? and I will not give my glory  
unto another.**

. . . for how should my name be pro-  
faned? and my glory I will not give to  
another — ASV

For my own sake — for mine own sake  
will I effectually work, / for how should  
it be profaned? / and my glory to an-  
other will I not give — Rhm

For my sake, for my own sake, I do this;  
/ why should I suffer profanation? /  
My glory I will not give to another  
— NAB

For my sake and my sake only have I  
acted — / is my name to profaned? /  
Never will I yield my glory to another  
— Jerus

For My own sake, for My own sake, I  
do it [I refrain and do not utterly de-  
stroy you], for why should I permit  
My name to be polluted and profaned  
[which it would be if the Lord com-  
pletely destroyed His chosen people]?  
And I will not give My glory to an-  
other [by permitting the worshipers of  
idols to triumph over you] — Amp

**12. Hearken unto me, O Jacob and Israel,  
my called; I am he; I am the first, I also  
am the last.**

Hearken unto me, O Jacob, / and Israel,  
my called one, — / I am the Same, /  
I the first, yea I the last — Rhm

Listen to me, Jacob, / Israel whom I  
have called: / I am the first, / I am also  
the last — Jerus

Listen to me, Jacob, / Israel, whom I  
named! / I, it is I who am the first, /  
and also the last am I — NAB

Listen then, Jacob: listen to me, thou  
Israel to whom my call was sent, I am  
still the same; before all, and at the  
end of all — Knox

**13. Mine hand also hath laid the foundation  
of the earth, and my right hand hath  
spanned the heavens: when I call unto  
them, they stand up together.**

Yea, my hand . . . and my right hand  
hath spread out the heavens: . . . —  
ASV

Surely mine own hand founded the earth,  
/ and my right hand stretched out the  
heavens, — / while I was calling unto  
them they stood forth at once — Rhm

With my own hands I founded the earth,  
/ with my right hand I formed the ex-  
panse of sky: / when I summoned  
them, they sprang at once into being  
— NEB

my hand laid the foundations of the earth,  
/ my right hand spread the skies above;  
/ whenever I call them, / they answer  
to the summons — Mof

**14. All ye, assemble yourselves, and hear;  
which among them hath declared these  
things? The LORD hath loved him: he  
will do his pleasure on Babylon, and his  
arm shall be on the Chaldeans.**

Assemble yourselves, all ye, and hear:  
who among them hath declared these

things? He whom Jehovah loveth shall perform his pleasure on Babylon.

... — ASV

Assemble yourselves — all of you, and hear, / who among them hath told these things? / He whom Yahweh loveth will execute — / His pleasure on Babylon, / and his stroke on the Chaldeans — Rhm

All of you assemble and listen: / Who among you foretold these things? / The LORD's friend shall do his will / against Babylon and the progeny of Chaldea — NAB

Assemble, all of you, and listen to me: / which of you has declared what is coming, / that he whom I love shall wreak my will on Babylon / and the Chaldeans shall be scattered — NEB

Gather, all of you, and listen: / which of your idols ever predicted this, / that my friend Cyrus should work out my will / on Babylon and the Chaldean line — Mof

15. I, even I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous.

I, yes I myself, have spoken and summoned him, / brought him and prospered his plans — Jerus

I, I myself, have spoken, I have called him, / I have made him appear, and wherever he goes he shall prosper — NEB

I foretold it, 'twas I called him, / 'twas I brought him, I have prospered him — Mof

But I am saying it. I have called Cyrus: I have sent him on this errand and I will prosper him — Tay

16. Come ye near unto me, hear ye this;

Draw ye near unto me — hear ye this — Rhm

Come closer and listen — Tay

I have not spoken in secret from the beginning; from the time that it was, there am I

Not in advance in secret have I spoken, / from the very time it cometh into being there am I — Rhm

From the first I spoke not in secret, / from the time that it happened I was there — AAT

From the first I made no secret of it: / ever since it began, I have been in it — Mof

from the beginning I have never spoken to you obscurely, / and all the time these things have been happening, I have been present — Jerus

from the beginning I have never spoken in secret: / from the moment of its first happening I was there — NEB  
and now the Lord God, and his Spirit, hath sent me.

... hath sent me, and his spirit — ASV  
and now My Lord Yahweh hath sent me and his spirit — Rhm

For God the Lord has sent Me and His Spirit — Ber

— And now the Lord Yahweh, with his spirit, sends me — Jerus

17. Thus saith the LORD, thy Redeemer, the Holy One of Israel;

This is the word of the Eternal your deliverer, / the Majestic One of Israel — Mof

The Lord who takes up your cause, the Holy One of Israel, says — Bas

I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.

I — Yahweh am thy God, / teaching thee to profit, / guiding thee in the way thou shouldest go — Rhm

I am the Lord your God, who is teaching you for your profit, guiding you by the way in which you are to go — Bas

I, the LORD, your God, / teach you what is for your good, / and lead you on the way you should go — NAB

I am the Eternal your God, training you for your good, / leading you by the right way — Mof

I am the Lord your God, who punishes you for your own good and leads you along the paths that you should follow — Tay

18. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea:

O that thou hadst given heed unto My commandments! / Then had thy prosperity flowed onwards like a river, and thy righteousness like the rolling waves of the sea — Spri

If only you had hearkened to my commands, / then would your welfare have been like a river, / and your righteousness ... — AAT

If only you had been alert to my commandments, / your happiness would



have been like a river, / your integrity  
like the waves of the sea — Jerus  
If only you would listen to my orders,  
/ you would have bliss brimming like  
a river, / and welfare ample as the  
ocean waves — Mof

**19. Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof;**

... and the offspring of thy bowels like  
the grains thereof — ASV

your offspring would have been like the  
sand, / and your descendants like its  
grains — RSV

Your children would have been num-  
bered like the sand, / your descen-  
dants as many as its grains — Jerus  
in number your children would have been  
like the sand / and your descendants  
countless as its grains — NEB

**his name should not have been cut off  
nor destroyed from before me.**

his name would not be cut off nor de-  
stroyed ... — ASV

their name would not perish nor be de-  
stroyed ... — Lam

their name would never be erased or  
blotted from my sight — NEB

Never would your name have been cut  
off or blotted out before me — Jerus  
and there would have been no need for  
your destruction — Tay

**20. Go ye forth of Babylon, flee ye from the Chaldeans,**

Come ye forth out of Babylon, / flee from  
among the Chaldeans — Rhm

Come out of Babylon, hasten away from  
the Chaldaeans — NEB

Oh depart ye from Babylon, flee from  
the land of the Chaleans — Sprl

Yet even now, be free from your captiv-  
ity! Leave Babylon — Tay

**with a voice of singing declare ye, tell  
this, utter it even to the end of the  
earth; say ye, the LORD hath re-  
deemed his servant Jacob.**

With triumphant voice tell ye — let this  
be heard, / let it go forth as far as the  
end of the earth, — / say ye — /  
Yahweh hath redeemed his servant Ja-  
cob — Rhm

With a shout of joy tell, announce this,  
/ send it forth to the end of the earth!  
/ Say, "The LORD has redeemed his  
servant Jacob" — AAT

Declare this with cries of joy and pro-  
claim it, / send it out to the ends of  
the earth, / Say, "Yahweh has re-  
deemed his servant Jacob" — Jerus  
proclaim it with loud songs of triumph,  
/ crying the news to the ends of the  
earth; / tell them, "The LORD has ran-  
somed his servant Jacob" — NEB

**21. And they thirsted not when he led them  
through the deserts; he caused the waters  
to flow out of the rock for them; he clave  
the rock also, and the waters gushed out.**

They did not thirst / when he led them  
through dry lands; / Water from the  
rock he set flowing for them; / he cleft  
the rock, and waters welled forth"  
— NAB

Though he led them through desert places  
they suffered no thirst, / for them he  
made water run from the rock, / for  
them he cleft the rock and streams  
gushed forth — NEB

Through deserts he led them, / and they  
never thirsted; / for them he made  
water / flow out of the rocks, / he split  
up a boulder / and water poured out  
— Mof

They were not thirsty when He led them  
through the deserts; He divided the  
rock, and water gushed out for them  
to drink — Tay

**22. There is no peace, saith the LORD, unto  
the wicked.**

No well-being, saith Yahweh, to the law-  
less — Rhm

## CHAPTER 49

**1. Listen, O isles, unto me; and hearken,  
ye people, from far;**

Hearken, ye Coastlands, unto me, / and  
give ear, ye peoples afar off — Rhm

Listen to me, you islands, and pay at-  
tention, you peoples from afar — Ber

Listen to me, you coasts and islands, /  
pay heed, you peoples far away — NEB

Listen to Me, all of you in far off lands  
— Tay

**The LORD hath called me from the womb;  
from the bowels of my mother hath he  
made mention of my name.**

Yahweh called me from my birth, / from  
my nativity made he mention of my  
name — Rhm

I have been marked out by the Lord from the first; when I was still in my mother's body, he had my name in mind — Bas

Yahweh called me before I was born, / from my mother's womb he pronounced my name — Jerus

The LORD called me from birth, / from my mother's womb he gave me my name — NAB

2. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

And he made my mouth like a sharp sword, / in the shadow of his hand he concealed me, — / and made of me a polished arrow, / in his quiver he hid me — Rhm

. . . : in his quiver hath he kept me close — ASV

He made my tongue his sharp sword / and concealed me under cover of his hand; / he made me a polished arrow / and hid me out of sight in his quiver — NEB

God will make My words of judgment sharp as swords. He has hidden Me in the shadow of His hand; I am like a sharp arrow in his quiver — Tay

3. And said unto me, Thou art my servant, O Israel, in whom I will be glorified.

And He saith to me, 'My servant Thou art, O Israel, / in whom I beautify Myself' — YLT

He said to me, 'You are my servant (Israel) / in whom . . . — Jerus

telling me, 'You are my servant, Israel, / by whom I will gain honour' — Mof

He said to me, 'You are my servant, / Israel through whom I shall win glory' — NEB

He said to Me: "You are My servant, a Prince of Power with God, and You shall bring Me glory" — Tay

4. Then I said, I have laboured in vain, I have spent my strength for nought, and in vain:

But I said, . . . for nought and vanity — ASV

But I said, / to no purpose have I toiled, / for waste and mist — my vigour have I spent — Rhm

while I was thinking, 'I have toiled in vain, / I have exhausted myself for nothing' — Jerus

Though I thought I had toiled in vain, / and for nothing, uselessly, spent my strength — NAB

I replied, "But My work for them seems all in vain: I have spent My strength for them without response — Tay

yet surely my judgment is with the LORD, and my work with my God.

yet surely the justice due to me is with Jehovah, and my recompense with my God — ASV

surely my vindication is with Yahweh, / and my recompense with my God — Rhm

But my judgment is with Jehovah, / and my wage with my God — YLT

Nevertheless my right is with the LORD, / and my reward with my God" — AAT

"But surely," said I, "the Eternal will do me justice, / my God will see to my reward" — Mof

yet in truth my cause is with the LORD / and my reward is in God's hands — NEB

5. And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

And now saith Jehovah . . . to bring Jacob again to him, and Israel be gathered unto him: (for I am honourable in the eyes of Jehovah, and my God is become my strength:) — ASV

Now therefore said Yahweh — fashioning me from birth / to be Servant to him, / to restore Jacob unto him, / and that Israel unto him might be gathered, / and I be honourable in the eyes of Yahweh, and my God be proved to have been my strength — Rhm

Yea, now therefore saith JEHOVAH, who formed Me out of the womb to be His Servant; / to restore Jacob unto Himself; / and to gather Israel unto Him, / that I may be glorious in the eyes of JEHOVAH, / and be mighty in My God — Sprl

And now the LORD, / who formed me from the womb to be his servant, says that he will bring back Jacob to himself, / and that Israel shall be gathered to him — / for I am honored in the eyes of the LORD, / and my God has become my strength — AAT

**6. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel:**

It is not enough for you to be my servant, / to restore the tribes of Jacob and bring back the survivors of Israel — Jerus

the Eternal now says, 'tis too slight a service / to set the clans of Jacob up again, and restore Israel's survivors — Mof

it is too slight a task for you, as my servant, / to restore the tribes of Jacob, / to bring back the descendants of Israel — NEB

**I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.**

so I will give thee to become a light of nations, / that my salvation may reach as far as the end of the earth — Rhm

so I will make you a light of the nations, / that my salvation may reach to the end of the earth" — AAT

I now appoint you to bring light to the nations, / that my salvation may reach the world's end" — Mof

**7. Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers,**

Thus saith Yahweh — the Redeemer of Israel, his Holy One, / to him that is despised of the soul, / to the abhorred of the nation, / to the servant of rulers — Rhm

Thus says the LORD, / the Redeemer of Israel . . . / to one deeply despised, abhorred by the nations, / the servant of rulers — RSV

Thus saith JEHOVAH / to the despised One, whom the nation holds in abhorrence — Sprl

Thus saith Yahweh, / the redeemer of Israel and his Holy One, / to him whose life is despised, whom the nations loathe, / to the slave of despots — Jerus

Thus says the Holy One, the LORD who ransoms Israel, / to one who thinks little of himself, / whom every nation abhors, / the slave of tyrants — NEB

The Lord, the Redeemer and Holy One of Israel, says to the One who is despised, rejected by mankind, and kept

beneath the heel of earthly rulers — Tay

**Kings shall see and arise, princes also shall worship,**

. . . , princes, and they shall worship — ASV

. . . , princes, and they shall prostrate themselves — JPS

Kings will stand up when they see you, / and princes will bow — Jerus

"Kings shall start up at the sight of you, / kings and princes shall do homage — Mof

"Kings shall stand at attention when You pass by: princes shall bow low — Tay  
**because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.**

for the sake of Jehovah, who is faithful, / the Holy of Israel, and He chooseth thee — YLT

because of Jehovah that is faithful, even the Holy One of Israel, who hath chosen thee — ASV

because of Jehovah who is faithful, / and of Israel's Holy One, in that he chose thee — ABPS

since the Eternal aids you loyally, / and Israel's Majesty has chosen you — Mof  
because the Lord has chosen You: He, the faithful Lord, the Holy One of Israel, chooses You" — Tay

**8. Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee:**

Thus saith Yahweh — / In a time of acceptance have I answered thee, / in a day of salvation have I helped thee — Rhm

Thus says the LORD: / "In a time of favor have I answered you, / on a day of salvation have I helped you — AAT

Thus says the LORD: / In the hour of my favour I answered you, / and I helped you on the day of deliverance — NEB

For when the favouring hour comes, I will answer you, / and aid you when the day for rescue dawns — Mof

**and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;**

. . . , to raise up the land, to make them inherit the desolate heritages — ASV

that I may preserve thee, / and give thee as the covenant of a people, / to establish the land, / to bring into pos-

session the desolate heritages — Rhm  
I have kept you, and have made you a  
pledge to the people, / to restore the  
land, / to allot the desolate heritages

— AAT

restoring the ruined land, / re-peopling  
desolate places — Mof

I will keep You from premature harm  
and give You as a token and pledge to  
Israel, proof that I will reestablish the  
land of Israel and reassign it to its own  
people again — Tay

**9. That thou mayest say to the prisoners,  
Go forth; to them that are in darkness,  
Shew yourselves.**

saying to them that are bound, Go forth;  
to them that are in darkness, Show  
yourselves — ASV

saying to the prisoners, 'Come forth,' /  
to those who are in darkness, 'Appear'  
— RSV

I said to the prisoners, 'Go free', / and  
to those in darkness, 'Come out and  
be seen' — NEB

bidding exiles leave their prison / and  
captives come forth to the light" —  
Mof

Through You I am saying to the pris-  
oners of darkness, "Come out! I am  
giving you your freedom!" — Tay

**They shall feed in the ways, and their  
pastures shall be in all high places.**

... and on all bare heights shall be their  
pasture — ASV

by the roads shall they graze, / and on  
all bare heights shall be their pasture  
— Rhm

On the road home, food shall never fail  
them, / they shall find pasture even  
upon bare hills — Mof

On every roadway they will graze, / and  
each bare height shall be their pasture  
— Jerus

**10. They shall not hunger nor thirst; neither  
shall the heat nor sun smite them:**

They will not hunger nor thirst; / neither  
will the mirage nor sun smite them  
— ABPS

... neither shall the sultry heat nor the  
sun smite them — Lam

They shall neither hunger nor thirst, /  
nor shall smite them the glowing sand  
or the glaring sun — Rhm

They will never hunger or thirst, /  
scorching wind and sun shall never  
plague them — Jerus

They shall neither hunger nor thirst; the  
searing sun and scorching desert winds  
will not reach them any more — Tay  
**for he that hath mercy on them shall lead  
them, even by the springs of water shall  
he guide them.**

for he that hath compassion upon them  
will lead them, / and unto springs of  
water will he conduct them — Rhm  
for he who has pity on them will lead  
them, / and by springs of water will  
guide them — RSV

but he who hath compassion on them  
will comfort them and lead them to  
bursting springs of water — Sept

for one who loves them shall lead them  
/ and take them to water at bubbling  
springs — NEB

**11. And I will make all my mountains a way,  
and my highways shall be exalted.**

Then will I make of all my mountains a  
road, / and my highways shall be  
upraised — Rhm

I will make the hills into a roadway, and  
my highways shall be elevated — Ber  
I will make a highway of all the moun-  
tains, / and the high roads shall be  
banked up — Jerus

I will make every hill a path / and build  
embankments for my highways — NEB

**12. Behold, these shall come from far; and,  
lo, these from the north and from the  
west; and these from the land of Sinim.**

See, these are coming from far; and these  
from the north and west; and these  
from the land of Sinim — Bas

Some are on their way from afar, / others  
from the north and the west, / others  
from the land of Sinim — Jerus

See, they come: some from far away,  
these from the north and these from  
the west / and those from the land of  
Syene — NEB

See, My people shall return from far  
away, from north and west and south"  
— Tay

**13. Sing, O heavens; and be joyful, O earth;  
and break forth into singing, O  
mountains:**

Sing for joy, O heavens, and exult, O  
earth; / break forth, O mountains, into  
singing — RSV

Sing exultingly, O ye heavens, and re-  
joice, thou earth! / Burst forth into  
song, O ye mountains — Sprl  
Shout for joy, you heavens; exult, you

earth! You mountains, break into happy cries — Jerus

Shout in triumph — O heavens! / and exult — O earth! / and break forth, ye mountains, into shouts of triumph — Rhm

**for the LORD hath comforted his people, and will have mercy upon his afflicted.**  
for Yahweh hath comforted his people, / and on his humbled ones taketh he compassion — Rhm

for Yahweh consoles his people / and takes pity on those who are afflicted — Jerus

for the LORD has comforted his people / and has had pity on his own in their distress — NEB

**14. But Zion said, The LORD hath forsaken me, and my LORD hath forgotten me.**

For Zion was saying, 'Yahweh has abandoned me, / the Lord has forgotten me' — Jerus

But Zion [Jerusalem, her people seen in captivity] said, The Lord . . . , and my Lord . . . — Amp

Yet they say, "My Lord deserted us: He has forgotten us" — Tay

**15. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.**

"Can a woman forget her sucking child, / so as not to have pity upon the son of her womb? / Even should these forget, / yet I will not forget you — AAT

Can a woman forget her nursing child that she should not have compassion on the son of her womb? Yes, they may forget, but I, I will never forget you — Ber

Can a woman forget the infant at her breast, / or a loving mother the child of her womb? Even these forget, yet I will not forget you — NEB

Does a woman forget her baby at the breast, / or fail to cherish the son of her womb? / Yet even if these forget, / I will never forget you — Jerus

**16. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.**

Lo! on the palms of my hands have I portrayed thee, — / . . . — Rhm

Behold, I have inscribed you upon the palms of my hands: your fortified walls are . . . — Lam

See, I have branded you on the palms of my hands, / Your ramparts are always under my eye — Jerus

Look, Sion, I have printed your walls plain / on both my hands! — / your ruins are before me all the time — Mof

See, I have tattooed your name upon My palm and ever before Me is a picture of Jerusalem's walls in ruins — Tay

**17. Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.**

Thy children make haste: . . . from thee — ASV

In haste are thy sons, — / they who have been tearing thee down and laying thee waste out of thee let them go forth — Rhm

Already your builders make haste, / while those who destroyed you and laid you waste go forth from you — AAT

Men are making haste to build you; / those who ravaged, those who ruined, / now withdraw from you — Mof

Your builders outstrip your destroyers, / and those who laid you waste go forth from you — RSV

**18. Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee.**

Lift up your eyes, look round about and see! They are all gathering to come to you — Ber

Raise your eyes and look around you: / see how they assemble, how they are flocking back to you — NEB

Look round about you, look / all are assembling, coming to you — Jerus

Look about and see, / they are all gathering and coming to you — NAB

**As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth.**

As I live, saith Jehovah, . . . and gird thyself with them, like a bride — ASV

As I live," is the oracle of the LORD, / "All of them shall you put on as an ornament, / and shall gird about you like a bride — AAT

I swear it by my life — / the Eternal promises, / you shall have them to adorn yourself, / and girdle yourself like a bride — Mof

By my life — it is Yahweh who speaks

— / you will wear these as your jewels, / they will adorn you as brides are adorned — Jerus

By my Life I, the LORD, swear it, / you shall wear them proudly as your jewels, / and adorn yourself with them like a bride — NEB

They will be as jewels to display, as bridal ornaments — Tay

- 19. for thy waste and they desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.**

For, as for thy waste and desolate places, and thy land that hath been destroyed, surely now shalt thou be too strait for the inhabitants. . . . — ASV

"Surely your waste and your desolate places / and your devastated land — / surely now you will be too narrow for your inhabitants, / and those who swallowed you up will be far away — RSV

for your desolate places and your ruins / and your devastated country / will now be too small for all your inhabitants, / now that your devourers are far away — Jerus

As for your ruins and desolate places, your ravaged land, / it shall be too small then to hold your citizens, / once your invaders have been driven afar — Mof

Even the most desolate parts of your abandoned land shall soon be crowded with your people, and your enemies who enslaved you shall be far away — Tay

- 20. The children which thou shalt have, after thou hast lost the others, shall say again in thine ears,**

The children of thy bereavement shall yet say . . . — RV

The children of whom thou wast bereaved shall yet say . . . — Rhm

The children that were born to you in your time of bereavement shall yet say in your ears — AAT

your exiles shall one day be calling out to you — Mof

The generations born in exile shall return and say — Tay

**The place is too strait for me: give place to me that I may dwell.**

Too strait for me is the place, / make

room for me that I may settle down

— Rhm

"The place is too narrow for me: / give place to me that I may dwell" — ABPS

"This place is too small for me, / give me more space to live in" — Jerus

"We need more room! It's crowded here" — Tay

- 21. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?**

. . . , seeing I have been bereaved of my children, and am solitary, and exile, and wandering to and fro? and who hath brought up these? Behold I was left alone; these, where were they — ASV

Then you will say in your heart: / "Who has borne me these? / I was bereaved and barren, exiled and put away, but who has brought up these? Behold I was left alone: / whence then have these come?" — RSV

Then you will say to yourself, "All these children, how did I come by them, bereaved and barren as I was? Who reared when I was left alone, left by myself; / where did I get them all?" — NEB

and you shall say to yourself, "Now, who bore me all these children? I am childless, I am barren: who can have reared these for me? I have been left all alone: can these be really mine?" — Mof

Then you will think to yourself, "Who has given me all these? For most of my children were killed and the rest were carried away into exile, leaving me here alone. Who bore these? Who raised them for me?" — Tay

- 22. Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people:**

Thus saith the Lord Jehovah, Behold, I will lift up my hand to the nations, and set up my ensign to the peoples — ASV

Thus saith My Lord Yahweh — Lo! I will lift up unto nations my hand, yea unto peoples will I raise high my banner — Rhm

Thus speaks the Lord Yahweh: I beckon to the nations: and hoist my signal for the peoples — Jerus

This is the word of the Lord God: See.  
I will make a sign with my hand to the  
nations, and put up my flag for the  
peoples — Bas

**and they shall bring thy sons in their  
arms, and thy daughters shall be car-  
ried upon their shoulders.**

and they shall bring in thy sons in their  
bosom / and thy daughters on the  
shoulder shall be borne — Rhm

and they shall carry thy sons in their  
bosom, / and thy daughters shall they  
bear along upon the shoulder — Spri  
to bring your sons clasped in their arms,  
/ to bear you daughters of their shoul-  
ders — Mof

**23. And kings shall be thy nursing fathers,  
and their queens thy nursing mothers:  
and kings shall be thy foster-fathers, /**  
... — Rhm

kings shall be your foster-fathers / and  
their princesses shall be your nurses  
— NEB

Kings shall be their guardians; / queens  
shall nurse them for you — Mof

**they shall bow down to thee with their  
face toward the earth, and lick up the  
dust of thy feet;**

with face to the ground shall they bow  
down to thee / the dust of thy feet  
shall they lick — Rhm

They shall bow to the earth before you  
/ and lick the dust from your feet —  
NEB

They will fall prostrate before you, faces  
to the ground, / and lick the dust at  
your feet — Jerus

they shall do homage to you, faces on  
the ground, / and grovel in the dust  
before your feet — Mof

**and thou shalt know that I am the LORD:  
for they shall not be ashamed that wait  
for me.**

and thou shalt know that I am Jehovah;  
and they that wait for me shall not be  
put to shame — ASV

so shalt thou know that I am Yahweh, /  
in that they shall not be put to shame  
/ who were waiting for me — Rhm

and you shall know that I am the LORD  
/ and that none who look to me will  
be disappointed — NEB

Then you shall know that I am the LORD,  
/ and those who hope in me shall never  
be disappointed — NAB

**24. Shall the prey be taken from the mighty,  
or the lawful captive delivered?**

Shall prey be taken from a mighty one?  
/ or the captive of one in the right be  
delivered — Rhm

Can his prey be taken from the strong  
man, / or the captive be rescued from  
the ruthless — NEB

Can booty be taken from a warrior? / or  
captives be rescued from a tyrant —  
NAB

“But can a strong man’s prey be snatched  
away? / Can prisoners of a tyrant ever  
escape?” — Mof

**25. But thus saith the LORD, Even the cap-  
tives of the mighty shall be taken away,  
and the prey of the terrible shall be  
delivered:**

But thus says the LORD: / “Even should  
a warrior’s captives be taken, / and a  
tyrant’s prey be rescued — AAT

Yes, thus says Yahweh: / The hero’s cap-  
tive will be snatched away, / the sol-  
dier’s spoil escape — Jerus

“Yes, prisoners may be snatched even  
from a strong man, / even the prey of  
tyrants may escape — Mof

But the Lord says, “Even the captives  
of the most mighty and most terrible  
shall all be freed — Tay

**for I will contend with him that conten-  
deth with thee, and I will save thy  
children.**

all thine opposers I will oppose, / and  
thy children I will save — Rhm

I will contend with all who contend  
against you / and save your children  
from them — NEB

I myself will fight with those who fight  
you, / and I myself will save your chil-  
dren — Jerus

**26. And I will feed them that oppress thee  
with their own flesh; and they shall be  
drunken with their own blood, as with  
sweet wine:**

then will I feed thy tormentors with their  
own flesh, / and as with new wine —  
with their own blood shall they be  
drunk — Rhm

I will make your oppressors eat their own  
flesh, / and they shall be drunk with  
their own blood / as with the juice of  
the grape — NAB

I will force your oppressors to feed on  
their own flesh / and make them drunk  
with their own blood as if with fresh  
wine — NEB

**and all flesh shall know that I the LORD**

**am thy Saviour and thy Redeemer, the mighty One of Jacob.**  
 so shall all flesh know that I — Yahweh  
 am thy Saviour, / and thy Redeemer  
 is the Mighty One of Jacob — Rhm  
 and all men will see that I the Lord am  
 your saviour, / even he who takes up  
 your cause, the Strong One of Jacob  
 — Bas

## CHAPTER 50

- 1. Thus saith the LORD, Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you?**

Thus saith Jehovah, . . . wherewith I have put her away? . . . — ASV

Thus says the LORD: / "Where is your mother's writ of divorce, / with which I put her away? / Or who is the creditor of mine, / to whom I sold you — AAT

The Eternal, your deliverer, the Eternal, Jacob's Hero, asks, / "What writ of divorce did I ever hand / to your mother? / When did I ever part with you and sell you / to some creditor — Mof

The LORD says, / Is there anywhere a deed of divorce / by which I have put your mother away? / Was there some creditor of mine / to whom I sold you — NEB

The Lord asks, Did I sell you to My creditors? Is that why you aren't here? Is your mother gone because I divorced her and sent her away — Tay  
**Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.**

. . . were ye sold, and for your transgressions was . . . — ASV

You were sold for your own crimes, / for your own faults your mother was dismissed — Jerus

No; it was through your own wickedness that you were sold / and for your own misconduct that your mother was put away — NEB

No, you sold yourselves for your sins. And your mother was taken in payment for your debts — Tay

- 2. Wherefore, when I came, was there no man? when I called, was there none to answer?**

Wherefore / when I came in was there

Then all mankind shall know — that I.  
 Yahweh, am your saviour /and that your redeemer is the Mighty One of Jacob — Jerus  
 Then shall the whole world learn that it is I / who saves you, I the Eternal — Mof

no one? / When I called was there no one to answer — Rhm

Why, then, did I find no one when I came? / Why, when I called, did no one answer — NEB

Why, then, was there no man, when I came, to greet me, / none, when I called, to answer — AAT

**Is my hand shortened at all, that it cannot redeem? or have I no power to deliver?**

Is mine own hand really shortened that it cannot redeem? / Or is there not in me strength to deliver — Rhm

Is My hand so greatly curtailed in the work of redemption, / that I have no strength in it to deliver — Sprl

Think you, my hand is too weak to deliver, / that I have no power to release you — Mof

Did you think my arm too short to redeem, / did you think I had no power to save — NEB

has my hand become feeble, so that it is unable to take up your cause? or have I no power to make you free — Bas

**behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst.**

Lo, by My rebuke I dry up a sea, / I make rivers a wilderness, / their fish stinketh, for there is no water, and dieth with thirst — YLT

No so, By my rebuke I dried up the sea / and turned rivers into desert: their fish perished for lack of water, / and died on the thirsty ground — NEB

With one word of rebuke I dry the sea, / I turn streams into desert land, / till the fish shrivel for the lack of water, / till the sea-creatures gasp and die for thirst — Mof

- 3. I clothe the heavens with blackness, and I make sackcloth their covering.**



- I clothe the heavens with gloom. / and sackcloth make I their covering — Rhm  
 I clothed the skies in mourning / and covered them with sackcloth — NEB  
 . . . and cover them with a mourning garb of sackcloth — Ber  
 I dress the heavens in black, / make sackcloth their covering — Jerus  
 I shroud the skies in mourning, / and cover them with sackcloth — Mof
- 4. The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary:**  
 The Lord Jehovah hath given me the tongue of them that are taught, that I may know how to sustain with words him that is weary — ASV  
 The Lord Jehovah has given me a disciples' tongue, / that I may know how to raise up the weary one with words — ABPS  
 The Lord God has given me a tongue to know how to speak a timely word to the weary — Ber  
 The Lord God has given me / the tongue of a teacher / and skill to console the weary — NEB  
**he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.**  
 . . . to hear as they that are taught — ASV  
 Each morning he awakens, he awakens my ear / to hear as disciples do — AAT  
 He awakens every morning. He alerts my ear to hear as student — Ber  
 morning by morning he awakens me / to learn my lesson — Mof
- 5. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.**  
 The Lord Jehovah . . . / and I was not rebellious, I drew not back — ABPS  
 The Lord Yahweh has opened my ear. For my part, I made no resistance, / neither did I turn away — Jerus  
 The Lord God opened my ears / and I did not disobey or turn back in defiance — NEB  
 The Lord God has spoken to Me and I have listened: I do not rebel nor turn away — Tay
- 6. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.**  
 My back gave I to smiters, and / my cheeks to them who pulled out the beard, — / my face hid I not from insult and spitting — Rhm  
 I gave my back to those who beat me. / my cheeks to those who plucked my beard: / my face I did not shield from buffets and spitting — NAB  
 I offered my back to those who struck me, / my cheeks to those who tore at my beard; / I did not cover my face against insult and spittle — Jerus  
 I offered my back to the lash, / and let my beard be plucked from my chin, / I did not hide my face from spitting and insult — NEB  
 I let them lash my back, / and pluck my beard out; / I never hid my face / from shame and spitting — Mof
- 7. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.**  
 For the Lord Jehovah . . . therefore have I not been confounded: therefore have I set my face like a flint, and I know that I shall not be put to shame — ASV  
 Because My Lord Yahweh would help me / therefore was I not deterred by insult, — / therefore did I set my face like flint, / and I knew that I should not be put to shame — Rhm  
 The Lord Yahweh comes to my help, / so that I am untouched by the insults. / So, too, I set my face like flint; / I know I shall not be shamed — Jerus  
 but the Lord God stands by to help me: / therefore no insult can wound me. / I have set my face like flint, / for I know that I shall not be put to shame — NEB  
 Because the Lord God helps Me, I will not be dismayed: therefore, I have set My face like flint to do His will, and I know that I will triumph — Tay
- 8. He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me.**  
 At hand is one who can justify me. / Who will contend with me? let us stand forth together, — / who can accuse me? let him draw near to me! — Rhm  
 Near is my Vindicator: who will take issue with me? / Let us stand up together! / Who will challenge my rights? / Let him draw near to me — AAT

He is near who upholds my right; / if anyone wishes to oppose me, let us appear together. / Who disputes my right? / Let him confront me — NAB  
My vindicator is here at hand. Does anyone start proceedings against me? / Then let us go to court together. / Who thinks he has a case against me? / Let him approach me — Jerus  
because one will clear my name is at my side. / Who dare argue against me? Let us confront one another. / Who will dispute my cause? Let him come forward — NEB

**9. Behold, the Lord God will help me; who is he that shall condemn me?**

Lo! My Lord Yahweh will help me. / who is he that shall prove me lawless — Rhm

Behold, the Lord God helps me. / who will declare me guilty — RSV

The Lord Yahweh is coming to my help. who dare condemn me — Jerus

See, the Lord God is for Me! Who shall declare Me guilty — Tay

**lo, they all shall wax old as a garment; the moth shall eat them up.**

Lo, they all shall wear out . . . — Lam  
Lo! they all as a garment shall fall to pieces, / the moth shall consume them — Rhm

They shall all go to pieces like a robe, / consumed by moths — Mof

All My enemies shall be destroyed like old clothes eaten up by moths — Tay

**10. Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.**

Who among you revereth Yahweh, / hearkening unto the voice of his Servant. — / that hath walked in dark places, / and hath had no gleam of light? / Let him trust in the name of Yahweh, / and lean upon his God — Rhm

“Whoever among you fears the LORD, / and listens to the voice of his servant

— / though he walk in darkness / without a gleam of light, / let him trust in the name of the LORD, / and rely on his God — AAT

Which of you fears the LORD and obeys his servant's commands? / The man who walks in dark places with no light, / yet trusts in the name of the LORD and leans on his God — NEB

Let anyone who fears Yahweh among you / listen to the voice of his servant! / Whoever walks in darkness, / and has no light shining for him, / let him trust in the name of Yahweh, / let him lean on his God — Jerus

**11. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled.**

. . . , that gird yourselves about with firebrands; walk ye in the flame of your fire, and among the brands that ye have kindled — ASV

Behold you are all kindling a fire and increasing the flame; walk in the light of your fire and by the flame which you have kindled — Sept

But you who kindle a fire and set firebrands alight, / go, walk into your own fire / and among the firebrands you have set ablaze — NEB

But you who kindle strife, / who set the world ablaze, / begone to your flames, all of you, / to the firebrands you have lighted — Mof

But see here, you who live in your own light, and warm yourselves from your own fires and not from God's — Tay

**This shall ye have of mine hand; ye shall lie down in sorrow.**

At my hand hath this befallen you, in sorrow shall ye lie down — Rhm

This is your fate from my hand: you shall lie down in a place of pain — NAB

. . . / that ye lie down in torture — ABPS  
This is your fate from me, to lie in torments — Mof

## CHAPTER 51

**1. Hearken to me, ye that follow after righteousness, ye that seek the LORD:**

Hearken unto me, / ye that pursue righteousness, / ye that seek Yahweh — Rhm

Listen to me, you who pursue justice, who . . . — NAB

“Listen to me, all ye who seek redress, / who long for the Eternal's aid — Mof

Listen to me, all who follow the right  
and seek the LORD — NEB

**look unto the rock whence ye are hewn,  
and to the hole of the pit whence ye  
are digged.**

. . . whence ye were hewn. . . whence  
ye were digged — ASV

Look attentively unto the rock — ye have  
been hewn. / and unto the hole of the  
pit — ye have been digged — YLT

Look well unto the rock whence ye were  
hewn. / and unto the quarry whence  
ye were digged — Rhm

Consider the rock you were hewn from.  
/ the quarry from which you were cut  
— Jerus

**2. Look unto Abraham your father, and  
unto Sarah that bare you.**

Look attentively . . . / and unto Sarah  
— she bringeth you forth — YLT

Look well unto Abraham your father. /  
and unto Sarah who gave you birth  
— Rhm

Yes, think about your ancestors Abra-  
ham and Sarah, from whom you came  
— Tay

**for I called him alone, and blessed him,  
and increased him.**

For — one — I have called him. / and  
I bless him, and multiply him — YLT

For he was alone when called I him, /  
and I blessed him, that I might make  
him many — Rhm

or when he was but one I called him,  
and I blessed him, and made him many  
— ASV

For he was all alone when I called him.  
/ but I blessed and increased him —  
Jerus

he was a childless man when I called  
him, and blessed him, and granted him  
a posterity — Knox

You worry at being so small and few, but  
Abraham was only one when I called  
him. But when I blessed him, he be-  
came a great nation — Tay

**3. For the LORD shall comfort Zion: he will  
comfort all her waste places;**

For Jehovah hath comforted Zion: he hath  
comforted . . . — ASV

The LORD has indeed comforted Zion.  
/ comforted all her ruined homes —  
NEB

Thus the LORD comforts Zion: He com-  
forts all her piled-up ruins — Ber  
Even so the Eternal consoles Zion. /  
consoles all her ruins — Mof

And the Lord shall bless Israel again  
— Tay

**and he will make her wilderness like  
Eden, and her desert like the garden  
of the LORD;**

and hath made her wilderness . . . like  
the garden of Jehovah — ASV

makes her desert like an Eden. / makes  
her steppes like his own garden — Mof

turns her desolation into an Eden. / her  
wasteland into the garden of Yahweh  
— Jerus

turning her wilderness into an Eden. /  
her thirsty plains in a garden of the  
LORD — NEB

**joy and gladness shall be found therein,  
thanksgiving, and the voice of melody.**

joy and gladness shall be heard in the  
midst of her, thanksgiving and the voice  
of singing — Lam

joy and gladness shall be found in her. /  
thanksgiving and the sound of song  
— NAB

Joy and gladness shall be found there.  
thanksgiving and lovely songs — Tay

Joy and gladness shall be found in her.  
/ thanksgiving and melody — NEB

**4. Hearken unto me, my people; and give  
ear unto me, O my nation:**

Attend unto me, O my people . . . —  
ASV

Give attention to me, O my people . . .  
— Bas

Pay heed to me, my people. / and hear  
me, O my nation — NEB

Listen to Me. My people; listen. O Israel  
— Tay

**for a law shall proceed from me, and I  
will make my judgment to rest for a  
light of the people.**

for a law shall go forth from me, and I  
will establish my justice for a light of  
the peoples — ASV

For instruction shall go forth from Me.  
/ and My right on a sudden for a light  
of the peoples — JPS

For law shall go forth from my presence.  
/ and my judgment, as the light of the  
peoples — NAB

for my law shall shine forth / and I will  
flash the light of my judgement over  
the nations — NEB

for I will see that right prevails — Tay

**5. My righteousness is near: my salvation  
is gone forth, and mine arms shall judge  
the people;**

My deliverance is approaching speedily.

and my salvation shall go forth as light;  
and on mine arm nations will rely —  
Sept

My deliverance shall draw near in a mo-  
ment, / my salvation is on its way: /  
my arms shall rule the peoples — AAT

At hand is my righteousness, / gone forth  
hath my salvation, / and mine own arms  
unto the peoples shall give justice —  
RhM

My victory is near: My salvation is gone  
forth: My arms shall judge the people  
— Ber

Swift and soon is my redress, / my vic-  
tory is dawning: / mine arms shall in-  
flict judgment on the peoples — Mof  
**the isles shall wait upon me, and on mine  
arm shall they trust.**

Upon me Coastlands shall wait, / and  
for mine arm shall they hope — RhM  
for me coasts and islands shall wait / and  
they shall look to me for protection  
— NEB

The islands put their hope in me, / put  
their trust in my strength — Jerus  
they shall wait for Me and long for Me  
to come — Tay

- 6. Lift up your eyes to the heavens, and  
look upon the earth beneath: for the  
heavens shall vanish away like smoke,  
and the earth shall wax old like a gar-  
ment, and they that dwell therein shall  
die in like manner:**

Lift up — to the heavens — your eyes,  
/ and look around to the earth be-  
neath, / though the heavens like smoke  
should have vanished, / and the earth  
like a garment should fall to pieces, /  
and her inhabitants in like manner  
should die — RhM

Raise your eyes to the heavens, / and  
look at the earth below: / though the  
heavens grow thin like smoke, the  
earth wears out like a garment / and  
its inhabitants die like flies — NAB

Look up to the skies above, / look down  
upon the earth: / for like smoke the  
skies shall vanish, / and earth wear out  
like a robe, / the world itself shall  
crumble, / and its dwellers die like  
gnats — Mof

Lift up your eyes to the heavens, / look  
at the earth beneath: / the heavens grow  
murky as smoke: / the earth wears  
into tatters like a garment, / and those  
who live on it die like maggots — NEB  
Look high in the skies and watch the

earth beneath, for the skies shall dis-  
appear like smoke, the earth shall wear  
out like a garment, and the people of  
the earth shall die like flies — Tay

**but my salvation shall be for ever, and  
my righteousness shall not be  
abolished.**

Yet my salvation unto times age-abiding  
shall continue, / and my righteousness  
shall not be broken down — RhM  
but My salvation shall abide forever, and  
My victory shall never be annulled  
— Ber

But my salvation shall be forever, / and  
my triumph shall be unbroken — AAT  
but my deliverance endures for ever.  
my triumph knows no end — Mof  
but my deliverance is everlasting and  
my saving power shall never wane —  
NEB

- 7. Hearken unto me, ye that know right-  
eousness, the people in whose heart is  
my law;**

Hearken unto me ye who discern right-  
eousness, / the people in whose heart  
is my law — RhM

“Listen to me, you who know what is  
right, / you people in whose hearts is  
my teaching — AAT

Listen to me, you that can discern the  
right, my own people, with my law  
written in your hearts — Knox

Listen to me, my people who know what  
is right, you who lay my law to heart  
— NEB

Listen to Me, you who know the right  
from wrong and cherish My laws in  
your hearts — Tay

**fear ye not the reproach of men, neither  
be ye afraid of their revilings.**

... neither be ye dismayed at their re-  
vilings — ASV

Do not fear the reproach of frail men,  
nor at their revilings be dismayed —  
RhM

Fear not the reproaches of mortal men,  
/ nor be dismayed at their revilings  
— AAT

do not fear the taunts of men, nor be  
dismayed by their insults — Jerus  
don't be afraid of people's scorn or their  
slandrous talk — Tay

- 8. For the moth shall eat them up like a  
garment, and the worm shall eat them  
like wool:**

For like a garment shall they be eaten of

the moth, / and like wool shall they be eaten of the larva — Rhm  
for the moth shall eat them like garments, / the grub devour them like wool — Jerus

They shall be like a garment eaten by moths, / like wool consumed by grubs — NAB

**but my righteousness shall be for ever, and my salvation from generation to generation.**

But my righteousness unto times age-abiding shall continue, / and my salvation unto the remotest generation — Rhm

but my triumph shall be forever, / and my salvation to all generations — AAT  
but my deliverance endures for ever, / my triumph knows no end — Mof  
but my saving power shall last for ever / and my deliverance to all generations — NEB

**9. Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generation of old. Art thou not it that hath cut Rahab, and wounded the dragon?**

. . . : awake, as in the days of old, the generations of ancient times. Is it not thou that didst cut Rahab in pieces, that didst pierce the monster — ASV

Awake, awake! Clothe yourself in strength, / arm of Yahweh. / Awake, as in the past, / in times of generations long ago. / Did you not split Rahab in two, / and pierce the Dragon through — Jerus

Awake, awake, put on your strength, O arm of the LORD, / awake as you did long ago in days gone by. / Was it not you / who hacked the Rahab in pieces and ran the dragon through — NEB

[Zion now cries to the Lord God of Israel] Awake, awake, put on strength and might, O arm of the Lord; awake, as in the ancient days, in the generations of long ago. Was it not You who cut Rahab [Egypt] in pieces, Who pierced the dragon [symbol of Egypt] — Amp

**10. Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass-over?**

Art not thou that which dried up — / The Sea, / The waters of the mighty Deep, — / that which made of the

abysses of the sea a road for the passing over of the redeemed — Rhm

Did you not dry up the sea, / the waters of the great Abyss, / to make the seabed a road / for the redeemed to cross — Jerus

Didst thou not once dry up the sea, / the waters of the mighty deep, / and make the ocean-depths a path / for ransomed men to pass across — Mof

Was it not you / who dried up the sea, the waters of the great abyss, / and made the ocean depths a path for the ransomed — NEB

**11. Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. And the ransomed of Jehovah . . . and sorrow and sighing shall flee away — ASV**

Those whom the Lord has made free will come back with songs to Zion; and on their heads will be eternal joy; delight and joy will be theirs, and sorrow and sounds of grief will be gone for ever — Bas

Therefore the ransomed of Yahweh shall again come unto Zion with shouts of triumph, / with gladness age-abiding on their head, — / joy and gladness shall overtake [them], / sorrow and sighing have fled away — Rhm

Those whom the LORD has ransomed will return, / and enter Zion singing, / crowned with everlasting joy; / they will meet with joy and gladness, / sorrow and mourning will flee — NAB

So the LORD's people shall come back, set free, / and enter Zion with shouts of triumph, / crowned with everlasting joy; joy and gladness shall overtake them as they come, / and sorrow and sighing shall flee away — NEB

**12. I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass; I — I am he that comforteth you, — / who art thou that thou hast feared / frail man that dieth, and / a son of the earthborn who as grass shall be delivered up — Rhm**

I, I am your consoler. / How then can you be afraid / of mortal man, of son

of man, / whose fate is the fate of grass  
— Jerus

1. I myself, am he that comforts you. /  
Why then fear man, man who must  
die, / man frail as grass — NEB

“Yes, I am he who confronts you; / how  
can you ever be afraid / of mortal men,  
of men on earth / who like the grass  
shall fade — Mof

13. And forgettest the LORD thy maker, that  
hath stretched forth the heavens, and laid  
the foundations of the earth; and hast  
feared continually every day because of  
the fury of the oppressor, as if he were  
ready to destroy? and where is the fury  
of the oppressor?

and hast forgotten Jehovah thy Maker,  
that stretched forth the heavens,  
. . . : and fearest continually all the day  
because of . . . , when he maketh  
ready to destroy? . . . — ASV

that thou hast forgotten Yahweh thy  
maker, / who stretched out the heav-  
ens, / and founded the earth? / that  
thou hast dreaded continually all the  
day, by reason of the fury of the op-  
pressor, in that he was ready to de-  
stroy? / Where then, is the fury . . .  
— Rhm

You have forgotten Yahweh who made  
you, / who spread out the heavens and  
laid the earth's foundations, / why still  
go in daily dread / of the oppressor's  
fury, / when he set out to destroy you?  
/ What happened to the fury of op-  
pressors — Jerus

Why forget the Eternal One, / who  
made you, / who spread the skies and  
set the earth? / Why tremble all day  
long / at your oppressor's wrath? When  
he aims to destroy you, / what comes  
of all his wrath — Mof

Why have you forgotten the LORD your  
maker, / who stretched out the skies  
and founded the earth? / Why are you  
continually afraid, all the day long, /  
why dread the fury of oppressors ready  
to destroy you? / Where is that fury  
— NEB

14. The captive exile hasteneth that he may  
be loosed, and that he should not die in  
the pit, nor that his bread should fail.

The captive exile shall speedily be loosed;  
and he shall not die and go down into  
the pit, neither shall his bread fail —  
ASV

He that is bent down shall speedily be  
loosed; / and he shall not go down  
dying into the pit, / neither shall his  
bread fail — JPS

The prisoner, bent under his chain, will  
quickly be made free, and will not go  
down into the underworld, and his  
bread will not come to an end — Bas

He that cowers under it shall soon stand  
upright and not die, / he shall soon  
reap the early crop and not lack bread  
— NEB

Soon shall captives be set free, / they  
shall not starve to death in prison —  
Mof

15. But I am the LORD thy God, that divided  
the sea, whose waves roared: The LORD  
of hosts is his name.

For I am the LORD . . . who rebukes the  
sea, and its waves are calm . . . —  
Lam

For I am the Lord your God, who makes  
the sea calm when its waves are thun-  
dering: the Lord of armies is his name  
— Bas

For I am Jehovah thy God, who stirreth  
up the sea, so that the waves thereof  
roar: Jehovah . . . — ASV

I am Yahweh your God who stirs the  
sea, making its waves roar, my name  
is Yahweh Sabaoth — Jerus

I am the LORD your God, the LORD of  
Hosts is my name. I cleft the sea and  
its waves roared — NEB

16. And I have put my words in thy mouth,  
and I have covered thee in the shadow of  
mine hand, that I may plant the heavens,  
and lay the foundations of the earth, and  
say unto Zion, Thou art my people.

And I put my words in your mouth, and  
hid you in the shadow of my hand,  
when I stretched out the heavens,  
and laid the foundations of the earth,  
/ and said to Zion, ‘You are my peo-  
ple’ ” — AAT

I put my words into your lips, / and hid  
you in the shadow of my hand, / when  
I spread out the skies and set the earth,  
/ when I told Zion that they were my  
people — Mof

I have put my words into your mouth  
and shielded you in the shadow of my  
hand, / I, who stretched out the heav-  
ens, / who laid the foundations of the  
earth, / who say to Zion: You are my  
people — NAB

Therefore have I put my words in thy mouth, / and with the shadow of my hand have I covered thee. — / to plant the heavens, and / to lay the foundations of the earth, and / to say unto Zion, / My people thou art — Rhm

And I have put My words in your mouth and have covered you in the shadow of My hand, that I may fix the new heavens as a tabernacle, and lay the foundations of a new earth, and say to Zion, You are My people — Amp

- 17. Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.**

Stir thyself, stir thyself, rise, Jerusalem, / who has drunk from the hand of Jehovah / the cup of His fury, / the goblet, the cup of trembling, thou hast drunk — YLT

Rouse thee — rouse thee, stand up, O Jerusalem, / who hast drunk at the hand of Yahweh / his cup of indignation: / the goblet-cup of confusion hast thou drunk — hast thou drained — Rhm

... that has drunk at the hand of Jehovah the cup of his wrath; thou hast drunken the bowl of the cup of staggering, and drained it — ASV

Awake, awake! / to your feet, Jerusalem! / You who from Yahweh's hand have drunk / the cup of his wrath, / The chalice of stupor / you have drained to the dregs — Jerus

Bestir yourself, bestir yourself, / rise up, Jerusalem! / You have had to drink from the Eternal's hand / his cup of indignation, / you have had to drain his bowl, / that left you staggering — Mof

- 18. There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up.**

of all the sons you have borne there is not one to guide you, / of all you have reared, not one to take you by the hand — NEB

- 19. These two things are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee?**

These two things are befallen thee; who shall bemoan thee? desolation . . . ; how shall I comfort thee — ASV

These two calamities have befallen you / — who is there to mourn for you? / Devastation and ruin, famine and sword / — who is there to console you — Jerus

These two disasters have overtaken you; / who can console you? — / havoc and ruin, famine and the sword; / who can comfort you — NEB

These two things have come on you; who will be weeping for you? wasting and destruction; death from need of food, and from the sword; how may you be comforted — Bas

Two kinds of calamities have befallen you, but who feels sorry and commiserates you? They are desolation and destruction [on the land and city], and famine and the sword [on the inhabitants]; how shall I comfort you or by whom — Amp

- 20. Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net; they are full of the fury of the LORD, the rebuke of thy God.**

... as an antelope in a net; they are full of the wrath of Jehovah . . . — ASV

Thy sons have fainted, / they lie at the head of all the streets like a gazelle in a net, — / who indeed are full off / the indignation of Yahweh, / the rebuke of thy God — Rhm

Your sons are in stupor, they lie at the head of every street, / like antelopes caught in the net, / glutted with the wrath of the LORD, / the rebuke of your God — NEB

Your sons lie swooning at all the street corners, / like an antelope in a net, / filled with the fury of the LORD, / with the rebuke of your God — AAT

Your sons lie helpless / (at every street corner) / like an antelope trapped in a net, / sodden with the wrath of Yahweh, / with the threats of your God — Jerus

- 21. Therefore hear now this, thou afflicted, and drunken, but not with wine:**

Therefore hear I pray thee this thou humbled one, — / and drunken, but not with wine — Rhm

- 22. Thus saith thy Lord the LORD, and thy God that pleadeth the cause of his people,**

This is the word of the Lord your master, even your God who takes up the cause of his people — Bas

thus says the LORD, your Lord and your God, / who will plead his people's cause — NEB

listen to this now, / from your Husband the Eternal, from your God who takes the part of his people — Mof

Thus says your Lord, the LORD, / your God, who defends the cause of his people — Smith

**Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again;**

. . . the cup of staggering, even the bowl of the cup of my wrath . . . — ASV

Lo! I have taken out of thy hand the cup of confusion, — / as for the goblet-cup of mine indignation / thou shalt not again drink it any more — Rhm

“Behold, I take out of thy hand the cup of reeling, / even the goblet of my fury; thou shalt no more drink it again — ABPS

See, I have removed from your hand the cup that causes you to stagger, even the cup you drained to the dregs, and

you shall not continue to drink of it — Ber

See, I take out of your hand / the cup of stupor, / the chalice of my wrath: you shall drink it no longer — Jerus

**23. But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.**

But I will put it into the hand of thy tormentors, / who said to thy soul / Bow down that we may pass over, — / and so thou didst place as the ground thy back, / yea, as the street to such as were passing along — Rhm

I will put it into the hand of your tormentors, / of those who said to you, / ‘Bow down that we may walk over you’; / while of your back you made a pavement, / a street for them to walk on — Jerus

I will give it instead to your tormentors and oppressors, / those who said to you, ‘Lie down and we will walk over you’; / and you made your backs like the ground beneath them, / like a roadway for passers-by — NEB

## CHAPTER 52

**1. Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city:**

. . . / put on your loveliest garments, holy city of Jerusalem — NEB

Awake, awake! / Clothe yourself in strength, Zion. / Put on your richest clothes, / Jerusalem, holy city — Jerus

Bestir yourself, bestir yourself, O Sion, / robe yourself with strength! / O sacred city of Jerusalem, / put on your rich apparel — Mof

**for henceforth there shall no more come into thee the uncircumcised and the unclean.**

since no longer shall there enter you / either the uncircumcised or the unclean — Jerus

For pagans and profane men never more / shall enter you — Mof

**2. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.**

. . . : arise, sit on thy throne. O Jerusalem, loose thyself from the bonds of thy neck . . . — ASV

Shake off the dust, / ascend to the throne. O Jerusalem; / Loose the bonds from your neck, / O captive daughter Zion — NAB

Shake off your dust; to your feet, captive Jerusalem! / Free your neck from its fetters, / captive daughter of Zion — Jerus

Rise up, captive Jerusalem, shake off the dust; / loose your neck from the collar that binds it, / O captive daughter of Zion — NEB

**3. For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.**

For the Lord says, You were given for nothing, and you will be made free without price — Bas

For thus saith Jehovah, Ye were sold for nought; . . . — ASV

For this is what the Eternal declares:



"Once you were sold for nothing, and now you shall be freed without any payment — Mof

The LORD says, You were sold but no price was paid, and without payment you shall be ransomed — NEB

- 4. For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.**

For thus saith the Lord Jehovah, My people went down at the first into Egypt to sojourn there; and the Assyrian hath oppressed them without cause — ASV

Thus says the Lord GOD: / To Egypt in the beginning my people went down / to sojourn there; / Assyria, too, oppressed them for nought — NAB

The Lord GOD says. At the beginning my people went down into Egypt to live there, and at the end it was the Assyrians who oppressed them — NEB  
My people were tyrannized without cause by Egypt and Assyria, and I delivered them — Tay

- 5. Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed.**

... what do I have here, saith Jehovah, seeing that my people is taken away for nought? they that rule over them do howl, saith Jehovah, and my name continually all the day is blasphemed — ASV

But now what find I here?" is the oracle of the LORD. / "That my people have been taken captive for nought, / that their rulers howl over them," is the oracle of the LORD, "And that all day long my name is despised — AAT

But now, what am I to do here? / says the LORD. / My people have been taken away without redress: / their rulers make a boast of it, says the LORD: / all the day my name is constantly reviled — NAB

But now what is there for me here? — it is Yahweh who speaks — now that my people have been carried off for nothing, and their masters shout their triumph — it is Yahweh who speaks — all day long my name is constantly blasphemed — Jerus

And now, what is this? asks the Lord.

Why are My people enslaved again, and oppressed without excuse? Those who rule them shout in exultation, and My name is constantly blasphemed, day by day — Tay

but now what do I find here? says the LORD. My people carried off and no price paid, their rulers derided, and my name reviled all day long, says the LORD — NEB

- 6. Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I.**

Therefore in that day shall they acknowledge that I am the same, even I who am speaking. — Here I am — Rhm

They shall know on that day that it is I who have spoken — See! here I am" — AAT

My people will therefore know my name: that day they will understand that it is I who say, 'I am here' — Jerus

Therefore on that day my people shall know my renown, / that it is I who have foretold it. / Here I am! — NAB  
Therefore My people shall know what My name is and what it means: therefore they shall know in that day that I am He who speaks; behold, I AM — Amp

- 7. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!**

... who brings good tidings, who publishes peace, who brings good tidings of well-being, who publishes salvation, who says to Zion, "Your God reigns!" — Ber

... / are the feet of the messenger of good tidings, / that announceth peace, the harbinger of good tidings, / that announceth salvation; / that saith unto Zion: ... — JPS

How lovely on the mountains are the feet of the herald / who comes to proclaim prosperity and bring good news. / the news of deliverance, / calling to Zion. 'Your God is king' — NEB

Look! 'tis the feet of a herald, / hastening over the hills, / with glad, good news, / with tidings of relief, / calling

aloud to Zion, / "Your God reigns!"  
— Mof

**8. Thy watchmen shall lift up the voice;  
with the voice together shall they sing;**

The voice of thy watchmen! they lift up  
the voice, together do they sing — ASV

The voice of the watchmen / they have  
uplifted a voice, / together do they re-  
new the shout of triumph — Rhm

Hark, your watchmen lift up their voice,  
/ together they sing for joy — RSV

Hark! Your watchmen raise a cry, / to-  
gether they shout for joy — NAB

Hark, your watchmen raise their voices  
/ and shout together in triumph — NEB

**for they shall see eye to eye, when the  
LORD shall bring again Zion.**

for eye to eye they shall see, / when the  
LORD restores Zion — AAT

for they shall see eye to eye, when Je-  
hovah returneth to Zion — ASV

for they see Yahweh face to face, / as he  
returns to Zion — Jerus

for with their own eyes they shall see /  
the LORD returning in pity to Zion —

NEB

**9. Break forth into joy, sing together, ye  
waste places of Jerusalem:**

Break forth, shout in triumph together,  
/ . . . — Rhm

Break out together in song, / O ruins of  
Jerusalem — NAB

Break into shouts of joy together, / you  
ruins of Jerusalem — Jerus

Break forth together in shouts of triumph,  
/ you ruins of Jerusalem — NEB

**for the LORD hath comforted his people,  
he hath redeemed Jerusalem.**

for the Lord has given comfort to his  
people, he has taken up the cause of  
Jerusalem — Bas

for the LORD has taken pity on his peo-  
ple / and has ransomed Jerusalem —

NEB

the Eternal has consoled his people, / he  
has freed Jerusalem — Mof

**10. The LORD hath made bare his holy arm  
in the eyes of all the nations; and all the  
ends of the earth shall see the salvation  
of our God.**

Yahweh bares his holy arm / in the sight  
of all the nations, / . . . — Jerus

Jehovah . . . and all the ends of the earth  
have seen . . . — ASV

All nations have seen the Eternal bare /  
his sacred arm for action, / and all

ends of the earth shall see / how our  
God gains the victory — Mof

The LORD has bared his holy arm / in  
the sight of all nations, / and the whole  
world from end to end / shall see the  
deliverance of our God — NEB

**11. Depart ye, depart ye, go ye out from  
thence, touch no unclean things, go ye  
out of the midst of her; be ye clean, that  
bear the vessels of the LORD.**

Away! away! come forth from thence!  
— / nought unclean may ye touch.

— / come forth out of her midst.  
purify yourselves, ye who are to carry  
the vessels of Yahweh — Rhm

'Go away, go away, leave that place, /  
touch nothing unclean. / Get out of  
her, purify yourselves, / you who carry  
the vessels of Yahweh — Jerus

Away, away from here: / of things un-  
clean keep clear. / Leave the place,  
purify yourselves, / to carry the Eter-  
nal's sacred vessels — Mof

Depart, depart, go out from there [the  
lands of exile], touch no unclean thing:  
go out of the midst of her [Babylon]:  
cleanse yourselves and be clean, you  
who bear the vessels of the Lord [on  
your journey from there] — Amp

Away from Babylon: come out, come out,  
/ touch nothing unclean. / Come out  
from Babylon, keep yourselves pure,  
/ you who carry the vessels of the  
LORD — NEB

**12. For ye shall not go out with haste, nor  
go by flight:**

for not in haste shall ye come forth,  
nor by flight shall ye journey — Rhm

Not in haste will ye go out and not in  
flight shall ye go forth — ABPS

'But you are not to hurry away, you  
are not to leave like fugitives — Jerus

But you shall not come out in urgent  
haste / nor leave like fugitives — NEB

For you . . . nor shall you go by flight  
[as was necessary when Israel left  
Egypt] — Amp

**for the LORD will go before you; and the  
God of Israel will be your rearward.**

for your van-guard is Yahweh, / and your  
rear-guard the God of Israel — Rhm

No, Yahweh will go in front of you,  
and the God of Israel will be your rear  
guard — Jerus

for the LORD will march at your head,  
/ your rearguard will be Israel's God  
— NEB

for the Lord will go ahead of you, and  
He, the God of Israel, will protect you  
from behind — Tay

13. **Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.**

... shall deal wisely, he shall be exalted  
and lifted up, and shall be very high  
— ASV

Lo! my Servant prospereth, — / He riseth,  
and is lifted up, and becometh very  
high — Rhm

Behold, My Servant shall deal wisely and  
shall prosper, He shall be exalted and  
extolled, and shall stand very high —  
Amp

See, my servant will prosper, / he shall  
be lifted up, exalted, rise to great  
heights — Jerus

See, My Servant shall prosper: He shall  
be highly exalted — Tay

14. **As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:**

Like as many were astonished at thee,  
(his visage was so marred more than  
any man and his form more than the  
sons of men.) — ASV

The more that Many were amazed at thee  
/ so marred beyond any man's was his  
appearance, — / and his form beyond  
the sons of men — Rhm

As the crowds were appalled on seeing  
him / — so disfigured did he look / that

he seemed no longer human — Jerus  
Even as many were amazed at him — /  
so marred was his look beyond that of  
man, / and his appearance beyond that  
of mortals — NAB

15. **So shall he sprinkle many nations; the kings shall shut their mouths at him:**

The more doth he startle Many nations,  
/ before him have kings closed their  
mouth, / — Rhm

so will the crowds be astonished at him,  
/ and kings stand speechless before him  
— Jerus

so many a nation shall yet do him hom-  
age, / with kings in silent awe — Mof

so He shall sprinkle many nations: kings  
shall stand in silence before him —  
Ber

so shall he purify many nations: ...  
mouths because of him — Lam

**for that which had not been told them  
shall they see; and that which they had  
not heard shall they consider.**

... and that which they had not heard  
shall they understand — ASV

for that which had not been related to  
them have they seen, / and that which  
they had not heard have they dili-  
gently considered — Rhm

having never been told what they now  
see and never understood what they  
now hear — Ber

For they see what they had never been  
told / and things unheard before fill  
their thoughts — NEB

## CHAPTER 53

1. **Who hath believed our report? and to whom is the arm of the LORD revealed?**

Who believed what we have heard? / and  
the arm of Yahweh to whom was it  
revealed — Rhm

Who could have believed what we have  
heard, / and to whom has the power  
of the LORD been revealed — NEB

Who hath believed our message? and to  
whom hath the arm of Yahweh been  
revealed — ASV

Who has believed — trusted in, relied  
upon and clung to — our message of  
that which was revealed to us? And to  
whom has the arm of the Lord been  
disclosed? [John 12:38-41; Rom. 10:16]  
— Amp

But, oh, how few believe it! Who will

listen? To whom will God reveal His  
saving power — Tay

2. **For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.**

For he grew up ... he hath no form nor  
comeliness; and when we see him  
... — ASV

When he came up as a sapling before  
him, / as a root-sprout out of dry  
ground / he had neither beauty nor  
majesty — / when we beheld him there  
was nothing to behold, that we should  
desire him — Rhm

For He shall be nursed as sucking child  
in their sight, / and as a root shall He

be out of thirsty ground; / he hath no distinguished appearance, / and no splendour that we should regard Him: / and neither His aspect such as we should covet Him — Splr

He grew up before the LORD like a young plant / whose roots are in parched ground; / he had no beauty, no majesty to draw our eyes, / no grace to make us delight in him — NEB

In God's eyes He was like a tender green shoot, sprouting from a root in dry and sterile ground. But in our eyes there was no attractiveness at all, nothing to make us want Him — Tay  
Like a sapling he grew up in front of us, / like a root in arid ground. / Without beauty, without majesty (we saw him), / no looks to attract our eyes — Jerus

**3. He is despised and rejected of men; a man of sorrows, and acquainted with grief:**

He was despised, and rejected of men:  
... — ASV

He was despised and rejected by men:  
... — RSV

Despised was he, and forsaken of men, / man of pains and familiar with sickness — Rhm

a thing despised and rejected by men, / a man of sorrows and familiar with suffering — Jerus

and we hid as it were our faces from him; he was despised, and we esteemed him not.

yea like one from whom the face is hidden / despised ... — Rhm

and as one from whom men hide their face he was despised; ... — ASV

and we turned our faces away from him; we despised him ... — Lam

One of those from whom men hide their faces, / spurned, and we held him in no esteem — NAB

a man to make people screen their faces: / he was despised and we took no account of him — Jerus

**4. Surely he hath borne our griefs, and carried our sorrows:**

"Yet it was our pains that he bore, / our sorrows that he carried — AAT

Surely our diseases he did bear, / and our pains he carried — JPS

Yet surely our sicknesses he carried, / and as for our pains he bare the burden of them — Rhm

Yet it was our infirmities that he bore, / our sufferings that he endured — NAB  
Yet on himself he bore our sufferings, / our torments he endured — NEB  
**yet we did esteem him stricken, smitten of God, and afflicted.**

but we accounted him stricken, / smitten of God and humbled — Rhm

yet we regarded Him as a stricken one, smitten of God and afflicted — Ber

But we, we thought of him as someone punished, / struck by God, and brought low — Jerus

Yet we ignorantly considered Him stricken, smitten and afflicted by God [as if with leprosy] — Amp

A leper, so we thought of him, a man God had smitten and brought low — Knox

**5. But he was wounded for our transgressions, he was bruised for our iniquities: But he was wounded for our rebellions, / he was crushed for our iniquities — ABPS**

Yet he / was pierced for transgressions that were ours, was crushed for iniquities that were ours — Rhm

But he was pierced for our offenses, crushed for our sins — NAB

and all the while it was for our sins he was wounded, it was guilt of ours crushed him down — Knox

**the chastisement of our peace was upon him; and with his stripes we are healed.**

The chastisement for our well-being was upon him, / and by his stripes there is healing for us — Rhm

'twas for our welfare that he was chastised, / the blows that fell to him have brought us healing — Mof

Upon him was the chastisement that makes us whole; by his stripes we were healed — NAB

the chastisement he bore is health for us / and by his scourging we are healed — NEB

He was chastised that we might have peace: He was lashed — and we were healed — Tay

**6. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.**

All of us like sheep have wandered, each to his own way we have turned, / and Jehovah hath caused to meet on

him, / the punishment of us all — YLT  
 . . . / each one according to his own  
 desire, / and JEHOVAH hath made to  
 meet upon Him the iniquity of us all  
 — Sprl

We all like sheep had gone astray, / every  
 man — to his way had we turned, —  
 / and Yahweh caused to light upon him  
 / the guilt of us all — Rhm

We all went wandering like sheep: going  
 every one of us after his desire; and  
 the Lord put on him the punishment  
 of us all — Bas

We are the ones who strayed away like  
 sheep! We, who left God's paths to  
 follow our own. Yet God laid on Him  
 the guilt and sins of every one of us  
 — Tay

**7. He was oppressed, and he was afflicted,  
 yet he opened not his mouth:**

He was oppressed, yet when he was af-  
 flicted he opened not his mouth — ASV

He was treated violently, although he  
 humbled himself / and never opened  
 his mouth — ABPS

He was oppressed, yet he humbled him-  
 self and opened not his mouth — RV

Harshly dealt with, he bore it humbly, /  
 he never opened his mouth — Jerus

He was afflicted, he submitted to be  
 struck down / and did not open his  
 mouth — NEB

He was ill-treated, yet he bore it humbly.  
 / he never would complain — Mof

**he is brought as a lamb to the slaughter,  
 and as a sheep before her shearers is  
 dumb, so he openeth not his mouth.**

as a lamb that is led to the slaughter, and  
 as a shep that before its shearers is  
 dumb, so he opened not his mouth  
 — ASV

like a sheep that is led to the slaughter,  
 / or like a ewe that is dumb before her  
 shearers, / he opened not his mouth  
 — AAT

like a lamb that is led to the slaughter-  
 house, / like a sheep that is dumb be-  
 fore its shearers / never opening its  
 mouth — Jerus

dumb as a sheep led to the slaughter, /  
 dumb as a ewe before the shearers  
 — Mof

**8. He was taken from prison and from  
 judgment:**

From prison and trial they led Him away  
 to His death — Tay

Without protection, without justice. he  
 was taken away — NEB

By constraint and by sentence was he  
 taken away — Rhm

By oppression and judgment he was taken  
 away — ASV

By force and by law he was taken —  
 Jerus

They did away with him unjustly — Mof  
**and who shall declare his generation? for  
 he was cut off out of the land of the  
 living: for the transgression of my peo-  
 ple was he stricken.**

And of his generation who doth medi-  
 tate, / that he hath been cut off from  
 the land of the living? / By the  
 transgression of My people he is  
 plagued — YLT

And of his age who considered / that he  
 was cut off out of the land of the liv-  
 ing, / for my people's transgression did  
 the stroke fall on him? — Rhm

and as for his generation, who among  
 them considered that he was cut off  
 out of the land of the living for the  
 transgression of my people to whom  
 the stroke was due — ASV

and who of His contemporaries would  
 consider that He was cut off from the  
 land of the living for the transgressions  
 of my covenant people to whom the  
 stroke was due — Ber

But who among the people of that day  
 realized it was their sins that He was  
 dying for — that he was suffering their  
 punishment — Tay

**9. And he made his grave with the wicked,  
 and with the rich in his death; because  
 he had done no violence, neither was any  
 deceit in his mouth.**

And appointed with lawless men was his  
 grave, / and with the wicked his tomb.  
 — / though no violence had he done,  
 / nor was guile in his mouth — Rhm

They laid him in a felon's grave, / though  
 he was guilty of no violence, / nor had  
 he uttered one false word — Mof

He was assigned a grave with the wicked,  
 / a burial-place among the refuse of  
 mankind, / though he had done no vi-  
 olence / and spoken no word of  
 treachery — NEB

And they made his grave with the wicked,  
 and with a rich man in his death; al-  
 though he had done no violence, . . .

— ASV

They gave him a grave with the wicked,  
/ a tomb with the rich, / though he had  
done no wrong / and there had been  
no perjury in his mouth — Jerus  
He was buried like a criminal in a rich  
man's grave; but He had done no  
wrong, and had never spoken an evil  
word — Tay

**10. Yet it pleased the LORD to bruise him;  
he hath put him to grief:**

And Jehovah hath delighted to bruise  
him, / He hath made him sick — YLT  
Yet it pleased the LORD to crush him by  
disease — JPS

Yahweh has been pleased to crush him  
with suffering — Jerus

Yet it was the will of the LORD to bruise  
him; / he has put him to grief — RSV  
**when thou shalt make his soul an offering  
for sin, he shall see his seed, he  
shall prolong his days, and the pleasure  
of the LORD shall prosper in his  
hand.**

when he makes himself an offering for  
sin, / he shall see his offspring, he shall  
prolong his days; / the will of the LORD  
shall prosper in his hand — RSV

If he offers his life in atonement, / he  
shall see his heirs, he shall have a long  
life / and through him what Yahweh  
wishes will be done — Jerus

so that, although he makes himself a guilt-  
offering, he shall see posterity, shall  
prolong his life, / and the pleasure of  
the LORD shall prosper in his hand  
— AAT

When His soul shall constitute an offering  
for sin, He shall see His followers,  
He shall prolong His days, by His hand  
shall the LORD's will advance — Ber

**11. He shall see of the travail of his soul, and  
shall be satisfied: by his knowledge shall  
my righteous servant justify many; for  
he shall bear their iniquities.**

Of the labour of his soul he seeth — he  
is satisfied, / through his knowledge  
give righteousness / doth the righteous  
one, My servant, to many, / and their  
iniquities he doth bear — YLT

... : by the knowledge of himself shall  
my righteous servant justify many; and  
he shall bear their iniquities — ASV

Of the travail of his soul he shall see to  
the full, even My servant, / who by his  
knowledge did justify the Righteous  
One to the many, / and their iniquities  
he did bear — JPS

The fruit of his suffering shall he see, /

in knowing himself righteous he shall  
be satisfied: / My servant shall bring  
righteousness to many, / and he shall  
himself bear their guilt — AAT

The results of the sufferings of His life  
He shall see — He shall be satisfied.  
By knowledge of Him shall My Right-  
eous Servant make many righteous,  
for He shall bear their guilt — Ber

**12. Therefore will I divide him a portion with  
the great, and he shall divide the spoil  
with the strong; because he hath poured  
out his soul unto death:**

Therefore I will apportion to Him the  
many, / and the mighty people shall  
He share for His spoil, / in whose stead  
He poured forth His soul unto death  
— Sprl

Hence I will grant whole hordes for his  
tribute, / he shall divide the spoil with  
the mighty, / for surrendering himself to  
death — Jerus

Therefore will I give him a portion in the  
great, / and the strong shall he appor-  
tion as spoil, / because he poured out  
to death his own soul — Rhm

Therefore I will give to Him His portion  
among the great, / and with mighty  
ones shall He apportion gain. For He  
poured out His soul unto death — Ber  
Therefore I will allot him a portion with  
the great, / and he shall share the spoil  
with the mighty, / because he exposed  
himself to face death — NEB

**and he was numbered with the trans-  
gressors; and he bare the sin of many,  
and made intercession for the  
transgressors.**

and he was numbered among transgres-  
sors and bore away the sins of many  
and on account of their iniquities was  
delivered up — Sept

and with transgressors he was num-  
bered, / and he the sin of many hath  
borne, / and for transgressors he inter-  
cedeth — YLT

and with transgressors let himself be  
numbered, — yea he the sin of Many  
bare, / and for transgressors interpo-  
seth — Rhm

and let himself be numbered with the re-  
bellious; / whereas it was he who bore  
the sins of many, / and made interces-  
sion for the rebellious — ABPS

and letting himself be taken for a sinner,  
/ while he was bearing the faults of  
many / and praying all the time for  
sinners — Jerus

CHAPTER 54

1. **Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child:**

Shout in triumph. O barren one, / who hadst not borne — / break forth into shouts of triumph — and trill thy voice, / who hadst not travailed in birth — Rhm

Sing aloud, O barren woman who never bore a child, / break into cries of joy, you who have never been in labour — NEB

"Sing, O barren one, you who have borne no children; break into singing, and cry aloud, you who have not travailed — AAT

Shout for joy, you barren women who bore no children! / Break into cries of joy and gladness, you who were never in labour — Jerus

**for more are the children of the desolate than the children of the married wife, saith the LORD.**

For the children of the desolate one will be more / than the children of her that is married, says the LORD — RSV

for more numerous are the children of the single than the children of the married, says the LORD — Ber

For the sons of the forsaken one are more in number / than the sons of the wedded wife, says Yahweh — Jerus

for the deserted wife has more sons than she who lives in wedlock, / says the LORD — NEB

2. **Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes;**

Enlarge the space of thy tent, / and the curtains of thy habitations let them spread forth, do not spare, — / lengthen thy cords, / and thy tent-pins make thou fast — Rhm

Enlarge the space for your tent, / spread out your tent cloths unsparingly; / lengthen your ropes and make firm your stakes — NAB

Widen the space of your tent, / stretch out your hangings freely, / lengthen your ropes, make your pegs firm — Jerus

Widen the place for your tent, / spare not your canvas, stretch it out; / lengthen your ropes, / drive in your tent-pegs — Mof

Enlarge the limits of your home, / spread wide the curtains of your tent; / let out its ropes to the full / and drive the pegs home — NEB

3. **For thou shalt break forth on the right hand and on the left;**

. . . spread abroad . . . — ASV

for right and left thou breakest forth — YLT

for you will burst out to right and to left — Jerus

**and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.**

and thy seed shall possess the nations, . . . — ASV

and your descendants will possess the nations / and will people the desolate cities — RSV

until your descendants shall possess the nations and populate desolate cities — Ber

Your race will take possession of the nations, / and people the abandoned cities — Jerus

and your seed will take the nations for a heritage, and make the waste towns full of people — Bas

4. **Fear not, for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame:**

Do not fear, for thou shalt not turn pale, / neither feel disgraced, for thou shalt not be put to the blush — Rhm

Fear not, you never shall be put to shame; / be not confused, you shall not be confounded — Mof

Fear not; you will no longer live in shame — Tay

**for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.**

your early shame you shall forget, / the taunts when you were cast aside — Mof

It is time to forget the shame of your younger days / and remember then no more the reproach of your widowhood — NEB

5. **For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.**

For thy husband is thy Maker, / Yahweh of hosts is his Name — / and thy re-

deemer the Holy One of Israel, / the  
God of all the earth shall he be called  
— Rhm

For now your creator will be your husband, / his name, Yahweh Sabaoth;  
your redeemer will be the Holy One  
of Israel, / he is called the God of the  
whole earth — Jerus

For your Maker is your husband; the  
Lord of armies is his name; the Holy  
One of Israel is he who takes up your  
cause; he will be named the God of all  
the earth — Bas

for your husband is your maker, whose  
name is the LORD of Hosts; / your  
ransomer is the Holy One of Israel /  
who is called God of all the earth —  
NEB

- 6. For the LORD hath called thee as a  
woman forsaken and grieved in spirit,  
and a wife of youth, when thou wast re-  
fused, saith thy God.**

For Jehovah . . . , even a wife of youth,  
when she is cast off, . . . — ASV

for like a wife forsaken, and embittered  
in spirit, / the LORD has regarded you,  
/ like a wife of one's youth, when she  
is cast off," / says your God — AAT

For like unto a woman forsaken, / and  
vexed in spirit, JEHOVAH hath recalled  
thee, / and as a wife wedded in youth,  
but afterward rejected with disgust,  
saith thy God — Sprl

The LORD has acknowledged you a wife  
again, / once deserted and heart-bro-  
ken, / your God has called you a bride  
still young / though once rejected —  
NEB

Yes, like a forsaken wife, distressed in  
spirit, / Yahweh calls you back, / Does  
a man cast off the wife of his youth?  
/ says your God — Jerus

The Eternal recalls you like a wife / bro-  
ken-hearted by neglect: / "But a young  
wife" — your God asks — / "how  
can she be thrown aside — Mof

- 7. For a small moment have I forsaken thee;  
but with great mercies will I gather thee.**  
For a small moment I forsook thee, —  
/ but with abounding compassions do  
I embrace thee — Rhm

For a brief moment I forsook you, / but  
with great compassion I will gather you  
— RSV

I did forsake you for awhile, / but I will  
take you back right tenderly — Mof  
If I abandoned thee, it was but for a little

moment, and now, in my great com-  
passion, I bring thee home again —  
Knox

- 8. In a little wrath I hid my face from thee  
for a moment; but with everlasting kind-  
ness will I have mercy on thee, saith the  
LORD thy Redeemer.**

in a short wrath I turned away my face  
from thee; but with everlasting kind-  
ness I will have mercy on thee — Sept  
In an overflow of vexation I hid my face  
for a moment from thee, / but with  
lovingkindness age-abiding have I had  
compassion on thee, — / saith thy  
Redeemer Yahweh — Rhm

In excess of anger for a moment / I hid  
my face from you, / But with ever-  
lasting love I have taken pity on you,  
/ says Yahweh, your redeemer — Jerus

In an outburst of wrath I hid my face  
for a moment from you, / but with ev-  
erlasting kindness will I have pity upon  
you," / says the LORD, your Re-  
deemer — AAT

- 9. For this is as the waters of Noah unto  
me: for as I have sworn that the waters  
of Noah should no more go over the earth:  
so have I sworn that I would not be wroth  
with thee, nor rebuke thee.**

"This is unto me like the days of Noah:  
/ when I swore that the waters of No-  
ah should no more go over the earth, so  
do I swear that I will not be angry with  
thee, nor rebuke thee — ABPS

These days recall for me the days of  
Noah: / as I swore that the waters of  
Noah's flood / should never again pour  
over the earth, / so now I swear to you  
/ never again to be angry with you or  
reproach you — NEB

'Tis like the days of Noah: / for as then  
I swore / that Noah's waters should  
flood earth no more, / so now I swear  
that nevermore will I rebuke you in my  
wrath — Mof

- 10. For the mountains shall depart, and the  
hills be removed; but my kindness shall  
not depart from thee, neither shall the  
covenant of my peace be removed, saith  
the LORD that hath mercy on thee.**

For the mountains may depart, and the  
hills be removed; but my lovingkind-  
ness shall not depart from thee, nei-  
ther shall my covenant of peace be  
removed, saith Jehovah that hath mercy  
on thee — ASV



For the mountains may move away, / and  
the hills may be shaken, — / but my  
lovingkindness from thee shall not  
move away, / and my covenant of peace  
shall not be shaken, / saith he who  
hath compassion upon thee — Yahweh  
— Rhm

Though the mountains be removed, / and  
hills be shaken, / never shall my love  
leave you. / my compact for your wel-  
fare shall stand firm: / so promises the  
Eternal in his pity — Mof

Though the mountains move and the hills  
shake, / my love shall be immovable  
and never fail, / and my covenant of  
peace shall not be shaken. / So says  
the LORD who takes pity on you —  
NEB

**11. O thou afflicted, tossed with tempest and  
not comforted,**

O thou humbled one, storm-tossed, un-  
comforted. — Rhm

O afflicted one, storm-battered and un-  
consoled — NAB

O storm-battered city, distressed and  
disconsolate — NEB

Poor storm-tossed soul, disconsolate —  
Mof

O My afflicted people, tempest-tossed  
and troubled — Tay

**behold, I will lay thy stones with fair col-  
ours, and lay thy foundations with  
sapphires.**

**12. And I will make thy windows of agates,  
and thy gates of carbuncles, and all thy  
borders of pleasant stones.**

behold, I will set thy stones in fair colors,  
... And will make thy pinnacles of  
rubies, and thy gates of carbuncles,  
and all thy border of precious stones  
— ASV

Lo! I am about to set in antimony thy  
stones, / and will found thee in sap-  
phires; and make rubies thy battle-  
ments, and thy gates sparkling stones,  
— and all thy boundaries stones of  
delight — Rhm

I will build you up on jewels, / and make  
sapphires your foundation: / I will make  
ramparts out of rubies, / gates for you  
of crystals, and all your walls of gems  
— Mof

behold, I will set your stones in anti-  
mony, / and lay your foundations with  
sapphires. / I will make your pinnacles  
of agate, / your gates of carbuncles, /

and all your all of precious stones  
— RSV

see, I will set your stones on carbuncles  
/ and your foundation on sapphires. /  
I will make rubies your battlements,  
/ your gates crystal, / and your entire  
wall precious stones — Jerus

I lay your pavements in carnelians, / and  
your foundations in sapphires: / I will  
make your battlements of rubies, / your  
gates of carbuncles, / and all your walls  
of precious stones — NAB

now I will set your stones in the finest  
mortar / and your foundations in lapis  
lazuli; / I will make your battlements  
of red jasper / and your gates of gar-  
net; / all your boundary-stones shall  
be jewels — NEB

**13. And all thy children shall be taught of  
the LORD; and great shall be the peace  
of thy children.**

And all thy children will be disciples of  
Jehovah; / and great will be the pros-  
perity of thy children — ABPS

Your sons will all be taught by Yahweh.  
/ The prosperity of your sons will be  
great — Jerus

The Eternal will train all your builders,  
/ and prosper your sons mightily —  
Mof

Your masons shall all be instructed by  
the LORD, / and your sons shall enjoy  
great prosperity — NEB

**14. In righteousness shalt thou be estab-  
lished: thou shalt be far from oppres-  
sion; for thou shalt not fear: and from  
terror; for it shall not come near thee.**

In righteousness shalt thou be estab-  
lished. — / be thou far from oppres-  
sion — / but indeed thou shalt not  
fear, / and from crushing calamity —  
/ but indeed it shall not come nigh unto  
thee — Rhm

And with righteousness thou shalt be re-  
built. Abstain from injustice and  
thou shalt not be affrighted; and as for  
terror, it shall not approach thee —  
Sept

You will be founded on integrity; / re-  
mote from oppression, you will have  
nothing to fear; / remote from terror,  
it will not approach you — Jerus  
and in triumph shall you be restored. /  
You shall be free from oppression and  
have no fears, / free from terror, and  
it shall not come near you — NEB

- 15. Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake.**

Behold, they may gather together, but not by me: . . . shall fall because of thee — ASV

Behold, they may stir up strife, / but not by me: / whoever stirs up strife against thee, / he shall fall because of thee — ABPS

"If anyone stirs up strife, it comes not from me; / he who stirs up strife with you shall fall to ruin upon you — AAT  
Should anyone attack you, that will not be my doing, / and whoever attacks you, for your sake will fall — Jerus  
should any attack you, it will not be my doing, the aggressor, whoever he be, shall perish for his attempt — NEB

- 16. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.**

. . . that bloweth the fire of coals, and bringeth forth a weapon for his work: . . . — ASV

Behold it is I who created the smith who blows on the burning coals to produce a tool for his work, and I have created the devastator to destroy — Ber

Behold, I have created the smith, / who blows a fire of coals, / and brings forth a tool that is suited to its work; / I have created also the destroyer to make havoc — AAT

It was I who created the smith / to fan the coals in the furnace / and forge weapons each for its purpose, / and I who created the destroyer to lay waste — NEB

"Tis I, I make the smith / who heats his furnace, / and fashions weapons by

his craft; / 'tis I who make destroyers to destroy — Mof

- 17. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn.**

No instrument formed against thee shall prosper, / and every tongue that riseth against thee in judgment shalt thou prove to be lawless — Rhm

Not a weapon forged against you will succeed, / Every tongue that accuses you in judgement will be refuted — Jerus

but now no weapon made to harm you shall prevail, / and you shall rout every charge brought against you — NEB

No weapon fashioned against you shall prevail; / every tongue you shall prove false that launches an accusation against you — NAB

**This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.**

. . . servants of Jehovah, and their righteousness which is of me, saith Jehovah — ASV

This is the inheritance of the servants of Jehovah, / and their righteousness from me, an affirmation of Jehovah — YLT

This is the lot of the servants of the LORD, / and this their vindication at my hand." is the oracle of the LORD — AAT

Such is the fortune of the servants of the LORD: / their vindication comes from me, / This is the very word of the LORD — NEB

Such will be the lot of the servants of Yahweh, / the triumphs I award them — it is Yahweh who speaks — Jerus

Such is the lot of the Eternal's servants: / thus, the Eternal promises, do I maintain their cause" — Mof

## CHAPTER 55

- 1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price.**

Ho! every one that is thirsty, come to the waters, / and he that has no money, come, buy, and eat! / Come, buy grain without money, / and wine and milk without price — AAT

Oh, come to the water all you who are thirsty; / though you have no money, come! / Buy corn without money, and eat, / and, at no cost, wine and milk — Jerus

All you who are thirsty, / come to the water! / You who have no money, come, receive grain and eat; / Come, without paying and without cost, drink wine and milk — NAB

**2. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?**

Wherefore weigh ye out silver for that which is not bread? / Wherefore weary yourselves in labour for that which satisfies not — Sprl

Why spend money on what is not bread, / your wages on what fails to satisfy — Jerus

Why spend your money on what is not food, / your earnings on what never satisfies — Mof

Why spend money and get what is not bread, / why give the price of your labour and go unsatisfied — NEB

**hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.**

Keep on hearkening unto me, / and so eat that which is good, / and let your soul take exquisite delight in fatness — Rhm

If you but listen to me, you shall eat what is good, / and shall delight yourselves with rich nourishment — AAT

Only listen to me and you will have good food to eat, / and you will enjoy the fat of the land — NEB

Listen to me, oh listen, and you shall feed on good, / and thrill over the finest fare — Mof

**3. Incline your ear, and come unto me: hear, and your soul shall live;**

Give ear, and come to me, take note with care, so that your souls may have life — Bas

Pay attention, come to me: / listen, and your soul will live — Jerus

Come to me and listen to my words, / hear me, and you shall have life — NEB

Incline your ear [submit and consent to the Divine will], and come to Me; hear, and your soul shall revive — Amp

Come to me with your ears wide open. Listen, for the life of your soul is at stake — Tay

**and I will make an everlasting covenant with you, even the sure mercies of David.**

that I may solemnise for you a covenant age-abiding, / the Lovingkindness to David, well-assured — Rhm

I will renew with you the everlasting covenant [sic], / the benefits assured to David — NAB

by an eternal compact I grant you / the favours promised faithfully to David — Mof

I will make a covenant with you, this time for ever, / to love you faithfully as I loved David — NEB

**4. Behold, I have given him for a witness to the people, a leader and commander to the people.**

**5. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.**

Lo! As a witness to the peoples have I given him, — / as a leader and commander to the peoples; / Lo! A nation thou shalt not know shalt thou call, / and a nation which hath not known thee unto thee shall run, — / for the sake of Yahweh thy God, / and for the Holy One of Israel because he hath adorned thee — Rhm

As once I made him a witness to peoples, / a leader and commander of peoples, / so you shall call nations you know not, / and nations that know you not shall run to you, / for the sake of the LORD Your God, / the Holy One of Israel, because he has shed glory on you — AAT

I made him a witness to all races, / a prince and instructor of peoples; / and you in turn shall summon nations you don't know, / and nations that do not know you shall come running to you, / because the LORD your God, / the Holy One of Israel, has glorified you — NEB

**6. Seek ye the LORD while he may be found, call ye upon him while he is near;**

Seek Yahweh while he is still to be found, / call to him while he is still near — Jerus

Inquire of the LORD while he is present, call upon him when he is close at hand — NEB

**7. Let the wicked forsake his way, and the unrighteous man his thoughts:**

Let the lawless forsake his way, / and the man of iniquity his thoughts. — Rhm

... and the unrighteous man his schemings — Ber

Let the wicked abandon their ways / and evil men their thoughts — NEB

Let guilty men give up their ways, / and  
evil men their purposes — Mof

Let men cast off their wicked deeds: let  
them banish from their minds the very  
thought of doing wrong — Tay

**and let him return unto the LORD, and  
he will have mercy upon him; and to  
our God, for he will abundantly  
pardon.**

and let him return unto Yahweh, / that  
he may have compassion upon him, /  
and unto our God, / for he will abundantly  
pardon — Rhm

let them turn back to the Eternal, / who  
will pity them, / turn back to our God,  
for he will pardon them abundantly  
— Mof

let them return to the LORD, who will  
have pity on them, / return to our God,  
for he will freely forgive — NEB

**8. For my thoughts are not your thoughts,  
neither are your ways my ways, saith the  
LORD.**

For not My thoughts are your thoughts.  
/ nor your ways My ways. — an affirmation  
of Jehovah — YLT

For my plans are not like your plans, /  
nor your ways like my ways — / so  
the Eternal One declares — Mof

This plan of Mine is not what you would  
work out, neither are My thoughts the  
same as yours — Tay

**9. For as the heavens are higher than the  
earth, so are my ways higher than your  
ways, and my thoughts than your  
thoughts.**

For higher are the heavens than the earth,  
— / so higher are / my ways than your  
ways, and / my thoughts than your  
thoughts — Rhm

nay, as heaven is higher than the earth,  
/ so are my ways higher than your  
ways, / and my plans than your plans  
— Mof

**10. For as the rain cometh down, and the  
snow from heaven, and returneth not  
thither, but watereth the earth, and  
maketh it bring forth and bud, that it  
may give seed to the sower, and bread to  
the eater:**

**11. So shall my word be that goeth forth out  
of my mouth: it shall not return unto me  
void, but it shall accomplish that which  
I please, and it shall prosper in the things  
whereto I sent it.**

For as the rain and the snow descend

from the heavens, / and thither do not  
return, / except they have watered the  
earth, and caused it to bring forth and  
bud, — / and given seed to the sower,  
and bread to the eater / so shall my  
word be that goeth forth out of my  
mouth, / it shall not return unto me  
void, — / but shall accomplish that  
which I please, / and shall prosper in  
that whereto I have sent it — Rhm  
For as the rain comes down and the snow  
from heaven, / and returns not thither,  
without watering the earth, / and making  
it bring forth and sprout, / and give  
seed to the sower and bread to the  
eater: / so will my word be that goes  
forth out of my mouth: / It will not  
return to me void, / without having  
performed that which I please, and  
accomplished the thing whereto I sent  
it — ABPS

For just as from the heavens / the rain  
and snow come down / and do not re-  
turn there / till they have watered the  
earth, / making it fertile and fruitful,  
/ giving seed to him who sows and  
bread to him who eats, / so shall my  
word be / that goes forth from my  
mouth: / It shall not return to me void,  
/ but shall do my will, / achieving the  
end for which I sent it — NAB

Yes, as the rain and the snow come down  
from the heavens and do not return  
without watering the earth, making it  
yield and giving growth to provide seed  
for the sower and bread for the eating,  
so the word that goes from my mouth  
does not return to me empty, without  
carrying out my will and succeeding  
in what it was sent to do — Jerus

As rain and snow from heaven fall not  
in vain, but water earth until it yields  
/ seed for the sower, food for hungry  
men, / so with the promise that has  
passed my lips: / it falls not fruitless  
and in vain, / but works out what I  
will, and carried out my purpose —  
Mof

**12. For ye shall go out with joy, and be led  
forth with peace:**

Yes, in joy you shall depart, / in peace  
you shall be brought back — NAB

For with gladness shall ye come forth, -  
and in peace shall ye be led — Rhm

Yes, you will leave with joy / and be led  
away in safety — Jerus

**the mountains and the hills shall break**

**forth before you into singing, and all the trees of the field shall clap their hands.**

The mountains and the hills shall burst forth before you into singing; / and all the trees of the field shall clap their hands — SpI

The mountains and the hills shall break out before you into shouts of triumph, / and all the wild trees shall clap their hands — Rhm

Before you mountains and hills shall break into cries of joy, / and all the trees of the wild shall clap their hands — NEB

**13. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree:**

In place of the thornbush, the cypress shall grow, / instead of nettles, the myrtle — NAB

fir-trees shall grow instead of thorns, / myrtles instead of nettles — Mof  
pine-trees shall shoot up in place of camel-thorn, / myrtles instead of briars — NEB

**and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.**

and they shall be to the LORD a memorial, / an everlasting sign that shall not be cut off" — AAT

and it will be for renown to Jehovah, / . . . — ABPS

and all this shall redound to the Eternal's fame, / a lasting monument that never ends" — Mof

all this shall win the LORD a great name, / imperishable, a sign for all time — NEB

And this will make Yahweh famous, / a sign for ever, ineffaceable — Jerus

## CHAPTER 56

**1. Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed.**

Thus saith Jehovah, Keep ye justice, and do righteousness . . . — ASV

Thus saith Yahweh, / Observe ye justice / and execute righteousness, — / for near is / my salvation to come in, and / my righteousness to be revealed — Rhm

Thus says Yahweh: Have a care for justice, act with integrity, for soon my salvation will come and my integrity be manifest — Jerus

Thus says the LORD: Maintain justice and practice the right, for My salvation is close at hand and My victory is ready to be revealed — Ber

These are the words of the LORD: / Maintain justice, do the right; / for my deliverance is close at hand, / and my righteousness will show itself victorious — NEB

**2. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.**

. . . and the son of man that holdeth fast by it: that keepeth the sabbath from profaning it . . . — RV

. . . and the son of man that holdeth it

fast; that keepeth the sabbath from profaning it . . . — ASV

How happy the frail man, who doeth this! / Yea the son of the earth-born who firmly graspeth it! / Keeping the sabbath lest he profane it, and / keeping his own hand from doing any wrong — Rhm

Blessed is the man who does this and the son of man who clings to it: observing the sabbath, not profaning it, and keeping his hand from every evil deed — Jerus

Happy is the man who follows these precepts, / happy the mortal who holds them fast, / who keeps the sabbath undefiled, / who refrains from all wrong-doing — NEB

**3. Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, the LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree.**

Neither let the stranger, . . . The LORD will surely separate me . . . — RV

Neither let the foreigner, that hath joined himself to Jehovah, speak, saying, Jehovah will surely separate . . . — ASV

Let no foreigner who has attached himself to Yahweh say, 'Yahweh will surely exclude me from his people'. Let no eunuch say, 'And I, I am a dried-up tree' — Jerus

The foreigner who has given his allegiance to the LORD must not say, / 'The LORD will keep me separate from his people for ever': / and the eunuch must not say, / 'I am nothing but a barren tree' — NEB

And My blessings are for Gentiles, too, when they accept the Lord; don't let them think that I will make them second class citizens. And this is for the eunuchs too. They can be as much Mine as anyone — Tay

- 4. For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant;**

For thus saith Jehovah of the eunuchs . . . and hold fast my covenant — ASV

For thus saith Yahweh — / Of the eunuchs / who shall keep my sabbaths, / and choose what I delight in, — / and lay firm on my covenant — Rhm

For this is the Eternal's word: / eunuchs who keep my sabbaths, / who choose what I approve, / and hold fast to my compact — Mof

For Yahweh says this: To the eunuchs who observe my sabbaths, and resolve to do what pleases me and cling to my covenant — Jerus

- 5. Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name that shall not be cut off.**

that I will give unto them — / in my house, / and within my walls, / a sign and a name, better than sons and daughters, — / a name age-abiding will I give him, / which shall not be cut off — Rhm

Unto them will I give in my house and within my walls a memorial and name better than of sons and of daughters: I will give them an everlasting name . . . — ASV

shall receive from me something better than sons and daughters, / a memorial and a name in my own house and within my walls; / I will give them an everlasting name, / a name imperishable for all time — NEB

I will give, in my house / and within my walls, a monument and a name / better than sons and daughters; / an eternal, imperishable name will I give them — NAB

Even unto them will I give in My house / and within My walls a monument and a memorial / better than sons and daughters: . . . — JPS

- 6. Also the sons of the stranger that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;**

Also the foreigners that join themselves to Jehovah, to minister unto him, and to love the name of Jehovah, every one that keepeth the sabbath from profaning it, and holdeth fast my covenant — ASV

And the aliens who attach themselves to the LORD, to minister to him, / to love the name of the LORD, and to be his servants, / even everyone who keeps the sabbath by not profaning it, and holds fast by my covenant — AAT

Foreigners who have attached themselves to Yahweh to serve him and to love his name and be his servants — all who observe the sabbath, not profaning it, and cling to my covenant — Jerus

- 7. Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.**

these I will bring to my holy mountain. I will make them joyful in my house of prayer. Their holocausts and their sacrifices will be accepted on my altar. for my house will be called a house of prayer for all peoples — Jerus

them will I bring to my own sacred hill, and make them joyful in my house of prayer; / their offerings and sacrifices shall be accepted on my altar there; / my temple shall be called a house of prayer / for every nation — Mof

them will I bring to my holy hill and give them joy in my house of prayer. / Their offerings and sacrifices shall be acceptable on my altar; / for my house shall be called a house of prayer for all nations — Jerus

Free of the mountain that is my sanctuary, welcome guests in the house where men pray to me, not vainly to my altar they shall bring burnt-offering and

sacrifice. Claimed my house shall be,  
for a house of prayer, by all the nations  
— Knox

- 8. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him.**

The Lord Jehovah, . . . besides his own  
that are gathered — ASV

Here is what the Lord the Eternal says,  
/ who gathers Israel's outcasts in: / I  
will yet gather others in, / besides those  
I have gathered — Mof

This is the very word of the Lord God,  
/ who brings home the outcasts of Is-  
rael: / I will yet bring home all that  
remain to be brought in — NEB

For the Lord God who brings back the  
outcasts of Israel says, I will bring oth-  
ers too besides My people Israel.

- 9. All ye beasts of the field, come to devour, yea, all ye beasts in the forest.**

All you wild beasts of the field, / come  
and eat, / all you beasts . . . — NAB  
come, beasts of the plain, beasts of the  
forest, / come, eat your fill — NEB

Wild beasts in field and forest, all of you,  
/ come hither and devour your prey  
— Mof

Come and gorge, all you wild beasts, /  
all you beasts of the forest — Jerus

Come, wild animals of the field: come,  
tear apart the sheep; come wild ani-  
mals of the forest, devour My people  
— Tay

- 10. His watchmen are blind: they are all ignorant,**

His watchmen are blind, they are all  
without knowledge — ASV

for Israel's watchmen are blind, all of  
them unaware — NEB

**they are all dumb dogs, they cannot bark;**  
**sleeping, lying down, loving to slumber.**

. . . bark: dreaming, lying down, loving  
to slumber — ASV

they are all dogs without tongues, unable  
to make a sound: stretched out dream-  
ing, loving sleep — Bas

Dumb watchdogs all, / unable to bark,  
/ they dream, lie down, / and love to  
sleep — Jerus

They are all dumb dogs who cannot bark,  
/ stretched on the ground, dreaming,  
lovers of sleep — NEB

- 11. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter.**

Yea, the dogs are greedy, they can never  
have enough; and these are shepherds  
that cannot understand: they have all  
turned to their own way, each one to  
his gain, from every quarter — ASV

The dogs have a mighty appetite: / they  
never have enough. / The shepherds  
also have no understanding: / they have  
all turned to their own way, / each to  
his own gain one and all — RSV

And these dogs are of voracious appe-  
tite, they know not when they have  
had enough. / Even the shepherds  
themselves understand not wisdom; /  
all of them follow their own inclina-  
tions, each for his own covetous pur-  
poses — Sprl

greedy dogs that can never have enough.  
/ They are shepherds who understand  
nothing, / absent each of them on his  
own pursuits, / each intent on his own  
gain wherever he can find it — NEB

- 12. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, and much more abundant.**

. . . and to-morrow shall be as this day,  
a day great beyond measure — ASV

"Come, let me fetch wine, / and let us  
fill ourselves with strong drink! / And  
tomorrow shall be as today, / a right  
royal day!" — AAT

"Come, let me fetch wine; / we will get  
drunk on strong drink / tomorrow will  
be just as wonderful as today / and  
even more so!" — Jerus

"Come, I will fetch some wine: / let us  
carouse with strong drink, / and to-  
morrow will be like today, / or even  
greater — NAB

"Come," says each of them, "let me fetch  
wine, / strong drink, and we will drain  
it down: / let us make tomorrow like  
today, / or greater far!" — NEB

"Come," they say, "we'll get some wine  
and have a party; let's all get drunk.  
This is really living; let it go on and  
on, and tomorrow will be better yet  
— Tay

# CHAPTER 57

**1. The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come.**

**2. He shall enter into peace: they shall rest in their beds, each one walking in his uprightness.**

The righteous one hath perished, / and not a man hath taken it to heart, — / yea the men of lovingkindness hath been withdrawn / no one considering, / that from the presence of calamity hath the righteous been withdrawn. / He entereth into peace, / Let them rest upon their couches, — / each one who went on a straight path — Rhm

The just man perishes, / but no one takes it to heart: / Devout men are swept away, / with no one giving it a thought. / Though he is taken away from the presence of evil, / the just man enters into peace: / There is rest on his couch / for the sincere, straight-forward man — NAB

The righteous perish, / and no one takes it to heart: / men of good faith are swept away, but no one cares, / the righteous are swept away before the onset of evil, / but they enter into peace: / they have run a straight course / and rest in their last beds — NEB

The upright perish / and no one cares, / Devout men are taken off / and no one gives it a thought. / Yes, on account of evil the upright man is taken off / to enter peace. / They lie on their beds / those who followed the right way — Jerus

Meanwhile the good man dies, / and no one heeds it: / pious men are perishing, / and no one cares. / The evil of the day kills off good men: / they enter peace, / for only in the grave can upright men / ever find rest — Mof

**3. But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.**

But ye . . . draw near hither / ye sons of divination, — / ye seed of an adulterer when [your mother] committed unchastity — Rhm

But you — come hither, / you sons of a sorceress, / offspring of an adulterer and a harlot! / — AAT

But you, you sons of a witch, come here. / offspring of the adulterer and the whore — Jerus

Step forward, you, / you sons of sorcery, / brood born of harlots and adulterers — Mof

But you, come and answer for yourselves, brood of the sorceress, children of the adulterer and the harlot — Knox

**4. Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falsehood, Against whom would ye disport yourselves? / against whom would ye widen the mouth / and lengthen the tongue. — / are not ye Children of transgression, / A Seed of falsehood — Rhm**

Of whom do you make sport, / at whom do you open wide your mouth, / and put out your tongue? / Are you not rebellious children, / a worthless race — NAB

At whom are you sneering with open mouth and jeering with thrust-out tongue? Are you not the children of sin, a disloyal brood — Ber

At whom are you jeering, and making faces, / and sticking out your tongue? / Are you not the spawn of sin, / children of lies — Jerus

who is the target of your jests? Against whom do you open your mouths and wag your tongues, / children of sin that you are, spawn of a lie — NEB

**5. Enflaming yourselves with idols under every green tree, slaying the children in the valleys under the clefts of the rocks? ye that inflame yourselves among the oaks, under every green tree: that slay the children in the valleys, under the clefts of the rocks — ASV**

Ye that inflame yourselves among the terebinths, / under every leafy tree: that slay the children in the valleys, under the clefts of the rocks — JPS

You that inflame yourselves with lust among the terebinths, / under every spreading tree, / who slaughter children in the valley, / among the clefts of the crags — AAT

You who are in heat among the terebinths, / under every green tree: you who immolate children in the wadies,



/ behind the crevices in the cliffs —

NAB

burning with lust under the terebinths,  
/ under every spreading tree, / and  
sacrificing children in the gorges, /  
under the rocky clefts — NEB

- 6. Among the smooth stones of the stream  
is thy portion; they, they are thy lot: even  
to them hast thou poured a drink-offering,  
thou hast offered a meat-offering.  
Should I receive comfort in these?**

Among the smooth stones of the valley  
is thy portion: . . . even to them hast  
thou poured a drink-offering, thou has  
offered an oblation. Shall I be ap-  
peased for these things — ASV

With the smooth stones of the valley your  
lot is cast: / they, they are your por-  
tion: to them have you poured liba-  
tion. / and offered cereal-offerings; /  
and for these things can I be appeased  
— AAT

Among the smooth stones of the wadi is  
your portion, / these are your lot; / to  
these you poured out libations, / and  
brought offerings. / Should I decide  
not to punish these things — NAB

And you, woman, / your place is with  
the creatures of the gorge; / that is  
where you belong. / To them you have  
dared to pour a libation / and present  
an offering of grain — NEB

- 7. Upon a lofty and high mountain hast thou  
set thy bed; even thither wentest thou up  
to offer sacrifice.**

On a mountain high and uplifted hast  
thou set thy couch, — / even thither  
hast thou gone up to offer sacrifice  
— Rhm

On a high mountain-top / you have made  
your bed; / there too you have gone  
up to offer sacrifice — NEB

Upon a lofty and high mountain you have  
openly and shamelessly set your [idol-  
atrous and adulterous] bed; even there  
you went up to offer sacrifice [in spir-  
itual unfaithfulness to your divine  
Husband] — Amp

- 8. Behind the doors also and the posts hast  
thou set up thy remembrance: for thou  
hast discovered thyself to another than  
me, and art gone up; thou hast enlarged  
thy bed, and made thee a covenant with  
them; thou lovedst their bed where thou  
sawest it.**

And behind the doors and the posts hast

thou set up thy memorial: . . . — ASV  
And behind the door and the post hast  
thou set thy symbol, / for with another  
than me hast thou uncovered thyself  
and gone up — / hast widened thy  
couch, / and hast solemnised for thy-  
self a covenant from them. / thou hast  
loved their couch, a sign hast thou seen  
— Rhm

You set up your foul symbol too / behind  
the door-posts and the door; / before  
it you would strip and lie, / embraced  
in bed, / buying embrace upon em-  
brace, / from men for hire, / as the  
foul symbol stirred / your foul desire  
— Mof

Behind the door and the doorpost you  
placed your indecent symbol. / De-  
serting me, you spread out your high,  
wide bed; / and those whose embraces  
you love you carved the symbol and  
gazed upon it — NAB

Behind the door and the side-posts you  
have set up your phallic symbol: / and  
apart from me have you stripped and  
gone up. / you have distended your  
parts; / you have bargained for these  
/ whose embraces you love; / and with  
them have you multiplied your harlo-  
tries, / while gazing on the phallus  
— AAT

Beside door and door-post you have put  
up your sign. / Deserting me, you have  
stripped and lain down / on the wide  
bed which you have made. / and you  
drove bargains with men / for the plea-  
sure of sleeping together, / and you  
have committed countless acts of for-  
nication / in the heat of your lust —  
NEB

- 9. And thou wentest to the king with oint-  
ment, and didst increase thy perfumes,  
and didst send thy messengers far off,  
and didst debase thyself even unto hell.**

And hast gone to the king with oil, /  
and hast multiplied thy perfumes, — / and  
hast sent thy messengers afar, / and  
. . . lowered thyself as far as hades  
— Rhm

And thou didst journey to Melech with  
oil, and didst increase thy perfumes,  
/ and didst send messengers far off,  
and didst debase thyself even to Sheol  
— ABPS

With oil you made yourself look your  
best for Molech, / lavishing your  
scents; / you sent your envoys far

afield, / down to Sheol itself — Jerus  
For Molek you perfumed yourself, / with  
scent on scent; / you made your mes-  
sengers go far, / even to the gods be-  
low — Mof

You drenched your tresses in oil / blended  
with many perfumes; / you sent out  
your procurers far and wide / even  
down to the gates of Sheol — NEB

- 10. Thou art wearied in the greatness of thy way; yet saidst thou not, There is no hope; thou hast found the life of thine hand; therefore thou wast not grieved.**

Thou wast wearied with the length of thy way; yet saidst thou not, It is in vain: thou didst find a quickening of thy strength; therefore thou wast not faint — ASV

Although thou wast wearied with the length of the way, still thou didst not say, "There is no hope;" / Thou didst find a quickening of thy strength; therefore thou wast not faint — ABPS

With the length of thy journey thou wast wearied, / thou didst not say, Hopeless! / The reviving of thy power thou didst find, / for this cause hast thou not become sick — Rhm

Tired with so much journeying, / you never said, 'I give up'. / Finding your strength revived, / you never weakened — Jerus

Worn out by your unending excesses, even so you never said, 'I am past hope.' / You earned a livelihood / and so you had no anxiety — NEB

- 11. And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart? have not I held my peace even of old, and thou fearest me not?**

Whom then hadst thou been anxious about, / and feared that thou shouldst speak falsely, / when me thou rememberedst not, / caredst not for me?

Did not I keep silence, even from age-past times, / although me thou wouldst not fear — Rhm

And of whom hast thou been afraid and in fear, that thou liest, . . . ? have not I held my peace even of long time . . . — ASV

And of whom were you in such fear and dread / that you played the traitor and gave no thought to me, / nor paid any heed? / Was it not because I held my

peace and closed my eyes / that you ceased to reverence me — AAT

Of whom were you afraid? Whom did you fear, / that you became false and did not remember me / or give me any thought? / Was I to remain silent and unseeing, / so that you would not have me to fear — NAB

Whom do you fear so much, that you should be false, / that you never remembered me or gave me a thought? / Did I not hold my peace and seem not to see / while you showed no fear of me — NEB

Why were you more afraid of them than of Me? How is it that you have not even a second thought to Me? Is it because I've been too gentle, that you have no fear of Me — Tay

- 12. I will declare thy righteousness, and thy works; for they shall not profit thee.**

- 13. When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them:**

But I will expose this righteousness of yours, / these doings of yours; and your loathsome idols shall not avail you when you cry, / nor save you in your time of distress; / the wind shall lift them all up, / a breath shall bear them away — AAT

Now I will denounce your conduct that you think so righteous. / These idols of yours shall not help when you cry; / no idol shall save you. / The wind shall carry them off, one and all, a puff of air shall blow them away — NEB

I will declare thy righteousness; and as for thy works, they shall not profit thee. When thou criest, let them that thou hast gathered deliver thee; but the wind shall take them, a breath shall carry them all away — ASV

I will make known thy righteousness and thy works, and they will not profit thee. / When thou criest, let thy rabble which thou hast gathered deliver thee; / but the wind takes them, a breath carries them all away — ABPS

But now I will expose this integrity of yours and your futile / actions.

When you cry, let your hateful idols save you! / The wind will carry them all away, / a breath will take them off — Jerus

And then there is your "righteousness"  
and your "good works" — none of  
which will save you. Let's see if the  
whole collection of your idols can help  
you when you cry to them to save you!  
They are so weak that the wind can  
carry them off! A breath can puff them  
away — Tay

**but he that putteth his trust in me shall  
possess the land, and shall inherit my  
holy mountain;**

but he that taketh refuge in me . . . —  
ASV

Whereas he that seeketh refuge in me /  
shall inherit the land, / and possess my  
holy mountain — Rhm

but he who makes me his refuge shall  
possess the earth / and inherit my holy  
hill — NEB

- 14. And shall say, Cast ye up, cast ye up,  
prepare the way, take up the stumbling-  
block out of the way of my people.**

And he will say . . . — ASV

And one said — / cast ye up — cast ye  
up, prepare ye a way, — / lift the stub-  
bling-block out of the way of my peo-  
ple — Rhm

One says: / "Grade up, grade up, clear  
the way: / remove every obstacle from  
the way of my people!" — AAT

Then a voice shall be heard: / Build up  
a highway, build it and clear the track,  
/ sweep away all that blocks my peo-  
ple's path — NEB

Bank up a causeway, clear a path, / re-  
move stones from my people's way  
— Mof

- 15. For thus saith the high and lofty One  
that inhabiteth eternity, whose name is  
Holy;**

For thus saith JEHOVAH, the exalted and  
lofty One, / shechinahing eternity, and  
whose Name is Holy — Sprl

For thus speaks the Most High, / whose  
home is in eternity, / whose name is  
holy — Jerus

Thus speaks the high and exalted one,  
/ whose name is holy, who lives for  
ever — NEB

For he who is high and uplifted, the  
Majestic One, / he who sits enthroned  
for evermore, declares — Mof

**I dwell in the high and holy place, with  
him also that is of contrite and humble  
spirit, to revive the spirit of the hum-  
ble, and to revive the heart of the con-  
trite ones.**

. . . : / also with the humble and lowly of  
spirit: / to revive the heart of the lowly.  
/ and to cheer the spirit of the humble  
— Sprl

**A high and holy place will I inhabit, /  
also with the crushed and lowly in  
spirit, / to revive the spirit of the lowly,  
and / to revive the heart of them who  
are crushed — Rhm**

**'I live in a high and holy place, / but I  
am also with the contrite and humbled  
spirit, / to give the humbled spirit new  
life, / to revive contrite hearts — Jerus**

**"I sit on high, enthroned, the Majestic  
One, / and I am with the crushed and  
humbled soul, / to revive the spirit of  
the humble, / and to put heart into the  
crushed — Mof**

**I dwell in a high and holy place / with  
him who is broken in spirit, / to revive  
the spirit of the humble, / to revive the  
courage of the broken — NEB**

- 16. For I will not contend for ever, neither  
will I be always wroth:**

For not age-abidingly will I contend, /  
nor perpetually will I be wroth — Rhm  
for I will not quarrel for ever / nor be  
always angry — Jerus

I will not be always claiming my due, I  
will not cherish my anger eternally  
— Knox

I will not be always accusing, / I will not  
continually nurse my wrath — NEB

**for the spirit should fail before me, and  
the souls which I have made.**

for the spirit that enwrappeth itself is  
from Me, / and the soul which I have  
made — JPS

for from me spirit is to proceed and I  
have made every breathing soul — Sept

For a breath of life passed out from me,  
/ and by my own act I created living  
creatures — NEB

for the spirit would faint before me, and  
the souls that . . . — ASV

for then the spirit would give way before  
me, / the very souls I have made —  
Jerus

for then man's spirit would give way be-  
fore me, / the very souls that I had  
made — Mof

if I did, all mankind would perish — the  
very souls that I have made — Tay

- 17. For the iniquity of his covetousness was  
I wroth, and smote him: I hid me, and  
was wroth, and he went on frowardly in  
the way of his heart.**

- ...; I hid my face and was wroth; and he went on backsliding in the way of his heart — ASV
- Because of his iniquitous gain I wroth — and smote him / hiding myself that I might be wroth, — / but he went on turning aside in the way of his own heart — Rhm
- Because of their sin I was angry for a moment, / and I smote them, while I hid my face in wrath; / they went on rebelliously in the way of their own desires — AAT
- Because of their wicked avarice I was angry, / and struck them, hiding myself in wrath, / as they went their own rebellious way — NAB
- Angered by his wicked brutality, / I hid my face and struck him in anger. / Like a rebel he went the way of his choice — Jerus
- For a time I was angry at the guilt of Israel: / I smote him in my anger and withdrew my favour. / But he ran wild and went his wilful way — NEB
- 18. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.**
- 19. I create the fruit of the lips: Peace, peace to him that is far off, and to him that is near, saith the LORD; and I will heal him.** His ways have I beheld / that I might heal him, — / and guide him and restore consolations to him and to his mourners: / creating the fruit of the lips — / Prosperity! Prosperity! / for him that is far off and for him that is near, / saith Yahweh, / So should I heal him — Rhm
- I have seen his ways, and will heal him; / I will lead him also, and requite with comforts him and his mourners. / Peace, peace, to him that is far off and to him that is near, / saith the LORD that createth the fruit of the lips / and I will heal him — JPS
- I saw their doings, but I will now heal them and guide them, repaying them with comfort — those of them who are sorry. I create the product of the lips. Peace! peace! to those afar and to those near, says the LORD; and I will heal them — Ber
- 'But I will heal him, and console him, / I will comfort him to the full, / both him and his afflicted fellows, / bringing praise to their lips. / Peace, peace to far and near, / I will indeed heal him' says Yahweh — Jerus
- I marked them," the Eternal says, / "But now I heal them. I will give them rest, / and recompense them with all consolation, / till I make their mourners loud in thanks, / when far and near alike fare prosperously. — Mof
- Then I considered his ways, / I cured him and gave him relief, / and I brought him comfort in full measure. / brought peace to those who mourned for him. / by the words that issue from my lips, / peace for all men, / both near and far. / and so I cured him, says the LORD — NEB
- Now to pity his plight, now to bring him remedy! Homecoming at last, consolation at last, for him and all that bemoan him! The harvest of men's thanks, it is I that bring it to the birth. Peace, the Lord says, peace to those who are far away, and to those who are near at hand: I have brought him remedy — Knox
- 20. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.** And the wicked are as the driven out sea, / for to rest it is not able, and its waters cast out filth and mire — YLT
- But the lawless are like the sea when tossed, — / for rest it cannot! but its waters toss out mire and dirt — Rhm
- But the wicked are like the tossing sea which cannot be calmed, and its waters cast up mud and filth — NAB
- But rebellious hearts are like the tempestuous sea that can never find repose: its waters must ever be churning up mire and scum — Knox
- 21. There is no peace, saith my God, to the wicked.** No well-being, saith my God, to the lawless — Rhm
- no prosperous peace for the ungodly," says my God — Mof

## CHAPTER 58

- 1. Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.**

Call with the throat, restrain not, / as a trumpet lift up thy voice, / and declare to My people their transgression, / and to the house of Jacob their sins — YLT

Cry out full-throated and unsparingly, / lift up your voice like a trumpet blast: / tell my people their wickedness, / and the house of Jacob their sins — NAB

... / and declare to my people their rebellion, / and to the house of Jacob their sins — ABPS

Shout aloud without restraint; / lift up your voice like a trumpet. / Call my people to account for their transgression / and the house of Jacob for their sins — NEB

Shout with the voice of a trumpet blast: tell My people of their sins — Tay

- 2. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.**

Yet me — day by day do they seek, / and in the knowledge of my ways they delight, — / like a nation that had done righteousness, / and the justice of their God had not forsaken / they ask of me the just regulations, / in approaching God they delight — Rhm

Yet they seek me daily, / and delight to know my ways, / as if they were a nation that did righteousness / and did not forsake the ordinance of their God: / they ask of me righteous judgments, / they delight to draw near to God — AAT

Although they ask counsel of me day by day / and say they delight in knowing my ways, / although, like nations which have acted rightly / and not forsaken the just laws of their gods, / they ask me for righteous laws / and say they delight in approaching God — NEB

They seek me day after day, / they long to know my ways, / like a nation that wants to act with integrity / and not ignore the law of its God. / They ask me for laws that are just, / they long for God to draw near — Jerus

Yet they act so pious! They come to the Temple every day and are so delighted to hear the reading of My laws — just as though they would obey them — just as though they don't despise the commandments of their God! How anxious they are to worship correctly: oh, how they love the Temple services — Tay

- 3. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?**

Wherefore have we / fasted and thou hast not seen? / humbled our soul and thou wouldst take no note — Rhm

‘Why do we fast, and you do not see it? / afflict ourselves, and you take no note of it’ — NAB

‘We have fasted before You,’ they say, ‘Why aren’t You impressed? Why don’t You see our sacrifices? Why don’t You hear our prayers? We have done much penance, and You don’t even notice it’ — Tay

‘Why should we fast if you never see it, / why do penance if you never notice’ — Jerus

Why do we fast, if thou dost not see it? / Why mortify ourselves, if thou payest no heed — NEB

**Behold, in the day of your fast ye find pleasure, and exact all your labours.**

Lo! in the day of your fast ye take pleasure, / but all your toilers ye drive on — Rhm

Behold, on your fast days ye enjoy your own amusement, / and ye rigorously exact all your demands of labour — Sprl

Since you serve your own interest only on your fast-day / and make all your men work the harder — NEB

Look, you do business on your fastdays, / you oppress all your workmen — Jerus

I'll tell you why! Because you are living in evil pleasure even while you are fasting, and you keep right on oppressing your workers — Tay

- 4. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.**

... for strife and contention ... : ye fast

not this day so as to make your voice  
to be heard on high — ASV

If you fast for the sake of strife and con-  
tention, / and to smite with godless  
fist; / you fast not on such day / as to  
make your voice heard on high —  
Smith

look, you quarrel and squabble when you  
fast / and strike the poor man with  
your fist. / Fasting like yours today /  
will never make your voice heard on  
high — Jerus

Fasting makes you fretful, quarrelsome,  
/ till you strike ungodly blows. / Fast-  
ing like yours to-day / will never bear  
your prayers on high — Mof

since your fasting leads only to wran-  
gling and strife / and dealing vicious  
blows with the fist, / on such a day  
you are keeping no fast / that will carry  
your cry to heaven — NEB

5. Is it such a fast that I have chosen? a day  
for a man to afflict his soul? is it to bow  
down his head as bulrush, and to spread  
sackcloth and ashes under him? wilt thou  
call this a fast, and an acceptable day to  
the LORD?

... the day for a man to afflict his soul?  
Is it to bow down his head as a  
rush, ... an acceptable day to Je-  
hovah — ASV

Can such a fast be the kind I choose —  
a man to bow down his head like a  
rush, to lie in sackcloth and ashes? Is  
that what you call fasting, or an ac-  
ceptable day to the LORD — Ber

Would I choose such a fast, such pe-  
nances? / To droop your head like a  
bulrush, / to lie in sackcloth and ashes  
— / is that what you call 'fasting,' /  
a day the Eternal would approve —  
Mof

Is that the sort of fast that pleases me,  
/ a truly penitential day for me? /  
Hanging your head like a reed, / lying  
down on sackcloth and ashes? / Is that  
what you call fasting, a day acceptable  
to Yahweh — Jerus

Is it a fast like this that I require, / a day  
of mortification such as this, / that a  
man should bow his head like a bul-  
rush and make his bed on sackcloth  
and ashes? / Is this what you call a  
fast, a day acceptable to the LORD  
— NEB

6. Is not this the fast that I have chosen? to  
loose the bands of wickedness, to undo

the heavy burdens, and to let the op-  
pressed go free, and that ye break every  
yoke?

... to loose the bonds of wickedness, to  
undo the bands of the yoke, ... —  
ASV

Is not this the fast that I must ever choose  
— / to unbind the tight cords of law-  
lessness, / to unloose the bands of the  
yoke, — and / to let the crushed go  
free, and / that every yoke ye tear off  
— Rhm

"Is not this the fast I choose — to  
loose the bonds of wickedness, to  
undo the knots of the yoke, to let the  
oppressed go free, / and every yoke to  
snap — AAT

Is not this my chosen fast, / the Lord,  
the Eternal, asks, / to loosen all that  
feters men unfairly, / and to relax its  
grip, / to free poor debtors from their  
bonds, / and break what binds them  
— Mof

No, the kind of fast I want is that you  
stop oppressing those who work for  
you and treat them fairly and give them  
what they earn — Tay

7. Is it not to deal thy bread to the hungry,  
and that thou bring the poor that are  
cast out to thy house? when thou seest  
the naked, that thou cover him; and that  
thou hide not thyself from thine own  
flesh?

Is it not to break unto the hungry thy  
bread, and the thrust-out oppressed  
that thou bring into a home, — / when  
thou seest one naked that thou cover  
him, / and from thine own flesh shalt  
not hide thyself — Rhm

Is it not to part thy bread with the fam-  
ished, / and to bring the vagrant poor  
into thy house? / When thou seest the  
naked, that thou clothe him: ... —  
Sprl

to share your bread with the hungry,  
and shelter the homeless poor, to  
clothe the man you see to be naked  
and not turn from your own kin —  
Jerus

Is it not sharing your food with the hun-  
gry, / taking the homeless poor into  
your house, / clothing the naked when  
you meet them / and never evading a  
duty to your kinsfolk — NEB

8. Then shall thy light break forth as the  
morning, and thine health shall spring  
forth speedily:

Then shall break forth as the dawn thy light, / and thy new flesh shall speedily grow — Rhm

Then will your light shine like the dawn / and your wound be quickly healed over — Jerus

Then shall your light break forth like the dawn / and soon you will grow healthy like a wound newly healed — NEB

Then suddenly as the dawn, the welcome light shall break on thee, in a moment thy health shall find a new spring — Knox

If you do these things, God will shed His own glorious light upon you. He will heal you — Tay

**and thy righteousness shall go before thee; the glory of the LORD shall be thy rearward.**

Then shall go before thee thy righteousness, / the glory of Yahweh shall bring up thy rear — Rhm

Your integrity will go before you / and the glory of Yahweh behind you — Jerus

you shall advance, your goodness in the van, / and the Eternal's glory as your rear-guard — Mof

your own righteousness shall be your vanguard / and the glory of the LORD your rearguard — NEB

**9. Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am.**

Then shalt thou call, and JEHOVAH will answer; / thou shalt cry aloud, and He will say . . . — Sprl

Then shalt thou / call, and Yahweh will answer, / cry out, and he will say, Behold me! — Rhm

Then, when you call, the Lord will answer, "Yes, I am here" — Tay

**If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;**

. . . and speaking wickedly — ASV

If thou remove out of thy midst / the yoke, / the pointing of the finger and / the speaking of iniquity — Rhm

If you will banish from your midst all oppression, the finger of scorn and slanderous speech — Ber

If you will do away with all oppression, / with open scorn and words of malice — Mof

All you need to do is to stop oppressing the weak, and to stop making false ac-

cusations and spreading vicious rumors — Tay

If you cease to pervert justice, / to point the accusing finger and lay false charges — NEB

**10. And if thou draw out thy soul to the hungry, and satisfy the afflicted soul;**

And shalt let thine own soul go out to the hungry, / and the soul of the oppressed thou shalt satisfy — Rhm

if you pour yourself out for the hungry / and satisfy the desire of the afflicted — RSV

If you will open your heart to the hungry and satisfy the desire of the afflicted — Ber

if you feed the hungry from your own plenty / and satisfy the needs of the wretched — NEB

if you bestow your bread upon the hungry, / and relieve men in misery — Mof

**then shall thy light rise in obscurity, and thy darkness be as the noon day:**

then shall thy light rise in darkness, and thine obscurity be as the noonday — ASV

your light will rise in the darkness, / and your shadows become like noon — Jerus

then light shall dawn for you in darkness, / your dull hour shall be bright as noon — Mof

then light shall rise for you in the darkness, / and the gloom shall become for you like midday — NAB

Then shall break forth in darkness thy light, / and thy thick darkness become as the splendour of noon — Rhm

**11. And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones:**

and Jehovah will guide thee continually, and satisfy thy soul in dry places, and make strong thy bones — ASV

Then will Yahweh guide thee continually, and will satisfy even in scorched regions thine own soul, / yea thy very bones will be invigorate — Rhm

Yahweh will always guide you, / giving you relief in desert places. / He will give strength to your bones — Jerus  
the LORD will be your guide continually / and he will satisfy your needs in the shimmering heat; / he will give you strength of limb — NEB

**and thou shalt be like a watered garden,**

pretence and falsehood you rely on, /  
big with mischief, you bear mischief  
— Mof

5. **They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.**

They hatch basilisks' eggs, . . . — RV

They hatch adders' eggs, . . . — ASV

They hatch the eggs of asps and weave the spiders' webs. He who eats of their eggs dies; from a broken egg a viper is hatched — Ber

Viper's eggs do they hatch, / spider's threads do they weave, — / he that eateth of their eggs dieth, / and that which is crushed bringeth forth an adder — Rhm

They hatch snakes' eggs, they weave cobwebs; / eat their eggs and you will die, / for rotten eggs hatch only rottenness — NEB

You spend your time and energy in spinning evil plans which end up in deadly actions — Tay

6. **Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands.**

Their threads shall not become a garment, / neither shall they cover themselves with their fabrics, — / their fabrics are fabrics of iniquity, / yea the product of violence is in their hands — Rhm

Their webs are useless for clothing, / with their products no man can cover himself; / their works are works of mischief, / and deeds of violence are in their hands — AAT

As for their webs, they will never make cloth, / no one can use them for clothing; / their works breed trouble / and their hands are busy with deeds of violence —

What they weave covers no one, / what they concoct clothes no one: / 'tis violence they have in hand — Mof

Their webs are no good for clothing, / their plots no use for covering. / Their plans are sinful plots, / violence is their only method — Jerus

You cheat and shortchange everyone. Everything you do is filled with sin: violence is your trademark — Tay

7. **Their feet run to evil, and they make haste to shed innocent blood:**

Their feet to mischief do run, / and they speed to shed innocent blood — Rhm . . . / and they are quick to shed innocent blood — NAB

Their feet run fast to crime, / they hurry to murder innocent men — Mof

They rush headlong into crime, / in furious haste to shed innocent blood — NEB

**their thoughts are thoughts of iniquity; wasting and destruction are in their paths.**

Their thoughts are thoughts of mischief, / wreck and ruin are in their paths — AAT

Their devices are devices of iniquity, . . . wasting and destruction are in their high roads — Rhm

their thoughts are thoughts of mischief, / rapine and ruin are the track they follow — Mof

Their thoughts are sinful thoughts, wherever they go there is havoc and ruin — Jerus

their schemes are schemes of mischief / and leave a trail of ruin and devastation — NEB

8. **The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.** . . . ; and there is no justice in their goings: . . . — ASV

The way of well-being have they not known, / and there is no justice in their tracks, — / their paths have they made crooked for themselves, / none who treadeth therein knoweth well-being — Rhm

They do not know the way to peace, no justice guides their steps; / all the paths they follow are crooked: no one who walks in them enjoys true peace — NEB

They have no knowledge of the way of peace, and there is no sense of what is right in their behaviour; they have made for themselves ways which are not straight; whoever goes in them has no knowledge of peace — Ba

They know nothing of the way of peace, / there is no equity in their paths. Twisty trails they clear for themselves, / and no one who follows them knows any peace — Jerus



they care not for what leads to bliss, /  
their paths are void of justice; / they  
take the crooked course, / where bliss  
is all unknown — Mof

**9. Therefore is judgment far from us, neither doth justice overtake us:**

For this cause hath justice removed far  
from us, / and righteousness overtak-  
eth us not — Rhm

Therefore justice is far from us . . . —  
ASV

That is why right is far from us / and  
justice does not reach us — NAB

So we are far from having our wrongs  
righted, / we come by no redress —  
Mof

It is because of all this evil that you aren't  
finding God's blessings; that's why He  
doesn't punish those who injure you  
— Tay

**we wait for light, but behold obscurity;  
for brightness, but we walk in  
darkness.**

we look for light, but, behold, darkness;  
for brightness, but we walk in obscu-  
rity — ASV

We wait for light, and lo, darkness, / for  
brightness — in thick darkness we go  
— YLT

We wait expectantly for the light, but  
behold darkness! / for illumination, but  
we walk in obscure shadow — Spri

we look for light but all is darkness, / for  
the light of dawn, but we walk in deep  
gloom — NEB

**10. We grope for the wall like the blind, and we grope as if we had no eyes:**

We feel like the blind for the wall, / yea,  
as without eyes we feel — YLT

We grope like blind men along a wall, /  
like men without eyes we grope — AAT

Like the blind we feel our way along walls  
/ and hesitate like men without eyes  
— Jerus

**we stumble at noon day as in the night;  
we are in desolate places as dead men.**

we stumble at noon day as in the twi-  
light; among them that are lusty we  
are as dead men — ASV

we stumble at noon as in the twilight, /  
among those in full vigor we are like  
dead men — RSV

We stumble at midday as at dusk, / in  
Stygian darkness, like the dead — NAB  
we are running against things in daylight  
as if it was evening; our place is in the  
dark like dead men — Bas

**11. We roar all like bears, and mourn sore like doves:**

We growl like bears all of us, / and like  
doves do we mournfully coo — Rhm

We all growl like bears, / we moan and  
moan like doves — RSV

We growl like bears, / like doves we moan  
incessantly — NEB

**We look for judgment, but there is none;  
for salvation, but it is far off from us.**

We expectantly look for judgment, but  
there is none; / for salvation, but it is  
far from us — Spri

We wait / for justice, and there is none,  
/ for salvation, it is far from us — Rhm

We look for justice, but there is none; /  
for deliverance, . . . — ABPS

We look for right . . . — JPS

we long to be righted, all in vain, / no  
rescue is in sight for us — Mof

We look for redress, but it comes not, /  
for salvation, but it remains far from  
us — AAT

**12. For our transgressions are multiplied  
before thee, and our sins testify against  
us: for our transgressions are with us;**

**and as for our iniquities, we know them;**  
For our rebellions are multiplied before  
thee, / and our sins testify against us:

/ for our rebellions are with us, and as  
for our iniquities, we know them —  
ABPS

For our transgressions before thee are  
many, / and our sins testify against us,  
/ transgressions that are ever in our  
minds, / sins we know well — Mof

Our acts of rebellion against thee are past  
counting / and our sins bear witness  
against us; / we remember our many  
rebellions, we know well our guilt —  
NEB

Our guilt mounts up before thee, our sins  
accuse us: shame ever at our side, we  
confess the wrong done — Knox

For our sins keep piling up before the  
righteous God, and testify against you.  
Yes, we know what sinners we are  
— Tay

**13. In transgressing and lying against the  
LORD, and departing away from our  
God, speaking oppression and revolt,  
conceiving and uttering from the heart  
words of falsehood.**

transgressing and denying Jehovah, and  
turning away from following God,  
. . . — ASV

namely, rebelling and denying of Jeho-

vah, / and turning away from following  
our God, / . . . — ABPS  
transgressing and denying the LORD, /  
turning back from following our God,  
/ threatening outrage and apostasy, /  
uttering words of falsehood the heart  
has conceived — NAB

rebellions, treachery to the Eternal, de-  
serting from our God, / talking perva-  
ersely and defiantly, / telling lies from  
the heart — Mof

we have rebelled and broken faith with  
the LORD, / we have relapsed and fors-  
aken our God; / we have conceived  
lies in our hearts and repeated them /  
in slanderous and treacherous words  
— NEB

We know our disobedience; we have de-  
nied the Lord our God. We know what  
rebels we are and how unfair we are,  
for we carefully plan our lies — Tay

**14. And judgment is turned away back-  
ward, and justice standeth afar off: for  
truth is fallen in the street, and equity  
cannot enter.**

And justice . . . and uprightness cannot  
enter — ASV

Justice is withheld / and integrity stands  
aloof; / in the public square sincerity  
is brought to its knees / and upright-  
ness forbidden to enter — Jerus

Justice is rebuffed and flouted / while  
righteousness stands aloof; / truth  
stumbles in the market-place / and  
honesty is kept out of court — NEB

Right is repelled, / and justice stands far  
off; / for truth stumbles in the public  
square, / uprightness cannot enter —  
NAB

**15. Yea, truth faileth; and he that departeth  
from evil maketh himself a prey:**

Yea, truth is lacking; . . . — ASV

And the truth hath been found missing,  
/ and he that hath turned away from  
wrong is liable to be despoiled — Rhm  
Truth is not to be found, / and he who  
shuns evil makes himself an easy mark  
— AAT

Truth is so lacking, that if anyone turns  
from evil, he becomes a victim of  
plunder — Ber

**and the LORD saw it, and it displeased  
him that there was no judgment.**

And when Yahweh looked / then was it  
grievous in his eyes that there was no  
justice — Rhm

The LORD saw, and in his eyes it was an  
evil thing, / that there was no justice  
— NEB

The LORD saw with displeasure / that  
there was no justice — AAT

Yahweh has seen this, and is indignant  
/ that there is no justice to be seen  
— Jerus

**16. And he saw that there was no man, and  
wondered that there was no intercessor:**  
When he saw that there was no mighty  
man / then was he astonished that there  
was none to interpose — Rhm

He saw that there was no one, / and was  
appalled that there was none to inter-  
vene — NAB

he saw that there was no man to help  
and was outraged that no one inter-  
vened — NEB

And He saw that there was no man, and  
wondered that there was no interces-  
sor [no one to intervene on behalf of  
truth and right] — Amp

**therefore his arm brought salvation unto  
him; and his righteousness, it sus-  
tained him.**

therefore his own arm delivered him; /  
and his own righteousness sustained  
him — ABPS

His own arm helped him, / his righteous  
might upheld him — AAT

then his own arm brought him victory.  
/ and his righteousness upheld him  
— RSV

so his own arm brought him victory  
and his own integrity upheld him —  
NEB

**17. For he put on righteousness as a breast-  
plate, and an helmet of salvation upon  
his head; and he put on the garments of  
vengeance for clothing, and was clad with  
zeal as a cloke.**

And he put on / righteousness as a coat  
of mail, / and a helmet of victory upon  
his head, — / and he put on garments  
of avenging for clothing, / and wrapped  
about him as a cloak — jealousy —  
Rhm

He put on righteousness a coat of mail,  
/ with the helmet of salvation on his  
head; / he put on garments of ven-  
geance for clothing, / and wrapped  
himself in fury as a cloak — AAT

He put integrity on like a breastplate,  
and on his head the helmet of salva-  
tion. / He put vengeance on like a tunic

- / and wrapped himself in ardour like  
a cloak — Jerus  
He put on integrity as a coat of mail /  
and the helmet of salvation on his head;  
/ he put on garments of vengeance /  
and wrapped himself in a cloak of jeal-  
ous anger — NEB  
he put on might as armour, / and victory  
as a helmet, / and vengeance as his  
clothing, / and zeal to be his mantle  
— Mof
- 18. According to their deeds, accordingly he  
will repay, fury to his adversaries, re-  
compence to his enemies; to the islands  
he will repay recompence.**  
... wrath to his adversaries ... — ASV  
Doubt not he will repay, wreak his anger  
upon the rebels, give his enemies their  
due; no island so far off but it shall  
have its punishment — Knox  
According to men's deserts shall he make  
recompence to them — / wrath to his  
enemies, shame to his foes — AAT  
To each he will pay his due, / wrath to  
his enemies, reprisals on his foes —  
Jerus  
In strict requital he repays his foes / with  
fury and his enemies with shame —  
Mof  
High God of retribution that he is, / he  
pays in full measure, / wreaking his  
anger on his foes, retribution on his  
enemies — NEB
- 19. So shall they fear the name of the LORD  
from the west, and his glory from the  
rising of the sun.**  
till the name of the Lord strikes terror  
into western lands, and the east stands  
in awe of his fame — Knox  
**When the enemy shall come in like a  
flood, the Spirit of the LORD shall lift  
up a standard against him.**  
for he will come as a rushing stream,  
which the breath of Jehovah driveth  
— ASV  
for he shall come like a pent-up stream,  
which the breath of the LORD drives  
on — AAT  
for he shall come like a pent-up stream  
/ impelled by the breath of Yahweh  
— Jerus  
for his vengeance pours out like a pent-  
up stream, / driven by a blast of wind  
— Mof
- 20. And the Redeemer shall come to Zion,  
and unto them that turn from transgres-  
sion in Jacob, saith the LORD.**  
so shall come in for Zion a Redeemer, /  
even for such as are turning from  
transgression in Jacob, — / Declareth  
Yahweh — Rhm  
And he will come to Zion as Redeemer,  
/ to those in Jacob who turn from  
transgression, says the LORD — RSV  
come as the ransom of Zion / and of  
all in Jacob who repent of their rebel-  
lion — Jerus.  
This is the very word of the LORD —  
NEB
- 21. As for me, this is my covenant with them,  
saith the LORD;**  
And as for me this shall be my covenant  
with them saith Yahweh — Rhm  
"As for me," the Eternal declares, "this  
is my compact with them — Mof  
"As for Me, this is My promise to them,"  
says the Lord — Tay  
This, says the LORD, is my covenant,  
which I make with them — NEB  
**My spirit that is upon thee, and my words  
which I have put in thy mouth, shall  
not depart out of thy mouth, nor out  
of the mouth of thy seed, nor out of  
the mouth of thy seed's seed, saith the  
LORD, from henceforth and for ever.**  
My spirit with which I endowed you,  
and my words that I have put in your  
mouth, will not disappear from your  
mouth, nor from the mouths of your  
children, nor from the mouths of your  
children's children for ever and ever,  
says Yahweh — Jerus  
"My spirit which rests upon you, and  
the words I have put into your lips,  
shall never depart from your lips, nor  
from the lips of your descendants, nor  
from the lips of their descendants,"  
the Eternal declares, "from hence-  
forth and for ever" — Mof

## CHAPTER 60

- I. Arise, shine, for thy light is come, and  
the glory of the LORD is risen upon thee.**  
Arise, shine out, for your light has come,  
/ the glory of Yahweh is rising on you  
— Jerus  
Rise up in splendor! Your light has come,  
/ the glory of the Lord shines upon  
you — NAB  
Arise, Jerusalem. / rise clothed in light:

- your light has come / and the glory of the LORD shines over you — NEB
- Arise [from the depression and prostration in which circumstances have kept you: rise to a new life]! Shine — be radiant with the glory of the Lord; for your light is come, and the glory of the Lord is risen upon you! [Zech. 8:23.] — AMP
- 2. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.**
- For lo! darkness covereth the earth, / and deep gloom the peoples. — / but on thee beameth Yahweh, / and his glory on thee is seen — Rhm
- See, darkness covers the earth, / and thick clouds cover the peoples: / but upon you the LORD shines, / and over you appears his glory — NAB
- Though darkness covers all the earth, and a black cloud shrouds the nations, / yet the Eternal shines out upon you, his splendour on you gleams — Mof
- For, though darkness covers the earth and dark night the nations, / the LORD shall shine upon you / and over you his glory appear — NEB
- 3. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.**
- The nations come to your light / and kings to your dawning brightness — Jerus
- till nations gather to your light / and kings to your bright beams — Mof
- and the nations shall march towards your light / and their kings to your sunrise — NEB
- and nations shall walk by your light, and kings by the brightness of your rising — AAT
- Those rays of thine shall light the Gentiles on their path: kings shall walk in the splendour of thy sunrise — Knox
- 4. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.**
- Lift up — round about — thine eyes and see, / they all have gathered themselves together — have come to thee, — / thy sons from afar shall come, / and thy daughters on the side shall be carried — Rhm
- Lift up your eyes and look round: / all are assembling and coming towards you, / your sons from far away / and your daughters being tenderly carried — Jerus
- Lift up your eyes and look all around: they flock together, all of them, and come to you: / your sons also shall come from afar, / your daughters walking beside them leading the way — NEB
- Raise thine eyes around and behold thy children gathered together; all thy sons are come from afar, and thy daughters shall be carried on shoulders — Sept
- 5. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.**
- Then shalt thou see and be lightened, and thine heart shall tremble and be enlarged: because the abundance of the sea shall be turned unto thee, the wealth of the nations shall come unto thee — ERV
- Then thou shalt see and be radiant, and thy heart shall thrill and be enlarged: because the abundance of the sea shall be turned unto thee, the wealth of the nations shall come unto thee — ASV
- Then you shall be radiant at what you see, / your heart shall throb and overflow, / for the riches of the sea shall be emptied out before you, / the wealth of nations shall be brought to you — NAB
- Then shall you see, and shine with joy, / then your heart shall thrill with pride: / the riches of the sea shall be lavished upon you / and you shall possess the wealth of nations — NEB
- With radiant face you see them, your heart a-thrill and throbbing: for the rich sea-trade shall flow to you, and the wealth of nations shall be yours — Mof
- 6. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah: all they from Sheba shall come: they shall bring gold and incense: and they shall shew forth the praises of the LORD.**
- A flood of camels shall cover you, the young camels of Midian and Ephah: / all those of Sheba shall come: gold and frankincense shall they bring, and shall herald the praises of the LORD — AAT

A stream of camels will come upon you:  
the dromedaries of Midian and Ephah:  
all those from Sheba shall come,  
bringing gold and frankincense: they  
shall proclaim the fame of the LORD  
— Ber

Caravans of camels shall fill you, / dromedaries from Midian and Ephah: / all from Sheba shall come / bearing gold and frankincense, / and proclaiming the praises of the LORD — NAB

Camels in droves shall cover the land, / dromedaries of Midian and Ephah, / all coming from Sheba / laden with golden spices and frankincense, / heralds of the LORD's praise — NEB

- 7. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.**

All the flocks of Kedar shall gather to you, / the rams of Nebaioth shall minister to you; / they shall mount my altar as a well-pleasing sacrifice, / and my glorious house will I glorify — AAT

All the flocks of Kedar will gather inside you, / the rams of Nebaioth will be at your service. / They will come up, for acceptance, to my altar, / to adorn the Temple of my glory — Jerus

All Kedar's flocks shall be gathered for you, / rams of Nebaioth shall serve your need, / acceptable offerings on my altar, / and glory shall be added to glory in my temple — NEB

[The eastern pastoral tribes will join the trading tribes] all the flocks of Kedar . . . and My glorious house I will glorify — Amp

- 8. Who are these that fly as a cloud, and as the doves to their windows?**

- 9. Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.**

Who are these that / as a cloud do fly and / as doves to their cotes? / Surely for me shall Coastlands wait, / and the ships of Tarshish first, / to bring in thy sons from far, / their silver and their gold with them. — / unto the name of Yahweh thy God, / and unto the Holy One of Israel, / because he hath adorned thee — Rhm

Who are these that roll in like clouds, like doves flying to their dove-cote openings? Surely, the islands must wait eagerly on Me. The vessels of Tarshish are among the first, bringing your sons from afar; their silver and gold is with them [to honor] the name of the LORD your God, the Holy One of Israel, because He has glorified you — Ber

Who are these flying like a cloud, / like doves to their cote? / Yes, for me the ships are assembling, / vessels of Tarshish in the front, / to bring your sons from far away, / and their silver and gold with them, / for the sake of the name of Yahweh your God, / for the sake of the Holy One of Israel who has made you glorious — Jerus

Who are these that sail along like clouds, / that fly like doves to their dove-cotes? / They are vessels assembling from the coasts and islands, / ships from Tarshish leading the convoy; / they bring your sons from afar, / their gold and their silver with them, / to the honour of the LORD your God, / the Holy One of Israel: / for he has made you glorious — NEB

- 10. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee:**

And aliens shall build up thy walls . . . — JPS

And foreigners shall build up thy walls . . . — ASV

So shall the sons of the foreigner build thy walls, / and their kings shall wait upon thee, — Rhm

Foreigners shall rebuild your walls, / and their kings shall be your attendants — NAB

**for in my wrath I smote thee, but in my favour have I had mercy on thee.**

for in my vexation I smote thee, / but in my favour have I had compassion upon thee — Rhm

for though in my wrath I smote you, / in my favor will I have pity upon you — AAT

For though I struck you in anger, / in mercy I have pitied you — Jerus  
for though in my wrath I struck you down, / now I have shown you pity and favour — NEB

- 11. Therefore thy gates shall be open continually; they shall not be shut day nor night;**

Ever shall your gates lie open, / never  
shut by day or night — Mof  
Your gates shall stand open constantly;  
/ day and night they shall not be closed  
— NAB

Your gates will stay wide open around  
the clock — Tay

**that men may bring unto thee the forces  
of the Gentiles, and that their kings  
may be brought.**

that they may bring unto thee the riches  
of the nations, / and their kings be led  
— Rhm

that men may bring unto thee the wealth  
of the nations, and their kings led cap-  
tive — ASV

that men may bring to you the wealth of  
the nations, / with their kings con-  
ducted in state — AAT

that through them may be brought the  
wealth of nations / and their kings  
under escort — NEB

- 12. For the nation and kingdom that will not  
serve thee shall perish; yea, those nations  
shall be utterly wasted.**

for the nation and the kingdom that re-  
fuses to serve you shall perish, / such  
nations shall be utterly ruined — Jerus

- 13. The glory of Lebanon shall come unto  
thee,**

Lebanon's glorious cedars shall be yours  
— Mof

**the fir tree, the pine tree, and the box  
together,**

... the holm-oak, and the sherbinth  
cedar together — Rhm

... the pine, and the box-tree together  
— ASV

... the pine, and the cypress together  
— Lam

the cypress, the planetree, and the larch  
together — JPS

the cypress, the pine, and the larch to-  
gether — AAT

the cypress, the plane, and the pine —  
RSV

the cypress, the buttonwood, and the pine  
together — Ber

pine, fir, and boxwood, all together —  
NEB

**to beautify the place of my sanctuary;  
and I will make the place of my feet  
glorious.**

... / and I will make my footstool glo-  
rious — ABPS

to glorify the . . . / and that I may do  
honor to my footstool — AAT

that my sanctuary may be adorned, / that  
my footstool may be splendid — Mof  
to adorn the site of my sanctuary, / to  
glorify the resting place of my feet  
— Jerus

to bring glory to my holy sanctuary, / to  
honour the place where my feet rest  
— NEB

- 14. The sons also of them that afflicted thee  
shall come bending unto thee; and all  
they that despised thee shall bow them-  
selves down at the soles of thy feet;**

Then shall come unto thee bending low  
/ the sons of them who had humbled  
thee, / then shall bow down unto the  
soles of thy feet / all they who had  
despised thee — Rhm

The sons of those who oppressed you /  
shall come bending low to you; / and  
all who despised you / shall bow down  
at your feet — RSV

The sons of your oppressors will come  
to you bowing, / at your feet shall fall  
who despised you — Jerus

The sons of your oppressors shall come  
forward to do homage, / all who re-  
viled you shall bow low at your feet  
— NEB

**and they shall call thee, The city of the  
LORD, The Zion of the Holy One of  
Israel.**

and you will be named, The Town of the  
Lord, The Zion . . . — Bas

and hail you as "The Eternal's own city,  
/ the Sion of Israel's Majesty — Mof

Then they shall call you, "The city of  
the LORD, Zion, the Holy One of Is-  
rael" — Ber

They will call Jerusalem, "The City of  
the Lord" and "The Glorious Moun-  
tain of the Holy One of Israel" — Tay

- 15. Whereas thou hast been forsaken and  
hated, so that no man went through thee,  
I will make thee an eternal excellency, a  
joy of many generations.**

Instead of thy being forsaken and hated,  
/ and none passing through, / I have  
made thee for an excellency age-dur-  
ing, / a joy of generation and genera-  
tion — YLT

Instead of your being forsaken and hated,  
/ with none passing through you, / I  
will make you a pride forever, / a joy  
for all generations — AAT

Though you have been abandoned, / and

hated and shunned, / I will make you  
an eternal pride. / a joy for ever and  
ever — Jerus

As once you lay forsaken, / shunned and  
hated, / so now I make you an eternal  
pride. / a joy to all ages — Mof

No longer will you be deserted, / a wife  
hated and unvisited, / I will make you  
an eternal pride / a never-ending joy  
— NEB

- 16. Thou shalt also suck the milk of the Gen-  
tiles, and shalt suck the breast of kings:**  
You shall suck the milk of nations / and  
be suckled at the breasts of kings —  
NEB

You shall suck milk from the nations, /  
suck even royal breasts — Mof

And thou shalt derive sweet nourish-  
ment from the nations, / yea on the  
bounty of kings shalt thou be sus-  
tained — Rhm

Powerful kings and mighty nations shall  
provide you with the choicest of their  
goods to satisfy your every need —  
Tay

**and thou shalt know that I the LORD am  
thy Saviour and thy Redeemer, the  
mighty One of Jacob.**

So shalt thou know — / that I Yahweh  
am thy Saviour, and / that thy Re-  
deemer is the Mighty One of Jacob —  
Rhm

And thou wilt know that I Jehovah am  
thy deliverer, / and that thy redeemer  
is the Mighty One of Jacob — ABPS

and you will see that I, the Lord, am  
your saviour, and he who takes up your  
cause, the Strong One of Jacob — Bas  
so shall you learn that I the Eternal am  
your saviour, / and Jacob's Hero your  
deliverer — Mof

- 17. For brass I will bring gold, and for iron  
I will bring silver, and for wood brass,  
and for stones iron:**

Instead of bronze I will bring in gold,  
and / instead of iron I will bring in  
silver, and / instead of wood bronze,  
and / instead of stones iron — Rhm

For bronze I will bring you gold / and  
for iron I will bring silver, / bronze for  
timber and iron for stone — NEB

**I will also make thy officers peace, and  
thine exactors righteousness.**

I will make peace thy government, / and  
righteousness thy magistracy — ABPS  
and I will make your government be peace

/ and righteousness rule over you —  
NEB

and I will appoint the oversight of thee  
to Prosperity, / and the setting of thy  
tasks to Righteousness — Rhm

I will make your overseers peace / and  
your taskmasters righteousness — rsv

I will put Peace in as magistrate, / and  
Integrity as the government — Jerus

- 18. Violence shall no more be heard in thy  
land, wasting nor destruction within thy  
borders;**

. . . desolation nor destruction . . . —  
ASV

No longer shall violence be heard of in  
your land, / or plunder and ruin within  
your boundaries — NAB

no sound of violence shall be in your  
land, / nor ruin nor rapine within your  
borders — Mof

No more shall news of violence be heard  
in your land, / nor of wreck and ruin  
within your borders — AAT

**but thou shalt call thy walls Salvation,  
and thy gates Praise.**

but your walls will be named, Salvation,  
and your doors, Praise — Bas

but of thy walls shalt thou proclaim, Sal-  
vation, / and of thy gates, Praise —  
Sprl

But thou shalt call Thy walls Victory,  
and / Thy gates Praise — Rhm

your ramparts you shall name Protec-  
tion, / and your gates Renown — Mof

- 19. The sun shall be no more thy light by  
day; neither for brightness shall the moon  
give light unto thee: but the LORD shall  
be unto thee an everlasting light, and thy  
God thy glory.**

No more shall the sun be your light by  
day, / nor the moon by night shine upon  
you: / but the LORD shall be your un-  
failing light, / and your God your glory  
— AAT

The sun shall no longer be your light by  
day, / nor the moon shine on you when  
evening falls; / the LORD shall be your  
everlasting light, / your God shall be  
your glory — NEB

Thou shalt no more have the sun for light  
by day, / neither for brightness shall  
the moon give light unto thee. — / but  
Yahweh shall become thine age / abid-  
ing light, / and thy God thine adorning  
— Rhm

No more will the sun give you daylight,

/ nor moonlight shine on you, / but  
Yahweh will be your everlasting light.  
/ your God will be your splendour —  
Jerus

20. Thy sun shall no more go down; neither  
shall thy moon withdraw itself: for the  
LORD shall be thine everlasting light, and  
the days of thy mourning shall be ended.

Thy sun goeth no more in, / and thy  
moon is not removed, / for Jehovah  
becometh to thee a light age-during, /  
and the days of thy mourning have  
been completed — YLT

Never again shall your sun set / nor your  
moon withdraw her light: / but the  
LORD will be your everlasting light /  
and the days of your mourning shall  
be ended — NEB

Your sun will set no more / nor your  
moon wane, / but Yahweh will be your  
everlasting light / and your days of  
mourning will be ended — Jerus

Your sun shall never set, / your moon  
shall never wane, / for your unending  
light shall be the Eternal, / and  
mourning days will never come again  
— Mof

21. Thy people also shall be all righteous:  
they shall inherit the land for ever, the  
branch of my planting, the work of my  
hands, that I may be glorified.

And thy people shall all of them be right-  
eous, / to times age-abiding shall they  
possess the land, — / the sprout of  
mine own planting, / the work of mine  
own hands, — that I may get myself  
glory — Rhm

Your people shall be all of them right-  
eous, / and shall possess the land for-  
ever, / as the shoot of my planting, the  
work of my hands, / with which I may  
glorify myself — AAT

Your people shall all be righteous / and  
shall for ever possess the land, / a shoot  
of my own planting, / a work of my  
own hands to bring me glory — NEB

Your people shall all be just, / they shall  
always possess the land, / they, the  
bud of my planting, / my handiwork  
to show my glory — NAB

Thy people, all guiltless now, shall in-  
herit the land eternally, the flower I  
planted, the pride of my workmanship  
— Knox

22. A little one shall become a thousand, and  
a small one a strong nation: I the LORD  
will hasten it in his time.

The little one doth become a chief, / and  
the small one a mighty nation. I, Je-  
hovah, in its own time do hasten it  
— YLT

The least one shall become a tribe, the  
smallest a mighty nation — I the  
LORD will hasten it in its proper time  
— AAT

The least among you will become a clan  
and the smallest a mighty nation.

I, Yahweh, have spoken: / in due time  
I shall act with speed — Jerus

The smallest shall become a thousand,  
/ the youngest, a mighty nation: I,  
the LORD, will swiftly accomplish these  
things / when their time comes — NAB

## CHAPTER 61

1. The Spirit of the Lord God is upon me;  
because the LORD hath anointed me to  
preach good tidings unto the meek; he  
hath sent me to bind up the broken-  
hearted, to proclaim liberty to captives,  
and the opening of the prison to them  
that are bound;

The spirit of My Lord Yahweh is upon  
me, — / because Yahweh hath sent  
me to bind up the brokenhearted, / to  
proclaim / to captives liberty, / to them  
who are bound the opening of the  
prison — Rhm

The spirit of the Lord God is upon me,  
for the LORD has anointed me: / he  
has sent me to bring good news to the  
lowly, / to bind up the broken-hearted,

/ to proclaim liberty to the captives  
— AAT

The spirit of the Lord Yahweh has been  
given to me, / for Yahweh has anointed  
me, / He has sent me to bring good  
news to the poor, / to bind up hearts  
that are broken: / to proclaim liberty  
to captives, / freedom to those in prison  
— Jerus

The Lord Eternal, he inspires me; / for  
the Eternal has consecrated me, and  
sent me with good news for wretched  
men, / to heal the broken-hearted,  
/ to tell prisoners they are free, / to tell  
captives they are released — Mof

The spirit of the Lord God is upon me  
/ because the LORD has anointed me:



/ he has sent me to bring good news to the humble, / to bind up the broken-hearted, / to proclaim liberty to captives / and release to those in prison

— NEB

The spirit of the Lord is upon me, for the business for which he anointed me. He hath sent me to publish glad tidings to the poor, to heal them who are broken hearted; to proclaim deliverance to captives, and a recovery of sight to the blind — Sept

2. To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

3. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; to proclaim the year of Jehovah's favor . . . to give unto them a garland for ashes . . . — ASV

to proclaim — / the year of acceptance of Yahweh, and / the day of avenging of our God: / to comfort all who are mourning: / to appoint unto the mourners of Zion — / to give unto them / a chaplet instead of ashes, / the oil of joy instead of mourning, / the mantle of praise instead of the spirit of dejection — Rhm

to proclaim the year of the LORD's favor, / and the day of vengeance of our God; / to comfort all who mourn: / to grant to those who mourn in Zion — / to give them a garland instead of ashes, / the oil of gladness instead of mourning, / the mantle of praise instead of a faint spirit — rsv

to proclaim a year of favour from Yahweh, / a day of vengeance for our God, / to comfort all those who mourn and to give them / for ashes a garland; / for mourning robe the oil of gladness, / for despondency, praise — Jerus

proclaiming the year of the Lord's pardon, the day when he, our God, will give us redress. Comfort for every mourner; Sion's mourners, what decree should I make for them, what gift offer them? Heads shall be garlanded, that once were strewn with ashes; bright with oil, the faces that were marred with grief; gaily they shall be clad, that went sorrowing — Knox

that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

so shall they be called / the oaks of righteousness, / the plantation of Yahweh: / that he may get himself glory — Rhm  
They will be called oaks of justice, / planted by the LORD to show his glory

— NAB

they shall be called sturdy oaks of goodness, / planted by the Eternal in his honour — Mof

that they may be called oaks of righteousness [lofty, strong and magnificent, distinguished for uprightness, justice and right standing with God] . . . — Amp

4. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

Then shall they build the wastes of a by-gone age, / the desolations of former times shall they raise up, — and they shall build anew — / the cities laid waste, / the desolations of generation after generation — Rhm

Then shall they rebuild the ancient ruins, / they shall raise up the desolations of old; / they shall renew the wasted cities, / the desolations of age after age

— AAT

They will rebuild the ancient ruins, / they will raise what has long lain waste, / they will restore the ruined cities, / all that has lain waste for ages past — Jerus

They shall rebuild ancient ruins, / restoring what has long lain desolate, / repairing ruined towns, / that have lain waste for ages — Mof

5. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers.

. . . and foreigners shall be your plowmen . . . — ASV

Aliens shall stand . . . / foreigners shall be your plowmen . . . — rsv

Strangers shall stand ready to pasture your flocks, / foreigners shall be your farmers and vinedressers — NAB

The foreigner shall serve you as a herdsman, / the alien shall work your fields and vineyards — Mof

Foreigners shall serve as shepherds of your flocks, / and aliens shall till your land and tend your vines — NEB

**6. But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God:**

But you will be named "priests of Jehovah:" / you will be named, "ministers of our God" — ABPS

but you shall be called the priests of the LORD. / men shall speak of you as the ministers of our God — RSV

**ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.**

ye shall eat the wealth of the nations . . . — ASV

You shall eat the wealth of the nations / and boast of riches from them — NAB

You shall partake of the wealth of the nations. / and with their riches you shall become famous — Ber

You will feed on the wealth of nations / and array yourselves in their magnificence — Jerus

you shall enjoy the wealth of other nations / and be furnished with their riches — NEB

**7. For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.**

Instead of your shame — double! and / instead of disgrace they shall shout in triumph over their portion. — / therefore in their own land shall they possess double. / joy age-abiding shall be theirs — Rhm

Instead of your shame you shall have a double portion. / instead of dishonor you shall rejoice in your lot; / therefore in your land you shall possess a double portion; / yours shall be everlasting joy — RSV

Because their shame was in double measure. / and contempt was the lot they inherited. / therefore in their land shall they inherit a double measure. / everlasting joy shall be theirs — AAT

They suffered shame in double measure. / abuse and insult were their lot; / so now in their own land they shall get double — theirs is a lasting joy — Mof

For their shame was twofold, / disgrace and spiting their lot. / Twofold there-

fore shall they possess in their land. / everlasting joy is theirs — Jerus

And so, because shame in double measure / and jeers and insults have been my people's lot. / they shall receive in their own land a double measure of wealth. / and everlasting joy shall be theirs — NEB

**8. For I the LORD love judgment, I hate robbery for burnt-offering:**

For I — Yahweh am a lover of justice. / hating plunder for an ascending sacrifice — Rhm

For I, the LORD love justice. and I hate robbery and iniquity — Lam

For I, Jehovah, love justice. I hate robbery with iniquity — ASV

For I the LORD love justice. / I hate robbery and crime — AAT

For I the LORD love justice: I hate unjust plundering — Ber

**and I will direct their work in truth, and I will make an everlasting covenant with them.**

and I will give them their recompense in truth. . . . — ASV

I reward them faithfully / and make an everlasting covenant with them — Jerus

I will grant them a sure reward and make an everlasting covenant with them — NEB

so I will recompense them duly. and make with them a compact that shall last — Mof

**9. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the LORD hath blessed.**

Their sons shall be known among the nations. / their descendants in the midst of the peoples: / all who see them shall acknowledge them / as a race that the LORD has blessed — AAT

And their seed will be noted among the nations. and their offspring among the peoples: it will be clear to all who see them that they are the seed to which the Lord has given his blessing — Bas

their sons shall be known in every place. / their offspring famous among nations. / till all who see them own they are the race / that the Eternal blesses — Mof

Their descendants shall be renowned among the nations. / and their off-

spring among the peoples; / all who  
see them shall acknowledge them / as  
a race the LORD has blessed — NAB

- 10. I will greatly rejoice in the LORD, my  
soul shall be joyful in my God;  
'I exult for joy in Yahweh, / my soul re-  
joices in my God — Jerus**  
Let me rejoice in the LORD with all my  
heart, / let me exult in my God — NEB  
**for he hath clothed me with the garments  
of salvation, he hath covered me with  
the robe of righteousness,**  
... / with a robe of righteousness hath  
he enwrapped me — Rhm  
for he has clothed me in garments of sal-  
vation, / he has arrayed me in the robe  
of righteousness — AAT  
for He hath clothed me with the gar-  
ments of salvation, / He hath covered  
me with the robe of victory — JPS  
for he has robed me in salvation as a  
garment / and clothed me in integrity  
as a cloak — NEB  
**as a bridegroom decketh himself with  
ornaments, and as a bride adorneth  
herself with her jewels.**  
as a bridegroom decketh himself with a  
garland ... — ASV  
like a bridegroom wearing his wreath, /  
like a bride adorned in her jewels —  
Jerus

as a bridegroom arrayeth himself with  
the priestly crown, / and a bride adorn-  
eth herself in her jewels — Sprl  
like a bridegroom with his priestly gar-  
land, / or a bride decked in her jewels  
— NEB

- 11. For as the earth bringeth forth her bud,  
and as the garden causeth the things that  
are sown in it to spring forth; so the  
Lord GOD will cause righteousness and  
praise to spring forth before all the  
nations.**

For as the earth puts forth her shoots,  
/ and as a garden makes the seed that  
is sown in it to spring up, / so the Lord  
GOD shall make righteousness and  
praise / to spring up before all the na-  
tions — AAT

For as the earth brings forth its growth,  
/ as seed springs up in gardens, / so  
before all the world will the Lord Eter-  
nal / bring forth their triumph and re-  
nown — Mof

For, as the earth puts forth her blossom  
/ or bushes in the garden burst into  
flower, / so shall the Lord GOD make  
righteousness and praise / blossom be-  
fore all the nations — NEB

## CHAPTER 62

- I. For Zion's sake will I not hold my peace,  
and for Jerusalem's sake I will not rest,  
... will I [Isaiah] ... — Amp**  
For Zion's sake I am not silent, / ... I  
do not rest — YLT  
For Zion's sake I will not be silent, / for  
Jerusalem's sake I will not be quiet  
— NAB  
For Zion's sake I will not keep silence,  
/ for Jerusalem's sake I will speak out  
— NEB  
Because I love Zion, because my heart  
yearns for Jerusalem, I will not cease  
to pray for her or cry out to God on  
her behalf — Tay  
**until the righteousness thereof go forth  
as brightness, and the salvation thereof  
as a lamp that burneth.**  
until her righteousness go forth as  
brightness, and her salvation ... —  
ASV  
until her triumph go forth as brightness,  
... — JPS

until her vindication come forth clear as  
light, / and her salvation as a burning  
torch — AAT  
until her integrity shines out like the dawn  
/ and her salvation flames like a torch  
— Jerus  
until her right shines forth like the sun-  
rise, / her deliverance like a blazing  
torch — NEB

- 2. And the Gentiles shall see thy righteous-  
ness, and all kings thy glory:**  
So shall nations see thy righteousness,  
/ and all kings thy glory — Rhm  
The nations shall behold your deliver-  
ance and all the kings your glory —  
Ber  
until the nations see the triumph of your  
right / and all kings see your glory  
— NEB  
so that the very nations see your triumph,  
/ and every king beholds your splen-  
dour — Mof  
**and thou shalt be called by a new name,**

**which the mouth of the LORD shall name.**

. . . / which the mouth of the LORD shall mark out — JPS

and thou wilt be called by a new name.  
/ which the mouth of Jehovah shall determine — ABPS

You shall be called by a name that is new, / a name to be fixed by the Eternal — Mof

You shall be called by a new name / pronounced by the mouth of the LORD — NAB

and you will be called by a new name.  
/ one which the mouth of Yahweh will confer — Jerus

**3. Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.**

Thou shalt also be a crown of beauty in the hand of Jehovah, . . . — ASV

You are to be a crown of splendour in the hand of Yahweh. / a princely diadem in the hand of your God — Jerus  
A fair crown shall you be, in the Eternal's hand, / a royal diadem carried by your God — Mof

He will hold you aloft in His hands for all to see — a splendid crown for the King of kings — Tay

**4. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate:**

You [Judah] shall no more be termed Forsaken, nor shall your land be called Desolate any more — Amp

"Forsaken" shall no longer be your name, / your land shall no more be called "Desolate" — Mof

Never again shall you be called "The God-forsaken Land" or the "Land that God Forgot" — Tay

**but thou shalt be called Hephzi-bah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.**

but thou shalt be called, Hephzibah [= "My delight is in her"], and thy land Beulah [= "married"], — / for Yahweh hath found delight in thee, / and thy land shall be married — Rhm  
For they shall proclaim thee, Her in whom I delight: / and of thy land, The wedded matron: / for JEHOVAH hath tender affection for thee, / and with the land shall be united in marriage — Sprl

you shall be "my Delight," / your land shall be "my wedded wife," / for the Eternal takes delight in you, / and your land shall again be married — Mof  
Your new name will be "The Land of God's Delight" and "The Bride," for the Lord delights in you and will claim you as His own — Mof

**5. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.**

For a young man marrieth a virgin, / thy sons marry thee! / and the bridegroom rejoiceth over the bride — / thy God rejoiceth over thee — Rhm

As a young man marries a maiden, so shall your Builder marry you: / and as a bridegroom rejoices over his bride, / so shall your God rejoice over you — AAT

For, as a young man weds a maiden, so you shall wed him who rebuilds you, / and your God shall rejoice over you / as a bridegroom rejoices over the bride — NEB

As a young man weds a maiden, / so your Founder marries you, / and as a bridegroom thrills to his bride, / so shall your God thrill to you — Mof

**6. I have set watchmen upon thy walls. O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence,**

**7. And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.**

. . . : ye that are Jehovah's remembrancers, take ye no rest, and give him no rest . . . — ASV

Upon thy walls, O Jerusalem have I appointed watchmen, / all the day and all the night through let them not hold their peace, — / O ye that put Yahweh in mind, / do not take rest to yourselves, neither give rest unto him — until he establish and until he set forth Jerusalem as a praise in the earth — Rhm

On your walls, Jerusalem, / I set watchmen, / Day or night / they must never be silent, / You who keep Yahweh mindful / must take no rest, / Nor let him take rest / till he has restored Jerusalem, / and made her / the boast of the earth — Jerus

I have posted watchmen on your walls,  
Jerusalem, / who shall not keep si-  
lence day or night: / 'You who invoke  
the LORD's name, / take no rest, give  
him no rest / until he makes Jerusalem  
/ a theme of endless praise on earth'  
— NEB

I have sentinels upon your walls, / Je-  
rusalem, / who never hold their peace  
/ by day or night. / Remembrancers of  
the Eternal, / never rest, / never let  
the Eternal rest, / til it is done. / until  
he makes Jerusalem / renowned on  
earth — Mof

O Jerusalem, I have set intercessors on  
your walls who shall cry to God all  
day and all night for the fulfillment of  
His promises. Take no rest, all you  
who pray, and give God no rest until  
He establishes Jerusalem and makes  
her respected and admired throughout  
the earth — Tay

**8. The LORD hath sworn by his right hand,  
and by the arm of his strength,  
The LORD has sworn with raised right  
hand and mighty arm — NEB**

**Surely I will no more give thy corn to be  
meat for thine enemies; and the sons  
of the stranger shall not drink thy wine,  
for the which thou hast laboured;**

Surely I will no more give thy grain to  
be food for thine enemies; and for-  
eigners shall not drink thy new wine  
for which thou hast labored — ASV

Never again will I give your grain to feed  
your foes / or let foreigners drink the  
new wine / for which you have toiled  
— NEB

“Never again will I allow your foes / to  
eat your corn, / never again shall for-  
eigners drink the wine / that you have  
worked to grow — Mof

“I will never again give you to your ene-  
mies; never again shall foreign soldiers  
come and take away your grain and  
wine — Tay

**9. But they that have gathered it shall eat  
it, and praise the LORD; and they that  
have brought it together shall drink it in  
the courts of my holiness.**

... and praise Jehovah ... in the courts  
of my sanctuary — ASV

But they who have garnered it shall eat  
it, and praise Yahweh, — / and they  
who have gathered in its clusters shall  
drink it in my holy courts — Rhm

But those who gather the harvest will eat  
it / and praise Yahweh. / Those who  
gathered the grapes will drink / in the  
courts of my sanctuary — Jerus

those who have harvested the crop shall  
eat it, / praising the Eternal, / those  
who have gathered grapes shall quaff  
the wine / within my sacred shrine  
— Mof

You raised it; you shall keep it, praising  
God. Within the Temple courts you  
yourselves shall drink the wine you  
pressed — Tay

**10. Go through, go through the gates; pre-  
pare ye the way of the people; cast up,  
cast up the highway; gather out the  
stones; lift up a standard for the people.**

Pass ye through, pass ye through the  
gates, / prepare ye the way of the  
people, — / cast ye up, cast ye up  
the highway, / clear it of stones, / lift  
ye high a standard unto the peoples  
— Rhm

... / clear ye the way of the people; /  
... / gather out the stones; / lift up  
an ensign over the peoples — JPS

Go out of the gates, go out, / prepare a  
road for my people; / build a highway,  
build it up, / clear away the boulders;  
/ raise a signal to the peoples — NEB

Go out! Go out! Prepare the roadway for  
My people to return! Build the roads,  
pull out the boulders, raise the flag of  
Israel — Tay

**11. Behold, the LORD hath proclaimed unto  
the end of the world, Say ye to the  
daughter of Zion, Behold, thy salvation  
cometh; behold, his reward is with him,  
and his work before him.**

See! the LORD has made proclamation  
/ to the end of the earth: / “Say to the  
daughter of Zion, / ‘See! your salva-  
tion has come; / See! his reward is  
with him, / and his recompense before  
him’ — AAT

This is the LORD's proclamation / to  
earth's farthest bounds: / Tell the  
daughter of Zion, / Behold, your de-  
liverance has come. / His recompense  
comes with him; / he carries his re-  
ward before him — NEB

To the very ends of earth / the Eternal  
has proclaimed this: / “Tell the citi-  
zens of Sion, / their deliverer is com-  
ing, / bringing his reward with him, /  
bringing his recompense — Mof

To the furthest corners of the earth the

Lord proclaims it. A message to queen Sion: Look, where thy deliverer comes, look, how they come with him, the reward of his labour, the achievement of his task — Knox

- 12. And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.**

And men will call them. "The holy people." "Jehovah's redeemed ones:" /

and thou wilt be called "Sought out." "A city not forsaken" — ABPS  
They shall be called 'The Holy People', / 'Yahweh's Redeemed'. / And you shall be called 'The-sought-after', 'City-not-forsaken' — Jerus  
their name shall be 'The sacred People,' / 'The Redeemed of the Eternal.'"  
You shall be then a city much sought after — / no forsaken city — Mof

## CHAPTER 63

- 1. Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength?**

Who is this coming in from Edom, / with bright-red garments from Bozrah? / This made splendid in his raiment, / marching on in the greatness of his strength? — Rhm

Who is this who comes from Edom, with crimson-stained apparel from Bozrah, the One adorned in His apparel, marching in the greatness of His might? — Ber

Who comes here, all crimsoned, / his robes redder than the vintage? / Who is it, arrayed in splendour, / striding in his strength — Mof

Who is this coming from Edom, / from Bozrah in garments stained with crimson, / so richly clothed, / marching so full of strength — Jerus

"Who is this coming from Edom, / coming from Bozrah, his garments stained red? / Under his clothes his muscles stand out, / and he strides, stooping in his might — NEB

**I that speak in righteousness, mighty to save.**

"It is I who speak in righteousness, / Mighty to deliver" — ABPS

'I that speak in victory, mighty to save' — JPS

"It is I, announcing vindication, / mighty to save" — RSV

- 2. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?**

Chorus. / Wherefore is thine apparel red? / and Thy garments like one who treadeth in the wine-vat — Sprl

"Why is thy clothing red, / thy garments

like his who treads in the wine press?" — AAT

"Why is your clothing all red, / like the garments of one who treads grapes in the vat?" — NEB

- 3. I have trodden the winepress alone; and of the people there was none with me: Messiah. / In solitariness have I trodden the winepress, / and of the peoples not a man was with Me — Sprl**  
"All alone I trod the winepress, for no nation lent me aid — Mof  
I have trodden the winepress alone: no man, no nation was with me — NEB  
**for I will tread them in mine anger, and trample them in my fury;**

So I trod them down in mine anger, and trampled upon them in mine indignation — Rhm

I trod them down in my rage. I trampled them in my fury — NEB

so I trod the foe in fury, / trampled them down in my anger — Mof

**and their blood shall be sprinkled upon my garments, and I will stain all my raiment.**

and their lifeblood is sprinkled upon my garments, and I have stained all my raiment — ASV

'twas their blood splashed my robes, till all my clothes are stained — Mof  
and their lifeblood spurted out upon My garments, / and I have stained all My apparel — Sprl

Their juice spattered my garments, and all my clothes are stained — Jerus

- 4. For the day of vengeance is in mine heart, and the year of my redeemed is come.**

For in my heart was a day of vengeance, / my year of redemption had come — Jerus

For I resolved on a day of vengeance;

the year for ransoming my own had come — NEB

For the time has come for Me to avenge  
My people, to redeem them from the  
hands of their oppressors — Tay

5. **And I looked, and there was none to help;  
and I wondered that there was none to uphold:**

Therefore looked I around, and there was  
none to help, — / and I was aston-  
ished that there was none to uphold  
— Rhm

I looked, but there was none to help, /  
I was amazed that there was none to  
aid — Mof

I looked for a helper but found no one,  
/ I was amazed that there was no one  
to support me — NEB

I looked: there was no one to help; /  
aghast: no one could I find to support  
me — Jerus

**therefore mine own arm brought salva-  
tion unto me; and my fury, it upheld  
me.**

... and my wrath ... — ASV

Therefore Mine own arm wrought sal-  
vation for Me, / and My integrity it  
sustained Me — Sprl

So my own arm brought about the vic-  
tory / and my own wrath lent me its  
support — NAB

yet my own arm brought me victory, /  
alone my anger supported me — NEB  
so my own power gained me the victory,  
/ it was my passion bore me on — Mof

6. **And I will tread down the people in mine  
anger, and make them drunk in my fury,  
and I will bring down their strength to  
the earth.**

And I trod down the peoples in mine an-  
ger, and made them drunk in my wrath,  
and I poured out their lifeblood on the  
earth — ASV

I crushed the people in my fury, / tram-  
pled them in my anger, / and made the  
juice of them run all over the ground  
— Jerus

I stamped on nations in my fury, / I  
pierced them in my rage / and let their  
life-blood run out upon the ground  
— NEB

as I trampled the nations in my wrath /  
and crashed them in my fury, / spilling  
their blood upon the earth, / and  
... — Mof

7. **I will mention the lovingkindnesses of**

**the LORD, and the praises of the LORD,  
according to all that the LORD hath be-  
stowed on us, and the great goodness to-  
ward the house of Israel, which he hath  
bestowed on them according to his merc-  
ies, and according to the multitude of  
his lovingkindnesses.**

The lovingkindness of Yahweh will I re-  
call / the praises of Yahweh, / accord-  
ing to all that Yahweh hath bestowed  
upon us, — / even the abundance of  
goodness to the house of Israel, which  
he bestowed upon them — / according  
to his compassions and / according to  
the abundance of his lovingkindness  
— Rhm

The LORD's gracious deeds will I re-  
count / the praises of the LORD, / as  
befits all that the LORD has done for  
us, / even his great kindness to the  
house of Israel, / which he showed  
them according to his pity, / according  
to the fulness of his love — AAT

I will recount the LORD's acts of unfail-  
ing love / and the LORD's praises as  
High God, / all the LORD has done for  
us / and his great goodness to the house  
of Israel, / all that he has done for  
them in his tenderness / and by his  
many acts of love — NEB

Let me sing the praises of Yahweh's  
goodness, and of his marvellous deeds,  
/ in return for all that he has done for  
us / and for the great kindness / he has  
shown us in his mercy / and in his  
boundless goodness — Jerus

8. **For he said, Surely they are my people,  
children that will not lie: so he was their  
Saviour.**

9. **In all their affliction he was afflicted,  
and the angel of his presence saved them:**

... children that will not deal falsely:  
... — ASV

They are my own people, he would say;  
my own children cannot be false to  
me; and with that, he delivered them.  
In all their straits, power of his was  
not straitened: his angel, token of his  
presence, brought them deliverance  
— Knox

and said, "Is not this my people? Chil-  
dren should not rebel." And he be-  
came their Saviour from all their  
distress. It was not an ambassador nor  
a messenger; but he himself saved them  
— Sept

For he said, Truly they are my people,  
children who will not be false; so he  
was their saviour out of all their trouble.  
It was no sent one or angel, but  
he himself who was their saviour — Bas

when he said, "Surely they are my own  
people, / sons that will never play me  
false"; / and so he proved himself their  
saviour / in all their adversity. / It was  
no envoy and no angel, / 'twas his  
own Presence saved them — Mof

**in his love and in his pity he redeemed  
them; and he bare them, and carried  
them all the days of old.**

in His love and in His sympathy He re-  
deemed them: He lifted them up and  
carried them all the days of old — Ber  
in his love and in his pity he took up their  
cause, and he took them in his arms,  
caring for them all through the years  
— Bas

Through his love and his indulgence to  
them, he himself redeemed them and  
took them up, and exalted them all the  
days of old — Sept

- 10. But they rebelled, and vexed his holy  
Spirit: therefore he was turned to be their  
enemy, and he fought against them.**

. . . and himself fought against them —  
ASV

Yet they rebelled and grieved his holy  
spirit: / only then was he changed into  
their enemy / and himself fought  
against them — NEB

But they rebelled, they grieved / his holy  
spirit. / Then he turned enemy, / and  
himself waged war on them — Jerus

But they, they thwarted him. / they  
pained his sacred Spirit: / and so he  
turned to be their foe, / he fought him-  
self against them — Mof

- 11. Then he remembered the days of old,  
Moses, and his people, saying, Where is  
he that brought them up out of the sea  
with the shepherd of his flock? where is  
he that put his holy Spirit within him?**

. . . Where is he that brought them up  
out of the sea with the sheperds of his  
flock? where is he that put his holy  
Spirit in the midst of them — ASV

Then were recalled the days of the age-  
past time Moses — his people: — /  
Where is he that led them up out of  
the sea with the shepherds of his flock?  
/ Where is he that put within him his  
Holy Spirit — Rhm

Then His people remembered the days  
of old, the days of Moses: / 'Where is  
He that brought them up out of the sea  
/ with the shepherds of His flock?  
Where is He that put His holy spirit  
/ in the midst of them — JPS

And he remembereth the days of old, /  
Moses — his people. / Where is He  
who is bringing them up from the sea.  
/ the shepherd of his flock? / Where  
is He who is putting in its midst His  
Holy Spirit — YLT

But He recalled the days of old, Moses  
and His people. Where is He who  
brought up from the sea the shepherd  
of His flock? Where is He who put His  
Holy Spirit within him — Ber

Then men remembered days long past /  
and him who drew out his people: /  
Where is he who brought them up from  
the Nile / with the shepherd of his  
flock? / Where is he who put within  
him his holy spirit — NEB

Then they remembered those days of old  
when Moses, God's servant, led His  
people out of Egypt and they cried out.  
"Where is the One who brought Israel  
through the sea, with Moses as their  
shepherd? Where is the God who sent  
His Holy Spirit to be among His people  
— Tay

They remembered the days of old, / of  
Moses his servant. / Where is he who  
brought out of the sea / the shepherd  
of his flock? Where is he who en-  
dowed him / with his holy spirit —  
Jerus

- 12. That led them by the right hand of Moses  
with his glorious arm, dividing the water  
before them, to make himself an ever-  
lasting name?**

that caused his glorious arm to go at the  
right hand of Moses? that divided the  
waters before them . . . — ASV

He who caused his glorious arm to go  
at Moses' right hand; / he who cleft  
the waters before them, to make  
himself an everlasting name — AAT

who made his glorious power march at  
the right hand of Moses, / dividing the  
waters before them, / to win for him-  
self an everlasting name — NEB

who at the right hand of Moses / set to  
work with his glorious arm, / who di-  
vided the waters before them / to win  
himself everlasting renown — Jerus  
Where is He whose mighty power di-



vided the sea before them when Moses lifted up his hand, and established His reputation forever — Tay

- 13. That led them through the deep, as an horse in the wilderness, that they should not stumble?**

- 14. As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name.**

that led them through the depths, as a horse in the wilderness, so that they stumbled not? . . . the Spirit of Jehovah caused them to rest: . . . — ASV  
who led them without stumbling through the depths / like horses in the open country, / like cattle going down into the plain, / the spirit of the LORD guiding them? / Thus you led your people, / bringing glory to your name — NAB

Who led them through the bottom of the sea? Like fine stallions racing through the desert, they never stumbled. Like cattle grazing in the valleys, so the Spirit of the Lord gave them rest. Thus He gave Himself a magnificent reputation — Tay

who made them walk through the ocean / as easily as a horse through the desert? / They stumbled as little as an ox / going down to the plain. / The spirit of Yahweh led them to rest. / This is how you guided your people / to win yourself glorious renown — Jerus

causing them to go through the depths / sure-footed as horses in the wilderness, / like cattle moving down into a valley without stumbling, / guided by the spirit of the LORD? / So didst thou lead thy people / to win thyself a glorious name — NEB

- 15. Look down from heaven, and behold from the habitation of thy holiness and of thy glory:**

Look thou down out of the heavens and see, / out of the high abode of thy holiness and of thy majesty — Rhm

Look down from heaven, and behold / from thy holy and magnificent habitation — Sprl

O Lord, look down from heaven and see us from Your holy, glorious home — Tay

where is thy zeal and thy strength, the sounding of thy bowels and of thy

mercies toward me? are they restrained?

- 16. Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, art our father, our redeemer; thy name is from everlasting.**

where are thy zeal and thy mighty acts? the yearning of thy heart and thy compassions are restrained toward me. For thou art our father, though Abraham knoweth us not, and Israel doth not acknowledge us: thou, O Jehovah, art our Father; our Redeemer from everlasting is thy name — ASV

Where are thy jealousy and thy mighty deeds? / The resounding of thy yearning affection / and thy compassions toward me are they restrained? / For thou art our father, / though Abraham knew us not, / and Israel could not acknowledge us, — / Thou O Yahweh art our father, / Our Redeemer from the Age-past time is thy name — Rhm  
Where is thy zeal, thy valour, / thy burning and tender love? / Stand not aloof: for thou art our father, / though Abraham does not know us nor Israel acknowledge us. / Thou, LORD, art our father: / thy name is our Redeemer from of old — NEB

where is the love for us You used to show — Your power, Your mercy and Your compassion? Where are they now? Sure You are still our Father! Even if Abraham and Jacob would disown us, still You would be our Father, our Redeemer from ages past — Tay

Where is thy jealous care, thy prowess, / thy yearning and thy pity? / Though Abraham may ignore us, / though Israel regard us not, / thou, O Eternal One, thou art our Father / our deliverer from of old — Mof

- 17. O LORD, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.**

Wherefore shouldst thou suffer us to wander O Yahweh from thy ways? / [Wherefore] shouldst thou let us harden our heart past revering thee? / Return thou for the sake of / Thy servants, / The tribes thou thyself hast inherited — Rhm

Why, Yahweh, leave us to stray from your ways / and harden our hearts against

fearing you? / Return, for the sake of  
your servants. / the tribes of your inheritance — Jerus

Why, LORD, dost thou let us wander from  
thy ways / and harden our hearts until  
we cease to fear thee? / turn again for  
the sake of thy servants, the tribes of  
thy patrimony — NEB

O Jehovah, why dost thou make us to err  
from thy ways, and hardenest our heart  
from thy fear? . . . — ASV

O Lord, why have You hardened our  
hearts and made us sin and turn against  
You? Return and help us, for we who  
belong to You need you so — Tay

**18. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary.**

For a short time only did thy holy people  
hold possession — / our adversaries  
trod down thy sanctuary — Rhm

Thy holy people possessed thy sanctuary  
a little while: / our adversaries have  
trodden it down — RSV

Why have wicked men trampled upon  
thy holy hill: / why have our enemies  
trodden down thy sanctuary — AAT

Why have wicked men trodden down thy  
sanctuary. / why have our enemies  
trampled on thy shrine — NEB

**19. We are thine; thou never barest rule over them; they were not called by thy name.**

We are become as they over whom thou  
never barest rule, as they that were  
not called by thy name — ASV

We have long been like people you do  
not rule. / people who do not bear  
your name — Jerus

Too long have we been like those you do  
not rule. / who do not bear your name  
— NAB

We have long been reckoned as beyond  
thy sway. / as if we had not been named  
thy own — NEB

O God, why do You treat us as though  
we weren't Your people, as though we  
were a heathen nation that never called  
You "Lord" — Tay

## CHAPTER 64

**1. Oh that thou wouldest rend the heavens,  
that thou wouldest come down, that the  
mountains might flow down at thy  
presence,**

**2. As when the melting fire burneth, the  
fire causeth the waters to boil, to make  
thy name known to thy adversaries, that  
the nations may tremble at thy presence!**

**3. When thou didst terrible things which  
we looked not for, thou camest down, the  
mountains flowed down at thy presence.**

**4. For since the beginning of the world men  
have not heard, nor perceived by the ear,  
neither hath the eye seen, O God, beside  
thee, what he hath prepared for him that  
waiteth for him.**

. . . that the mountains might quake at  
thy presence, as when fire kindleth the  
brushwood, and the fire causeth the  
waters to boil; . . . the mountains  
quaked at thy presence. For from of  
old men have not heard, nor perceived  
by the ear, neither hath eye seen a God  
besides thee, who worketh for him that  
waiteth for him — ASV

Would that thou hadst rent the heavens,  
hadst come down / at thy presence  
had mountains quaked: / as fire kin-  
dleth brushwood / [as] fire causeth

water to boil [so] if thou wouldest make  
known thy Name to thine adversaries  
/ at thy presence nations  
would tremble. When thou didst  
fearful things we could not expect  
thou camest down at thy presence  
mountains quaked. Although from  
age-past times / it was never heard  
it was not perceived by the ear. —  
neither did the eye ever see — that  
a god besides thee could work for the  
man who waited for him — Rhm

Oh, that You would burst forth from the  
skies and come down! How the mountains  
would quake in Your presence!  
The consuming fire of Your glory  
would burn down the forests and boil  
the oceans dry. The nations would  
tremble before You; then Your enemies  
would learn the reason for Your  
fame! So it was before when You came  
down, for You did awesome things beyond  
our highest expectation, and how  
the mountains quaked! For since the  
world began no one has seen or heard  
of such a God as ours, who works for  
those who wait for Him — Tay

Oh, that you would tear the heavens open  
and come down / — at your Presence  
the mountains would melt, / as fire

sets brushwood alight, / as fire causes water to boil — / to make known your name to your enemies, / and make the nations tremble at your Presence, working unexpected miracles / such as no one has ever heard of before. / No ear has heard, / no eye has seen / any god but you act like this / for those who trust him — Jerus

Oh for the heavens to rend, / or for thee to descend, / till the very mountains shake before thee, / like mere brushwood set ablaze, / like water bubbling under fire — / to let thy foes know what thou art, / till the world trembles at thy presence, / at thy dread actions, far beyond our dreams, / far beyond all that men have ever heard of! No ear has ever heard, / no eye has ever seen, / the mighty deeds that thou wilt do / for those who look to thee — Mof  
Why didst thou not rend the heavens and come down, / and make the mountains shudder before thee / as when fire blazes up in brushwood / or fire makes water boil? / then would thy name be known to thy enemies / and nations tremble at thy coming. / When thou didst terrible things that we did not look for, / the mountains shuddered before thee. / Never has ear heard or eye seen / any other god taking the part of those who wait for him — NEB

- 5. Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved.**

...: behold, thou wast wroth, and we sinned: in them have we been of long time; and shall we be saved? — ASV

You welcome those who cheerfully do good, who follow godly ways. But we are not godly; we are constant sinners and have been all our lives. Therefore Your wrath is heavy on us. How can such as we be saved — Tay

Graciously thou goest out to meet them, loyal lovers of thine that keep thee ever in mind, ever follow thy bidding. And now thou art angry with us; we have sinned; so it has been a long while, and shall we find deliverance — Knox  
Yet didst thou meet / him who was rejoicing and working righteousness, / even them who in thy ways remembered thee, — / Lo! thou hast been

vexed, / and truly we had sinned, / among them was [the prospect of] of an age [to come], / that we might be saved. — Rhm

Thou dost welcome him who rejoices to do what is right, / who remembers thee in thy ways. / Though thou wast angry, yet we sinned, / in spite of it we have done evil from of old — NEB

- 6. But we are all as an unclean thing, and all our righteousnesses are as filthy rags; For we are all become as one that is unclean, and all our righteousnesses are as a polluted garment — ASV**

But we have become as one unclean all of us, / and as a garment polluted were all our righteous doings — Rhm

We have all become like an unclean man, / and all our righteous deeds like a garment defiled — AAT

We are men defiled; what are all our claims on thy mercy? No better than the clout a woman casts away — Knox  
**and we all do fade as a leaf; and our iniquities like the wind, have taken us away,**

and so we faded like a leaf all of us. / and our iniquity as a wind carried us away — Rhm

we all fade like a leaf, / and our guilt bears us away like the wind — AAT

We have all withered like leaves / and our sins blew us away like the wind — Jerus

we have all withered like leaves / and iniquities sweep us away like the wind — NEB

we are like fallen leaves, every one of us, by the wind of our own transgressions whirled along — Knox

- 7. And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.**

and there was none / to call upon thy Name, / to rouse himself to lay firm hold on thee. — / for thou hast hidden thy face from us, / and hadst made us despond by means of our iniquity — Rhm

No one invoked your name / or roused himself to catch hold of you. / For you hid your face from us / and gave us up to the power of our sins — Jerus

There is no one who invokes thee by name / or rouses himself to cling to

thee; / for thou hast hidden thy face  
from us / and abandoned us to our in-  
iquities — NEB

- 8. But now, O LORD, thou art our father;  
we are the clay, and thou our potter; and  
we all are the work of thy hand.**

But now, LORD, thou art our father; / we  
are the clay, thou the potter, / and all  
of us are thy handiwork — NEB

Ah now, thou art our Father, O Eternal,  
/ thine own hands have made us all;  
/ we are but clay, / thou art the potter  
— Mof

- 9. Be not wroth very sore, O LORD, neither  
remember iniquity for ever:**

Do not be indignant, O Yahweh, so very  
greatly, / neither perpetually do thou  
recall iniquity — Rhm

O thou Eternal, be not furious with us,  
/ remember not our guilt for ever —  
Mof

Be not exceeding wrath to the uttermost,  
O JEHOVAH! / Neither remember our  
iniquity always — Sprl

Be not angry, O LORD, beyond measure,  
nor remember our guilt forever —  
AAT

**behold, see, we beseech thee, we are all  
thy people.**

- 10. Thy holy cities are a wilderness, Zion is  
a wilderness, Jerusalem a desolation.**

behold, look, we beseech thee, we are  
all thy people. Thy holy cities are be-  
come a wilderness, Zion is become a  
wilderness, . . . — ASV

look on us all, look on thy people, / Thy  
holy cities are a wilderness, Zion a  
wilderness, Jerusalem desolate — NEB  
oh look down on us, we beseech thee,  
for we are all thy people. Thy sacred

towns are but a desert, Jerusalem is  
accursed — Mof

See, see, we are all your people; / your  
holy cities are a wilderness, / Zion a  
wilderness, / . . . — Jerus

- 11. Our holy and our beautiful house, where  
our fathers praised thee, is burned up  
with fire; and all our pleasant things are  
laid waste.**

our sanctuary, holy and glorious, / where  
our fathers praised thee, has been burnt  
to the ground / and all that we cherish  
is a ruin — NEB

. . . and all our pleasant places are laid  
waste — ASV

our sacred house of God, so fair, in  
which our fathers sang thy praise,  
the flames have burned it to the ground,  
/ and all we loved lies ruined — Mof

. . . / wherein our fathers praised Thee  
is utterly destroyed by fire; and all  
the sacred objects of our desire are  
consumed — Sprl

- 12. Wilt thou refrain thyself for these things,  
O LORD? wilt thou hold thy peace, and  
afflict us very sore?**

In view of these things wilt thou restrain  
thyself O Yahweh? wilt thou hold thy  
peace and humble us so very greatly  
— Rhm

In view of all this, will you still do noth-  
ing, O Lord? will you keep quiet, and  
go on increasing our punishment —  
Bas

Can you hold back, O LORD, after all  
this? / Can you remain silent, and af-  
flict us so severely — NAB

Yahweh, can you go unmoved by all of  
this, / oppressing us beyond measure  
by your silence — Jerus

## CHAPTER 65

- 1. I am sought of them that asked not for  
me; I am found of them that sought me  
not: I said, Behold me, behold me, unto  
a nation that was not called by my name.  
I am inquired of by them that asked not  
for me: . . . — ASV**

The Lord says, People who never before  
inquired about Me are now seeking Me  
out. Nations who never before  
searched for Me are finding Me — Tay

I have let myself be consulted by them  
who had not asked, / I have suffered  
myself to be found by them who had

not sought me, — I have said Here  
I am! Here I am! / unto a nation that  
had not been called by my name —  
Rhm

I gave access to them that asked not for  
Me, / I was at hand to them that sought  
Me not; / I said: 'Behold Me, behold  
Me', / unto a nation that was not called  
by My name — JPS

I have been ready to give an answer to  
those who did not make prayer to me;  
I have been offering myself to those  
who were not searching for me; I said,

Here am I, here am I, to a nation which gave no respect to my name — Bas

“Ready was I to answer men who never asked me, / ready to be found by men who never sought me. / I cried out, ‘Here am I,’ / to folk who never called to me — Mof

- 2. I have spread out my hands all the day unto a rebellious people which walketh in a way that was not good, after their own thoughts;**

I spread out my hands all day / appealing to an unruly people / who went their evil way, / following their own devices — NEB

I have stretched my hands, all day, to unruly rebels, / who lead a life corrupt, pleasing themselves — Mof

Outstretched these hands of mine, all the day long, to a nation of rebels, straying this way and that as the mood takes them, openly defying me — Knox

But My own people — though I have been spreading out My arms to welcome them all day long — have rebelled; they follow their own evil paths and thoughts — Tay

- 3. A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick;**

A people that provoke me to my face continually, sacrificing in gardens, and burning incense upon bricks — ASV

A people who provoke me / to my face continually, / offering sacrifices in gardens, / and burning incense on tiles — AAT

a people who provoke me to my face continually, / by sacrificing in their groves, / and burning incense under the white poplars — Mof

All day long they insult Me to My face by worshiping idols in many gardens and burning incense on the rooftops of their homes — Tay

- 4. Which remain among the graves, and lodge in the monuments, that sit among the graves, and lodge in the secret places — ASV**

who sit in graves, / and pass the night in caves — AAT

crouching among graves, keeping vigil all night long — NEB

who sit among the graves [trying to talk with the dead], and lodge among the

secret places [or caves where familiar spirits were thought to dwell] — Amp  
**which eat swine's flesh, and broth of abominable things is in their vessels; who eat the flesh of swine, / and the broth of refuse things is in their vessels — Rhm**

who partake sacrificially of the meat of hogs, and in whose vessels is the broth of unclean animals — Ber

eating swine's flesh, their cauldrons full of a tainted brew — NEB

who eat the flesh of swine / and cook them carrion broth — Mof

- 5. Which say, Stand by thyself, come not near to me; for I am holier than thou.**

who say — Draw near by thyself. Do not approach with me, For I am holier than thou — Rhm

‘Stay where you are,’ they cry, ‘do not dare touch me: for I am too sacred for you’ — NEB

Yet they say to one another, “Don’t come too close, you’ll defile me! For I am holier than you!” — Tay

And all the while so scrupulous: Touch of thine would defile me — Knox

who say, “Stand off, come not near me, lest I make you taboo” — AAT

who say, “Keep by thyself, Do not touch me, else I sanctify thee” — ABPS

**These are a smoke in my nose, a fire that burneth all the day.**

Such men are a smoke in my nostrils, an ever burning fire — Jerus

Such people are a smouldering fire, smoking in my nostrils all day long — NEB

Such men are like smoke from a blaze, that irritates me all the day — Mof

They stifle Me. Day in and day out they infuriate Me — Tay

These things enkindle my wrath, a fire that burns all the day — NAB

What marvel, if my indignation smoulders yet? Nay: fire it is that burns continually — Knox

- 6. Behold, it is written before me: I will not keep silence, but will recompense, even recompense into their bosom,**

- 7. Your iniquities, and the iniquities of your fathers together, saith the LORD,**

Lo! it is written before me, — / I will not keep silence, / but I have recompensed, and will recompense into their bosom: / your iniquities, / and the in-

iquities of your fathers, / saith Yahweh  
— Rhm

... but will recompense, yea, I will re-  
compense ... , your own iniquities  
... , saith Jehovah — ASV

Lo, before me it stands written; / I will  
not be quiet until I have paid in full /  
your crimes and the crimes of your  
fathers as well, / says the LORD —  
NAB

All is on record before me; I will not  
keep silence; / I will repay your in-  
iquities, / yours and your fathers', all  
at once, says the LORD — NEB

'Tis all recorded before me, / and I will  
not be silent till I punish / both their  
guilt and their fathers', / the Eternal  
declares — Mof

See, here is My decree all written out  
before Me; I will not stand silent; I  
will repay. Yes, I will repay them —  
not only for their own sins but for those  
of their fathers too, says the Lord —  
Tay

**which have burned incense upon the  
mountains, and blasphemed me upon  
the hills;**

who have burned incense upon the  
mountains, / and upon the hills have  
reproached me — Rhm

They have burned incense on the mounts,  
and treated me with scorn on the hills  
— Sept

"Men who burn incense on the heights,  
/ and insult me on hill-tops! — Mof  
because they burnt incense on the  
mountains / and defied me on the hills  
— NEB

**therefore will I measure their former  
work into their bosom.**

therefore will I first measure their work  
... — ASV

therefore will I first measure their wage  
... — JPS

for these things I must repay due mea-  
sure, poured out into the lap; that my  
first task — Knox

I will measure into their bosom payment  
for their former doings" — RSV

I will at once pour out in full measure  
their recompense into their laps — NAB  
I will first measure out their reward and  
then pay them in full — NEB

**8. Thus saith the LORD, As the new wine  
is found in the cluster, and one saith,  
Destroy it not; for a blessing is in it: so**

**will I do for my servants' sakes, that I  
may not destroy them all.**

Yahweh says this: When new wine is  
found in a bunch of grapes people say,  
'Do not destroy it, it contains a bless-  
ing'. I shall do the same for the sake  
of those who serve me. I refuse to de-  
stroy the whole — Jerus

These are the words of the LORD: / As  
there is new wine in a cluster of grapes  
/ and men say, 'Do not destroy it; there  
is a blessing in it', / so will I do for my  
servants' sake: I will not destroy the  
whole nation — NEB

Thus saith the Lord, as when a good  
grape is found in the cluster, they will  
say, "Destroy it not; for there is a  
blessing in it," so will I do for the sake  
of him who serveth me: for his sake I  
will not destroy them all — Sept

This is the Eternal's word: / "When a  
bunch of grapes holds some good wine,  
/ men say, 'Destroy it not, it holds a  
blessing'; / so for my servants' sake  
I will not destroy the whole people  
— Mof

**— Mof**

**9. And I will bring forth a seed out of Ja-  
cob, and out of Judah and an inheritor  
of my mountains: and mine elect shall  
inherit it, and my servants shall dwell  
there.**

... and my chosen shall inherit it, and  
my servants shall dwell there — ASV

I will bring out of Jacob a scion, / out of  
Judah an heir to my mountains; and  
my chosen ones shall inherit the land,  
/ my servants shall dwell in it — AAT

I will give Jacob children to come after  
him / and Judah heirs who shall pos-  
sess my mountains; my chosen shall  
inherit them and my servants shall  
live there — NEB

Jacob shall yield me some folk, Judah  
shall yield me some heirs to my hills;  
/ those whom I choose shall own the  
land, / and in it shall my servants dwell  
— Mof

I will preserve a remnant of My people  
to possess the land of Israel: those I  
select will inherit it and serve Me there  
— Tay

**10. And Sharon shall be a fold of flocks, and  
the valley of Achor a place for the herds  
to lie down in, for my people that have  
sought me.**

Then shall Sharon become a fold for

flocks, / and the vale of Achor for the  
lying down of herds, — / for my peo-  
ple who have sought me — Rhm  
And Sharon shall be a pasture for flocks,  
/ . . . — ABPS

Flocks shall range over Sharon, / and the  
Vale of Achor be a pasture for cattle;  
/ they shall belong to my people who  
seek me — NEB

For their flocks Sharon shall be pasture,  
/ and cattle couch in Achor's glen —  
Mof

As for My people who have sought Me,  
the plains of Sharon shall again be filled  
with flocks, and the valley of Achor  
shall be a place to pasture herds —  
Tay

**11. But ye are they that forsake the LORD,  
that forget my holy mountain, that pre-  
pare a table for that troop, and that fur-  
nish the drink-offering unto that number.**

But ye that forsake Jehovah, . . . , that  
prepare a table for Fortune, and that  
fill up mingled wine unto Destiny —  
ASV

But you who have abandoned Yahweh,  
/ and forgotten my holy mountain, /  
who lay the table for God, / who fill  
a cup for Meni — Jerus

But you that forsake the LORD and forget  
my holy mountain, / who spread  
a table for the god of Fate, / and fill  
bowls of spiced wine in honour of For-  
tune — NEB

But because the rest of you have for-  
saken the Lord and His temple and  
worship gods of "Fate" and "Des-  
tiny," — Tay

**12. Therefore will I number you to the sword,  
and ye shall all bow down to the  
slaughter:**

I will destine you to the sword, . . . —  
ASV

Therefore I will "destine" you to the  
sword, and your "fate" shall be a dark  
one — Tay

fortune that awaits you is the sword, you  
shall bow down to death — Knox

I will deliver you to your fate, to exe-  
cution, / and you shall all bend the  
neck to the sword — NEB

because when I called, ye did not an-  
swer; when I spake, ye did not hear;  
but did evil before mine eyes, and did  
choose that wherein I delighted not.

For I called and you would not answer,

/ I spoke and you would not listen. /  
You did what I consider evil, / you  
chose to do what displeases me —  
Jerus

for when I called, you didn't answer;  
when I spoke, you wouldn't listen. You  
deliberately sinned before My very  
eyes, choosing to do what you know  
I despise — Tay

**13. Therefore thus saith the Lord God, Be-  
hold, my servants shall eat, but ye shall  
be hungry: behold, my servants shall  
drink, but ye shall be thirsty: behold, my  
servants shall rejoice, but ye shall be  
ashamed:**

Therefore / Thus saith My Lord, Yahweh,  
— / Lo! my servants shall eat, but ye  
shall be famished, / Lo! my servants  
shall drink, but ye shall be thirsty, —  
/ Lo! my servants shall rejoice, but ye  
shall turn pale — Rhm

Therefore these are the words of the Lord  
GOD: / My servants shall eat but you  
shall starve; / my servants shall drink  
but you shall go thirsty; / my servants  
shall rejoice but you shall be put to  
shame — NEB

Therefore thus speaks / the Lord  
Yahweh: / You shall see my servants  
eat / while you go hungry. / You shall  
see my servants drink / while you go  
thirsty. / You shall see my servants re-  
joice / while you are put to shame —  
Jerus

**14. Behold, my servants shall sing for joy of  
heart, but ye shall cry for sorrow of heart,  
and shall howl for vexation of spirit.**

. . . and shall wail for vexation of spirit  
— ASV

Lo! my servants shall shout in triumph  
for mirth of heart, / but ye shall make  
outcry for pain of heart, / and for a  
breaking of spirit shall ye howl — Rhm

behold, my servants shall exult / for joy  
of heart, / but you shall cry for sorrow  
of heart, / moaning in misery — Mof

You shall hear my servants sing / for joy  
of heart, / while you will moan / for  
sadness of heart: / you will wail for  
distress of spirit — Jerus

**15. And ye shall leave your name for a curse  
unto my chosen: for the Lord God shall  
slay thee, and call his servants by an-  
other name:**

And you shall leave your name to My  
chosen [for those who will it] for a

curse, and the Lord God will slay you; but He will call His servants by another name [as much greater than the former name as Israel was greater than Jacob] — Amp

And ye shall leave your name for a curse unto Mine elect: / 'So may the Lord God slay thee': / but He shall call His servants by another name — JPS

My chosen ones will use as a curse the name you leave behind; May the Lord Yahweh strike you dead. But my servants are to be given a new name — Jerus

My chosen ones shall use the name you leave, / in uttering a curse. / Far other shall the name be that my servants bear — Mof

- 16. That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth;**

He who invokes a blessing on himself in the land / shall do so by the God whose name is Amen. / and he who utters an oath in the land / shall do so by the God of Amen — NEB

He who prays for blessing the land, / now invokes the faithful God: / he who takes an oath within the land / now swears by the faithful God — Mof

So that he who invokes a blessing on himself in the land shall do so saying, May the God of truth and fidelity — the Amen — bless me; and he who takes an oath in the land shall swear by the God of truth and faithfulness — the Amen — to His promises — Amp

Whoever asks to be blessed on earth will ask to be blessed by the God of truth, and whoever takes oath on earth will take oath by the God of truth — Jerus  
**because the former troubles are forgotten, and because they are hid from mine eyes.**

because the former troubles shall have been forgotten, / and hidden from my eyes — AAT

for the hardships of the past shall be forgotten, / and hidden from my eyes — NAB

because the former provocations are forgotten, / and because they are hidden from Mine eyes — Sprl

For I ignore the troubles of the past, / I shut mine eyes to them — Mof

for I will put aside My anger and forget the evil that you did — Tay

- 17. For, behold, I create new heavens and a new earth:**

For, behold me! creating . . . — Rhm

For now I create . . . — Jerus

Lo, I am about to create . . . — NAB

**and the former shall not be remembered, nor come into mind.**

and the former / shall not be mentioned / neither shall they come up on the heart — Rhm

Former things shall no more be remembered / nor shall they be called to mind — NEB

The past shall be forgotten, and never come to mind — Mof

and the past things will be gone completely out of mind — Bas

so wonderful that no one will even think about the old ones anymore — Tay

- 18. But be ye glad and rejoice forever in that which I create:**

But joy ye and exult perpetually in what I am about to create — Rhm

Be glad and rejoice for ever and ever for what I am creating — Jerus

Joy of yours, pride of yours, this new creation shall be — Knox

But men shall rejoice and exult forever in what I create — AAT

Instead, there shall always be rejoicing and happiness / in what I create — NAB

**for behold, I create Jerusalem a rejoicing, and her people a joy.**

For behold me! / creating Jerusalem an exultation and / her People a joy — Rhm

Jerusalem I create to be a joy, / her people a delight — Mof

Look! I will create Jerusalem as a place of happiness, and her people shall be a joy — Tay

for I create Jerusalem [an occasion] for joy, and her people will rejoice — Ber  
because I now create Jerusalem 'Joy' and her people 'Gladness' — Jerus

- 19. And I will rejoice in Jerusalem, and joy in my people;**

I too will rejoice over Jerusalem and will delight in My people — Ber

I shall rejoice over Jerusalem and exult in my people — Jerus

I will rejoice in Jerusalem, take pride in my people — Knox



Therefore will I Exult in Jerusalem, and  
/ Joy in my People — Rhm

I will take delight in Jerusalem and re-  
joice in my people — NEB

**and the voice of weeping shall be no more  
heard in her, nor the voice of crying.**  
no more shall be heard in it the sound of  
weeping / and the cry of distress —  
RSV

weeping and cries for help / shall never  
again be heard in her — NEB

No sound of tears, no voice of crying,  
/ shall ever be heard in her — Mof

and there shall no more be heard therein,  
the voice of wailing nor the sound of  
a mournful cry — Sept

and the voice of weeping and crying shall  
not be heard there anymore — Tay

- 20. There shall be no more thence an infant  
of days, nor an old man that hath not  
filled his days: for the child shall die an  
hundred years old; but the sinner being  
an hundred years old shall be accursed.**

There shall be thenceforward no more  
/ a suckling of a few days or an elder  
who filleth not up his days, — / but a  
youth a hundred years old may die, /  
yea a sinner a hundred years old shall  
be accursed — Rhm

No more shall there be in it infants that  
live a few days; or old men who do not  
live out their days; for the youth shall  
die a centenarian. Even the sinner shall  
be struck by the curse at a hundred  
— Ber

no babe shall die there any more in in-  
fancy, / nor any old man who has not  
lived out / his years of life; / he who  
dies youngest lives a hundred years; /  
anyone dying under a hundred years  
/ must be accursed by God — Mof

in her no more will be found the infant  
living a few days only, or the old man  
not living to the end of his days. To  
die at the age of a hundred will be  
dying young; not to live to be a hundred  
will be the sign of a curse — Jerus

There no child shall ever again die an  
infant, / no old man fail to live out his  
life; / every boy shall live his hundred  
years before he dies, / whoever falls  
short of a hundred shall be despised  
— NEB

- 21. And they shall build houses, and inhabit  
them; and they shall plant vineyards, and  
eat the fruit of them.**

In those days, when a man builds a house,  
he will keep on living in it — it will  
not be destroyed by invading armies  
as in the past. My people will plant  
vineyards and eat the fruit themselves  
— their enemies will not confiscate it  
— Tay

They shall live in the houses they build,  
/ and eat the fruit of the vineyards they  
plant — NAB

Men shall build houses and live to in-  
habit them, / plant vineyards and eat  
eth their fruit — NEB

- 22. They shall not build, and another in-  
habit; they shall not plant and another  
eat:**

They will not build for others to live in,  
or plant so that others can eat — Jerus  
the homes they build, others shall not  
inhabit, / what they plant, other men  
shall not enjoy — Mof

**for as the days of a tree are the days of  
my people, and mine elect shall long  
enjoy the work of their hands.**

For my people shall live as long as trees,  
and my chosen ones wear out what  
their hands have made — Jerus

My people shall live long, as lives a tree,  
/ long shall my chosen folk enjoy their  
earnings — Mof

My people shall live the long life of a  
tree, / and my chosen shall enjoy the  
fruit of their labour — NEB

- 23. They shall not labour in vain, nor bring  
forth for trouble;**

... not bring forth for calamity — ASV  
... or bear children for calamity — RSV

Their work will not be for nothing, and  
they will not give birth to children for  
destruction — Bas

They shall not toil in vain or raise chil-  
dren for misfortune — NEB

**for they are the seed of the blessed of the  
LORD, and their offspring with them.**

for they are the race of the LORD's  
blessed one, / and their offspring shall  
remain with them — AAT

for a race blessed by the LORD are they  
and their offspring — NAB

for they shall be the offspring of the  
blessed of the LORD, and their chil-  
dren with them — RSV

for they shall be the descendants of the  
blessed of the Lord, and their off-  
spring with them — Amp

for they are the children of those the

Lord has blessed; and their children,  
too, shall be blessed — Tay

- 24. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.**

I will answer them before they even call to Me. While they are still talking to Me about their needs, I will go ahead and answer their prayers — Tay

- 25. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat.**

The wolf and young kid shall pasture as one, / and the lion shall eat straw like the ox: / but dust shall be for serpent's food — Sprl

The wolf and the lamb shall graze alike,  
/ and the lion shall eat hay like the ox

/ [but the serpent's food shall be dust]  
— NAB

- They shall not hurt nor destroy in all my holy mountain, saith the LORD.**

They shall not harm — / nor shall they destroy / in all my holy mountain saith Yahweh — Rhm

They shall do no harm or destruction on my holy mountain," says the LORD — AAT

none shall injure, none shall kill, says the Eternal, on my sacred hill — Mof

all over this mountain, my sanctuary, there shall be no hurt done, the Lord says, no life shall be forfeit — Knox

In those days nothing and no one shall be hurt or destroyed in all My holy mountain, says the Lord — Tay

## CHAPTER 66

- 1. Thus saith the LORD, The heaven is my throne, and the earth is my footstool:**

Thus saith Yahweh, / The heavens are my throne, and / . . . — Rhm

The Lord says, Heaven is the seat of my power, and earth is the resting-place for my feet — Bas

Thus says the Lord, Heaven is my throne, earth the footstool under my feet — Knox

Thus saith Jehovah, / "Heaven being my throne, and the earth my footstool — ABPS

Thus saith Yahweh: / With heaven my throne / and earth my footstool — Jerus

**where is the house that ye build unto me? and where is the place of my rest?**

Where then is the house which ye can build me? / or where is my place of rest — Rhm

Where will you build a house for me, / where shall my resting-place be — NEB

what sort of house will you build for me? And of what sort shall be the place of my rest — Sept

what manner of house will ye build unto me? and what place shall be my rest — ASV

what house could you build me, / what place could you make for my rest — Jerus

- 2. For all those things hath mine hand made, and all those things have been, saith the LORD:**

For all these things hath my hand made, and so all these things came to be, saith Jehovah:

For all these things has my hand made, / and so all these things came into existence," / it is the oracle of Jehovah — ABPS

For all these things my hand hath made: and all these things are mine saith the Lord — Sept

All of this was made by my hand — and all of this is mine — it is Yahweh who speaks — Jerus

My hand has made both earth and skies, and they are Mine — Tay

**but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.**

But for this one will I look around, for him who is humbled and smitten in spirit, — and so careth anxiously for my word — Rhm

"Yet to this man will I have regard — the one who is humble and contrite in spirit, / and who trembled at my word — AAT

But my eyes are drawn to the man — of humbled and contrite spirit, — who trembles at my word — Jerus

The man I look to is a man down-trodden and distressed, — one who reveres my words — NEB

What I care for are humble, broken creatures, / who stand in awe of all I say — Mof

But my eyes are drawn to the man — of humbled and contrite spirit, — who trembles at my word — Jerus

The man I look to is a man down-trodden and distressed, — one who reveres my words — NEB

What I care for are humble, broken creatures, / who stand in awe of all I say — Mof

3. **He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.**

He that killeth an ox is as he that slayeth a man: he that sacrificeth a lamb, as he that breaketh a dog's neck; he that offereth an oblation, as he that offereth swine's blood; he that burneth frankincense, as he that blesseth an idol . . . — ASV

Merely slaughtering an ox is like slaying a man: / sacrificing a lamb, like breaking a dog's neck: / bringing a cereal offering like offering swine's blood: / burning incense, like paying homage to an idol. / Since these have chosen their own ways / and taken pleasure in their own abominations, — NAB

But he who slaughters an ox, as well as he who slays a man, / he who sacrifices a sheep, as well as he who strangles a dog, / he who brings an oblation, as well as he who sheds the blood of swine, / he who makes a memorial offering of frankincense, as well as he who blesses an idol — these choose their own ways, / and delight in their abominations — AAT

Some immolate an ox, some slaughter a man, / some sacrifice a lamb, some strangle a dog, / some offer oblations of pig's blood, some burn memorial incense, some consecrate idols, / Since they elect to follow their own ways / and their soul delights in their abominations — Jerus

Oxen some sacrifice and also human lives, / they offer lambs and also dogs in worship, / oblations due and wine's blood in their rites, / incense, and yet they reverence an idol! / Such are the practices they choose, / delighting in an abominable worship — Mof

To the rest it is all one; slaughter they an ox, or murder a human victim, cut sheep's throat, or dash out a dog's brains, make offering of meal, or of swine's blood, in my honour burn incense, or bless the name of a false god. In all this, it is but caprice guides their choice, in all manner of abominations — Knox

4. **I also will choose their delusions, and will bring their fears upon them;**

I also will choose the things that vex them, / and the things they dread will I bring upon them — Rhm

So will I also choose their torment, / and will bring upon them their terrors —

AAT  
indeed, I have decided their calamity: what they dread I will bring upon them — Ber

I in turn will select hardships for them / and bring them what they dread — Jerus

**because when I called, none did answer; when I spake, they did not hear:**

for I called and no one would answer, / I spoke and they would not listen — Jerus

For when I called, none of them answered, / none of them listened when I spoke — Mof

**but they did evil before mine eyes, and chose that in which I delighted not,**

and they do the evil thing in Mine eyes, / and on that which I desired not — fixed — YLT

They did what I consider evil, / they chose to do what displeases me — Jerus

they did things evil in My sight, and chose what I abhorred — Mof

5. **Hear the word of the LORD, ye that tremble at his word;**

Hear the word of Yahweh, ye who care anxiously for his word — Rhm

Listen to the message of the LORD, you who stand in awe of His word — Ber

But ye who stand in awe of the Eternal's word, / listen to what he promises — Mof

Listen to the word of the Lord, you that hold it in reverence — Knox

hear the decisions of the Lord — ye who tremble at His word — Sept

**Your brethren that hated you, that cast you out for my name's sake, said,**

Said your brethren / who hated you / who thrust you out for my Name's sake — Rhm

“Your brothers who hate you / and cast you from their midst, / for my name's sake have said — AAT

Your brothers say, who hate you, / who reject you because of my name — Jerus

“Your kinsmen, who hate you for your faith in me, / sneer thus — Mof  
Your fellow-country men who hate you, / who spurn you because you bear my name, have said — NEB  
Your brethren hate you and cast you out for being loyal to My name — Tay  
**Let the LORD be glorified; but he shall appear to your joy,**  
Yahweh be glorified! / Therefore shall he appear to your rejoicing — Rhm  
Let Jehovah be glorified, that we may see your joy; — ASV  
‘Let the LORD show forth his glory, / that we may look on your joy!’ — AAT  
‘Let the Eternal show his might, / that we may see this joy of yours!’ — Mof  
Come, let us see the Lord reveal himself in majesty, let us witness this triumph of yours! — Knox  
**and they shall be ashamed.**  
But they shall turn pale — Rhm  
but they shall be confounded — Ber  
They shall be taken aback — Mof  
but it is they that shall be put to shame — ASV

**6. A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompense to his enemies.**

A voice of tumult from the city, . . . — ASV

The sound of tumult — out of the city, / a sound out of the temple, — / the sound of Yahweh rendering recompense to his foes — Rhm

Hark! an uproar from the city, / Hark! it cometh from the temple, / Hark! the LORD rendereth recompense to His enemies — JPS

Listen, a thunderous voice from the city! A voice from the temple! It is the LORD's voice rendering recompense to His enemies — Ber

Hark! the city is in uproar! / It is coming from the temple! / 'Tis the Eternal dealing vengeance / to the full upon his foes — Mof

**7. Before she travailed, she brought forth; before her pain came, she was delivered of a man child.**

“Before she was in labor / she gave birth; / before her pain came upon her / she was delivered of a son — RSV

Long before being in labour / she has given birth. / Before being overtaken

by birth pangs, / she has been delivered of a body — Jerus

Shall a woman bear a child without pains? / give birth to a son before the onset of labour — NEB

Who has heard or seen anything as strange as this? For in one day, suddenly, a nation, Israel, shall be born, even before the birth pains come — Tay

**8. Who hath heard such a thing? who hath seen such things?**

Who hath heard anything like this? / who hath seen anything like these things — YLT

Who hath heard of any wonder like this? / who hath seen the like of these things — Sprl

When has such a story come to men's ears? who has seen such things — Bas  
Never till now was such a tale heard, such a sight witnessed — Knox

**Shall the earth be made to bring forth in one day? or shall a nation be born at once?**

Can a land be made to bring forth in one day? / or a nation be born at one time — Rhm

Did every land bring forth its people in a single day? / Was ever any nation born thus all at once — Mof

Shall a land be born in one day? shall a nation be brought forth at once — ASV

Is a country born / in one day? / Is a nation brought forth / all at once — Jerus

Shall a country be born after one day's labour, / shall a nation be brought to birth all in a moment — NEB

**for as soon as Zion travailed, she brought forth her children.**

For as soon as Zion was in labor / she brought forth her sons — RSV

Yet Zion had no sooner travailed, that she brought forth her sons to birth — Mof

Yet Zion is scarcely in labor / when she gives birth to her children — NAB

In a moment, just as Israel's anguish starts, the baby is born: the nation begins — Tay

**9. Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut the womb? saith thy God.**

Should I bring to the birth, and not cause

to bring forth, says Jehovah; / should I who cause to bear restrain it? says thy God — ABPS

Shall I bring a mother to the birth and not give delivery?" / says the LORD. Or shall I who give delivery shut up the womb?" / says your God — AAT

Shall I bring a mother to the point of birth, / and yet not let her child be born? says the LORD: / Or shall I who allow her to conceive, / yet close her womb? says your God — NAB

But why should I not help her to bring forth / what I bring to the birth? says the Eternal. / Why should I close the womb, when I / have brought the babe to birth? so says your God — Mof

What, says the Lord thy God, shall I, that bring children to the birth, want power to bring them forth? Shall I, that give life to the womb, want strength to open it — Knox

- 10. Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: Rejoice with Jerusalem, and exult on her account, / all you who love her: / be very joyful with her, / all you who mourn for her — AAT**

Rejoice with Jerusalem and exult in her, / all you who love her; / share her joy with all your heart, / all you who mourn over her — NEB

Rejoice O Jerusalem! and sing praises therein, all ye who love her! Be exceedingly joyful with her, all ye who mourn for her — Sept

Rejoice, Jerusalem: exult in her, / all ye that love her: / rejoice, rejoice with her, all ye / who once mourned over her — Mof

- 11. That ye may suck, and be satisfied with the breast of her consolations; that ye may milk out, and be delighted with the abundance of her glory.**

that you may suck and be satisfied / with her consoling breasts: / that you may drink deeply with delight / from the abundance of her glory — rsv

that you may suck to your fill / from her soothing breast, / and nurse to your heart's delight / from her bountiful bosom — AAT

that you may be suckled, filled, / from her consoling breast, / that you may savour with delight / her glorious breasts — Jerus

Oh, that you may suck fully / of the milk of her comfort, / that you may nurse with delight / at her abundant breasts — NAB

- 12. For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream:**

For thus saith Jehovah, Behold, I will extend peace to her like a river, and the glory of the nations like an overflowing stream — ASV

For thus saith Yahweh, — / Behold me! extending unto her like a river prosperity, / and as a torrent o'rfloving the glory of the nations — Rhm

For thus says the LORD: / "Behold I am extending to her prosperity like a river, / and the wealth of the nations like a sweeping torrent — AAT

For thus says the LORD: / I will send peace flowing over her like a river, / and the wealth of nations like a stream in flood — NEB

**then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.**

and ye shall suck thereof: . . . — ASV  
that ye may draw it forth, — / upon the side shall ye be carried, and / upon the knees shall ye be caressed — Rhm  
this shall be the milk you drain, like children carried at the breast, fondled on a mother's lap — Knox

At her breasts will her nurslings be carried / and fondled in her lap — Jerus

- 13. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.**

As one whom his mother consoleth / so will I console you, / and in Jerusalem shall ye be consoled — Rhm

As a mother comforts her son, / so will I myself comfort you, / and you shall find comfort in Jerusalem — NEB

I will console you then, like a mother caressing her son, and all your consolation shall be in Jerusalem — Knox  
Like a man whom his mother comforteth, / so will I comfort you: / even within Jerusalem shall ye receive consolation — Sprl

- 14. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb:**

And ye shall see it, and your heart shall

rejoice, and your bones shall flourish  
like the tender grass — ASV

As soon as ye have seen it your heart  
shall be joyful, / and your bones like  
green herbage shall thrive — Rhm

This you shall see and be glad at heart,  
/ your limbs shall be as fresh as grass  
in spring — NEB

your eyes feasted with it, your hearts  
content, vigorous as the fresh grass  
your whole frame — Knox

**and the hand of the LORD shall be known  
toward his servants, and his indigna-  
tion toward his enemies.**

. . . and he will have indignation against  
his enemies — ASV

and it shall be known that the hand of  
the LORD is with his servants, / and  
his indignation against his enemies —  
RSV

All the world will see the good hand of  
God upon His people, and His wrath  
upon His enemies — Tay

and the hand of JEHOVAH shall be re-  
cognized by His servants, / with His  
indignation against His enemies — Sprl  
the LORD shall make his power known  
among his servants / and his indigna-  
tion felt among his foes — NEB

- 15. For, behold, the LORD will come with  
fire, and with his chariots like a whirl-  
wind, to render his anger with fury, and  
his rebuke with flames of fire.**

For, behold, Jehovah will come with fire,  
and his chariots shall be like the whirl-  
wind: to render his anger with fierce-  
ness, . . . — ASV

For the Lord is coming with fire, and his  
war-carriages will be like the storm-  
wind: to give punishment in the heat  
of his wrath, and his passion is like  
flames of fire — Bas

See, where the Lord comes with fire  
about him, with chariots that drive like  
the storm, angry his retribution, his  
vengeance like a scorching flame —  
Knox

For behold! the Lord will come as a fire,  
and his chariots as a whirlwind, to ex-  
ecute his vengeance with wrath and  
his rebuke with flaming fire — Sept

For the Eternal comes like fire, / with  
chariots like a whirlwind, / to deal his  
anger out in scorching heat, / the blaze  
of his rebuke — Mof

For see how Yahweh comes in fire, / his  
chariots like the tempest, / to assuage

his anger with burning, / his threats  
with flaming fire — Jerus

- 16. For by fire and by his sword will the  
LORD plead with all flesh: and the slain  
of the LORD shall be many.**

For by fire will Jehovah execute judg-  
ment, and by his sword, upon all flesh;  
and the slain of Jehovah shall be many  
— ASV

For by fire will Yahweh enter into judg-  
ment, / and by his sword with all flesh,  
— / and many shall be the slain of  
Yahweh — Rhm

For by fire will Yahweh execute judg-  
ment, / and by his sword, against all  
mankind, / The victims of Yahweh will  
be many — Jerus

For the LORD shall hold judgment upon  
all flesh / by fire and by his sword,  
and the LORD's slain shall be many  
— AAT

Fire and sword shall be the world's purg-  
ing, till the Lord has taken full toll  
— Knox

- 17. They that sanctify themselves, and pu-  
rify themselves in the gardens behind one  
tree in the midst,**

Those sanctifying and cleansing them-  
selves at the gardens, / after Ahad in  
the midst — YLT

Those who [attempt to] sanctify them-  
selves and cleanse themselves to enter  
and sacrifice — in the idol — gardens,  
following after [the image of the Syr-  
ian god Adad? meaning] one in the  
midst — Amp

They who hallow themselves and purify  
themselves for the gardens ' behind a  
certain thing in the midst — Rhm

They that sanctify themselves and purify  
themselves to go unto the gardens, be-  
hind one in the midst — ASV

Those who consecrate and purify them-  
selves for worship in the gardens,  
following someone in the midst — AAT

They who sanctify and purify them-  
selves to go to the groves, as followers  
of one who stands within — NAB

those who hallow and purify themselves  
in garden-rites, / one after another in  
a magic ring — NEB

Any who consecrate and cleanse them-  
selves / to enter groves for ritual dances  
— Mof

**eating swine's flesh, and the abomina-  
tion, and the mouse,**

who eat swine's flesh, vermin, and mice  
 — Ber  
 eating hog's flesh and the abomination  
 [creeping things] and the mouse —  
 Amp  
 those who eat the flesh of pigs and rats  
 and all vile vermin — NEB  
 who eat swine's flesh, / and the reptile  
 and the mouse — Sprl  
**shall be consumed together, saith the  
 LORD.**

**18. For I know their works and their  
 thoughts: it shall come, that I will gather  
 all nations and tongues; and they shall  
 come, and see my glory.**

together they are consumed, / an affir-  
 mation of Jehovah. / And I — their  
 works and their thoughts, / I come to  
 gather all the nations and tongues. /  
 and they have come and seen My hon-  
 our — YLT

together they shall be cut off — / de-  
 clareth Yahweh. / Because I . . . for  
 their works and their devices doth it  
 come! . . . / am about to gather to-  
 gether all nations and tongues. — / so  
 shall they come and see my glory —  
 Rhm

shall for this be consumed together, said  
 the LORD. As I know their works and  
 their reasoning I am coming to gather  
 together all the nations and the tongues,  
 and they shall come and see my glory  
 — Sept

they shall come to an end together, saith  
 Jehovah. For I know their works and  
 their thoughts: the time cometh that I  
 will gather all nations and tongues:  
 . . . — ASV

shall meet their end, one and all, / says  
 the LORD, / for I know their deeds and  
 their thoughts. / Then I myself will  
 come to gather all nations and races,  
 / and they shall come and see my glory  
 — NEB

their rites and their devices / shall per-  
 ish, by the Eternal's order. / "The hour  
 is near for summoning / all nations and  
 all races, / to witness my display of  
 might. — Mof

their works and their thoughts shall come  
 to an end together, says the LORD. I  
 come to gather nations of every lan-  
 guage: they shall come and see my  
 glory. — NAB

**19. And I will set a sign among them, and**

**I will send those that escape of them unto  
 the nations, to Tarshish, Put, and Lud,  
 that draw the bow, to Tubal, and Javan,  
 to the isles afar off, that have not heard  
 my fame, neither have seen my glory;  
 and they shall declare my glory among  
 the Gentiles.**

. . . and I will send such as escape of  
 them unto the nations. . . . — ASV

And I will work a sign among them, and  
 I will send such as escape of them unto  
 the nations. . . . — JPS

I will perform a sign among them. / I will  
 spare some of them and send them to  
 the nations. / to Tarshish, Put, and Lud,  
 / to Meshek, Rosh, Tubal, and Javan,  
 / distant coasts and islands which have  
 never yet heard of me / and have not  
 seen my glory — NEB

and through them will I set up a sign. /  
 Such of them as escape will I send to  
 the nations, / to Tarshish, Put, and  
 Lydia, to Meshech and Rosh, / To  
 Tuval and Javan, the distant coast-  
 lands, / which have not heard my fame,  
 nor seen my glory. / They shall pro-  
 claim my glory among the nations —  
 AAT

a signal deed of dread. / Those who sur-  
 vive my judgment I will send / to far-  
 off shores, / to men who have not heard  
 my name. / nor ever seen my power.  
 / So shall my power be told among the  
 nations. — Mof

**20. And they shall bring all your brethren  
 for an offering unto the LORD out of all  
 nations upon horses, and in chariots, and  
 in litters, and upon mules, and upon swift  
 beasts, to my holy mountain Jerusalem,  
 saith the LORD,**

. . . out of all nations for an oblation unto  
 Jehovah . . . and upon dromedaries to  
 my holy mountain Jerusalem, saith Je-  
 hovah — ASV

Then shall they bring in all your brethren  
 out of all the nations, / as a present  
 unto Yahweh. / upon horses and in  
 chariots and in palanquins and on  
 mules and on dromedaries, / unto my  
 holy mountain — Jerusalem. / saith  
 Yahweh — Rhm

And men shall bring all your brothers  
 from all the nations, / on horseback,  
 in chariots and covered wagons, / on  
 mules and dromedaries, / for an offer-  
 ing to the LORD on my holy mountain  
 Jerusalem," says the LORD — AAT

**as the children of Israel bring an offering in a clean vessel into the house of the LORD.**

as the Israelites bring offerings / in pure vessels to the LORD's house — NEB  
as the children of Israel bring their oblation in a clean vessel into the house of Jehovah — ASV

It will be like offerings flowing into the Temple of the Lord at harvest time, carried in vessels consecrated to the Lord — Tay

- 21. And I will also take of them for priests and for Levites, saith the LORD.**

And of them also will I take for priests and for Levites, saith Jehovah — ASV  
And some of them also will I take as Levitical priests, says Jehovah — ABPS  
And I will appoint some of those returning to be My priests and Levites, says the Lord — Tay

Some of these kinsmen I will make / Levitical priests, says the Eternal — Mof

- 22. For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.**

For as the new heavens and the new earth which I am about to make are to remain before me declareth Yahweh, / so shall remain your seed and your name — Rhm

For as the heavens and earth I make anew / shall last before me, the Eternal promises, / so shall your name and race remain" — Mof

For, as the new heavens and the new earth / which I am making shall endure in my sight, / says the LORD, / so shall your race and your name endure — NEB

This, too, he promises: Enduring your race and name shall be as the new

heavens, the new earth I fashion, to stand continually in my presence — Knox

- 23. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.**

... / shall all flesh come in to bow down before me, Saith Yahweh — Rhm

And from new moon to new moon, and from sabbath to sabbath, / all flesh shall come to worship before me," says the LORD — AAT

All mankind shall come to worship Me from week to week and month to month — Tay

- 24. And they shall go forth, and look upon the carcases of the men that have transgressed against me:**

... and look upon the dead bodies of the men ... — ASV

... that have rebelled against Me — JPS  
And on their way out they will see the corpses of men / who have rebelled against me — Jerus

And ever as they leave the gates, mortal remains they shall see of the men that rebelled against me long since — Knox  
**for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.**

for their worm cannot die and their fire cannot be quenched, / and they will be a horror to all flesh — ABPS  
their worm shall not die nor their fire be quenched, / and they shall be abhorred by all mankind — NEB

Their worm will not die nor their fire go out: / they will be loathsome to all mankind — Jerus

for in their corpses the worms never die, and the fire that burns them never is extinguished, till they are a disgust to all — Mof



# THE BOOK OF THE PROPHET JEREMIAH

## CHAPTER 1

**1. The words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin:**

The story of Jeremiah the son of Hilkiah, belonging to the priests at Anathoth in the district of Benjamin — Mof

The words of Jeremiah, son of Hilkiah, of a priestly family in Anathoth, in the land of Benjamin — NAB

**2. To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.**

The word of the LORD first came to him in the days of Josiah the son of Amon, king of Judah, in the thirteenth year of his reign — Ber

The word of Yahweh was addressed to him in the days of Josiah son of Amon, king of Judah, in the thirteenth year of his reign — Jerus

**3. It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah,**

And it was communicated in the days of Jehoiakim the son of Josiah king of Judah, unto the completion of the eleventh year of Zedekiah the son of Josiah king of Judah — Sprl

and continued through the reign of Jehoiakim, son of Josiah, king of Judah, and until the downfall and exile of Jerusalem in the fifth month of the eleventh year of Zedekiah, son of Josiah, king of Judah — NAB

**unto the carrying away of Jerusalem captive in the fifth month.**

when Jerusalem went into exile in the fifth month of that year — Mof

until the deportation of Jerusalem which occurred in the fifth month — Jerus

**4. Then the word of the LORD came unto me, saying,**

The word of Yahweh was addressed to me, saying — Jerus

The Lord said to me: — Tay

**5. Before I formed thee in the belly I knew thee;**

Ere I formed thee in the matrix I knew thee — Sprl

Before I formed thee at thy birth I took knowledge of thee. — Rhm

Before I formed you in the womb, I chose you — Mof

I claimed thee for my own before ever I fashioned thee in thy mother's womb: — Knox

Before I formed you in the womb I knew and approved of you [as My chosen instrument] — Amp

**and before thou camest forth out of the womb I sanctified thee,**

And before thy birth I consecrated thee — ABPS

And before thy nativity I hallowed thee — Rhm

ere ever you were born, I set you apart — Mof

and before your birth I made you holy — Bas

before ever thou camest to the birth, I set thee apart for myself; — Knox

**and I ordained thee a prophet unto the nations.**

I sanctified thee a prophet; Unto the nations gave I thee — Sprl

I designated you for a prophet to the nations — Ber

I have given you the work of being a prophet to the nations — Bas

I have appointed you a prophet to the nations — RV

I have a prophet's errand for thee among the nations. — Knox

and appointed you as My spokesman to the world." — Tay

**6. Then said I, Ah, Lord God! behold, I cannot speak: for I am a child.**

Then I said: Alas, oh my Lord JEHOVAH / Behold, I know not anything, for I am a child — Sprl

Then said I, O Lord God! see, I have no power of words, for I am a child — Bas

Alas, alas, Lord God [said I], I am but a child that has never learned to speak. — Knox

"O Lord God," I said, "I can't do that! I'm far too young! I'm only a youth!" — Tay

**7. But the LORD said unto me, Say not, I am a child: for thou shalt go to all that**

**I shall send thee, and whatsoever I command thee thou shalt speak.**

The LORD went on to say to me, Stop saying that you are a child: for wherever I shall send you, you shall go, and whatever I shall command you, you shall speak — Ber

But the Lord said to me, Do not say, I am a child: for wherever I send you, you are to go, and whatever I give you orders to say, you are to say — Bas

A child, sayest thou? the Lord Answered. Nay, I have a mission for thee to undertake, a message to entrust to thee. — Knox

But Yahweh replied, 'Do not say, "I am a child"'. Go now to those to whom I send you and say whatever I command you — Jerus

**8. Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD. Be not afraid of their presence. / For I am with thee to deliver thee. Saith JEHOVAH — Sprl**

Be not afraid at the sight of them, for I am with you to succour you — Mof

Have no human fears; am I not at thy side, to protect thee from harm? the Lord says. — Knox

And don't be afraid of the people, for I, the Lord, will be with you and see you through." — Tay

**9. Then the LORD put forth his hand, and touched my mouth.**

Then the Lord stretched forth his hand towards me and touched my mouth — Sept

And then the Eternal put out his hand to touch my mouth — Mof

Then the Lord put out his hand, touching my mouth — Bas

And with that, the Lord put out his hand, and touched me on the mouth; — Knox

**And the LORD said unto me, Behold, I have put my words in thy mouth.**

The Eternal said to me, "There! I have put my words into your mouth — Mof See, he told me, I have inspired thy lips with utterance. — Knox

**10. See, I have this day set thee over the nations and over the kingdoms,**

See! I have set thee in charge this day over the nations and over the kingdoms, — Rhm

here and now I give you authority over nations and kingdoms — Mof

Look! Today I have appointed you as the overseer of nations and over kingdoms — Ber

See, I have this day appointed you to the oversight of the nations and of the kingdoms — Amp

Today your work begins, to warn the nations and the kingdoms of the world. — Tay

**to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.**

To pluck up and to break in pieces. And to demolish and to overthrow:

To build and to plant — Sprl

To root up and to pull down, to wreck and to ruin, / To build and to plant."

— AAT

with a word thou shalt root them up and pull them down, overthrow and lay them in ruins: with a word thou shalt build them up and plant them anew. — Knox

In accord with My words spoken through your mouth I will tear down some and destroy them, and plant others and nurture them and make them strong and great." — Tay

**11. Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou?**

And there is a word of Jehovah unto me, saying, What are thou seeing Jeremiah? — YLT

Then the Lord's word came to me, Tell me, Jeremias, what is this thou seest? — Knox

Then the Lord said to me, "Look, Jeremiah! What do you see?" — Tay

**And I said, I see a rod of an almond tree.**

And I said, A twig of an almond-tree can I see — Rhm

I said, "The shoot of a wake-tree" — Mof

A branch of a tree, I told him, with the eyes already open. — Knox

**12. Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.**

Then said the LORD unto me, Thou hast well seen: for I watch over my word to perform it — RV

... for keeping watch am I over my word to perform it — Rhm

Then the Lord said to me, You are a close observer! I am likewise awake over My word to fulfill it — Ber

Well seen, he answered; and I too have my eyes open, watching for the opportunity to carry out the threats I utter. — Knox

... Well seen! I too watch over my word to see it fulfilled — Jerus

- 13. And the word of the LORD came unto me the second time, saying, What seest thou?**

... What canst thou see? — Rhm

A second time the word of the LORD came to me, saying, / What do you see? — AAT

"What do you see now?" — Tay

**And I said, I see a seething pot; and the face thereof is toward the north.**

And I said, I see a boiling caldron; and the face thereof is from the north — ASV

And I said, A kettle: its bottom glowing hot; and its mouth from the north — Sept

And I said, I see a boiling pot; and it is turned from the north [toward the south] — ABPS

I see a cooking pot on the boil, I answered, with its contents tilting from the North — Jerus

And I replied, "I see a pot of boiling water, tipping southward, spilling over Judah." — Tay

- 14. Then the LORD said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land.**

Then the Lord said to me, From the north shall blaze out the evils against all the inhabitants of this land — Sept

Then the LORD said to me, Calamity will come from the north upon all the settlers of the land. — Ber

And it is from the north, the Lord told me, that calamity is brewing for all thy fellow-countrymen. — Knox

Then Yahweh said: / The North is where disaster is boiling over / for all who live in this land — Jerus

- 15. For, lo, I will call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.**

For I am summoning all the empires of the north; they shall come and erect their tribunals, each at the entry to Je-

rusalem and opposite all its walls round about and opposite all the towns of Judah — Mof

For see, I will send for all the families of the kingdoms of the north, says the Lord; and they will come, everyone placing his high seat at the way into Jerusalem, and against its walls on every side, and against all the towns of Judah — Bas

I am calling the armies of the kingdoms of the north to come to Jerusalem and set their thrones at the gates of the city and all along its walls, and in all the other cities of Judah. — Tay

- 16. And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.**

by them will I pass sentence on all the wickedness of those who forsake me to offer sacrifice to other gods and worship what their own hands made — Mof

And I will give my decision against them on account of all their evil-doing; because they have given me up, burning perfumes to other gods and worshipping the works of their hands — Bas

This is the way I will punish My people for deserting Me and for worshipping other gods — yes, idols they themselves have made! — Tay

- 17. Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them.**

As for you, brace yourself up, stand up and tell them all that I command you; never be scared at them, lest I scare you at the sight of them — Mof

Now, gird up your loins, arise and declare to them everything I shall command you; do not be undone by their faces, lest I ruin you in their presence — Ber

So make yourself ready, and go and say to them everything I give you orders to say; do not be overcome by fear of them, or I will send fear on you before them — Bas

Up, then, gird thee like a man, and speak out all the message I give thee. Meet them undaunted, and they shall have no power to daunt thee. — Knox

Get up and dress and go out and tell them whatever I tell you to say. Don't be afraid of them, or else I will make a fool of you in front of them — Tay

**18. For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls**

I — I fortify you this day like a town, a bronze wall — Mof

See! I, on My part, have made you today as a beleaguered city, as an impregnable fortress, and as an unassailable stronghold — Ber

For see, today I have made you impervious to their attacks. They cannot harm you. You are strong like a fortified city that cannot be captured, like an iron pillar and heavy gates of brass. — Tay

**against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.**

over all the land, — against the kings of

Judah against her princes, against her priests and against the people of the land. — Rhm

All the kings of Judah and its officers and priests and people will not be able to prevail against you. — Tay

**19. And they shall fight against thee; but they shall not prevail against thee;**

And they shall fight against thee; but they shall not overpower thee — ABPS

impregnable thou shalt be to their attack; — Knox

They will try, but they will fail. — Tay

**for I am with thee, saith the LORD, to deliver thee.**

for I am with you [the Eternal promises] to succour you — Mof

because I am with you to rescue you, says the LORD — er

for I am with you, says the Lord, to give you salvation — Bas

am I not at thy side, the Lord says, to deliver thee? — Knox

## CHAPTER 2

**1. Moreover the word of the LORD came to me, saying,**

Further, the word of JEHOVAH was communicated unto me, saying — Sprl

The word of Yahweh was addressed to me, saying — Jerus

Again the Lord spoke to me and said: — Tay

**2. Go and cry in the ears of Jerusalem, saying, Thus saith the LORD;**

Go thou, and proclaim in the ears of Jerusalem, saying: / Thus saith JEHOVAH: — Sprl

Go and cry out so that all Jerusalem may hear, with this message from the Lord: — Knox

Go and shout this in the hearing of Jerusalem: / Yahweh says this — Jerus

**I remember thee, the kindness of thy youth, the love of thine espousals,**

I remember in thy behalf the lovingkindness of thy youthful days, / The love of thy bridal estate — Rhm

I remember the devotion of your youth, / your love as a bride — RSV

I still keep the memory of your kind heart when you were young, and your love when you became my bride — Bas

What memories I have of thee, gracious memories of thy youth, of the love that

plighted troth between us. — Knox

I remember how eager you were to please Me as a young bride long ago and how you loved Me — Tay

**when thou wentest after me in the wilderness, in a land that was not sown.**

Thy coming out after me Through the desert, / Through a land (not sown):

— Rhm

... how thou wentest after me in the wilderness, in a land that was not sown

— ASV

when I led thee through the desert; alone in the barren wastes, thou and I! —

Knox

**3. Israel was holiness unto the LORD,**

Israel is the LORD's hallowed portion. — JPS

Israel was consecrated to Jehovah — ABPS

In those days Israel was a holy people. — Tay

**and the firstfruits of his increase:**

the chief of his productions — Sept

the first fruits of His yield — Ber

the first of My children. — Tay

the first fruits of His harvest [of which no stranger was allowed to partake]

— Amp

**all that devour him shall offend; evil shall come upon them, saith the LORD.**

All that devour him shall be held guilty,  
/ Evil shall come upon them, / Saith the LORD — JPS

all those devouring him shall be punished. Calamity shall come upon them, says the LORD — Ber

all who made attacks on him were judged as wrongdoers; evil came on them, says the Lord — Bas

All that devoured him were guilty: calamity came upon them, says Jehovah — ABPS

... anyone who ate of this had to pay for it, / misfortune came to them — / it is Yahweh who speaks — Jerus

All who harmed them were counted deeply guilty, and great evil fell on anyone who touched them — Tay

**4. Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel:**

Hear the word of the LORD, O house of Jacob, even all the families of the house of Israel. — AAT

Listen, then, to the Lord's word, men of Jacob: listen, every clan that bears the name of Israel, to the Lord's message: — Knox

**5. Thus saith the LORD, What iniquity have your fathers found in me,**

... What wrong have your fathers found in me — ABPS

... What did your fathers find in me by way of perversity — Rhm

What evil have your fathers seen in me — Bas

... What unrighteousness have your fathers found in me — ASV

... What fault did they find in me, those fathers of yours, — Knox

What shortcoming did your fathers find in me — Jerus

**that they are gone far from me, and have walked after vanity, and are become vain?**

That they are departed so far off from Me, / And follow after a vapour, / And are become profitless? — Sprl

that they went far from me, / went after empty idols and became empty themselves? — Mof

... and went after worthlessness, and became worthless? — RSV

that they abandoned Me, habitually fol-

lowed after futility, and became useless? — Ber

... and, walking after what is false, have become false? — Bas

that turned them away and changed them into fools who worship idols? — Tay

**6. Neither said they, Where is the LORD that brought us up out of the land of Egypt, that led us through the wilderness, They never said, Where is the Eternal, who brought us up from Egypt's land, / who led us through the desert — Mof**

And they never said, Where is the Lord who took us up out of the land of Egypt: who was our guide through the waste of sand — Bas

They ignore the fact that it was I, the Lord, who brought them safely out of Egypt and led them through the barren wilderness, — Tay

**through a land of deserts and of pits, through a land of drought, and of the shadow of death,**

Through the desert / Through a land of wastes and clefts / Through a land of parched places and of death-shade — Rhm

in a land of deserts and pits, / in a land of drought and deep darkness, — RSV wild and solitary, parched and dead, — Knox

through a land of deserts and pits, through a land of drought and of the shadow of death and deep darkness, — Amp

a land of deserts and rocks, of drought and death, — Tay

**through a land that no man passed through, and where no man dwelt?**

land through which no one passed, and where no one dwelt? — ABPS

far from haunt of traveller and the homes of men! — Knox

where no one lives or even travels. — Tay

**7. And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof;**

Then brought I you into a country of garden land, to eat the fruit thereof and the goodness thereof — Rhm

And I brought you into a plentiful land / to enjoy its fruits and its good things — RSV

And I took you into a fertile land, where

you were living on its fruit and its wealth: — Bas

I brought you to a fertile country / to enjoy its produce and good things / — Jerus

**but when ye entered, ye defiled my land, and made mine heritage an abomination.**

As soon as ye entered, ye defiled My land, / And turned Mine inheritance into an abomination — Sprl

but when you came in, you made my land unclean, and made my heritage a disgusting thing — Bas

but they made it into a land of sin and corruption and turned My inheritance into an evil thing. — Tay

**8. The priests said not, Where is the LORD? and they that handle the law knew me not:**

The priests have not said, Where is Jehovah? / And those handling the law have not known Me. — YLT

Never a priest to ask where I, the Lord, was; never a man of law but made a stranger of me. — Knox

. . . Those who administer the Law have no knowledge of me — Jerus

. . . The experts of the law did not know Me — Ber

Even their priests cared nothing for the Lord, and their judges ignored Me: — Tay

Even the priests did not say, Where is the Lord? And those who handle the law [given by God to Moses] knew Me not. — Amp

**the pastors also transgressed against me, And the shepherds transgressed against Me — YLT**

and the rulers did evil against me — Bas  
never a ruler but played me false. — Knox

The rulers and [secular] shepherds also transgressed against Me — Amp

**and the prophets prophesied by Baal, and walked after things that do not profit.**

And the prophets prophesied by Baal, / And so after things that could not profit did they walk — Rhm

and the prophets became prophets of the Baal, going after things without value. — Bas

never a prophet but took Baal for his oracle, and had recourse to powers that were impotent. — Knox

the prophets have prophesied in the name

of Baal, / following things with no power in them — Jerus

and their prophets worshipped Baal and wasted their time on nonsense. — Tay

**9. Wherefore I will yet plead with you, saith the LORD,**

Therefore yet further will I plead with you Declareth Yahweh — Rhm

For this reason, I will again put forward my cause against you, says the Lord. — Bas

Against you, the Lord says, my appeal still lies. — Knox

So I must put you on trial once more / — it is Yahweh who speaks — Jerus

But I will not give you up — I will plead for you to return to me, and will keep on pleading: — Tay

**and with your children's children will I plead.**

and with your children I will yet be at issue. — Knox

yes, even with your children's children in the years to come! — Tay

**10. For pass over the isles of Chittim, and see;**

For — pass through the coastlands of the West and see — Rhm

Send to the west to the island of Cyprus: — Tay

**and send unto Kedar, and consider diligently,**

and send to Kedar. Yea, inquire diligently. — ABPS

send east to the Arabs, and inquire — Mof

Or send to Kedar, scan closely. — AAT

send to the east to the deserts of Kedar. — Tay

**and see if there be such a thing.**

And see if there be anything equal to this! — Sprl

and see if anything like this has happened — Ber

See if anyone there has ever heard so strange a thing as this. — Tay

**11. Hath a nation changed their gods, which are yet no gods?**

Has any nation ever made a change in their gods, though they are no gods? — Bas

What nation ever changed its gods, though gods indeed they were not? — Knox

Look around you and see if you can find another nation anywhere that has

traded in its old gods for new ones  
— even though their gods are nothing.

— Tay

**but my people have changed their glory  
for that which doth not profit.**

but my people have given up their glory  
in exchange for what is of no profit

— Bas

Yet my people have exchanged their  
Glory / for what has no power in it

— Jerus

And yet My people have given up their  
glorious God for silly idols! — Tay

12. **Be astonished, O ye heavens, at this,**  
Be amazed O ye heavens at this. — Rhm  
Be appalled. O heavens, at this — RSV  
Be awestruck. O heavens, at this! — Ber  
Be aghast. O heavens, at this; — AAT  
You heavens, stand aghast at this — Jerus  
The heavens are shocked at such a thing  
— Tay

**and be horribly afraid, be ye very desolate, saith the LORD.**

and shudder! / And thou earth, be terribly confounded. / Saith JEHOVAH.

— Sprl

And shudder, be dried up utterly, Urgeth  
Yahweh — Rhm

be shocked, be utterly desolate, says the  
LORD. — RSV

bristle with horror and be exceedingly  
desolate, says the LORD — Ber

In horror and dismay witness, you heavens,  
the sight; crumble in ruins! — Knox

stand stupefied, stand utterly appalled /

— it is Yahweh who speaks — Jerus  
and shrink back in horror and dismay.

— Tay

13. **For my people have committed two evils;**  
Because my people did two things which  
are both evil — Sept  
For My people have been guilty of two  
offences — Sprl  
for my people have done double wrong  
— Mof  
Since my people have committed a double  
crime — Jerus  
For My people have done two evil things;  
— Tay

**they have forsaken me the fountain of  
living waters,**

they have given up me, the fountain of  
living waters — Bas

they have abandoned me, / the fountain  
of living water — Jerus

They have forsaken Me, the Fountain of  
Life — giving Water: — Tay

**and hewed them out cisterns, broken cisterns,  
that can hold no water.**

To cut out for themselves cisterns,  
cracked cisterns, that can hold no

water — ABPS

and hewn out cisterns for themselves. /  
leaky cisterns that cannot hold any

water! — Mof

and have made for themselves water-  
holes, cut out from the rock, broken

water-holes, of no use for storing water.  
— Bas

14. **Is Israel a servant? is he a homeborn  
slave? why is he spoiled?**

Is Israel a defenceless serf, / a home-  
born slave, / that he should be plun-

dered, / and his towns laid waste? —  
Mof

What, is the race of Israel a slave, a chat-  
tel, that it should pass from hand to

hand as the prize of war? — Knox

Is Israel then a slave, / or born to serf-  
dom, / for him to be preyed on like

this? — Jerus

Why has Israel become a nation of slaves?

Why is she captured and lead far away?  
— Tay

15. **The young lions roared upon him, and  
yelled,**

The young lions roar upon him; they  
howl. — ABPS

Young lions roar at him, / growling aloud  
— Mof

Roaring lions have claimed it for their  
prey: — Knox

I see great armies marching on Jerusa-  
lem with mighty shouts — Tay

**and they made his land waste: his cities  
are burned without inhabitant.**

they have made his land a desert and his  
cities are demolished so as to be un-

inhabitable — Sept

they have made his land waste: his towns  
are burned up, with no one living in

them — Bas

16. **Also the children of Noph and Taha-  
panes have broken the crown of thy head.**

The children also of Memphis and Tah-  
panhes have broken the crown of thy

head — ASV

Even the sons of Noph and Tahpanhes  
have been crushing the crown of the

head — Rhm

Also the men of Noph and Tahpanhes

- have shorn the crown of your head  
— Ber
- Also certain rulers of the inhabitants of  
Memphis and Tahapanes shall rule over  
you — Lam
- I see the armies of Egypt rising against  
her, marching from their cities of  
Memphis and Tahpanhes to utterly de-  
stroy Israel's glory and power. — Tay
- 17. Hast thou not procured this unto thyself,  
in that thou hast forsaken the LORD thy  
God, when he led thee by the way?**  
Is it not this that has brought it upon  
thee, that thou didst forsake Jehovah,  
thy God, when he led thee by the way?  
— ABPS
- Have you not brought this on yourself,  
/ by abandoning your God? — Mof
- But have you not brought this upon  
yourself through your neglect of the  
LORD your God, / At the time when  
he led you on the way? — AAT
- Has not this come on you because you  
have given up the Lord your God, who  
was your guide by the way? — Bas
- And you have brought this on yourselves  
by rebelling against the Lord your God  
when He wanted to lead you and show  
you the way! — Tay
- 18. And now what hast thou to do in the way  
of Egypt, to drink the waters of Sihor?**  
And now what do you gain by going to  
Egypt, / to drink the waters of the  
Nile? — RSV
- And now, what have you to do on the  
way to Egypt, to get your drink from  
the waters of the Nile? — Bas
- What have you gained by your alliances  
with Egypt — Tay
- And now what have you to gain by al-  
lying yourself with Egypt and going  
her way, to drink the [black and roiled]  
waters of the Nile? — Amp
- or what hast thou to do in the way of  
Assyria, to drink the waters of the  
river?**
- Or what do you gain by going to Assyria,  
/ to drink the waters of the Euphrates?  
— RSV
- What is the good of going to Assyria to  
drink the water of the river? — Jerus
- 19. Thine own wickedness shall correct thee,  
and thy backslidings shall reprove thee:**  
Your own wickedness will punish you,  
/ your apostasy will chastise you —  
Mof
- Your own wickedness will teach you, /  
And your own apostasy will convict  
you: — AAT
- The evil you yourselves have done will  
be your punishment, your errors will  
be your judge: — Bas
- Your own wickedness is punishing you,  
/ your own apostasies are rebuking you  
— Jerus
- Your own wickedness will punish you.  
— Tay
- know therefore and see that it is an evil  
thing and bitter, that thou hast for-  
saken the LORD thy God,**  
See for yourself how sore it is for you  
/ to abandon me — Mof
- know and see that this evil and bitter  
thing is due to your forsaking the LORD  
your God — Ber
- consider carefully / how evil and bitter  
it is for you / to abandon Yahweh your  
God — Jerus
- and that my fear is not in thee, saith the  
LORD GOD of hosts.**  
And that the reverence of Me is not in  
thee, / Saith the Lord JEHOVAH God  
of hosts — Spri
- And that the dread of me should not have  
pertained to thee, / Declareth My Lord  
Yahweh of hosts — Rhm
- and not to stand in awe of me — it is  
Yahweh Sabaoth who speaks — Jerus
- fearlessly forsaking Him, says the Lord,  
the God of Hosts. — Tay
- 20. For of old time, I have broken thy yoke,  
and burst thy bands; and thou saidst, I  
will not transgress;**  
Further, I have no pleasure in thee, saith  
the Lord thy God, because of old thou  
hast broken thy yoke, and burst thy  
bands, and said, I will not serve thee  
— Sept
- Long ago you broke your yoke and  
snapped your harness, you said, 'I  
will not serve thee' — Mof
- For in the past, your yoke was broken  
by your hands and your cords parted;  
and you said, I will not be your ser-  
vant — Bas
- It is an old tale, now, how thou didst  
break in pieces the yoke of my domin-  
ion, didst sever all the bonds between  
us, crying out, I will serve no more!  
— Knox
- Long ago you shook off My yoke and  
broke away from my ties. Defiant, you  
would not obey Me — Tay



For long ago [in Egypt] I broke your yoke and burst your bonds [not that you might be free, but that you might serve Me] — but long since you shattered the yoke and snapped the bonds [of My law, which I put upon you]: you said, I will not serve and obey You! — **Amp**  
**when upon every high hill and under every green tree thou wanderest, playing the harlot.**

Nevertheless on every high hill and under every green tree wast thou lying down as an unchaste woman — **Rhm**

for on every high hill and under every branching tree, your behaviour was like that of a loose woman — **Bas**

On every hill and under every tree you've bowed low before idols — **Tay**

For upon every high hill and under every green tree you (eagerly) prostrated yourself in idolatrous worship, playing the harlot — **Amp**

**21. Yet I had planted thee a noble vine, wholly a right seed:**

Yet I, on My part, planted you as a choice vine, of completely reliable stock — **Ber**

But when you were planted by me, you were a noble vine, in every way a true seed: — **Bas**

Yet I had planted you, a choice vine, / a shoot of soundest stock — **Jerus**

How could this happen? How could this be? For when I planted you, I chose My seed so carefully — the very best. — **Tay**

**how then art thou turned into the degenerate plant of a strange vine unto me?**

How then hast thou changed thyself for me into degenerate offshoots of a foreign vine? — **ABPS**

How then didst thou change thyself towards me, into the degenerate plantings of the alien vine? — **Rhm**

How is it thou hast played me false, and art no vineyard of mine? — **Knox**

Why have you become this degenerate race of evil men? — **Tay**

**22. For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God.**

Even though thou wasthest thyself with nitre, / And purifiest thyself with soap, / Thine iniquity is engraved in My sight, saith the Lord JEHOVAH — **Sprl**

You may wash yourself with lye / and plenty soap, / but I see your sin of the deepest dye, / says the Lord Eternal — **Mof**

Though you wash yourself with lye and use much soap, the stain of your guilt is still before me, says the Lord God — **RSV**

No amount of soap or lye can make you clean. You are stained with guilt that cannot ever be washed away. I see it always before me, the Lord God says. — **Tay**

**23. How canst thou say, I am not polluted, I have not gone after Baalim?**

How dare you say, 'I am not stained, / I have not sought the Baals'? — **Mof**  
 Nay, never boast that thou art undefiled, to countryside gods hast no recourse: — **Knox**

You say it isn't so, that you haven't worshiped idols? How can you say a thing like that? — **Tay**

**see thy way in the valley, know what thou hast done:**

Look at your life in the Valley, / think how you have carried on — **Mof**

Look how you conducted yourself in the valley: / remember what you have done — **NEB**

Look at your footprints in the Valley, / and acknowledge what you have done — **Jerus**

Go and look in any valley in the land! Face the awful sins that you have done. — **Tay**

**thou art a swift dromedary traversing her ways;**

You have been like a she-camel, / twisting and turning as she runs — **NEB**

You are a restive young female camel [in the uncontrollable violence of her brute passion eagerly] running hither and thither — **Amp**

O restless female camel, seeking for a male! — **Tay**

**24. A wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away?**

a heifer running wild in the wold, / heated with passion, / snuffing the breeze, in the rutting season — / who can control her? — **Mof**

like a wild donkey accustomed to the wilderness, in the heat of her passion snuffing up the wind; in the time of her

mating, who can turn her lust away?

— Ber

wild ass in its familiar desert, scenting its mate, never obeyed the fire in its blood more uncontrollably! — Knox

You are a wild donkey, sniffing the wind at mating time. (Who can restrain your lust?) — Tay

**all they that seek her will not weary themselves; in her month they shall find her.**

No male need trouble to search for her: / all can find her at mating-time — Mof

all those who are looking for her will have no need to make themselves tired: in her month they will get her — Bas

Whoever looks for her will have no trouble, / he will find her with her mate! — Jerus

No males seeking her need weary themselves; in her month they will find her seeking them — Amp

**25. Withhold thy foot from being unshod, and thy throat from thirst:**

Do not run your feet bare, / your throat dry — Mof

Why not save your feet from stony ground / and your throats from thirst? — NEB

Stop wearing out your shoes / and parching your throat! — NAB

Why don't you turn from all this weary running after other gods? — Tay

**but thou saidst, There is no hope: no; for I have loved strangers, and after them will I go.**

But thou saidst, It is in vain; no, for I have loved strangers, and after them will I go — ASV

But you said, 'No; I am desperate. / I love foreign gods and I must go after them.' — NEB

thou criest out despairingly, Return I cannot; to alien gods all my heart is vowed, and I must follow still! — Knox

But you say, 'Don't waste Your breath. I've fallen in love with these strangers and I can't stop loving them now!' — Tay

**26. As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,**

As a thief is shamed when caught, / so

the house of Israel shall be shamed:

... — RSV

As a thief is ashamed when he is found out, / so the people of Israel feel ashamed ... — NEB

Thief caught in the act has less cause to blush than the men of Israel, king and prince, priest and prophet, with the rest. — Knox

Like a thief, the only shame that Israel knows is getting caught. Kings, princes, priests and prophets — all are alike in this. — Tay

**27. Saying to a stock, Thou art my father: and to a stone, Thou hast brought me forth: for they have turned their back unto me, and not their face:**

Who say unto the wood: Thou art our father: / And to a stone: Thou hast brought me forth. / Verily, they have turned to Me the back and not the face: — Sprl

Stock of wood and block of stone they hailed as the father that he begotten them: on me they turned their backs, and gave me never a glance. — Knox  
They call a carved-up wooden post their father, and for their mother they have an idol chiseled out from stone. — Tay  
**but in the time of their trouble they will say, Arise, and save us.**

and yet they cry, when trouble comes, / 'Arise and save us!' — Mof

And now on the day of disaster they say, / 'Rise up and save us.' — NEB

but in the time of their trouble they will say, Up! and be our saviour — Bas  
And now, in their distress, it is Up, Lord, and bring us rescue! — Knox

Yet in time of trouble they cry to Me to save them! — Tay

**28. But where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah.**

But where are your gods, the gods you made for yourself? Let them arise to save you, / if they can, in your trouble! / (for you have as many gods as towns, O Judah: / and as the streets are in Jerusalem, / so sacrifices abound to Baal.) — Mof

Where now are your gods that you manufactured? Let them arise, if in the hour of calamity they can deliver you!

Notice, your gods are as numerous as your cities, O Judah! — Ber

Where are those gods of yours you made for yourself? / Let them get up to save you when trouble comes! / For you have as many gods / as you have towns, Judah, / as many altars for Baal / as Jerusalem has streets — Jerus

**29. Wherefore will ye plead with me? ye all have transgressed against me, saith the LORD.**

Then why upbraid me, / when you are godless, all, / when you are rebels, all? — / the Eternal protests — Mof

The LORD answers, / Why argue your case with me? / You are rebels, every one of you — NEB

“Why should you find fault with me, / since all of you have rebelled against me?” / is the oracle of the LORD — AAT

What case can you make against me? / You have all apostatised from me / — it is Yahweh who speaks — Jerus

Why do you complain and remonstrate against My wrath? You all have rebelled and revolted against Me, says the Lord — Amp

**30. In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets, like a destroying lion.**

In vain have I smitten your children, you did not receive instruction: a sword devoured your prophets, like a ravenging lion: and you were not terrified — Sept

In vain I have smitten them, all those sons of yours: still you turned your swords against the prophets, blood-thirsty as lions. — Knox

In vain I struck your children: / the correction they did not take — NAB

I have punished your children but it did them no good; they still will not obey. And you yourselves have killed my prophets as a lion kills its prey. — Tay

**31. O generation, see ye the word of the LORD. Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, We are lords; we will come no more unto thee?**

Have I shown myself inhospitable to Israel / like some wilderness or waterless land? / Why do my people say, ‘We have broken away; / we will never come back to thee’? — NEB

Out upon this age! Here is the Lord’s message, give good heed to it. Have I shewn myself unfriendly to Israel, like a desert, like a land overcast by shadows, that my own people has resolved to keep its distance, and come my way no more? — Knox

O generation that you are! Behold, consider and regard the word of the Lord. Have I been a wilderness to Israel, like a land without food? A land of deep darkness, like a way without light? Why do My people say, We are broken loose — we are free and will roam at large; we will come no more to You? — Amp

**32. Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.**

Is it possible for a virgin to put out of her memory her ornaments, or a bride her robes? but my people have put me out of their memories for unnumbered days. — Bas

Can a maid forget and neglect [to wear] her ornaments, or a bride her marriage girdle [with its significance as that of a wedding ring]? Yet My people have forgotten Me days without number — Amp

How can you disown your God like that? Can a girl forget her jewels? What bride will seek to hide her wedding dress? Yet for years on end My people have forgotten Me — the most precious of their treasures. — Tay

**33. Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways.**

How thou dost make winsome thy way to seek love! Therefore even unto wicked women / hast thou taught thy ways — Rhm

How finely you trim your way / to seek after love, / Teaching even the vilest women / the secret of your ways! — AAT

How well you pick your way / when seeking love! / You who, in your wickedness, / have gone by ways unclean! — NAB

‘How well you know the way / in pursuit of love! / Yes, you have even accustomed your steps / to walk with crime — Jerus

How you plot and scheme to win your

lovers. The most experienced harlot could learn a lot from you! — Tay

- 34. Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these.**

Also there is found on your skirts the lifeblood of the innocent poor, although you did not catch them in the act of burglary . . . — Ber

And in the skirts of your robe may be seen the lifeblood of those who have done no wrong: . . . — Bas

Your clothing is stained with the blood of the innocent and the poor. Brazenly you murder without a cause. — Tay

Yes, and there is blood on the corners of your robe — / the life-blood of the innocent poor. / You did not get it by housebreaking / but by your sacrifices under every oak — NEB

- 35. Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned.**

Yet thou saidst, I am innocent: surely his anger is turned away from me. Behold, I will enter into judgment with thee, because thou sayest, I have not sinned — ASV

you keep on saying, "I am innocent, surely His anger has turned away from me." See! I will bring judgment upon you because of your saying, "I have not sinned." — Ber

And still you said, I have done no wrong: truly, his wrath is turned away from me. See, I will take up the cause against you, because you say, I have done no wrong. — Bas

You say, 'I am innocent: / surely his anger has passed away.' / But I will challenge your claim to have done no sin — NEB

- 36. Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria.**

Why do you cheapen yourself / by shifting your course? / you will find Egypt fail you, / as Assyria did — Mof

'How frivolously you undertake : a change of course! / But you will be disappointed by Egypt / just as you were by Assyria — Jerus

First here, then there, you flit about, going from one ally to another for their help: but it's all no good — your new friends in Egypt will forsake you as Assyria did before. — Tay

Why do you so lightly change your course? / Egypt will fail you as Assyria did — NEB

- 37. Yea, thou shalt go forth from him, and thine hands upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.**

Even from this one shalt thou go forth, / with thy hands upon thy head. —

For Yahweh hath rejected those in whom / thou confidest, and thou shalt not prosper / with them — Rhm

you will have to leave Egypt also, / hands clasped on head for shame: / for the Eternal has rejected those you rely on, / and nothing will you gain by them — Mof

Yea, you shall go forth from him humiliated: for the LORD is angry against those upon whom you have put your trust, and you shall not prosper with them — Lam

You will be left in despair, and cover your face with your hands, for the Lord has rejected the ones that you trust. You will not succeed despite their aid." — Tay

## CHAPTER 3

- 1. THEY say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted?**

THEY say, If a man puts away his wife and she goes from him and becomes another man's, will he go back to her again? will not that land have been made unclean? — Bas

What is the law of common life? Let wife that has been put away by her husband marry a second, can she afterwards return to the first? That were shame and defilement. — Knox

There is a law that if a man divorces a woman who then remarries, he is not to take her back again, for she has become corrupted. — Tay

If a man puts away his wife and she leaves

him. / and if she then becomes another's, may he go back to her again?  
/ Is not that woman defiled, a forbidden thing? — NEB

**but thou hast played the harlot with many lovers; yet return again to me, saith the Lord.**

And thou hast been unchaste with many / neighbours and yet thinkest to return / unto me! Declareth Yahweh — Rhm  
And you, who have wanted with many a lover, / you would come back to me!  
— / says the Eternal — Mof

but though you have been acting like a loose woman with a number of lovers, will you now come back to me? says the Lord — Bas

And you, who have prostituted yourself with so many lovers, / you would come back to me? — it is Yahweh who speaks — Jerus

But though you have left Me and married many lovers, yet I have invited you to come to Me again, the Lord says. — Tay

**2. Lift up thine eyes unto the high places, and see where thou hast not been lien with.**

Look up at the bare heights, see! / Where have not men lain with you? — Mof  
Let your eyes be lifted up to the open hill-tops, and see; where have you not been taken by your lovers? — Bas

Lift up thy eyes to the bare hills, and tell me, which of them has not been the scene of thy shame? — Knox

Is there a single spot in all the land where you haven't been defiled by your adulteries — your worshipping these other gods? — Tay

Look up to the high bare places and see: where have you not been ravished?  
— NEB

**In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness.**

You sat awaiting lovers by the road-side, / like a nomad in the desert; / you have polluted the land / with your harlotry and vice — Mof

You have been seated waiting for them by the wayside like an Arabian in the waste land; you have made the land unclean with your loose ways and your evil-doing. — Bas

Like a highway robber thou didst lurk by

the roadside, waiting for thy lovers: by thy heartless wantonness the whole land was defiled — Knox

You sit like a harlot beside the road waiting for a client! You sit alone like a Bedouin in the desert. You have polluted the land with your vile harlotry.  
— Tay

**3. Therefore the showers have been withheld, and there hath been no latter rain;**

Therefore the copious shower hath been restrained, / And the harvest rain hath not been — Sprl

Therefore the showers have been withheld, / and the spring rain has not come: — RSV

this is why the showers have been withheld, / the late rains have not come — Jerus

**and thou hadst a whore's forehead, thou refusedst to be ashamed.**

and yet you were as brazen as a harlot, / you would not blush for it — Mof  
still your brow is the brow of a loose woman, you will not let yourself be shamed — Bas

and still never a blush on thy harlot's brow! — Knox

But yours was a harlot's brow, / and you were resolved to show no shame — NEB

**4. Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?**

Hast thou not from this time cried unto me / My father! the friend of my youth / art thou? — Rhm

Will you not, from this time, make your prayer to me, crying, My father, you are the friend of my early years? — Bas

Little wonder thou shouldst have been crying out to me, since then, calling me father, calling me the loved friend of thy girlhood's days: — Knox

And yet you say to Me, 'O Father. You have always been my Friend: — Tay  
Not so long since, you called me 'Father, / dear friend of my youth' — NEB

**5. Will he reserve his anger forever? will he keep it to the end?**

Will he maintain his anger to times age-abiding? / Will he keep it perpetually? — Rhm

Will / He bear grudge for ever? / Will  
He keep it to the end? — JPS  
will he be angry for ever, / will he be  
indignant to the end? — RSV  
... was there no quenching my anger?  
Would it smoulder on for ever? —  
Knox  
... 'Will he be angry for ever? / Will he  
rage eternally? — NEB

**Behold, thou hast spoken and done evil  
things as thou couldst.**

Behold, thou hast spoken, / And thou  
hast committed wickedness to thine  
utmost. — Sprl

Lo! thou hast spoken thus but hast done  
wicked things and had thy way! —  
Rhm

Behold, you have spoken, / but you have  
done all the evil that you could.' —  
RSV

See, you have spoken, but you have done  
all the evil you could do — Ber

This is what you say; yet you do all the  
evil you can — NAB

That was what you said, and still you  
went on sinning, / you were so obsti-  
nate — Jerus

- 6. The LORD said also unto me in the days  
of Josiah the king, Hast thou seen that  
which backsliding Israel hath done? she  
is gone up upon every high mountain and  
under every green tree, and there hath  
played the harlot.**

During the reign of king Josiah, the Eter-  
nal said to me, 'Have you seen what  
turncoat Israel has done, going up  
every height, going under every green  
tree, and playing the harlot there?' —  
Mof

... 'Have you seen what she did, that  
faithless one, Israel, ... — RSV

... Have you seen what Israel, turning  
away from me, has done? ... acting  
like a loose woman there. — Bas

... 'Have you seen what disloyal Israel  
has done? How she has made her way  
up every high hill and to every spread-  
ing tree, and has prostituted herself  
there? — Jerus

This message from the Lord came to me  
during the reign of King Josiah: 'Have  
you seen what Israel does? Like a  
wanton wife who gives herself to other  
men at every chance, so Israel has  
worshiped other gods on every hill,  
beneath every shady tree. — Tay

- 7. And I said after she had done all these  
things, Turn thou unto me. But she re-  
turned not. And her treacherous sister  
Judah saw it.**

And I said after she had done all these  
things, She will return unto me; but  
she returned not; and her treacherous  
sister Judah saw it — ASV

And I thought, 'After she has done all  
this she will return to me'; but she did  
not return, and her false sister Judah  
saw it — RSV

I thought: After doing all this she will  
come back to me. But she did not come  
back. Her faithless sister Judah saw  
this — Jerus

I thought that someday she would return  
to Me and once again be Mine; but she  
didn't come back. And her faithless  
sister Judah saw the continued rebel-  
lion of Israel. — Tay

Even after she had done all this, I said  
to her, Come back to me, but she would  
not. That faithless woman, her sister  
Judah, saw it all — NEB

- 8. And I saw, when for all the causes  
whereby backsliding Israel committed  
adultery I had put her away, and given  
her a bill of divorce; yet her treacherous  
sister Judah feared not, but went and  
played the harlot also.**

Though she saw that for all this apostate  
Israel having committed adultery I had  
sent her away, and had given a scroll  
of divorcement unto her yet her  
treacherous sister Judah feared not,  
but she also went and committed un-  
chastity — Rhm

And though she saw that, because Israel,  
turning away from me, had been untrue  
to me, I had put her away and given her  
a statement in writing ending the relation  
between us, still Judah, her false sister,  
had no fear, but went and did the same  
— Bas

She also saw that I had repudiated dis-  
loyal Israel for all her adulteries and  
given her her divorce papers. Her  
faithless sister Judah, however, was not  
afraid: she too went and played the  
whore — Jerus

Yet she took no heed, even though she  
saw that I divorced faithless Israel. But  
not Judah too has left Me and given  
herself to harlotry, for she has gone to  
other gods to worship them. — Tay

9. **And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks.**

Because harlotry was so light to her, she polluted the land, committing adultery with stone and tree — RSV

So that through all her loose behaviour the land became unclean, and she was untrue, giving herself to stones and trees — Bas

Eager to sin, she polluted the land, committing adultery with stone and wood — NAB

So shameless was her whoring that at last she polluted the country; she committed adultery with lumps of stone and pieces of wood — Jerus

And her whoredom was so excessive that she defiled the land and committed adultery with idols of stone and wood, — Lam

10. **And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the LORD.**

And yet for all this her faithless sister Judah did not return to me with her whole heart, but pretentiously, says Jehovah — ABPS

In spite of all that happened, her faithless sister Judah did not return to me in sincerity, but in sheer hypocrisy, — is the oracle of the LORD, — AAT

After all the warnings I had given, Judah, the treacherous, would never come back to me in good earnest, only with lying professions, the Lord says. — Knox

Then, afterwards, this faithless one 'returned' to Me, but her 'sorrow' was only faked, the Lord God says. — Tay

11. **And the LORD said unto me, The backsliding Israel hath justified herself more than treacherous Judah.**

And Jehovah said unto me, Backsliding Israel hath showed herself more righteous than treacherous Judah. — ASV

So the Eternal said to me, "Turncoat Israel has proved herself better than faithless Judah — Mof

And the Lord told me: Better than Judah's treachery, the apostasy of Israel deserves to be acquitted — Knox

And Yahweh said to me, 'Beside faithless Judah, disloyal Israel seems virtuous — Jerus

12. **Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD;**

Go, and give out these words to the north, and say, Come back, O Israel, though you have been turned away from me, says the Lord — Bas

Carry this message of mine to the north country: Come back to me, apostate Israel, the Lord says, — Knox

So go and shout these words towards the North: / "Come back, disloyal Israel — it is Yahweh who speaks — Jerus

Therefore go and say to Israel, 'O Israel, My sinful people, come home to Me again, — Tay

**and I will not cause mine anger to fall upon you: for I am merciful, saith the LORD, and I will not keep anger for ever.**

I will not frown on you, for I am merciful, / I will not keep it up against you — Mof

I will not frown upon you; / For I am merciful, saith the LORD, / I will not bear grudge for ever. — JPS

and there shall be no frown of mine awaiting you; I am merciful, the Lord says, and vengeance shall not last for ever. — Knox

I will not remain angry with you; / For I am merciful, says the LORD, / I will not continue my wrath forever — NAB

13. **Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD.**

Only acknowledge thy guilt, by which thou hast rebelled against Jehovah thy God, and hast run hither and thither to the foreigners under every green tree, and ye have not obeyed my voice, says Jehovah — ABPS

Only admit your iniquity, that you have rebelled against the LORD your God and promiscuously consorted with strangers under every green tree; that you have not obeyed My voice, says the LORD — Ber

Only acknowledge your guilt, / How you have rebelled against the LORD your God, / And have lavished your love upon alien gods under every spreading tree, / And have not listened to my

voice, is the oracle of the LORD —  
AAT

Only acknowledge your guilt: / how you  
have apostatised from Yahweh your  
God, / how you have flirted with  
strangers / and have not listened to my  
voice — it is Yahweh who speaks —  
Jerus

Only you must acknowledge your  
wrongdoing. / confess your rebellion  
against the LORD your God. / Confess  
your pormiscuous traffic with foreign  
gods / under every spreading tree. /  
confess that you have not obeyed me.  
/ This is the very word of the LORD  
— NEB

- 14. Turn, O backsliding children, saith the  
LORD; for I am married unto you; and  
I will take you one of a city, and two of  
a family, and I will bring you to Zion:**

“Turn back, O turncoat children, says  
the Eternal, for it is I who am your  
lord: I will take one or two of you, one  
from a town here, two from a clan  
there, and bring you to Sion — Mof  
Wandering hearts, the Lord bids you  
come back to him, and renew your  
troth: by ones and twos, from this city  
or that, from this clan or that, he will  
claim you for his own and bring you  
back to Sion; — Knox

“Come back, disloyal children — it is  
Yahweh who speaks — for I alone am  
your Master. I will take one from a  
town, two from a clan, and bring you  
to Zion — Jerus

O sinful children, come home, for I am  
your Master and I will bring you again  
to the land of Israel — one from here  
and two from there, wherever you are  
scattered. — Tay

- 15. And I will give you pastors according to  
mine heart, which shall feed you with  
knowledge and understanding.**

and I will give you shepherds after mine  
own heart, and they shall feed you  
with knowledge and discretion. — ABPS  
where I will give you rulers after my own  
heart who shall furnish you with  
knowledge and with sense — Mof

And I will give you rulers according to  
my own heart, who will govern you  
with knowledge and understanding  
— Lam

And I will give you leaders after My own  
heart, who will guide you with wisdom  
and understanding. — Tay

- 16. And it shall come to pass, when ye be  
multiplied and increased in the land, in  
those days, saith the LORD, they shall  
say no more, The ark of the covenant of  
the LORD: neither shall it come to mind:  
neither shall they remember it; neither  
shall they visit it; neither shall that be  
done any more.**

In after days, when you become numer-  
ous and fruitful in the land, says the  
Eternal, men shall no longer speak of  
‘the ark of the Eternal’s compact’: that  
shall never enter their minds, they shall  
not remember it, they shall never miss  
it, and it shall never be re-made —  
Mof

And in those days, when you have multi-  
plied and increased in the land,“ is  
the oracle of the LORD, “men shall no  
more speak of ‘The ark of the cove-  
nant of the LORD’ — it shall be neither  
invoked, nor mentioned, nor resorted  
to, nor made any more — AAT

When you multiply and become fruitful  
in the land, / says the LORD, “They  
will in those days no longer say, “The  
ark of the covenant of the LORD!”  
They will no longer think of it, or re-  
member it, or miss it, or make an-  
other — NAB

Then, when your land is once more filled  
with people, says the Lord, you will  
no longer wish for ‘the good old days  
of long ago’ when you possessed the  
Ark of God’s covenant. Those days will  
not be missed or even thought about,  
and the Ark will not be reconstructed.  
— Tay

In those days, when you have increased  
and become fruitful in the land, says  
the LORD, men shall speak no more of  
the Ark of the Covenant of the LORD:  
they shall not think of it nor remember  
it nor resort to it: it will be needed no  
more — NEB

- 17. At that time they shall call Jerusalem  
the throne of the LORD; and all the na-  
tions shall be gathered unto it, to the  
name of the LORD, to Jerusalem: neither  
shall they walk any more after the imag-  
ination of their evil heart.**

They shall call Jerusalem then ‘the throne  
of the Eternal’; and all nations shall  
gather to it, living no longer by the  
stubbornness of their evil minds — Mof  
At that time Jerusalem will be named the  
seat of the Lord’s kingdom: and all the



nations will come together to it, to the name of the Lord, to Jerusalem: and no longer will their steps be guided by the purposes of their evil hearts — Bas

When that time comes, Jerusalem shall be called: The Throne of Yahweh; all the nations will gather there in the name of Yahweh and will no longer follow the dictates of their own stubborn hearts — Jerus

At that time Jerusalem shall be called the Throne of the LORD. All nations shall gather in Jerusalem to honour the LORD's name; never again shall they follow the promptings of their evil and stubborn hearts — NEB

**In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.**

In those days the house of Judah shall join the house of Israel, and together they shall come from the land of the north to the land that I gave your fathers for a heritage. — RSV

When that time comes, Juda and Israel will be united; together they will come back from the north country to the land I gave your fathers for their home. — Knox

At that time the people of Judah and of Israel will return together from their exile in the north, to the land I gave their fathers as an inheritance forever. — Tay

**19. But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father; and shalt not turn away from me.**

I thought that I would treat you like a son, / and give you a delightful land, / the fairest heritage of any nation. / I thought that you would call me Father, / and never turn away from me — Mof

Must I ever be offering thee sonship, and a land so fair that all the peoples of the world might envy thee its possession? Must I ever be pleading with thee to acknowledge me as thy father, and forsake my guidance no more? — Knox

I had thought: / How I should like to treat you as sons, / And give you a pleasant land, / a heritage most beautiful among the nations! / You would call me, "My Father." I thought, / and never cease following me — NAB

And I thought how wonderful it would be for you to be here among My children. I planned to give you part of this beautiful land, the finest in the world. I looked forward to your calling me 'Father,' and thought that you would never turn away from Me again. — Tay

**20. Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD.**

But as a wife betrays her husband for her lover, / so you have betrayed me, / O house of Israel — says the Eternal — Mof

Surely, as a deceitful wife has forsaken her husband, so you have been deceitful with Me, O house of Israel, says the LORD — Ber

Surely as a wife lies about her lover, so has the house of Israel lied against me, says the LORD — Lam

But you have betrayed Me; you have gone off and given yourself to a host of foreign gods; you have been like a faithless wife who leaves her husband. — Tay

**21. A voice was heard upon the high places, weeping and supplications of the children of Israel:**

Hark, I hear them on the bare heights, / Israel beseeching and bemoaning — Mof

A voice on the bare heights is heard, / the weeping and pleading of Israel's sons. — RSV

A voice is sounding on the open hilltops, the weeping and the prayers of the children of Israel; — Bas

I hear voices high upon the windswept mountains crying, crying. — Tay

**for they have perverted their way, and they have forgotten the LORD their God.**

for they have wilfully gone astray, / ignoring the Eternal One, their God — Mof

because their way is twisted, they have not kept the Lord their God in mind. — Bas

because they have gone so wildly astray.  
/ and forgotten Yahweh their God —  
Jerus

It is the sons of Israel who have turned  
their backs on God and wandered far  
away. — Tay

**22. Return, ye backsliding children, and I  
will heal your backslidings.**

Come back, you children who have been  
turned away, and I will take away your  
desire for wandering. — Bas

Wandering hearts, come back to me, and  
all your rebel acts shall be pardoned.  
— Knox

'Come back, disloyal sons, / I want to  
heal your disloyalty.' — Jerus

Come back to me, wayward sons: / I will  
heal your apostasy — NEB

**Behold, we come unto thee; for thou art  
the LORD our God.**

Here we are, we are come unto Thee: /  
For Thou art the LORD our God. —  
JPS

Here we are, we now come to you / be-  
cause you are the LORD our God —  
NAB

We are here, we are coming to you, / for  
you are Yahweh our God — Jerus

And they reply, "Yes, we will come; for  
You are the Lord our God." — Tay

**23. Truly in vain is salvation hoped for from  
the hills, and from the multitude of  
mountains:**

False indeed have been the hills and the  
strength of the mountains — Sept

Truly in vain is the help that is looked  
for from the hills, the tumult on the  
mountains. — ASV

These hills are no help, / these orgies on  
the mountains! — Mof

The many gods of hill-side and moun-  
tain-side have played us false: — Knox

The heights are a delusion after all, / so  
is the tumult of the mountains — Jerus

There is no help in worship on the hill-  
tops, / no help from clamour on the  
heights — NEB

**truly in the LORD our God is the salva-  
tion of Israel.**

Only in the Eternal One, our God, / lies  
any help for Israel — Mof

Truly on the LORD our God rests the  
safety of Israel — AAT

we know now that Israel must look to  
the Lord our God for deliverance. —  
Knox

Yahweh our God is, after all, / the saving  
of Israel — Jerus

Only in the Lord our God can Israel ever  
find her help and her salvation. — Tay

**24. For shame hath devoured the labour of  
our fathers from our youth; their flocks  
and their herds, their sons and their  
daughters.**

This shame consumed the labours of our  
fathers from our youth — Their flocks  
and their herds, their sons and their  
daughters — Sept

But the Baal has taken all the work of  
our fathers from our earliest days: their  
flocks and their herds, their sons and  
their daughters — Bas

Ever since the days of our youth all the  
hopes our fathers had, of flock and  
herd, of son and daughter, are lost: the  
worship of shame has cheated us. —  
Knox

From our childhood we have seen every-  
thing our fathers had — flocks and  
herds and sons and daughters —  
squandered on priests and idols. —  
Tay

From our early days / Baal, god of shame,  
has devoured / the fruits of our fa-  
thers' labours, / their flocks and herds,  
their sons and daughters — NEB

**25. We lie down in our shame, and our con-  
fusion covereth us:**

Let us lie down in our shame, and let  
our disgrace cover us: — ABPS

We must lie down in our shame And  
our reproach be our covering — Rhm

Lie we down with shame for our bed,  
and let reproach be all our covering:  
— Knox

Let us lie prostrate in our shame, and let  
our dishonor and confusion cover us:  
— Amp

**for we have sinned against the LORD our  
God, we and our fathers, from our  
youth even unto his day, and have not  
obeyed the voice of the LORD our God.**

for we have been sinners against the Lord  
our God, we and our fathers, from our  
earliest years even till this day: and we  
have not given ear to the voice of the  
Lord our God — Bas

Sinners from our youth upwards, we and  
our fathers before us, against the Lord  
our God: the Lord our God, and we  
would not listen to his voice! — Knox

## CHAPTER 4

**1. If thou wilt return, O Israel, saith the LORD, return unto me:**

If you return, O Israel, / says the LORD,  
/ to me you should return. — RSV

Do but retrace thy steps, Israel, and return to me. — Knox

If you wish to come back, Israel — it is  
Yahweh who speaks — / it is to me  
you must return — Jerus

**and if thou wilt put away thine abominations out of my sight, then shalt thou not remove.**

And if thou wilt remove thine abominations from before me / Then shalt thou not become a wanderer. — Rhm

and if you will put away your disgusting ways, you will not be sent away from before me — Bas

and if you will put away your abominations from my presence, then you shall not be carried away. — Lam

**2. And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness;**

And you will take your oath, By the living Lord, in good faith and wisdom and righteousness; — Bas

let but thy oath. As the Lord is a living God! be a true oath, in loyal duty uttered; — Knox

And if you will swear by Me alone, the living God, and begin to live good, honest, clean lives. — Tay

**and the nations shall bless themselves in him, and in him shall they glory.**

then shall the nations seek their bliss through him, / and glory in him — Mof

Then shall the nations invoke blessings on one another through him, / and in him shall they glory." — AAT

and the nations will make use of you as a blessing, and in you will they take a pride — Bas

and the Gentiles shall bless themselves in him, and in him shall they glory — Lam

then you will be a testimony to the nations of the world and they will come to Me and glorify My Name. — Tay  
then shall the nations pray to be blessed like you / and in you shall they boast

— NEB

**3. For thus saith the LORD to the men of Judah and Jerusalem, Break up your**

**fallow ground, and sow not among thorns.**

And to the men of Juda, to Jerusalem, this is the Lord's message: Yours to drive a new furrow, nor sow any longer among the briars. — Knox

For thus speaks Yahweh / to the men of Judah and to the inhabitants of Jerusalem: / Clean your ground thoroughly, / sow nothing among thorns — Jerus

For thus says the Lord to the men of Judah and to Jerusalem, Break up your ground left uncultivated for a season, so that you may not sow among thorns — Amp

The Lord is saying to the men of Judah and Jerusalem. Plow up the hardness of your hearts; otherwise the good seed will be wasted among the thorns. — Tay

**4. Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem:**

Circumcise yourselves unto Yahweh / So shall ye remove the impurity of your / heart, ye men of Judah and ye inhabitants / of Jerusalem — Rhm

You must be circumcised afresh, men of Juda; citizens of Jerusalem, of heart's defilement rid yourselves. — Knox

Cleanse your minds and hearts, not just your bodies. — Tay

**lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.**

lest my fury blaze and burn like fire, / past quenching, for your evil deeds — Mof

Lest my fury break out like fire, / And burn with none to quench it, / Because of your evil deeds." — AAT

lest my wrath should leap out like a fire, / and burn with no one to quench it, / in return for the wickedness of your deeds — Jerus

or else My anger will burn you to a crisp because of all your sins. And no one will be able to put the fire out. — Tay

**5. Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land; cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities.**

Say openly in Judah, give it out in Jeru-

salem, and say, Let the horn be sounded in the land: crying out in a loud voice. Come together, and let us go into the walled towns. — Bas

Announce it in Judah, / proclaim it in Jerusalem! / Sound the trumpet in the countryside, / shout the message aloud: / Mobilise! / Take to the fortified towns! — Jerus

Tell this in Judah, / proclaim it in Jerusalem, / blow the trumpet throughout the land, / sound the muster, / give the command, Stand to! — and let us fall back / on the fortified cities — NEB

**6. Set up the standard toward Zion: retire, stay not: for I will bring evil from the north, and a great destruction.**

Break up and flee to Zion: make all haste: tarry not: for I am bringing evils from the north and a great destruction — Sept

Put up a flag for a sign to Zion: go in flight so that you may be safe, waiting no longer: for I will send evil from the north, and a great destruction. — Bas

Send a signal from Jerusalem: "Flee now, don't delay!" For I the Lord am bringing vast destruction on you from the north. — Tay

**7. The lion is come up from his thicket, and the destroyer of the Gentiles is on his way;**

A lion has gone up from his den: a destroyer of nations hath begun his march — Sept

The lion is up from his lair, / the havoc of nations — Mof

A lion has gone up from his secret place in the woods, and one who makes waste the nations is on his way: — Bas

Roused is the lion from his lair: he is astir, ready to prey on the nations: — Knox

A lion — a destroyer of nations — stalks from his lair: and he is headed for your land. — Tay

**he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant.**

and is come from his place to make this land a desolation: and the cities shall be demolished so as to be uninhabitable — Sept

he has gone out from his place, to make your land unpeopled, so that your towns will be made waste, with no man living in them — Bas

he is marching out to make earth a desert, and thy cities too shall be laid waste, and stand there untenanted. — Knox

he has struck his tents, he has broken camp, / to harry your land / and lay your cities waste and unpeopled — NEB

**8. For this gird you with sackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us.**

For this put on haircloth, with weeping and loud crying: for the burning wrath of the Lord is not turned back from us — Bas

Well may you gird yourselves with sackcloth, well may you beat the breast and cry aloud: fire of the Lord's vengeance has not passed us by. — Knox

So gird yourselves with sackcloth, mourn and wail: "The blazing wrath of the LORD / is not turned away from us." — NAB

Put on clothes of mourning and weep with broken hearts, for the fierce anger of the Lord has not stopped yet. — Tay

**9. And it shall come to pass at that day, saith the LORD, that the heart of the king shall perish, and the heart of the princes: and the priests shall be astonished, and the prophets shall wonder.**

That day, says the Eternal, the courage of king and chiefs will fail, the priests shall be appalled, and the prophets aghast — Mof

"In that day, says the LORD, courage shall fail both king and princes: the priests shall be appalled and the prophets astounded." — RSV

And it will come about in that day, says the Lord, that the heart of the king will be dead in him, and the hearts of the rulers: and the priests will be overcome with fear, and the prophets with wonder. — Bas

In that day, says the LORD, The king will lose heart, and the princes: the priests will be amazed, and the prophets stunned — NAB

That day — it is Yahweh who speaks — / the king's heart will fail him, the princes' hearts will fail them too, the priests will stand aghast, the prophets stupefied — Jerus

On that day, says the LORD, the hearts of the king and his officers shall fail

them. / priests shall be struck with  
horror and prophets dumbfounded —  
NEB

10. Then said I, Ah, Lord God! surely thou  
hast greatly deceived this people and Jeru-  
salem, saying, Ye shall have peace;  
whereas the sword reacheth unto the soul.

Upon this I said, O Sovereign Lord! hast  
thou indeed deceived this people and Jeru-  
salem, saying, "There shall be  
peace." when lo! the sword hath  
reached their very soul? — Sept

Alas, alas, Lord God, said I, can it be  
that thou hast deceived thy people,  
deceived Jerusalem, by telling them  
they should have peace, and here is  
the sword threatening our very lives?  
— Knox

People will say, "Ah, Lord Yahweh, /  
how utterly you deceived us / by say-  
ing: You will have peace. / even when  
the sword is at our throats!" — Jerus  
(Then I said, "But Lord, the people have  
been deceived by what You said, for  
You promised great blessings on Jeru-  
salem. Yet the sword is even now  
poised to strike them dead!") — Tay

11. At that time shall it be said to this people  
and to Jerusalem, A dry wind of the high  
places in the wilderness toward the  
daughter of my people, not to fan, nor  
to cleanse.

At that time this people and Jerusalem  
shall be told: / A hot blast blows from  
the desert / on my country-folk, / no  
breeze to winnow and to cleanse —  
Mof

At that time it will be said to this people  
and to Jerusalem, A burning wind from  
the open hill-tops in the wasteland is  
blowing on the daughter of my people,  
not for separating or cleaning the grain  
— Bas

At that time this people and Jerusalem  
shall be told: / A scorching wind from  
the high bare places in the wilderness  
/ sweeps down upon my people, / no  
breeze for winnowing or for cleansing  
— NEB

12. Even a full wind from those places shall  
come unto me: now also will I give sen-  
tence against them.

a storm-wind comes thence at my call:  
now will I also utter judgments against  
them — ABPS

but a wild, tearing wind: / for now I sen-  
tence them — Mof

A wind, full of threats, comes at my  
command. / Now I myself am going  
to pronounce / sentence on them! —  
Jerus

not in little gusts but in a roaring blast  
— and He will pronounce their doom.  
— Tay

13. Behold, he shall come up as clouds, and  
his chariots shall be as a whirlwind:

Lo, as clouds he cometh up. / And as a  
hurricane his chariots — YLT

Lo! like clouds shall he come up / Even  
as a storm-wind his chariots — Rhm  
The foe comes up like driving clouds, /  
his chariots like a hurricane — Mof  
Look, he is advancing like the clouds, /  
his chariots like a hurricane — Jerus  
Like clouds the enemy advances / with  
a whirlwind of chariots — NEB

his horses are swifter than eagles. Woe  
unto us! for we are spoiled.

Swifter than eagles his horses, — / Woe  
to us for we are laid waste! — Rhm  
his horses swifter than a vulture's swoop  
— / woe betide us! we are undone!  
— Mof

his horses swifter than eagles. Alas the  
day, we are ruined! — Knox

Swifter than eagles are his steeds: / "Woe  
to us! we are ruined." — NAB

his steeds are swifter than eagles. Woe,  
woe upon us, for we are doomed. —  
Tay

14. O Jerusalem, wash thine heart from  
wickedness, that thou mayest be saved.

Purify your heart from wickedness, O  
Jerusalem, in order that you may be  
saved: — Ber

O Jerusalem, make your heart clean from  
evil, so that you may have salvation.  
— Bas

Now, Jerusalem, as thy life thou lovest,  
rid thy heart of guile: — Knox

O Jerusalem, wash the wrongdoing from  
your heart / and you may yet be saved  
— NEB

How long shall thy vain thoughts lodge  
within thee?

How long shall thine iniquitous thoughts  
lodge within thee? — ABPS

how long will you permit your vain  
thoughts to remain in you? — Ber

How long are evil purposes to have a  
resting-place in you? — Bas

wilt thou never cease to harbour those  
false thoughts of thine? — Knox

**15. For a voice declareth from Dan, and publisheth affliction from Mount Ephraim.**

Hark, a message from Dan, / bad news from the hills of Ephraim! — Mof

Here is news cried from Dan, here are monstrous tidings from the hill-country of Ephraim; — Knox

Listen! They proclaim it from Dan, / from Mount Ephraim they announce destruction — NAB

For a voice from Dan shouts the news, / proclaims disaster from the high-lands of Ephraim — Jerus

**16. Make ye mention to the nations; behold, publish against Jerusalem, that watchers come from a far country, and give out their voice against the cities of Judah.**

Put ye in mind the nations / Lo! publish ye against Jerusalem, / Blockaders are coming in from a land afar off. — / And have uttered against the cities of Judah their voice — Rhm

tell it far and wide, Jerusalem has heard the bruit of her besiegers coming from a distant land, that even now raise their battle-cry among the cities of Juda: — Knox

Give warning of it, announce it in Judah, / proclaim it to Jerusalem: / Enemies are coming from a distant country, / shouting their war cry against the towns of Judah — Jerus

Tell all this to the nations, / proclaim the doom of Jerusalem: / hordes of invaders come from a distant land, / howling against the cities of Judah — NEB

**17. As keepers of a field, are they against her round about;**

Like men watching a field they are all around her — Sept

Like keepers of a field, they ring her about — AAT

They surround Jerusalem like shepherds moving in on some wild animal! — Tay

Their pickets are closing in all around her — NEB

**because she hath been rebellious against me, saith the LORD.**

because she has been fighting against me, says the Lord — Bas

because she has apostatised from me — it is Yahweh who speaks — Jerus

For My people have rebelled against Me, says the Lord — Tay

**18. Thy way and thy doings have procured these things unto thee;**

You have brought it all upon yourself / by the way you lived — Mof

Your own behaviour and actions / have brought this on you — Jerus

**this is thy wickedness, because it is bitter, because it reacheth unto thine heart.**

This is your doom, and it is bitter: / it has reached your very heart. — rsv

this is your sin: truly it is bitter, going deep into your heart — Bas

This is your fate! How bitter! / How it pierces your heart! — Jerus

it is a bitter dose of your own medicine, striking deep within your hearts. — Tay

**19. My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me;**

O my heart, my heart! it writhes! O how it throbs! My soul is moaning — Mof

My anguish, my anguish! I writhe in pain! / Oh the walls of my heart! / My heart is beating wildly: — rsv

Oh my feelings, my feelings! Let one writhe! Walls of my heart! My heart is torn within me! — Ber

Deep, deep rankles the wound; my very heart-strings echo lament: — Knox

**I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.**

I cannot hold my peace, / for I hear the blare of trumpets / and the battle-cry — Mof

I am not able to be quiet, because the sound of the horn, the note of war, has come to my ears. — Bas

I cannot be still because I have heard, O my soul, the blast of the enemies' trumpets and the enemies' battle cries. — Tay

**20. Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment.**

Disaster follows hard on disaster, the whole land is laid waste. / Suddenly my tents are destroyed, / my curtains in a moment. — rsv

News is given of destruction on destruction; all the land is made waste: suddenly my tents, straight away my curtains, are made waste. — Bas

- Tale upon tale of ruin: a whole land laid waste, no cabin or hovel spared, suddenly, all in a moment! — Knox  
 Crash upon crash, / the land goes down in ruin, / my tents are thrown down, / their coverings torn to shreds — NEB
- 21. How long shall I see the standard, and hear the sound of the trumpet?**  
 How long must I see war-signals / and hear trumpet-blasts? — Mof  
 How long will I go on seeing the flag and hearing the sound of the war-horn? — Bas  
 Always the sight of men fleeing, always the sound of the trumpet in my ears! — Knox
- 22. For my people is foolish, they have not known me; they are sottish children, and they have none understanding:**  
 My people are senseless, / they care not for the Eternal; / dolts of a household, / devoid of understanding — Mof  
 Ah, reckless people of mine, that would not acknowledge me; blind fools, — Knox  
 This is because my people are stupid, / they do not know me, / they are slow-witted children, / they have no understanding — Jerus  
 My people are fools, they know nothing of me; / silly children, with no understanding — NEB  
**they are wise to do evil, but to do good they have no knowledge.**  
 they well know how to do wrong, / but have no mind to do right — Mof  
 they are experts in doing evil, but they do not know how to do good — Ber  
 for mischief so shrewd, in well-doing so untutored! — Knox  
 They are smart enough at doing wrong, but for doing right they have no talent, none at all! — Tay
- 23. I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light.**  
 Earthward I looked, and all was void and empty; heavenward, and in heaven no light shone; — Knox  
 I looked to the earth, to see a formless waste; / to the heavens, and their light had gone — Jerus  
 I looked down upon their land and as far as I could see in all directions everything was ruins. And all the heavens were dark. — Tay
- 24. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.**  
 I beheld the mountains, and look! They trembled, and all the hills were in commotion — Ber  
 I looked at the mountains, and they were trembling, / and all the hills were crumbling! — NAB  
 I looked to the mountains, to see them quaking / and all the heights astir — Jerus  
 I saw the mountains, and they reeled; / all the hills rocked to and fro — NEB
- 25. I beheld, and, lo, there was no man, and all the birds of the heavens were fled.**  
 I look out — lo, no man is to be seen, / the very birds have flown! — Mof  
 looked for some sign of man, and in vain: the very birds in heaven had all taken flight. — Knox
- 26. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the LORD, and by his fierce anger.**  
 I beheld / And lo! the garden-land was a desert, — / And all its cities had been broken down, / Because of Yahweh, / Because of the glow of his anger! — Rhm  
 Looking, I saw that the fertile field was a waste, and all its towns were broken down before the Lord and before his burning wrath. — Bas  
 It was a garden I looked at, but a garden untenanted; no city in it but had perished at the Lord's glance, before the frown of his vengeance. — Knox  
 I looked, to see the wooded country a wilderness, / all its towns in ruins, / at the presence of Yahweh, / at the presence of his burning anger — Jerus
- 27. For thus hath the LORD said, The whole land shall be desolate; yet will I not make a full end.**  
 For thus says the LORD, All the land will be a desolation, yet I will not bring it to a finish — Ber  
 For it was so the Lord's sentence ran: the whole country-side should be abandoned, and still he will not have taken full toll. — Knox  
 The Lord's decree of desolation covers all the land, "Yet," He says, "there will be a little remnant of My people left. — Tay
- 28. For this shall the earth mourn, and the**

heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it.

earth shall mourn over it, / and heaven above wear black. / but I will not repent of my resolve. / and from my purpose I will not go back — Mof

For this shall the earth mourn. / And the heavens above put on black: / Because I have spoken, and will not retract. / I have purposed, and will not turn back." — AAT

at which the earth will go into mourning, / and the heavens above grow dark. / For I have spoken and will not change my mind. / I have decided and will not go back on it — Jerus

Therefore the earth will mourn / and the heavens above turn black. / For I have made known my purpose: / I will not relent or change my mind — NEB

- 29. The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city shall be forsaken, and not a man dwell therein.**

At the noise of horseman and archer / The whole city is in flight. / They have entered dark thickets, / Yea unto the crags have they gone up, — / Every city is forsaken. / There remaineth not in them a man! — Rhm

At the noise of the horsemen and archers, / the land is all in flight, / men taking cover within woods and caves, / and clambering the rocks: / every township is abandoned, / not one soul is left — Mof

Everywhere, at the noise of archer and horsemen, the townsfolk flee away, take to the hills and climb their high rocks: never a town but is left deserted of its inhabitants. — Knox

At the cry 'Horsemen and bowmen!' / the whole country takes flight: / some plunge into the thickets, / others scale the rocks: / every town is abandoned, / no one is left there — Jerus

- 30. And when thou art spoiled, what wilt thou do?**

And you, when you are made waste, what will you do? — Bas

And you, what are you going to do? — Jerus

And thou, Jerusalem, when thy turn

comes to be despoiled, what shift wilt thou make? — Knox

**Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life.**

Clothe yourself in scarlet? Adorn yourself with ornaments of gold? Paint your eyes with antimony? You beautify yourself in vain: your paramours despise you: they are seeking your life — Ber

Though you are clothed in red, though you make yourself beautiful with ornaments of gold, though you make your eyes wide with paint, it is for nothing that you make yourself fair: your lovers have no more desire for you, they have designs on your life — Bas

... what do you mean / by putting on purple, / bedecking yourself with gold, / Shading your eyes with cosmetics, / beautifying yourself in vain? / Your lovers spurn you, / they seek your life — NAB

Why do you put on your most beautiful clothing and jewelry and brighten your eyes with mascara? It will do you no good! Your allies despise you and will kill you. — Tay

- 31. For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Woe is me now! for my soul is wearied because of murderers.**

For a voice as of a sick woman I have heard, / Distress, as of one bringing forth a first-born, / The voice of the daughter of Zion, / She bewaileth herself, she spreadeth out her hands,

'Wo to me now, for weary is my soul of slayers!' — YLT

Hark! the scream of a woman in labour, / her cry as she bears her first-born! — / 'tis the shriek of maiden Zion, panting, clutching for help, / crying, 'Oh and alas! all is over, / they are murdering me!' — Mof

I have heard great crying like that of a woman giving birth to her child: it is the cry of my people gasping for breath, pleading for help, prostrate before their murderers. — Tay



## CHAPTER 5

- 1. Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it.**

**ROAM AROUND THROUGH THE BAZAARS** of Jerusalem: look closely and consider! Search her marts to see if you can find anyone who practices justice and searches for truth, so that I may deal graciously with her. — Ber  
Go quickly through the streets of Jerusalem, and see now, and get knowledge, and make a search in her wide places if there is a man, if there is one in her who is upright, who keeps faith: and she will have my forgiveness. — Bas

Run up and down through every street in all Jerusalem: search high and low and see if you can find one fair and honest man! Search every square, and if you find just one, I'll not destroy the city! — Tay

- 2. And though they say, The LORD liveth; surely they swear falsely.**

Even though they say By the life of Yahweh / Yet in fact falsely do they swear — Rhm

They may swear, 'As the Eternal lives!' / but the oath is perjury — Mof

But though they say, 'As Yahweh lives', / they are, in fact, uttering a false oath — Jerus

Even under oath, they lie." — Tay

- 3. O LORD, are not thine eyes upon the truth?**

O Yahweh! thine own eyes are they not directed to fidelity? — Rhm

O thou Eternal, what thou lookest for / is honesty, not falsehood — Mof

Yahweh, do not your eyes desire to look on truth? — Jerus

O Lord, You will take naught but truth. — Tay

**thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction:**

Thou hast beaten them, but they felt no rebuke: Thou hast disciplined them, but they spurned correction — Ber  
you have given them punishment, but they were not troubled: you have sent

destruction on them, but they did not take your teaching to heart: — Bas

And these, when thou smitest them, are unrepentant still: when thou crushest them to earth, will not heed reproof: — Knox

You have tried to get them to be honest, for You have punished them, but they won't change! You have destroyed them but they refuse to turn from their sins. — Tay

**they have made their faces harder than a rock; they have refused to return.**

they hardened themselves like a flint, / they would not turn — Mof

brows are theirs unyielding as rock, and return they will not. — Knox

They set their faces harder than flint / and refused to come back — NEB

- 4. Therefore I said, Surely these are poor; they are foolish: for they know not the way of the LORD, nor the judgment of their God.**

'But these are the poor,' I said, / 'mere ignorant folk, / who never learned the rules of the Eternal / or the religion of their God — Mof

Then I said, But these are the poor: they are foolish, for they have no knowledge of the way of the Lord or of the behaviour desired by their God — Bas

But indeed, thought I, perhaps they are poor men and foolish, that have never learnt the divine command, or what their God requires of them. — Knox

Then I said, But what can we expect from the poor and ignorant? They don't know the ways of God. How can they obey Him? — Tay

- 5. I will get me unto the great men, and will speak unto them; for they have known the way of the LORD, and the judgment of their God:**

I will turn to the upper classes, / I will talk to them; / for they have learned the rules of the Eternal, / and the religion of their God — Mof

I will go and have speech with the men of rank: what the divine command is, what their God requires of them, these will surely know. — Knox

I will approach the men in power / and speak to them, / for these will know what Yahweh requires, / and the ruling of their God — Jerus

I will go now to their leaders, the men of importance, and speak to them, for they know the ways of the Lord and the judgment that follows sin. — Tay  
**but these have altogether broken the yoke, and burst the bonds.**

But they had flung off all restraints, / and broken every bond — Mof

But as for these, their one purpose is a broken yoke and burst bands. — Bas

But, one and all, they had broken the yoke, / torn off the harness — NAB

But they too have broken the yoke / and snapped their traces — NEB

**6. Wherefore a lion out of the forest shall slay them, and a wolf of the evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces:**

Therefore a lion from the forest shall slay them; a wolf from the desert shall destroy them; a leopard is lurking by their cities: everyone who goes out of them will be torn to bits. — Ber

And so a lion from the woods will put them to death, a wolf of the waste land will make them waste, a leopard will keep watch on their towns, and everyone who goes out from them will be food for the beasts: — Bas

So I will send upon them the wild fury of the 'lion from the forest': and 'desert wolves' shall pounce upon them, and a 'leopard' shall lurk around their cities so that all who go out shall be torn apart: — Tay

Therefore a lion out of the scrub shall strike them down, / a wolf from the plains shall ravage them: / a leopard shall prowl about their cities / and maul any who venture out — NEB

**because their transgressions are many, and their backslidings are increased.**

For they have multiplied their transgressions, / numerous are their apostacies — Rhm

Because their transgressions are many, / Their apostacies are innumerable — AAT

because of the great number of their sins and the increase of their wrongdoing — Bas

because their transgressions are multiplied and become so strong that they will not repent — Lam

because their transgressions are many, their backslidings and total desertion

of faith are increased and become great and mighty. — Amp

**7. How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods:**

For this I am not propitious to thee. .

Thy sons have forsaken Me, / And are satisfied by that which is not god. — YLT

How is it possible for you to have my forgiveness for this? your children have given me up, taking their oaths by those who are no gods — Bas

For all this, how should I pardon thee? Thy sons have deserted me, by gods that are no gods their vows are taken: — Knox

How can I pardon you? For even your children have turned away, and worship gods that are not gods at all. — Tay

**when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.**

I satisfy them, and they commit adultery. / And at the house of a harlot — They gather themselves together — YLT

when I had abundantly supplied them they became wanton, and went in crowds to the harlot's house. — ABPS  
 full-fed with my bounty, they left their wedded troth, to wanton in the bower of a mistress: — Knox

I fed them full, and they became adulterers, / they haunted the brothel — Jerus

I fed My people until they were fully satisfied, and their thanks was to commit adultery wholesale and to gang up at the cities' brothels. — Tay

I gave them all they needed, yet they preferred adultery, / and haunted the brothels — NEB

**8. They were as fed horses in the morning: every one neighed after his neighbour's wife.**

Fed horses — they have been early risers. Each to the wife of his neighbour they neigh — YLT

They are pampered horses, lusty stallions, / Neighing each for his neighbour's wife. — AAT

bold in their adultery as stallion at grass neighing for its mate. — Knox  
 each neighs after another man's wife.

like a well-fed and lusty stallion —  
NEB

- 9. Shall I not visit for these things? saith the LORD: and shall not my soul be avenged on such a nation as this?**

Must I not punish them for that? / the  
Eternal asks: / shall I not make such  
people pay for that? — Mof

Am I not to give punishment for these  
things? says the Lord: will not my soul  
take payment from such a nation as  
this? — Bas

What, shall I let all this pass by me, the  
Lord says; shall I not take my fill of  
vengeance against such a nation as  
this? — Knox

- 10. Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they are not the LORD's.**

Go ye up upon her walls, and destroy;  
but make not a full end: take away her  
branches; for they are not Jehovah's.

— ASV

Scale those ramparts, and fall to pillage,  
not taking full toll even yet; root out  
the slips of yonder vine, the Lord will  
not claim them. — Knox

Scale her terraces! Destroy! / Make an  
end of her! / Strip off her branches, /  
Yahweh does not own them — Jerus

Go down the rows of the vineyards and  
destroy them! But leave a scattered  
few to live. Strip the branches from  
each vine, for they are not the Lord's.

— Tay

- 11. For the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD.**

For the people of Israel and the people  
of Judah have been very false to me,  
says the Lord — Bas

Obstinately they have defied me, the Lord  
says, Israel and Judah both: — Knox

- 12. They have belied the LORD, and said, It is not he; neither shall evil come upon us; neither shall we see sword nor famine:**

They have acted deceptively against  
Yahweh, / And have said / Not He! /  
Neither shall there come upon us cal-  
amity, / Nor sword nor famine shall  
we see — Rhm

They have belied the Eternal, / crying,  
He will do nothing! / No harm can  
come to us, / no suffering from war or  
famine — Mof

They would have nothing to do with the

Lord, saying, He will do nothing, and  
no evil will come to us; we will not see  
the sword or be short of food: — Bas  
Nay, they tell one another, this is none  
of his doing, harm shall never befall  
us, we shall have neither slaughter nor  
famine here: — Knox

They have lied and said, 'He won't bother  
us! No evil will come upon us! There  
will be neither famine nor war!' — Tay

- 13. And the prophets shall become wind, and the word is not in them: thus shall it be done unto them.**

The prophets are but windbags; / The  
Word is not with them! — Mof

the prophets did but waste breath, no  
word of revelation made to them; on  
their own heads be it! — Knox

'God's prophets,' they say, 'are wind-  
bags full of words with no divine au-  
thority. Their claims of doom will fall  
upon themselves, not us!' — Tay

- 14. Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.**

Therefore thus saith the Lord Almighty,  
because you have spoken this word:  
behold I have made these words of  
mine for thy mouth, a fire: and this  
people fuel; and it shall devour them.  
— Sept

So the Eternal, God of hosts, declares  
/ "Since thus they talk, / I put my  
Word into your mouth, / Jeremiah, /  
to be a fire, / and I will make this peo-  
ple fuel to be burned." — Mof

For this reason the Lord, the God of  
armies, has said: Because you have  
said this, I will make my words in your  
mouth a fire, and this people wood,  
and they will be burned up by it. —  
Bas

Therefore this is what the Lord God of  
Hosts says to His prophets: Because  
of talk like this I'll take your words  
and prophecies and turn them into rag-  
ing fire and burn up these people like  
kindling wood. — Tay

- 15. Lo, I will bring a nation upon you from far, O house of Israel, saith the LORD: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say.**

Lo I am bringing against you a nation from afar, / O house of Israel, an affirmation of Jehovah, / A nation — strong it is, a nation — from of old it is, / A nation — thou knowest not its tongue, / Nor understandest what it speaketh, — YLT

See, I will send you a nation from far away, O people of Israel, says the Lord: a strong nation and an old nation, a nation whose language is strange to you, so that you may not get the sense of their words — Bas

Now I will bring on you all / a nation from afar, House of Israel / — it is Yahweh who speaks — / an invincible nation, / an ancient nation, / a nation whose tongue you do not know, whose language you cannot understand — Jerus

**16. Their quiver is as an open sepulchre, they are all mighty men.**

Their quiver, to be compared to the opened grave! / Every of them men of mark — Sprl

Their arrows deal death far and wide: they are all fighting men — Mof

Their arrows give certain death, they are all men of war — Bas

greedily as the tomb their quivers gape, and they are warriors all. — Knox  
they are all mighty warriors, / their jaws are a grave, wide open — NEB

**17. And they shall eat up thine harvest, and thy bread, which thy sons and thy daughters should eat:**

They will take all the produce of your fields, which would have been food for your sons and your daughters — Bas  
They shall rob thee of harvest and of food, rob thee of son and daughter, — Knox

And they shall eat your harvest and your children's bread, — Tay

**they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees:**

rob thee of flock and herd, rob thee of vine and fig-tree: — Knox

Devour your sheep and cattle, / devour your vines and fig trees — NAB

and your flocks of sheep and herds of cattle, yes, and your grapes and figs: — Tay

**they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.**

and sword in hand shall batter down your vaunted forts, each walled town — Mof

and with the sword they will make waste your walled towns in which you put your faith — Bas

and they shall sack your walled cities that you think are safe. — Tay

They shall batter down the cities in which you trust, / walled though they are — NEB

**18. Nevertheless in those days, saith the LORD, I will not make a full end with you.**

Yet even then, the Eternal declares. I will not make a clean end of you — Mof

Yet even then, the Lord says, I will not take full toll of thee. — Knox

Yet even in those days — it is Yahweh who speaks — I shall not completely destroy you — Jerus

But I will not completely blot you out. So says the Lord. — Tay

**19. And it shall come to pass, when ye shall say, Wherefore doeth the LORD our God all these things unto us?**

And when men ask, 'Why is it that the LORD our God has done all these things to us?' — AAT

Ask you why the Lord has so much misused you, — Knox

**then shalt thou answer them. Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land that is not yours.**

then shalt thou answer them. Like as ye have forsaken me, and served foreign gods in your own land, so shall ye serve foreigners in a land not your own. — ABPS

you shall tell them. Just as you forsook me to serve foreign gods in your own land, so you must serve foreigners in a land that is not your own — Mof

this is to be my answer: Did you not forsake me, to worship alien gods in your own land? Alien gods you shall worship in an alien land, for your punishment. — Knox

then you shall say, 'You rejected Him and gave yourselves to other gods while in your land: now you must be slaves to foreigners in their lands.' — Tay

**20. Declare this in the house of Jacob, and publish it in Judah, saying,**

Tell ye this throughout the house of Jacob, / And let it be heard throughout Judah, saying: — Rhm  
 To Israel's race proclaim it, for all Juda to hear — Knox  
 Announce this to the house of Jacob, / proclaim it in Judah — NAB

**21. Hear now this, O foolish people, and without understanding;**

Listen, you foolish, senseless folk — Mof  
 Now listen to this, / stupid and thoughtless people — Jerus

Hear now this, O foolish people who have no understanding — Lam

**which have eyes, and see not; which have ears, and hear not:**

who have eyes but see nothing, and ears without the power of hearing: — Bas  
 — they have eyes and do not see, / they have ears and do not hear! — Jerus  
 you with the eyes that do not see and the ears that do not listen — Tay

**22. Fear ye not me? saith the LORD: will ye not tremble at my presence,**

Even for me will ye have no reverence? Enquireth Yahweh, / And because of me will ye not be pained? — Rhm

Have you no fear of me, the Lord says, will you stand unmoved in my presence? — Knox

Have you no respect at all for Me? the Lord God asks. How can it be that you don't even tremble in My presence? — Tay

**which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it:**

In that though I placed the sand as a bound to the sea, / A decree age-abiding and it should not pass beyond it, — Rhm

I set the sands to bound the deep, / a barrier that no breakers shall o'erleap — Mof

I have set the dunes as the boundary for the sea, an eternal barrier which it cannot pass — Ber

Was it not I gave the sea its frontier of sand, by my eternal decree inviolate? — Knox

I made the sandy shore the sea's limit, / which by eternal decree it may not overstep — NAB

who set the sands as limit to the sea, / as an everlasting barrier it can not pass — Jerus

**and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?**

Though it be tossed with a tempest, it shall not prevail — though the waves thereof roar, they shall not overpass it. — Sept

Though it toss itself about, yet can it not prevail, / And though the billows roll on, yet shall they not exceed it — Sprl  
 and though it is ever in motion, it is not able to have its way; though the sound of its waves is loud, they are not able to go past it — Bas

Toss though it may, it is to no avail; / though its billows roar, they cannot pass — NAB

Its waves heave and toss but they are powerless; / roar as they may, they cannot pass — NEB

**23. But this people hath a revolting and a rebellious heart; they are revolted and gone.**

But this people has a rebellious and contentious heart; they turned aside and wandered away — Ber

Yet this people has a restive and rebellious mind, / They have swerved and gone off — AAT

But this people / has a rebellious, unruly heart; / they have rebelled — being good at this — Jerus

But this people has a heart that draws back from God and a will that rebels against Him; they have revolted and quit His service and have gone [into idolatry] — Amp

**24. Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season:**

They never say to themselves, / Come, let us fear the Eternal our God, / who sends the rain in spring and autumn due — Mof

And they do not say in their hearts, Now let us give worship to our God, who gives the rain, the winter and the spring rain, at the right time: — Bas

never a thought of reverence for the Lord their God, who gives them autumn and spring rains when the times comes. — Knox

**he reserveth unto us the appointed weeks of the harvest.**

and brings our harvest in its season true  
— Mof

That keepeth for us / The appointed  
weeks of the harvest.' — JPS

Who reserves and keeps for us the ap-  
pointed weeks of the harvest — Amp  
who brings us unfailingly / fixed seasons  
of harvest — NEB

**25. Your iniquities have turned away these things, and your sins have withholden good things from you.**

Your iniquities have thrust away these things. / Yea your sins have withholden that which is good from you — Rhm

It is your crimes that keep such blessings back. / your sins that spoil your welfare — Mof

Your crimes have made all this go wrong. / your sins have deprived you of these favours — Jerus

But your wrongdoing has upset nature's order. / and your sins have kept from you her kindly gifts — NEB

**26. For among my people are found wicked men:**

For rogues are to be found among my folk — Mof

Godless men there are among my people — Knox

For there are among my people criminals — NAB

they lay wait, as he that setteth snares; they set a trap, they catch men.

They lurk like fowlers, lying in wait. They act like a trap: they catch men — Ber they keep watch, like men watching for birds; they put a net and take men in it — Bas

who lurk for victims like a hunter hiding in a blind. They set their traps for men. — Tay

**27. As a cage is full of birds, so are their houses full of deceit:**

As a trap-cage is full of birds. / So are their houses full of fraud — Sprl like cages filled with birds. / their houses are full of swindling gains — Mof

Never was cage so full of birds, as their homes of wealth ill gotten: — Knox therefore they are become great and waxen rich.

they have grown rich and powerful because of it — Jerus

And the result? Now they are great and rich. — Tay

**28. They are waxen fat, they shine: yea, they overpass the deeds of the wicked:**

fat and sleek. / Yes, in wickedness they go to any lengths — Jerus

And well-fed and well-groomed, and there is no limit to their wicked deeds. — Tay

They grow rich and grand, / bloated and rancorous: / their thoughts are all of evil — NEB

they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge.

but make no move for justice: / they never champion an orphan's cause / or rally to a poor man's rights — Mof

they do not know justice to make the cause of the orphan to succeed: they do not defend the rights of the innocent — Ber

redress they deny to the widow, right to the orphan, justice to the poor. — Knox

they have no respect for rights. / for orphans' rights, to support them: they do not uphold the cause of the poor — Jerus

and they refuse to do justice. / the claims of the orphan they do not put right nor do they grant justice to the poor — NEB

**29. Shall I not visit for these things? saith the LORD:**

Am I not to give punishment for these things? says the Lord — Bas

What, shall I let all this pass me by, the Lord says — Knox

Should I sit back and act as though nothing is going on? the Lord God asks. — Tay

shall not my soul be avenged on such a nation as this?

Shall not I myself take vengeance on such a nation as this? — ABPS

will not my soul take payment from such a nation as this? — Bas

Shouldn't I punish a nation such as this? — Tay

**30. A wonderful and horrible thing is committed in the land;**

A shocking, horrible thing / has happened in the land — NAB

Monstrous, horrible things / are happening in the land — Jerus

an appalling thing, an outrage, / has appeared in this land — NEB

- 31. The prophets prophesy falsely, and the priests bear rule by their means;**  
 the prophets prophesy falsely, / the  
 priests teach whatever they please —  
 Jerus  
 The prophets prophesy falsely and the  
 priests have supported them — Lam  
 The prophets say only what the priests  
 have told them to, — Tay  
 prophets prophesy lies and priests go  
 hand in hand with them — NEB  
**and my people love to have it so: and**

**what will ye do in the end thereof?**  
 And my people love it so. / But what will  
 ye do when the end comes? — ABPS  
 and my people love to have it so! / But  
 what will you do, at the end of it all?  
 — Mof  
 and My people like it so! But your doom  
 is certain." — Tay  
 and my people love to have it so. / How  
 will you fare at the end of it all? —  
 NEB

## CHAPTER 6

- 1. O YE children of Benjamin, gather yourselves to flee out of the midst of Jerusalem.**

Fly for safety, men of Benjamin, / fly  
 from Jerusalem — Mof

Go in flight out of Jerusalem, so that you  
 may be safe, you children of Benjamin  
 — Bas

Save yourselves, men of Benjamin, /  
 come out of Jerusalem — NEB

**and blow the trumpet in Tekoa, and set  
 up a sign of fire in Beth-haccerem:**

Sound the trumpet in Tekoa! / Set up a  
 standard on Beth-hac-cherem! — Jerus

Sound the alarm in Tekoa; send up a  
 smoke signal at Beth-haccerem; — Tay

blow the trumpet in Tekoa, / fire the bea-  
 con on Beth-haccerem — NEB

**for evil appeareth out of the north, and  
 great destruction.**

For a calamity is imminent from the  
 north, even a great destruction — ABPS

for trouble is looming out of the north,  
 ay, fell disaster — Mof

it is from the north peril may be seen  
 coming, peril of great calamity. —  
 Knox

warn everyone that a powerful army is  
 on the way from the north, coming to  
 destroy this nation! — Tay

- 2. I have likened the daughter of Zion to a  
 comely and delicate woman.**

The fair and delicate one, the daughter  
 of Zion, will be cut off by my hand.  
 — Bas

Poor Sion, all too fair she seems, all too  
 delicate! — Knox

Helpless as a girl, you are beautiful and  
 delicate — and doomed. — Tay

Zion, delightful and lovely: / her end is  
 ear — NEB

- 3. The shepherds with their flocks shall  
 come unto her;**

Against her shall approach the chiefs with  
 their armies: — Sprl

Alas, what strange shepherds are these,  
 what troops that follow them? — Knox

Evil shepherds shall surround you. —  
 Tay

**they shall pitch their tents against her  
 round about; they shall feed every one  
 in his place.**

and pitching tents around, / as though  
 they owned the ground — Mof

They have pitched their tents all round  
 her, / each grazes the part he chooses  
 — Jerus

They shall set up camp around the city,  
 and divide your pastures for their  
 flocks. — Tay

- 4. Prepare ye war against her; arise, and  
 let us go up at noon.**

[They will say] every one to his band  
 "Prepare yourself for battle against her,  
 arise and let us go up against her at  
 noon." — Sept

Open the campaign, they cry: / come on,  
 let us attack at noon — Mof

Sound we the attack on the city: to move  
 now were best, and march up under  
 the light of noon! — Knox

**Woe unto us! for the day goeth away, for  
 the shadows of the evening are  
 stretched out.**

Sorrow is ours! for the day is turned and  
 the shades of evening are stretched out.  
 — Bas

Plague upon it, the day is already spent,  
 the shadows of evening lengthen al-  
 ready; — Knox

Despair! The daylight is fading already,  
 / the evening shadows lengthen —  
 Jerus

All afternoon it rages, until the evening shadows fall. — Tay

**5. Arise, and let us go by night, and let us destroy her palaces.**

Up! let us go up by night, and send destruction on her great houses. — Bas  
To arms! We will launch the attack under cover of dark / and destroy her palaces — Jerus

**6. For thus hath the LORD of hosts said, Hew ye down trees, and cast a mount against Jerusalem:**

For thus says the LORD of hosts: / Hew down her trees / cast up a siege mound against Jerusalem. — RSV

For the Lord of Hosts has said to them, cut down her trees for battering rams: — Tay

**this is the city to be visited; she is wholly oppression in the midst of her.**

sorrow on the false town! inside her there is nothing but cruel ways — Bas

here is a city must be called to account for all the oppression that is harboured there. — Knox

This is the city to be punished, for she is vile through and through. — Tay  
the city whose name is Licence, oppression is rampant in her — NEB

**7. As a fountain casteth out her waters, so she casteth out her wickedness:**

As the well gushes out its waters, so she gushes out her wickedness — NAB

As a well keeps its water fresh / so she keeps her wickedness fresh — Jerus

She spouts evil like a fountain! — Tay

As a well keeps its water fresh, / so she keeps her evil fresh — NEB

**violence and spoil is heard in her; before me continually is grief and wounds.**

Sounds rise from her of outrage and oppression: / I am always seeing wounds and blows — Mof

no news from her but of wrong and waste, no sight I see there but distress and violence. — Knox

Violence and outrage echo in her streets: / sickness and wounds stare me in the face — NEB

**8. Be thou instructed, O Jerusalem, lest my soul depart from thee:**

Heed correction, O Jerusalem, lest / my soul be alienated from thee: — ABPS

Jerusalem, be warned in time; else my love thou shalt forfeit. — Knox

This is your last warning, O Jerusalem. — Tay

Learn your lesson, Jerusalem. / lest my love for you be torn from my heart

— NEB

**lest I make thee desolate, a land not inhabited.**

lest I make thee an untrodden land, which shall not be inhabited. — Sept

and reduce you to a desert. / a land without people — Jerus

If you don't listen, I will empty the land. — Tay

**9. Thus saith the LORD of hosts, They shall thoroughly glean the remnant of Israel as a vine:**

Yahweh Sabaoth says this: 'Glean, glean, as a vine is gleaned. what is left of Israel — Jerus

Disaster on disaster shall befall you. Even the few who remain in Israel shall be gleaned again, the Lord of Hosts has said: — Tay

**turn back thine hand as a grape-gatherer into the baskets.**

scan her as a gardener scans twig after twig — Mof

like a grape-gatherer pass your hand again over its branches. — RSV

for as a grape-gatherer checks each vine to pick what he has missed, so the remnant of My people shall be destroyed again. — Tay

pass your hand like a vintager one last time over the branches — NEB

**10. To whom shall I speak, and give warning, that they may hear?**

is there a man whom I can warn. and make him listen? — Mof

But who will listen when I warn them? — Tay

To whom can I address myself, to whom give solemn warning? Who will hear me? — NEB

**behold, their ear is uncircumcised, and they cannot hearken:**

No, this people's ears are stopped. they never heed me — Mof

Behold, their ears are closed. they cannot listen: — RSV

**behold, the word of the LORD is unto them a reproach; they have no delight in it.**

behold, the word of the LORD is to them an object of scorn. / they take no pleasure in it. — RSV



oh that God's word should be slighted,  
and find no welcome! — Knox  
Plainly the word of Yahweh is for them  
something contemptible, / they have  
no taste for it — Jerus  
The word of God has angered them; they  
don't want it at all. — Tay

**11. Therefore I am full of the fury of the LORD; I am weary with holding in:**

Nay, but the divine anger burns within  
me, I can forbear no longer. — Knox  
Therefore my wrath brims up within me,  
/ I am weary of holding it in — NAB  
I will pour it out upon the children  
abroad, and upon the assembly of  
young men together:

Then pour it on the children in the streets,  
/ and where young men gather, too  
— Jerus

I will pour it out over Jerusalem, even  
upon the children playing in the streets,  
upon the gatherings of young men.  
— Tay

I must pour it out on the children in the  
street / and on the young men in their  
gangs — NEB

**for even the husband with the wife shall  
be taken, the aged with him that is full  
of days.**

both husband and wife shall be taken, /  
the old folk and the very aged — RSV  
All shall be taken: husband and wife, /  
the greybeard and the man weighed  
down with years — Jerus  
and on husbands and wives and grand-  
parents. — Tay

**12. And their houses shall be turned unto  
others, with their fields and wives  
together:**

Their houses will fall to strangers, / their  
fields and their wives as well — NAB

Their enemies shall live in their homes  
and take their fields and wives. — Tay

**for I will stretch out my hand upon the  
inhabitants of the land, saith the LORD.**  
none that dwells in Juda, the Lord says,  
but shall feel my vengeance, — Knox  
Yes, I will stretch my hand / over those  
living in this land — it is Yahweh who  
speaks — Jerus

For I will lift My fist against the people  
of this land, the Lord has said, — Tay

**13. For from the least of them even unto the  
greatest of them every one is given to  
covetousness;**

For from the least of them even unto the

greatest of them / Every one graspeth  
with greed — Rhm

For high and low alike are all greedy for  
gain — Mof

Because from the least to the greatest of  
them / each one traffics in ill-gotten  
gain — AAT

For all, least no less than greatest, / all  
are out for dishonest gain — Jerus

They are swindlers and liars, from the  
least of them right to the top! — Tay  
**and from the prophet even unto the priest  
every one dealeth falsely.**

every one from the prophet to the priest  
practices deceit — Ber

treacherous the ways alike of prophet and  
of priest: — Knox

prophet no less than priest, / all practise  
fraud — Jerus

**14. They have healed also the hurt of the  
daughter of my people slightly, saying,**

and healed the hurt of my people by  
underrating it and saying — Sept

treating the wounds of my people  
slightly and lightly — Mof

here lies my people grievously hurt, and  
they tend her unconcernedly: — Knox

They dress my people's wound / without  
concern — Jerus

You can't heal a wound by saying it's not  
there! — Tay

**Peace, peace; when there is no peace.**

All's well, they say, all's well, when in  
truth all goes amiss. — Knox

Yet the priests and prophets give assur-  
ances of peace when all is war. — Tay

**15. Were they ashamed when they had com-  
mitted abomination? nay, they were not  
at all ashamed, neither could they blush:**

Were they led to turn pale because an  
abominable thing they had done? /

Nay! they did not at all turn pale  
Nay! they did not so much as know  
how to exhibit shame. — Rhm

They should be ashamed of their abomi-  
nable deeds. / But not they! They feel  
no shame, / they have forgotten how  
to blush — Jerus

Were My people ashamed when they  
worshiped idols? No, not at all — they  
didn't even blush. — Tay

**therefore they shall fall among them that  
fall: at the time that I visit them they  
shall be cast down, saith the LORD.**

Therefore they shall fall among the fallen,  
/ collapsing when I punish them, says  
the Eternal — Mof

theirs to fall amid the common ruin,  
crushed to earth, the Lord says, when  
I call all to account. — Knox

And so as others fall, they too shall fall:  
/ they shall be thrown down when I  
come to deal with them / — says  
Yahweh — Jerus

Therefore they shall fall with a great  
crash, / and be brought to the ground  
on the day of my reckoning. / The  
LORD has said it — NEB

- 16. Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way,**

The Lord's message was, Halt at the cross-roads, look well, and ask yourselves which path it was that stood you in good stead long ago. — Knox

Yahweh says this: / Put yourselves on the ways of long ago / enquire about the ancient paths: / which was the good way? — Jerus

Yet the Lord pleads with you still: Ask where the good road is, the godly paths you used to walk in, in the days of long ago. — Tay

These are the words of the LORD: Stop at the cross-roads; look for the ancient paths; ask, Where is the way that leads to what is good — NEB

**and walk therein, and ye shall find rest for your souls.**

Take it then, / and you shall find rest — Jerus

Then take that way, and you will find rest for yourselves — NEB

**But they said, We will not walk therein.**  
But you reply, 'No, that is not the road we want!' — Tay

- 17. Also I set watchmen over you, saying, Harken to the sound of the trumpet.**

... I posted sentinels for them, / I bade them listen to the trumpet-blast — Mof

I posted look-outs on their behalf: / Listen to the sound of the trumpet — Jerus

I set watchmen over you who warned you: 'Listen for the sound of the trumpet! It will let you know when trouble comes.' — Tay

**But they said, We will not hearken.**  
But they said, 'We will not give heed.' — RSV

but listen they would not. — Knox  
But you said, 'No! We won't pay any attention!' — Tay

- 18. Therefore hear, ye nations, and know, O congregation, what is among them.**

Therefore hear, O nations, / and know, O congregation, what will happen to them. — RSV

Therefore hear, O heavens, and learn well / What shall befall them! — AAT

Then hear, you nations, / and know, assembly, / what I will do to them — Jerus

Therefore hear, O Gentile nations, and know, O congregation [of believing ones], what great things I will do to them — Amp

Therefore hear, you nations, and take note, all you who witness it, of the plight of this people — NEB

- 19. Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts,**

I mean to bring upon this people of mine the punishment their scheming wickedness has earned. — Kox

I am bringing a disaster / on this people: / it is the fruit of their apostasy — Jerus

Listen to it, all the earth! I will bring evil upon this people; it will be the fruit of their own sin. — Tay

Listen, O earth, I bring ruin on them, the harvest of all their scheming — NEB

**because they have not hearkened unto my words, nor to my law, but rejected it.**

since they have not listened to my words / and, as for my Law, they have rejected that — Jerus

for they have given no thought to my words and have spurned my instruction — NEB

- 20. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country?**

There is no use now in burning sweet incense from Sheba before Me! Keep your expensive perfumes! — Tay

What good is it to me if frankincense is brought from Sheba and fragrant spices from distant lands? — NEB

**your burnt offerings are not acceptable, nor your sacrifices sweet unto me.**

Your burnt-offerings are not acceptable to me, / And your sacrifices bring me no pleasure — AAT

Unwelcome to me your burnt-sacrifice  
undesired your victims. — Knox

- I cannot accept your offerings; they have no sweet fragrance for Me. — Tay
- 21. Therefore thus saith the LORD, Behold, I will lay stumbling-blocks before this people, and the fathers and the sons together shall fall upon them;**  
 Therefore — it is the Eternal's word — / I lay stumbling-blocks before this people; / father and son shall both trip over them — Mof  
 Therefore — thus says Yahweh: / In front of this people I will now lay blocks / for them to stumble over; / father as well as son — Jerus  
 I will make an obstacle course of the pathway of My people; fathers and sons shall be frustrated; — Tay  
**the neighbour and his friend shall perish.** the neighbour and his friend will come to destruction. — Bas  
 neighbors and friends shall collapse together — Tay
- 22. Thus saith the LORD, Behold, a people cometh from the north country,**  
 The Lord God says, See the armies marching from the north — Tay  
 These are the words of the LORD: / See, a people is coming from a northern land — NEB  
**and a great nation shall be raised from the sides of the earth.**  
 from the far ends of the earth a mighty nation stirs — Jerus  
 a great nation rouses itself from earth's farthest corners — NEB
- 23. They shall lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea;**  
 Bow and javelin shall they grasp / Cruel is he! / So they will not have compassion. / Their voice like the sea will roar — Rhm  
 They lay hold on bow and javelin, / They are cruel and pitiless; / The sound of them is like that of the sea when it roars — AAT  
 Arrow and shield they ply, and their hard hearts pity none; loud their battle-cry as the roaring of the sea. — Knox  
**and they ride upon horses, set in array as men for war against thee, O daughter of Zion.**  
 they ride on horses, / mustering like one man / to fight you, maiden Zion — Mof  
 bestriding their horses, . . . , / they are
- like men arrayed for battle against you, Zion — NEB
- 24. We have heard the fame thereof: our hands wax feeble:**  
 We have heard the report of it, / our hands fall helpless — RSV  
 Unnerved our hands droop at the very rumour of it; — Knox  
 We have heard the fame of their armies and we are weak with fright. — Tay  
 We have heard tell of them / and our hands hang limp — NEB  
**anguish hath taken hold of us, and pain, as of a woman in travail.**  
 Anguish hath taken hold on us, / Pangs as on her that is giving birth — Rhm  
 anguish has gripped us, / pain like a woman's labour — Jerus  
 agony grips us, the anguish of a woman in labour — NEB
- 25. Go not forth into the field, nor walk by the way;**  
 Venture not forth into the field, / Neither walk by the highway. — Sprl  
 Do not go out into the countryside, / do not venture on the roads — Jerus  
**for the sword of the enemy and fear is on every side.**  
 the drawn sword threatens, and peril is all about us. — Knox  
 For the enemy is everywhere, ready to kill; we are terrorized at every turn. — Tay  
 for the foe, sword in hand, / is a terror let loose — NEB
- 26. O daughter of my people, gird thee with sackcloth, and wallow thyself in ashes:**  
 O daughter of my people, put on hair-cloth, rolling yourself in the dust: — Bas  
 "O Jerusalem, pride of My people, put on mourning-clothes and sit in ashes. — Tay  
**make thee mourning, as for an only son, most bitter lamentation:**  
 mourn as for an only son, / a very bitter dirge. — Jerus  
 and weep bitterly as for an only son. — Tay  
**for the spoiler shall suddenly come upon us.**  
 for he who makes waste will come on us suddenly. — Bas  
 For suddenly the destroying armies will be upon you — Tay

- 27. I have set thee for a tower and a fortress among my people,**  
I have a task for thee to perform among my people: thou shalt be my trusty assayer. — Knox  
A tester among my people I have appointed you — NAB  
**that thou mayest know and try their way,**  
putting the quality of their lives to the test. — Knox  
that you may test this My people and determine their value. — Tay
- 28. They are all grievous revolters, walking with slanders:**  
They are all arch-rebels, retailers of slander — ABPS  
rebellious creatures, all of them, / slandering me up and down — Mof  
All of them are turned away, going about with false stories — Bas  
They are apostates, all of them, promiscuous slanderers — Jerus  
Are they not the worst of rebels, full of evil talk against the Lord? — Tay  
**they are brass and iron; they are all corrupters.**  
base metal, all of them, / wholly depraved! — Mof  
They are insolent as brass, hard and cruel as iron. — Tay
- 29. The bellows are burned, the lead is consumed of the fire; the founder melteth in vain:**  
The bellows make a blast, / blast, / the

fire consumes the lead; / but vain it is to smelt them — Mof

The blower is blowing strongly, the lead is burned away in the fire: they go on heating the metal to no purpose. — Bas

Bellows have done their work, the lead streams away in the fire, carrying nothing with it; vain, smelter, thy toil. — Knox

The bellows puff and blow, the furnace glows; / in vain does the refiner smelt the ore — NEB

**for the wicked are not plucked away,**  
for the slag cannot be purged away — Mof

but the dross is not purged out — Jerus  
for the wicked [the dross] are not removed — Amp

lead, copper and iron are not separated out — NEB

- 30. Reprobate silver shall men call them, because the LORD hath rejected them.**

They will be named waste silver, because the Lord has given them up — Bas

Silver-reject, men shall call them, and indeed Yahweh has rejected them! — Jerus

I must label them 'Impure, Rejected Silver,' and I have discarded them.' — Tay

Call them spurious silver: for the LORD has spurned them — NEB

## CHAPTER 7

- 1. THE word that came to Jeremiah from the LORD, saying,**

THE word which was communicated to Jeremiah from JEHOVAH, saying: — Sprl

THIS WORD CAME FROM THE LORD to Jeremiah. — NEB

- 2. Stand in the gate of the LORD's house, and proclaim this word, and say,**

Take your place in the doorway of the Lord's house, and give out this word there, and say. — Bas

'Go and stand at the gate of the Temple of Yahweh and there proclaim this message. Say. — Jerus

Stand at the gate of the LORD's house and there make your proclamation: — NEB

**Hear the word of the LORD, all ye of**

**Judah, that enter in at the gates to worship the LORD.**

Hear a word of Jehovah, all ye of Judah, who are coming in at these gates, to bow before Jehovah: — YLT

Listen to this word of the Lord, men of Judah, that make your way in through these gates to worship him. — Knox

- 3. Thus saith the LORD of Hosts, the God of Israel,**

The Lord of armies, the God of Israel, says. — Bas

These are the words of the LORD of Hosts, the God of Israel: — NEB

**Amend your ways and your doings, and I will cause you to dwell in this place.**

Reform your ways and your doings, then I will cause you to dwell in this place. — ABPS

Amend your life and doings, that I may dwell among you in the temple here.

— Mof

Amend your lives and your likings, if you would have me dwell here among you.

— Knox

Amend your behavior and your actions and I will stay with you here in this place. — Jerus

Even yet, if you quit your evil ways I will let you stay in your own land. — Tay

**4. Trust ye not in lying words, saying,**

Trust not in deceptive words. — AAT

Put no faith in false words, saying, — Bas

Put no trust in delusive words like these: — Jerus

You keep saying, . . . -This catch-word of yours is a lie; put no trust in it. — NEB

**The temple of the LORD, the temple of the LORD, the temple of the LORD, are these.**

'This is the Eternal's own temple, his very own temple, his very own temple!' — Mof

This is the sanctuary of Yahweh, the sanctuary of Yaweh, the sanctuary of Yahweh! — Jerus

. . . that since the Temple of the Lord is here, God will never let Jerusalem be destroyed. — Tay

**5. For if ye thoroughly amend your ways and your doings;**

But if you thoroughly reform your ways and your doings; — ABPS

Nay, but if you thoroughly amend your ways and your doings; — JPS

For if your ways and your doings are truly changed for the better; — Bas

But if you do amend your behavior and your actions, — Jerus

**if you thoroughly execute judgment between a man and his neighbour;**

and are fair to others; — Tay

if each of you deals justly with his neighbor. — NAB

if you really see justice done between man and man. — Mof

**6. If you oppress not the stranger, the fatherless, and the widow,**

If you do not exploit the stranger, the orphan and the widow — Jerus

If you do not defraud and oppress the strangers, the fatherless, and the widows, — Lam

If you do not oppress the transit and the alien, the fatherless and the widow,

— Amp

**and shed not innocent blood in this place, neither walk after other gods to your hurt;**

give up shedding innocent blood in this place and following other gods to your own hurt. — Mof

and do not put the upright to death in this place, or go after other gods, causing damage to yourselves: — Bas  
nor in these precincts putting innocent men to death, nor courting, to your own ruin, the gods of other nations, — Knox

And stop your murdering. And stop worshipping idols as you do now to your hurt. — Tay

**7. Then will I cause you to dwell in this place, in the land that I gave to your fathers, forever and ever.**

I will establish your home in this place, in the land which I gave to your fathers for all time. — AAT

Then I will let you go on living in this place, in the land which I gave to your fathers in the past and forever. — Bas  
then indeed I will make my dwelling here among you, in the land which was my gift to your fathers from the beginning to the end of time. — Knox

then here in this place I will stay with you, in the land that long ago I gave to your fathers for ever. — Jerus

Then, and only then, will I let you stay in this land that I gave to your fathers to keep forever. — Tay

**8. Behold, ye trust in lying words, that cannot profit.**

Behold, ye put your trust in words of falsehood, / Which are profitless. — Sprl

But, as it is, you trust in deceitful words, that are of no avail. — AAT

You put your trust in flattering hopes, which can nothing avail you; — Knox

But here you are, putting your trust in deceitful words to your own loss! — NAB

You think that because the Temple is here, you will never suffer? Don't fool yourselves! — Tay

You gain nothing by putting your trust in this lie. — NEB

**9. Will ye steal, murder, and commit adul-**

**tery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;**

What? Steal, murder, commit adultery, perjure yourselves, sacrifice to Baal, wander after other, outside gods, — Mof

Will you take the goods of others, put men to death, and be untrue to your wives, and take false oaths, and have perfumes burned to the Baal, and go after other gods which are strange to you: — Bas

Steal, would you, murder, commit adultery, perjure yourselves, burn incense to Baal, follow alien gods that you do not know? — Jerus

Do you really think that you can steal, murder, commit adultery, lie, and worship Baal and all of those new gods of yours, — Tay

**10. And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?**

And then come and stand in My Presence within this house, / Which is called by My Name, / And declare: We are delivered! — Sprl

and then come to present yourselves before Me in this house, which belongs to me, thinking you are now quite safe — safe to go on with all these abominable practices! — Mof

If only you can come and stand in my presence, here in this house, the shrine of my name, and tell yourselves you have made amends for all these your detestable doings! — Knox

And then dare to come and stand before Me in this house, which is called by My name, and say, [By the discharge of this religious formality] we are set free! — only to go on with this wickedness and these abominations? — Amp

And then come here and stand before Me in My Temple and chant "God will save us!" — only to go right back to all these evil things again? — Tay

**11. Is this house, which is called by my name, become a den of robbers in your eyes?**

Do you take this Temple, that bears my name, for a robbers' den — Jerus

Has this house, which is called by My name, become a den of robbers in your

eyes [a place of retreat for you between acts of violence]? — Amp

**Behold, even I have seen it, saith the LORD.**

Yea, I, behold, I have looked into it, says Jehovah. — ABPS

I see you, the Eternal cries, I see you! — Mof

Lo! I see through it, "is the oracle of the LORD. — AAT

Think you, the Lord says, that Eternal God has no eyes to see it? — Knox

I, at any rate, am not blind — it is Yaweh who speaks. — Jerus

**12. But go ye now unto my place which was in Shiloh, where I set my name at the first,**

But go ye now to My habitation which was in Shiloh, / Where I caused My Name to shechinah at the first. — Sprl  
Go to my sacred shrine at Shilo, where at first I fixed my presence: — Mof

"For go, now, to my sanctuary that was at Shiloh, where I formerly established my name. — AAT

Now go to my place in Shiloh where at first I gave my name a home: — Jerus  
Go to Shiloh, the city I first honored with My name. — Tay

**and see what I did to it for the wickedness of my people Israel.**

look at what I did to it, on account of the wickedness of Israel my people! — Mof

and see what I did to it for the wickedness of My people Israel. — JPS

look well, what havoc I have made of it, to punish the misdeeds of Israel, that was my people too. — Knox

**13. And now, because you have done all these works, saith the LORD,**

And now, because you have committed all these misdeeds, says the LORD. — NAB

And now, says the Lord, I will do the same thing here because of all this evil you have done. — Tay

And now you have done all these things, says the LORD: — NEB

**and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not;**

and I spake early and earnestly to you, but you gave no heed; and I called you, but you made no reply: — ABPS

and I sent my word to you, getting up

early and sending, but you did not give ear; and my voice came to you, but you gave no answer: — Bas  
and have refused to listen when I spoke so urgently, so persistently or to answer when I called you, — Jerus  
though I took pains to speak to you you did not listen, and though I called, you gave no answer. — NEB

- 14. Therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.**

as I did to Shilo, so will I do to my very own house here, the house on which you rest your confidence, the place that I gave to you and your fathers. — Mof  
therefore, I will do to the house which is called by My name and in which you are trusting, and to the place that I gave you and your fathers, as I did to Shiloh. — Ber

this house, shrine of my name and centre of your hopes, this home I gave to you and to your fathers, shall fare as Silo fared. — Knox

I will treat this Temple that bears my name, and in which you put your trust, and the place I have given to you and your ancestors, just as I treated Shiloh. — Jerus

Yes, I will destroy this Temple, as I did in Shiloh — this Temple called by My name, which you trust for help, and this place I gave to you and to your fathers. — Tay

- 15. And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim.**

And I will fling you out of my sight, as I flung out your kinsmen, the whole race of Ephraim. — Mof

And I will send you away from before my face, as I have sent away all your brothers, even all the seed of Ephraim. — Bas

I will drive you out of my sight, as I drove all your kinsmen, the entire race of Ephraim. — Jerus

And I will send you into exile, just as I did your brothers, the people of Ephraim. — Tay

- 16. Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.**

And as for thee, pray not thou for this people; nor supplicate for compassion to be shown them: neither pray nor intercede with me for them; for I will not listen. — Sept

Thou therefore — / Do not pray for this people / Neither lift up for them cry or prayer / Neither intercede with me, — / For I am not going to hear thee. — Rhm

You, now, do not intercede for this people; raise not in their behalf a pleading prayer! Do not urge me, for I will not listen to you. — NAB

Pray no more for these people, Jeremiah. Neither weep for them nor pray nor beg that I should help them, for I will not listen. — Tay

- 17. Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?**

Canst thou not see for thyself what ill deeds are done in the townships of Juda, in the very streets of Jerusalem? — Knox

- 18. The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven,**

The children gather wood and / The fathers kindle the fire, and / The women knead dough, — / To make sacrificial cakes to the queen of the heavens. — Rhm

The children gather wood, the fathers kindle the fire, and the women knead the dough, to make cakes for the queen of heaven [the moon]: — Amp

**and to pour out drink offerings unto other gods, that they may provoke me to anger.**

and drink offerings are drained out to other gods, moving me to wrath. — Bas

and, to spite me, they pour libations to alien gods. — Jerus

and drink-offerings are poured out to other gods than me — all to provoke and hurt me. — NEB

- 19. Do they provoke me to anger? saith the LORD:**

Is it really me they spite — it is Yaweh who speaks — Jerus

But is it I, says the LORD, whom they hurt? — NEB

**Do they not provoke themselves to the confusion of their own faces?**

Is it not themselves, to the confusion of their own faces? — Sprl  
 they are spiting themselves, bringing shame on themselves! — Mof  
 rather to themselves; every hope of theirs shall fail them — Knox  
 Most of all they hurt themselves, to their own shame. — Tay  
 No; it is themselves, covering their own selves with shame. — NEB

- 20. Therefore thus saith the Lord God; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground;**

This, therefore, is the sentence of the Lord Eternal: My anger and fury shall be poured on this place, over man and beast, tree and crop; — Mof

So this is what the Lord God has said: See, my wrath and my passion will be let loose on this place, on man and beast, and on the trees of the field, and on the produce of the earth: — Bas

This warning, then, the Lord God sends them: Fury and indignation of mine are brewing against this place, man and beast, woodland tree and growing crop; — Knox

Therefore, the Lord Yaweh says this: My anger and my wrath shall be poured out on this place, over man and beast, trees of the countryside, fruits of the soil; — Jerus

**and it shall burn, and shall not be quenched.**

it shall burn, and it shall not be extinguished. — Ber

and when that fire is lit, there shall be no quenching it. — Knox  
 will be consumed by the unquenchable fire of My anger. — Tay

- 21. Thus saith the LORD of Hosts, the God of Israel;**

These are the words of the Lord of armies, the God of Israel: — Bas

**Put your burnt offerings unto your sacrifices and eat flesh.**

Add your burnt-offerings unto your sacrifices and eat ye flesh. — Sprl

Your ascending-offerings add ye unto your peace-offerings and eat ye flesh. — Rhm

"You can add your burnt-offerings to

your other sacrifices, and eat the flesh yourselves! — Mof

No more be at pains to distinguish between burnt-sacrifice and offering; use for your own eating the flesh of all alike! — Knox

Add your holocausts to your sacrifices and eat all the meat. — Jerus

- 22. For I spake not unto your fathers, not commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices:**

Because I did not speak to your fathers nor give them a charge, on the day when I brought them up out of the land of Egypt, concerning whole burnt offerings and sacrifices; — Sept

When I brought your fathers from the land of Egypt, I said nothing to them. I gave them no orders, about burnt-offerings or sacrifices; — Mof

Burnt-sacrifices, offerings, not of these was my theme when I gave commandments to your fathers at the time of their deliverance from Egypt: — Knox  
 It wasn't offerings and sacrifices I wanted from your fathers when I led them out of Egypt. That was not the point of My command. — Tay

- 23. But this thing commanded I them, saying, Obey my voice, and I will be your God, and you shall be my people:**

But this was the order I gave them, saying, Give ear to my voice, and I will be your God, and you will be my people; — Bas

my word of command to them was, Obey my bidding, if I am to be your God, you my people; — Knox

But what I told them was: Obey Me and I will be your God and you shall be My people; — Tay

**and walk ye in all the ways that I have commanded you, that it may be well unto you.**

live exactly as I order you, that you may prosper. — Mof

follow the path I have marked out for you, as you hope to prosper. — Knox  
 Follow right to the end the way that I mark out for you, and you will prosper. — Jerus

only do as I say and all shall be well! — Tay

You must conform to all my commands, if you would prosper — NEB



- 24. But they hearkened not, nor inclined their ear, and walked in the counsels and imagination of their evil heart, and went backward, and not forward.**

But they would not listen, they would not lend an ear; they lived as their own evil, stubborn hearts prompted them: they grew worse instead of better. — Mof

And did they listen? Hearing they gave me none: their own whim, the false aim of their corrupt hearts, was all they rule they lived by: still turned their backs on me, and refused to look my way; — Knox

But they obeyed not, nor did they pay heed. They walked in the hardness of their evil hearts and turned their backs, not their faces, to me. — NAB

But they did not listen, they did not pay attention; they followed the dictates of their own evil hearts, refused to face me, and turned their backs on me. — Jerus

But they wouldn't listen; they kept on doing whatever they wanted to, following their own stubborn, evil thoughts. They went backwards instead of forwards. — Tay

- 25. Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending them:**

From the day when your fathers came out of Egypt till this day, I have sent my servants the prophets to you, getting up early every day and sending them: — Bas

From the day your ancestors came out of the land of Egypt until today, day after day I have persistently sent you all my servants the prophets — Jerus  
from the day when your forefathers left Egypt until now, I took pains to send them all my servants the prophets: — NEB

- 26. Yet they hearkened not unto me, nor inclined their ear, but hardened their neck; they did worse than their fathers.**

But this people would not listen to me, they would not lend an ear: they were obdurate, they did worse than their fathers. — Mof

they neither listened nor inclined their ears to me, but stiffened their necks, and

behaved worse than their fathers. —

AAT

but still they would not listen, still hearing they gave me none; stubborn under my yoke, they outdid their own fathers in wickedness. — Knox

But they have not listened to me, have not paid attention; they have grown stubborn and behaved worse than their ancestors. — Jerus

they did not listen to me, they paid no heed, but were obstinate and proved even more wicked than their forefathers. — NEB

- 27. Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.**

Tell them all this. / yet they will not listen to you; / summon them, / yet they will not reply. — Mof

All this thou shalt say to them, but they will not listen to thee: thy call shall go unheeded. — Knox

Tell them everything that I will do to them, but don't expect them to listen. Cry out your warnings, but don't expect them to respond. — Tay

When you tell them this, they will not listen to you; if you call them, they will not answer. — NEB

- 28. But thou shalt say unto them, This is a nation that obeyeth not the voice of the LORD their God, nor receiveth correction:**

And say unto them: / This is the nation which have not hearkened unto the voice of JEHOVAH their God, / Neither have they accepted instruction: — Sprl

And you shall say to them, 'This is the nation that did not obey the voice of the LORD their God, and did not accept discipline: — rsv

Therefore you shall say to them: / 'This is the nation that would not listen / To the voice of the LORD its God, / The nation that took no warning. — AAT

Say to them: This is the nation that refuses to obey the Lord their God, and refuses to be taught. — Tay

**truth is perished, and is cut off from their mouth.**

that has ceased even to speak of being faithful." — Mof

And from whose mouth honesty has completely gone. — AAT

good faith is dead and is cut off from their mouths. — Bas

Faithfulness has disappeared; the word itself is banished from their speech.

— NAB

Sincerity is no more, it has vanished from their mouths. — Jerus

She continues to live a lie. — Tay

truth has perished, it is heard no more on their lips. — NEB

**29. Cut off thine hair, Oh Jerusalem, and cast it away, and take up a lamentation on high places;**

shave thy head and throw away the hair, and take up with thy lips a song of lamentation, — Sept

"Cut off your tresses, cast them away, / raise dirges on the bare heights: — Mof

Let your hair be cut off, O Jerusalem, and let it go, and let a song of grief go up on the open hill-tops; — Bas

Cut off, Jerusalem, those locks of thine, and cast them away from thee; loud let the hills echo with thy lament: — Knox

O Jerusalem, shave your head in shame and weep alone upon the mountains: — Tay

**for the LORD hath rejected and forsaken the generation of his wrath.**

for the Lord hath rejected and cast off the generation which had done these things." — Sept

on a guilty age, the Lord has pronounced sentence of banishment and rejection. — Knox

For Yaweh has rejected, has abandoned, a brood that he detests." — Jerus

For the LORD is angry and has forsaken this passing generation. — Lam

For the LORD has spurned the generation which has roused his wrath, and has abandoned them. — NEB

**30. For the children of Judah have done evil in my sight, saith the LORD:**

The men of Juda have defied my will, the Lord says; — Knox

"Yes, the sons of Judah have done what displeases me — it is Yaweh who speaks. — Jerus

For the people of Judah have sinned before My very eyes, says the Lord. — Tay

For the men of Judah have done what is wrong in my eyes, says the LORD. — NEB

**they have set their abominations in the house which is called by my name, to pollute it.**

"they have defiled the house that belongs to me, by putting their detestable idols inside it. — Mof

they have put their disgusting images in the house which is named by my name, making it unclean. — Bas

foul idols they have set up in the house that is the sanctuary of my name, and utterly profaned it: — Knox

They have set up their idols right in My own Temple, polluting it. — Tay

**31. And they have built the high places of Tophet, which is in the valley of the son of Hinnom to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart.**

and they have erected shrines to Topheth, in the valley belonging to Ben-Hinnom, for burning alive their sons and daughters — a thing that I never ordered, a thing that never entered my mind! — Mof

In the Valley of Ben-hinnom they have built the high place of Topheth to immolate in the fire their sons and their daughters, such a thing as I never commanded or had in mind. — NAB

They have built the altar called Topheth in the Valley of Ben-Hinnom; and there they burn to death their little sons and daughters as sacrifices to their gods — a deed so horrible I've never even thought of it, let alone commanded it to be done. — Tay

they have built a shrine of Topheth in the Valley of Ben-hinnom, at which to burn their sons and daughters; that was no command of mine, nor did it ever enter my thought. — NEB

**32. Therefore, behold the days come, saith the LORD, that it shall no more be called Tophet, nor the valley of the sons of Hinnom, but the valley of slaughter; for they shall bury in Tophet, till there be no place.**

So the day will come, the Eternal declares, when its name shall no longer be Topheth, or The valley belonging to Ben-Hinnom, but The valley of Slaughter; for they will be burying corpses in Topheth, till no room is left — Mof

And now, the Lord says, a time is coming when no more will be heard of Tophet or Ben-Ennom; it will be called The Valley of the Slain; men will be finding room for their dead in Topheth, because other burying-ground is none. — Knox

The time is coming, says the Lord, when that valley's name will be changed from 'Topheth,' or the 'Valley of Ben-Hinnom,' to the 'Valley of Slaughter'; for there will be so many slain to bury that there won't be room enough for all the graves and they will dump the bodies in that valley. — Tay

- 33. And the carcases of this people shall be meat for the fowls of heaven, and for the easts of the earth; and none shall fray them away.**

And the carcases of this people shall be food for the fowls of heaven, for the beasts of the earth; and none shall frighten them away. — ABPS

Nay, Juda shall be carrion for birds that fly in air, for beasts that roam the earth; and never a man left to drive them away. — Knox

And the corpses of this people shall be meat for the fowls of the air, for the beasts of the earth; and there will be no deliverer. — Lam

The bodies of My people shall be food

for the birds and animals, and no one shall be left to scare them away. — Tay

- 34. Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride:**

And I will silence in the towns of Judah and in the streets of Jerusalem the sound of mirth and joy, the voice of the bridegroom and the voice of the bride; — Mof

And in the towns of Judah and in the streets of Jerusalem, I will put an end to the laughing voices, the voice of joy, and the voice of the newly-married man and the voice of the bride: — Bas

I will end the happy singing and laughter in the streets of Jerusalem and the cities of Judah, and the joyous voices of the bridegrooms and brides. — Tay

**for the land shall be desolate.**

For the land shall become a waste. —

ASV  
the whole land will have turned into a wilderness. — Knox

for the whole land will be reduced to desert. — Jerus

For the land shall lie in desolation." — Tay

## CHAPTER 8

- 1. At that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:**

At this time, says the Eternal, the bones of the kings of Judah, the authorities, the priests, the prophets, and the citizens of Jerusalem, shall be torn from their graves. Mof

All the tombs in Jerusalem will be rifled, the Lord says, when that day comes, tomb of king and prince of Judah's line, tomb of priest and prophet, tomb of common citizen; — Knox

At that time, says the Lord, [the Babylonian army will break open the sepulchers, and] they shall bring out the bones of the kings of Judah, the bones of its princes, the bones of the priests, the bones of the prophets, and the

bones of the inhabitants of Jerusalem out of their graves. — Amp

At that time, says the LORD, men shall bring out from their graves the bones of the kings of Judah, of the officers, priests, and prophets, and all who lived in Jerusalem. — NEB

- 2. And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped:**

and spread out before the sun, the moon, and all the starry host, whom they loved and served, whom they followed and consulted, whom they worshipped; — Mof

And they will put them out before the sun and the moon and all the stars of heaven, whose lovers and servants they have been, after whom they have gone.

to whom they have made prayers, and  
to whom they have given worship: —

Bas

naked their bones shall lie, with sun and  
moon and all the starry host to witness  
it, their gods aforetime; gods so loved,  
so well served, so hailed, so courted,  
so adored!! — Knox

And dig out their bones and spread them  
out on the ground before the sun and  
moon and stars — the gods of My peo-  
ple! — whom they have loved and  
worshiped. — Tay

**they shall not be gathered, nor be bur-  
ied; they shall be for dung upon the  
face of the earth.**

They shall not be gathered in, neither  
shall they be buried; / But as excre-  
ment upon the face of the ground shall  
they be. — Sprl

They will not be gathered or reburied but  
stay lying on the surface like dung.  
— Jerus

**3. And death shall be chosen rather than  
life by all the residue of them that re-  
main of this evil family,**

And death will seem preferable to life to  
all the survivors of this wicked race.  
— Jerus

And those of this evil nation who are still  
left alive shall long to die. — Tay

**which remain in all the places whither  
I have driven them, saith the LORD of  
Hosts.**

in all the places [of the survivors] whither  
I have driven them away, says Jehovah  
of Hosts. — ABPS

... who remain in any of the places to  
which I banished them, says the LORD  
of Hosts. — NAB

rather than live where I will scatter  
them," says the Lord of Hosts. — Tay

**4. Moreover thou shalt say unto them, Thus  
saith the LORD; Shall they fall, and not  
arise? Shall he turn away, and not  
return?**

Tell them that this is the Eternal's word:  
/ Does not a man get up when he has  
fallen? / Do men not retrace their steps,  
after a wrong turning? — Mof

Give them this message from the Lord:  
A man falls but to rise, errs but to re-  
trieve his path: — Knox

'You are to tell them, "Yaweh says this:  
/ If you fall, can you not stand up again,  
if you stray can you never find your  
way back? — Jerus

Once again give them this message from  
the Lord: "When a person falls, he  
jumps up again; when he is on the  
wrong road and discovers his mistake,  
he goes back to the fork where he made  
the wrong turn. — Tay

You shall say to them, These are the  
words of the LORD: / If men fall, can  
they not also rise? / If a man breaks  
away, can he not return? — NEB

**5. Why then is this people of Jerusalem  
slidden back by a perpetual backsliding?  
they hold fast deceit, they refuse to  
return.**

Then why does this people persist, / when  
they have taken a wrong turning? /  
They stick fast to their falsehood,  
they will not retrace their steps. —  
Mof

Why, then, has this people of mine fallen  
into a perpetual apostasy? / They cling  
to deceit, they will not return! — AAT  
how is it that this rebellious people of  
mine at Jerusalem has rebelled so ob-  
stinately? They cling to their illusion,  
and return no more. — Knox

**6. I hearkened and heard, but they spake  
not aright:**

I listened that I might hear! / They will  
not speak as they ought: — Sprl

I have listened and heard what they say:  
/ not a word of the truth! — Mof

I have given heed and listened, but they  
have not spoken properly: — Ber

I took note and gave ear, but no one said  
what is right: — Bas

Listen I never so attentively, wholesome  
word I hear none: — Knox

**no man repented him of his wickedness,  
saying, What have I done? Every one  
turned to his course, as the horse  
rusheth into the battle.**

not a man repenting of his sin, saying,  
'What have I done?' / Everyone  
plunges ahead, / like a cavalry charge!

— Mof

no man had regret for his evil-doing, say-  
ing, What have I done? Everyone goes  
off on his way like a horse rushing to  
the fight. — Bas

never a man that repents of his sin, asks  
himself what his life has been. No, each  
one follows his own bent, reckless as  
a war-horse charging into battle. —  
Knox

Does anyone say, 'What a terrible thing  
I have done?' No, all are rushing pell-

mell down the path of sin as swiftly as  
a horse rushing to the battle! — Tay

**7. Yea, the stork in the heaven knoweth her  
appointed times;**

The very stork of the air knows when to  
migrate: — Mof

Even the stork in the sky / knows the  
appropriate season: — Jerus

The stork in the sky / knows the time to  
migrate. — NEB

**and the turtle and the crane and the  
swallow observe the time of their com-  
ing; but my people know not the judg-  
ment of the LORD.**

and the turtle-dove and the swallow and  
the crane observe the time of their  
coming; but my people know not the  
law of Jehovah. — ASV

turtle dove can guess, and swallow, and  
stork, when they should return; only  
for my people the divine appointment  
passes unobserved. — Knox

as does the turtle dove, and the crane,  
and the swallow. They all return at  
God's appointed time each year; but  
not My people! They don't accept the  
laws of God. — Tay

**8. How do ye say, We are wise, and the law  
of the LORD is with us?**

What! you say, 'We are wise, / we do  
have his directions' — Mof

What, still boasting that you are wise,  
that the Lord's law finds its home  
among you? — Knox

"How dare you say: We are wise, / and  
we possess the Law of Yaweh? —  
Jerus

How can you say, 'We understand His  
laws,' — Tay

**Lo, certainly in vain made he it; the pen  
of the scribes is in vain.**

But, behold, the false pen of the scribes  
/ has made it into a lie. — rsv

But see, the falsifying pen of the scribes  
made it into a fabrication. — Ber

Nay, but the scribes, with their false pen-  
manship, have construed all amiss.  
— Knox

when your teachers have twisted them  
up to mean a thing I never said? —  
Tay

**9. The wise men are ashamed, they are dis-  
mayed and taken:**

No, the 'wise' shall be discomfited, /  
dismayed and tricked. — Mof

In all their wisdom, how disappointed,

how bewildered, how entrapped! —  
Knox

These wise teachers of yours will be  
shamed by exile for this sin: — Tay

The wise are put to shame, they are dis-  
mayed and have lost their wits. — NEB

**lo, they have rejected the word of the  
LORD; and what wisdom is in them?**

Behold, at the word of JEHOVAH they  
have spurned; / Wherefore wisdom!

— what is that to them? — Sprl

They have rejected the Eternal's word:  
/ so what 'wisdom' have they? — Mof

God's word they cast away, and wisdom  
left them. — Knox

Look how they have rejected the word  
of Yaweh! — So what use is their wis-  
dom to them — Jerus

for they have rejected the word of the  
Lord. Are they then so wise? — Tay

They have spurned the word of the LORD,  
/ and what sort of wisdom is theirs?

— NEB

**10. Therefore will I give their wives unto  
others, and their fields to them that shall  
inherit them:**

Therefore I will give their wives to others  
/ And their fields to conquerors, —  
RSV

Alien lords their wives shall have, alien  
masters their lands: — Knox

"So I will give their wives to other men,  
— their fields to new masters, — Jerus

I will give their wives and their farms to  
others: — Tay

**for everyone from the least even unto the  
greatest is given to covetousness, from  
the prophet even unto the priest every-  
one dealeth falsely.**

[High and low, ill-gotten gains they covet:  
treacherous the ways alike of prophet  
and of priest; — Knox

Small and great alike, all are greedy for  
gain, / Prophet and priest, all practice  
fraud. — NAB

for all, least no less than greatest, / all  
are out for dishonest gain; / prophet  
no less than priest, / all practice fraud.

— Jerus

for all of them, great and small, prophet  
and priest, have one purpose in mind  
— to get what isn't theirs. — Tay

**11. For they have healed the hurt from the  
daughter of my people slightly, saying,  
Peace, peace; when there is no peace.**

And so they have healed the grievous

wound of the daughter of my people slightly, — / Saying Peace! Peace! when there was no peace! — Rhm  
 here lies my people grievously hurt, and they tend her unconcernedly; All's well, they say, all's well, when in truth all goes amiss. — Knox

They dress my people's wound / without concern; Peace! Peace! they say, / but there is no peace. — Jerus  
 They give useless medicine for My people's grievous wounds, for they assure them all is well when that isn't so at all! — Tay

they dress my people's wound, but skin-deep only, / with their saying, 'All is well.' / All well? Nothing is well! —

NEB

- 12. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush:** Were they led to turn pale because an abominable thing they had done? / Nay! They did not at all turn pale / Nay! They did not so much as know how to exhibit shame! — Rhm  
 Were they ashamed when they did their vile deeds? / They were not at all ashamed, they knew not how to blush — AAT

Shamed they needs must be, but did so detestably; shamed, but never ashamed, for indeed they have lost the power to blush: — Knox

They should be ashamed of their abominable deeds. / But not they! They feel no shame, / shame, / they have forgotten how to blush. — Jerus

Are they ashamed because they worship idols? No, not in the least; they don't even know how to blush! — Tay

**therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD.**

Therefore shall they fall among them who are falling / In the time when they are punished shall they be overthrown saith Yahweh. — Rhm

And so as others fall, they too shall fall; / They shall be thrown down when I come to deal with them — says Yaweh. — Jerus

That is why I will see to it that they lie among the fallen. I will visit them with death. — Tay

Therefore they shall fall with a great crash, / and be brought to the ground on the day of my reckoning. / The LORD has said it. — NEB

- 13. I will surely consume them, saith the LORD:**

I will destroy them utterly, says the Eternal, — Mof

I will make an end of them once for all, the Lord says; — Knox

I will gather and sweep them away, utterly consuming them, says the Lord. — Amp

**there shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fade;**

There is not a cluster on the vine nor is there a fig on the fig trees, even the leaves are fallen. — Sept

there are no grapes on the vine, / nor figs on the fig tree; / even the leaves are withered. — RSV

Their figs and grapes will disappear, their fruit trees will die. — Tay

**and the things that I have given them shall pass away from them.**

All that I gave them is gone from them. —

AAT

and I have given them- — what has passed them by. — Knox

and all the good things I prepared for them will soon be gone. — Tay

- 14. Why do we sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there:**

Why are we sitting still? Assemble yourselves. / And let us go into the fortified cities and perish there: — ABPS

Why sit we still? / Let us gather together / and make for the fortified towns, / to meet our doom there! — Mof

Why are we seated doing nothing? Come together, and let us go to the walled towns, and let destruction overtake us there, — Bas

**for the LORD our God hath put us to silence, and given us water of gall to drink, because we have sinned against the LORD.**

- 15. We looked for peace, but no good came; and for a time of health, and behold trouble!**

We hoped for peace, but no blessing came, / For a time of healing, but behold terror! — Sprl

We looked for prosperity, but no good has come, / For a time of healing, but lo! disaster. — AAT

We were looking for peace, but no good came; and for a time of well-being, but there is only a great fear. — Bas

Can we hope to prosper when nothing goes well? / Can we hope for respite when the terror falls suddenly? — NEB

16. **The snorting of his horses was heard from Dan: the whole land trembled at the sound of the neighing of his strong ones; The loud breathing of the horses comes to our ears from Dan: at the sound of the outcry of his war-horses, all the land is shaking with fear: — Bas**

The snorting of Nebuchadnezzar's horses is heard from Dan (on the northern border of Palestine). At the sound of the neighing of his strong war horses the whole land quakes: — Amp

**for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein.**

the land is laid bare, at their coming, / the city stripped of citizens." — Mof  
on they come, bearing ruin to field and crop, to city and citizens! — Knox

for they have come, and have made a meal of the land and everything in it: the town and the people living in it. — Bas

17. **For, behold, I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you, saith the LORD.**

For, behold, I will send serpents, adders, among you, which will not be charmed; and they shall bite you, saith Jehovah. — ASV

See, I will send snakes and poison-snakes among you against which the wonder-worker has no power; and they will give you wounds which will not be made well, says the Lord. — Bas

For I will send these enemy troops among you like poisonous snakes which you cannot charm. No matter what you do, they shall bite you and you will die." — Tay

18. **When I would comfort myself against sorrow, my heart is faint in me.**

My sorrow is past healing, / my heart is sick within me. — Mof

My pain is incurable. / My heart is sick within me. — AAT

My sorrow is uncontrollable! My heart is pained within Me! — Ber

Oh, that I (Jeremiah) could comfort myself against sorrow, but my grief is beyond healing; my heart is sick and faint within me! — Amp

My grief is beyond healing; my heart is broken. — Tay

19. **Behold the voice of the cry of the daughter of my people because of them that dwell in a far country:**

Look at my poor people / moaning far and wide — Mof

Hark! the cry of the daughter of my people / Far and wide through the land: — AAT

Listen to the weeping of my people all across the land. — Tay

**Is not the LORD in Zion? is not her king in her? Why have they provoked me to anger with their graven images, and with strange vanities?**

"Is the Eternal not in Sion? / Has her King left her? — Mof

Is the Lord not in Zion? is not her King in her? Why have they made me angry with their images and their strange gods which are no gods? — Bas

Is the LORD no longer in Zion, / is her King no longer in her midst? / (Why do they provoke me with their idols, / with their foreign nonentities?) — NAB

20. **The harvest is past, the summer is ended, and we are not saved.**

The harvest is past, the fruit gathering is over, and we are not set free. — ABPS

Summer is over, the harvest is ended- / with nothing to keep us alive! — Mof  
Harvest-time is over, summer is gone, and still no deliverance has come to us. — Knox

The harvest has past, the summer is at an end, / and we are not safe! — NAB

21. **For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me.**

My poor people, they are broken, / and I am broken-hearted; / I go a-mourning, / seized with dire dismay. — Mof  
Wounded she lies, my own people, and is not her wound mine? Shall I not go mourning, bewildered by grief? — Knox

The wound of the daughter of my people wounds me too, / all looks dark to me, terror grips me. — Jerus

I weep for the hurt of my people; I stand amazed, silent, dumb with grief. — Tay

I am wounded at the sight of my people's

wound; I go like a mourner, overcome with horror. — NEB

**22. Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?**

Surely Gilead has balsam! Surely there are healers there! / Then why does my poor people get no healing for their wound? — Mof

Grows the balm in Galaad no more, is

the healer's art lost there, that the people I love should lie wounded, and the wound will not close? — Knox

Is there no medicine in Gilead? Is there no physician there? Why doesn't God do something? Why doesn't He help? — Tay

Is there no balm in Gilead, / no physician there? / Why has no new skin grown over their wound? — NEB

## CHAPTER 9

**1. Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!**

Oh that my head were waters, / mine eyes a fount of tears, / that I might weep all day and night / for the slain of my poor people! — Mof

If only my head was a stream of waters and my eyes fountains of weeping, so that I might go on weeping day and night for the dead of the daughter of my people! — Bas

Would that my head were all water, / my eyes a fountain of tears, / that I might weep day and night / for my people's dead! — NEB

**2. Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them!**

O! that I had a remote lodging in the wilderness, that I might leave my people and go away from them! — Sept

If only I had in the waste land a night's resting-place for travelers, so that I might go away, far from my people! — Bas

'Who will find me a wayfarer's shelter / in the desert, / for me to quit my people, / and leave them far behind? — Jerus

Oh, that I could go away and forget them and live in some wayside shack in the desert. — Tay

Oh, that I could find in the wilderness a shelter by the wayside, / that I might leave my people and depart! — NEB

**for they be all adulterers, an assembly of treacherous men.**

For they are all adulterers, an assembly of deceivers. — Ber

for they are all untrue, a band of false men. — Bas

that are faithless lovers, rebel subjects all! — Knox

Adulterers are they all, a mob of traitors. — NEB

**3. And they bend their tongues like their bow for lies:**

they ply their tongues like bows, for slander: — Mof

Deceitful tongues, treacherous as the hidden archer's bow. — Mof

They ready their tongues like a drawn bow: — NAB

And they bend their tongue, which is their bow for lies. — Amp

Their tongue is their weapon, a bow ready bent. — NEB

**but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD.**

And they use not their power honorably in the land: / For from evil to evil they advance, / but me they do not recognize, says Jehovah. — ABPS

falsehood and not truth has grown strong in the land; / for they proceed from evil to evil, / and they do not know me, says the LORD. — RSV

they have become strong in the land, but not for good faith: they go on from evil to evil, and they have no knowledge of me, says the Lord. — Bas

hearts that lord it over their fellow-countrymen, wrong leading to wrong, and my claims forgotten! the Lord says. — Knox

They care nothing for right and go from bad to worse: they care nothing for Me," says the Lord. — Tay

Lying, not truth, is master in the land. / They run from one sin to another, and for Me they care nothing. This is the very word of the LORD. — NEB



**4. Take ye heed every one of his neighbour, and trust ye not in any brother:**

be upon your guard every man against his neighbor, and in your own brothers place no confidence: — Sept

Neighbour of neighbour beware, kinsmen let kinsmen never trust; — Knox  
Let each be on his guard against his friend, / be mistrustful of your brother.

— Jerus

Be on your guard, each man against his friend: / put no trust even in a brother.

— NEB

**for every brother will utterly supplant, and every neighbour will walk with slanders.**

For every brother uses trickery, and every friend goes about slandering. — ABPS  
for a brother will cheat like a Jacob, / and a neighbour will be slandering;

— Mof

none goes about to overthrow thee more craftily than brother of thine or friend.

— Knox

Every brother apes Jacob, the supplanter, / Every friend is guilty of slander.

— NAB

All take advantage of one another and spread their slanderous lies. — Tay

**5. And they will deceive every one his neighbour, and will not speak the truth:**

Yea, every one of his neighbour maketh a dupe, / And truth they do not speak,

— Rhm

They cheat each one his neighbor, / And no one speaks the truth. — AAT

And every man will lie against his neighbor and will not speak the truth: — Lam

With practiced tongues they fool and defraud each other: — Tay

They make game of their friends / but never speak the truth: — NEB

**they have taught their tongue to speak lies, and weary themselves to commit iniquity.**

They have instructed their tongue to speak a lie, / They make every effort to act perversely. — Sprl

they train themselves to lie, / these knaves and fools, / they oppress and oppress,

— Mof

They have trained their tongue to speak lies, / They do wrong till they are weary. — AAT

all their schooling is in falsehood, all their striving for ill-gotten gain. — Knox

they have accustomed their tongues to lying, / they are corrupt, incapable of repentance. — Jerus

they have trained their tongues to lies: / deep in their sin, they cannot retrace their steps. — NEB

**6. Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the LORD.**

they deceive and deceive, / and — "they choose to ignore me," / says the Eternal. — Mof

Here injury lives on injury and deceit on deceit, on account of which they refuse to know Me, says the LORD. — Ber

In what a nest of treason thou dwellest! and such treason, the Lord says, as will acknowledge no claim of mine.

— Knox

Fraud after fraud! Deceit after deceit! / They refuse to acknowledge Yahweh.

— Jerus

**7. Therefore thus saith the LORD of hosts, Behold, I will melt them, and try them;**

"Therefore" — the Lord of hosts declares — / "I must test them in the melting-pot; — Mof

Therefore, thus says the Lord of hosts: Take notice! I will smelt them and assay them: — Ber

This warning then, he utters, the Lord of hosts: The fire for them! They must be tried in the crucible: — Knox

Therefore thus says the Lord of hosts. Behold, I will melt them [by the process of affliction to remove the dross] and test them: — Amp

Therefore the Lord of Hosts says this: "See, I will melt then in a crucible of affliction. I will refine them and test them like metal. — Tay

**for how shall I do for the daughter of my people?**

For how else can I act with respect to the daughter of My people? — Sprl

For how can I overlook / my people's crimes? — Mof

For what else can I do, / In face of the wickedness of the daughter of my people? — AAT

what other choice has my faithless people left me? — Knox

how else should I deal with their wickedness? — NAB

**8. Their tongue is as an arrow shot out; it speaketh deceit:**

Their tongues are deadly arrows, / with their treacherous talk: — Mof

Tongues that wound like an arrow, with deceit for poison, — Knox

A murderous arrow is his tongue, / his mouth utters deceit: — NAB

For their tongues aim lies like poisoned spears, — Tay

Their tongue is a cruel arrow, / their mouths speak lies. — NEB

**one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his weight.**

Peace will he speak to his neighbour, / But inwardly he layeth his ambush.

— Sprl

a man speaks to his neighbour peaceably, / and secretly he plots against him.

— Mof

With his mouth one speaks fair to his neighbor, / But in his mind he lays a trap for him. — AAT

he says words of peace to his neighbour, but in his heart he is waiting secretly for him. — Bas

"Peace!" each says to his neighbor, / while in his heart plotting a trap for him. — Jerus

They speak cleverly to their neighbors while planning to kill them. — Tay

**9. Shall I not visit them for these things? saith the LORD:**

Am I not to send punishment for these things? says the Lord: — Bas

what, shall I let all this pass me by, the Lord says; — Knox

**shall not my soul be avenged on such a nation as this?**

Against a nation such as this doth not My soul avenge itself? — YLT

"On a nation such as this shall I not take vengeance?" — AAT

will not my soul take payment from such a nation as this? — Bas

shall I not take my fill of vengeance against such a nation as this? — Knox

**10. For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through them;**

For the mountains will I take up weeping and wailing, and a dirge for the pastures of the desert, because they are

burned up, so that no man passes through, — Ber

Sad dirge be made for the hills, lament for all the wide pasture-lands, that are scorched bare, and left untravelled: — Knox

Sobbing and weeping, I point to their mountains and pastures, for now they are desolate, without a living soul. — Tay

Over the mountains will I raise weeping and wailing, / and over the desert pastures will I chant a dirge. / They are scorched and untrodden, — NEB

**neither can men hear the voice of the cattle; both the fowl of the heavens and the beasts are fled; they are gone.**

no lowing of cattle in them — / all creatures have fled and gone, / both bird and beast: — Mof

there is no sound of cattle: bird of the heavens and beast are in flight and are gone. — Bas

the sound of the flocks is heard no more. / Birds of the sky and animals, all have fled, all are gone. — Jerus

**11. And I will make Jerusalem heaps, and a den of dragons;**

And I will make Jerusalem a mass of broken stones, the living-place of jackals: — Bas

I mean to turn Jerusalem into a heap of dust, the lair of serpents: — Knox

"And I will turn Jerusalem into heaps of ruined houses where only jackals have their dens. — Tay

I will make Jerusalem a heap of ruins, a haunt of wolves, — NEB

**and I will make the cities of Judah desolate, without an inhabitant.**

the townships of Judah I will lay bare, till none dwells there." — Mof

The cities of Judah shall be ghost towns, with no one living in them." — Tay

and the cities of Judah an unpeopled waste. — NEB

**12. Who is the wise man, that may understand this?**

Who is wise enough to understand this? — Mof

Who is the wise man able to see this? — Bas

Come now, who is wise enough to read the riddle, — Knox

Who is wise enough to understand all this? — Tay

**and who is he to whom the mouth of the**

**LORD hath spoken, that he may declare it,**  
and let him, who hath a word from the  
mouth of the Lord, declare to you,  
— Sept

who is he to whom the word of the Lord  
has come, so that he may make it clear?  
— Bas

to what spokesman shall the Lord's  
proclamation be entrusted, — Knox  
Where is the Lord's messenger to ex-  
plain it? — Tay

**for what the land perisheth and is burned  
up like a wilderness, that none passeth  
through?**

why the country is so ruined, / like a  
desert waste untraveled? — Mof  
why is the land given to destruction and  
burned up like a waste place, so that  
no one goes through? — Bas

why the land lies in ruins, / burnt like  
the desert where no one passes? —  
Jerus

Why has the land become a dead land,  
scorched like the desert and untrod-  
den? — NEB

- 13. And the LORD saith, Because they have  
forsaken my law which I set before them,  
and have not obeyed my voice, neither  
walked therein;**

And the LORD says: "Because they have  
forsaken my law which I set before  
them, and have not obeyed my voice,  
or walked in accord with it, — RSV

And the Lord said, Because they have  
given up my law which I put before  
them, giving no attention to my voice  
and not being guided by it; — Bas

The LORD answered: Because they have  
abandoned my law, which I set before  
them, and have not followed it or lis-  
tened to my voice, — NAB

And the LORD says, Because they have  
forsaken my law which I gave to them  
and to their fathers, and have not ob-  
eyed my voice, neither walked ac-  
cording to my warnings: — Lam

- 14. But have walked after the imagination  
of their own heart, and after Baalim,  
which their fathers taught them:**

but have stubbornly followed their own  
hearts and have gone after the Baals,  
as their fathers taught them. — Ber  
because they had recourse to ill devices  
of their own, and to the gods of their  
country-side, whose worship their fa-  
thers taught them. — Knox

but have followed the dictates of their  
own stubborn hearts, followed the  
Baals as their ancestors taught them.  
— Jerus

They followed the promptings of their  
own stubborn hearts, they followed  
the Baalim as their forefathers had  
taught them. — NEB

- 15. Therefore thus saith the LORD of hosts,  
the God of Israel; Behold, I will feed  
them, even this people, with wormwood,  
and give them water of gall to drink.**

therefore," says the Lord of hosts, the  
God of Israel, / "I will feed this people  
with bitter wormwood / and give them  
poisonous drugs, — Mof

So the Lord of armies, the God of Israel,  
has said, I will give them, even this  
people, bitter plants for food and bit-  
ter water for drink. — Bas

Therefore these are the words of the  
LORD of Hosts, the God of Israel: I  
will feed this people with wormwood  
and give them bitter poison to drink.  
— NEB

- 16. I will scatter them also among the  
heathen, whom neither they nor their  
fathers have known:**

I will scatter them among nations / un-  
known to them and their fathers, —  
Mof

And I will send them wandering among  
the nations, among people strange to  
them and their fathers: — Bas

I will scatter them also among the Gen-  
tiles, whom neither they nor their fa-  
thers have known; — Lam

**and I will send a sword after them, till  
I have consumed them.**

and I will send the sword after them till  
I have put an end to them. — Bas

I will send the sword to pursue them un-  
til I have completely destroyed them.  
— NAB

and I am going to pursue them with a  
sword until I have exterminated them.  
— Jerus

I will harry them with the sword until I  
have made an end of them. — NEB

- 17. Thus saith the LORD of hosts, Consider  
ye, and call for the mourning women,  
that they may come;**

Thus says Jehovah of hosts, / Look  
around, and call for the mourning  
women to come: — ABPS

This is what the Lord of armies has said:

Take thought and send for the weeping women, so that they may come: — Bas

This too the Lord of hosts says, the God of Israel: search all about, and find mourners, mistresses of their craft. — Knox

You, there! Call the mourning women! Let them come! — Jerus

**and send for cunning women, that they may come:**

And send for the skilful women, / And let them come: — Sprl

And send for the skilful women, that they may make haste. — AAT

Send for those who are best at it! Let them come! — Jerus

and send for women versed in lamentations that they may come: — Lam

- 18. And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.**

Yea, let them make haste, and lift up over us a wailing, — / That our eyes may run down with tears, / And our eyelashes stream down with water: — Rhm

no time let them lose in making dole for us: weep every eye, be every eyelid blubbered with tears. — Knox

Let them lose no time in raising the lament for us! / Let our eyes rain tears, / our eyelids run with weeping! — Jerus

to come quickly and raise a lament for us, / that our eyes may run with tears / and our eyelids be wet with weeping. — NEB

- 19. For a voice of wailing is heard out of Zion, How are we spoiled!**

Because a sound of wailing is heard in Zion: "Oh, how wretched we are! — Sept

Yea, a voice of wailing hath been heard out of Zion / How are we ruined! — Rhm

Yes, the wail is to be heard from Zion, / 'What ruin is ours. — Jerus

For a voice of wailing is heard out of Zion, saying, How are we plundered! — Lam

**we are greatly confounded, because we have forsaken the land, because our dwellings have cast us out.**

How greatly are we humiliated! / For we

have deserted the land. / Because they have demolished our habitations. — Sprl

what utter shame! / For we must leave the land, / abandon our homes! — Jerus

Disaster has befallen us! We must leave our land and homes! — Tay

- 20. Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and everyone her neighbour lamentation.**

But even now, give ear to the word of the Lord. O you women: let your ears be open to the word of his mouth, training your daughters to give cries of sorrow, everyone teaching her neighbour a song of grief. — Bas

To you, women, the Lord's word comes: this is matter for your hearing. To daughters of yours, neighbours of yours, teach the sad melody of yonder lament: — Knox

And you, women, now hear the word of Yahweh, let your ears take in the word of his own mouth speaks. Teach your daughters how to wail, teach one another what dirge to sing. — Jerus

- 21. For death is come up into our windows, and is entered into our palaces,**

'Death has climbed through our windows, has entered our halls. — AAT

For death has come up into our windows, forcing its way into our great houses: — Bas

**to cut off the children from without, and the young men from the streets.**

Death cuts down children in the street, and young men in the square: — Mol

and soon there will be no children playing out of doors, nor grown men passing to and fro in the streets. — Knox

He has killed off the flower of your youth. Children no longer play in the streets: the young men gather no more in the squares. — Tay

- 22. Speak, Thus saith the LORD, Even the carcases of men shall fall as dung upon the open field, and as the handful after the harvestman, and none shall gather them.**

Declare ye, thus saith JEHOVAH: Even the carcases of the men shall fall down, / Like excrement upon the surface of

the field: / And as the handful after the reaper. / Which no one picketh up.

— Sprl

The bodies of men will be falling like waste on the open fields, and like grain dropped by the grain-cutter, and no one will take them up. — Bas

A message from the Lord: Like dung they shall lie on the ground, the corpses of the dead, like the sheaf left after reaping is done, that none is at pains to gather. — Knox

Tell them this, says the Lord: Bodies shall be scattered across the fields like manure, like sheaves after the mower, and no one will bury them. — Tay

**23. Thus saith the LORD, Let not the wise man glory in his wisdom,**

This is the word of the Lord: Let not the wise man take pride in his wisdom. — Bas

This, too, is the Lord's message: Never boast, if thou art wise, of thy wisdom. — Knox

The Lord says: Let not the wise man bask in his wisdom. — Tay

**neither let the mighty man glory in his might, let not the rich man glory in his riches:**

let not the mighty man boast in his strength, let not the rich man boast in his riches: — Ber

or the strong man in his strength, or the man of wealth in his wealth: — Bas  
nor the valiant of his valour, / nor the rich man of his riches! — Jerus

let not the mighty and powerful person glory and boast in his strength and power; let not the person who is rich [in physical gratification and earthly wealth] glory and boast in his [temporal satisfactions and earthly] riches: — Amp

**24. But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercises lovingkindness, judgment, and righteousness in the earth:**

but let him who boasteth, boast of this only, that he understandeth and knoweth, that I am the LORD, who exercise mercy and judgment and justice on the earth: — Sept

But if any man has pride, let it be in this, that he has the wisdom to have knowledge of me, that I am the Lord, work-

ing mercy, giving true decisions, and doing righteousness in the earth: — Bas

But if any wants to boast, let him boast of this: / of understanding and knowing me. / For I am Yahweh, I rule with kindness, / justice and integrity on earth. — Jerus

Let them boast in this alone: That they truly know Me, and understand that I am the Lord, loyal, kind and good to everyone. — Tay

but if any man would boast, let him boast of this, / that he understands and knows me. / For I am the LORD, I show unfailing love, I do justice and right upon the earth: — NEB

**for in these things I delight, saith the LORD.**

and a lover of such dealings where they are found. — Knox

yes, these are what please me / — it is Yahweh who speaks. — Jerus

for on these I have set my heart, / his is the very word of the LORD. — NEB

**25. Behold, the days come, saith the LORD, that I will punish all them which are circumcised with the uncircumcised;**

"Behold, days are coming," is the oracle of the LORD, "which I will punish all who, though circumcised, are really uncircumcised, — AAT

See, the day is coming, says the Lord, when I will send punishment on all those who have circumcision in the flesh: — Bas

"See, the days are coming — it is Yahweh who speaks — when I am going to punish all who are circumcised only in the flesh: — Jerus

A time is coming, says the Lord, when I will punish all those who are circumcised in body but not in spirit — Tay

**26. Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness:**

Upon Egypt and upon Judah / And upon Edom and upon the sons of Ammon / And upon Moab, / And upon all the clipped beards / The dwellers in the desert. — Rhm

On Egypt and on Judah and on Edom and on the children of Ammon and on Moab and on all who have the ends of their hair cut, who are living in the wasteland: — Bas

Egypt, Juda, Edom, Ammon, Moab; ay,  
and the desert folk that clip their fore-  
heads bare. — Knox

Egypt, Judah, the sons of Ammon, Moab,  
and all the Crop-Heads who live in the  
desert. — Jerus

Egypt and Judah, Edom and Ammon,  
Moab, and all who haunt the fringes  
of the desert; — NEB

**for all these nations are uncircumcised,  
and all the house of Israel are uncir-  
cumcised in the heart.**

Because all the nations are uncircum-  
cised in flesh, and all the house of Is-

rael are uncircumcised in their hearts:  
— Sept

The whole world is uncircumcised; all  
have hearts uncircumcised, and Israel  
with the rest. — Knox

For all these nations, and the whole  
House of Israel too, are uncircum-  
cised at heart.' — Jerus

Unless you circumcise your hearts by  
loving Me, your circumcision is only  
a heathen rite like theirs, and nothing  
more. — Tay

for all alike, the nations and Israel, are  
uncircumcised in heart. — NEB

## CHAPTER 10

### 1. **Hear ye the word which the LORD speaketh unto you, O house of Israel:**

Give ear to the word which the Lord says  
to you, O people of Israel: — Bas

Listen, men of Israel, to the Lord's ut-  
terance concerning you. — Knox

Listen, House of Israel, to the word that  
Yahweh addresses to you. — Jerus

Listen, Israel, to this word that the LORD  
has spoken against you: — NEB

### 2. **Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven;**

Thus saith Jehovah: / Unto the way of  
the nations accustom not yourselves.  
/ And by the signs of the heavens be  
not afrighted, — YLT

here is what the Eternal says: / Never  
learn to live like pagans. / dismayed at  
portents in the sky: — Mof

Thus says the LORD: Do not learn the  
way of the nations nor be terrified by  
the signs of the heavens. — Ber

Thus says Yahweh: / 'Do not adopt the  
ways of the nations / or take alarm at  
the heavenly signs. — Jerus

**for the heathen are dismayed at them.  
When the nations are dismayed at them!**

— AAT

as the Gentiles are. — Knox  
though the nations fear them. — NAB  
alarmed though the nations may be at  
them. — Jerus

### 3. **For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe.**

For that which is feared by the people is  
foolish: it is the work of the hands of

the workman; for a tree is cut down  
by him out of the woods with his axe.

— Bas

How empty the observances the heathen  
use! What is the stuff upon which the  
carver works but a trunk of wood,  
felled by an axe out in the forest? —  
Knox

Yes, the Dread of the peoples is a noth-  
ing, / wood, nothing more, cut out of  
the forest, / worked with a blade by a  
carver's hand. — Jerus

For the gods of the Gentiles are nothing:  
they are cut from a tree in the forest,  
the work of the hands of the carpenter,  
things made with a plane. — Lam

For the customs and ordinances of the  
peoples are false, empty and futile. It  
is but a tree which one cuts out of the  
forest [to make for him a god], the work  
of the hands of the craftsman with the  
axe or other tool. — Amp

### 4. **They deck it with silver and with gold: they fasten it with nails and with ham- mers, that it move not.**

decked out with silver and with gold,

then propped with nails and hammer,

/ to keep it from falling! — Mof

Men deck it with silver and gold. Fas-

ten it with hammer and nails. And

set it up, so that it cannot move. —

AAT

And decorate it with gold and silver and  
fasten it securely in place with ham-  
mer and nails, so that it won't fall over.

— Tay

he adorns it with silver and gold. fas-

tening them on with hammer and nails

/ so that they do not fall apart. — NEB

- 5. They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go.**

Their idols are like scarecrows in a cucumber field, / and they cannot speak; / they have to be carried, / for they cannot walk. — RSV

Idols cunningly plated as palm-trees, yet dumb as they, and men must carry them to and fro, for movement they have none! — Knox

Scarecrows in a melon patch, and dumb as these, / they have to be carried, cannot walk themselves. — Jerus

And there stands their god! Like a helpless scarecrow in a garden. It cannot speak, and it must be carried, for it cannot walk. — Tay

**Be not afraid of them; for they cannot do evil, neither also is it in them to do good.**

Be not afraid of them for they cannot do harm, / And even to do good is not in their power. — Rhm

To these give no reverence: they can neither mar nor make thee. — Knox

Have no fear of them: they can do no harm / — nor any good either! — Jerus

- 6. For as much as there is none like unto thee, O LORD; thou art great, and thy name is great in might.**

But it is not so with Thee, O JEHOVAH! / Great art Thou, and exalted is Thy Name in victory. — Sprl

Where is any like Thee, O LORD? Thou art great, and Thy name is great in power. — Ber

No, Lord, thou hast no rival; so great thou art, so great is the sovereignty of thy name. — Knox

Yahweh, there is no one like you, / so great are you, / so great your mighty name. — Jerus

- 7. Who would not fear thee, O King of nations? for to thee doth it appertain:**

O King of nations, who would not revere thee? / For reverence is thy due; — Mof

Who would not fear Thee, O King of the nations? / For it becometh Thee; — JPS

Who should not revere Thee, O King of the nations, for toward Thee it is befitting; — Ber

Who would not have fear of you, O King of the nations? for it is your right: — Bas

Who would not revere you, King of nations? / Yes, this is your due. — Jerus  
Who shall not fear thee, king of the nations? / for fear is thy fitting tribute.

— NEB

**forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee.**

forasmuch as among all the wise men of the nations, and in all their royal estate, there is none like unto thee. — ASV

no sage, no royalty, in all the world, / none is like thee. — Mof

Boast the world as it will of wisdom or of empire, none can rival thee. — Knox

Since of all the wise among the nations, / and in all their kingdoms, / there is not a single one like you. — Jerus

- 8. But they are altogether brutish and foolish: the stock is a doctrine of vanities.**

But they are together brutish and foolish: / The instruction of idols, — it is but a stick of wood. — ABPS

But at once do they become brutish and stupid, / An example of utmost vanity is a tree! — Rhm

Ah, folly and blindness, ah, fond teaching, lifeless as wood itself! — Knox

The whole lot of them are brutish and stupid; / the teaching given by these Nothings is void of sense. — Jerus

They are fools and blockheads one and all, / learning their nonsense from a log of wood. — NEB

- 9. Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder:**

Overlaid with beaten silver brought from Tarshish / And with gold from Ophir. / The work of the carpenter and the goldsmith: — AAT

They bring beaten sheaths of silver from Tarshish and gold from Uphaz, and give them to skillful goldsmiths who make their idols; — Tay

**blue and purple is their clothing: they are all the work of cunning men.**

While their clothing is violet and purple, / All of it the work of skilled men. — AAT

bring robes of blue and purple, they are man's work still! — Knox

blue and purple is their clothing: they are woven by cunning men. — Lam  
then they clothe these gods in kingly pur-

ple robes that expert tailors make. —  
Tay

**10. But the LORD is the true God, he is the living God, and an everlasting king:**

But Yaweh is God in truth. / He is a God that liveth / and a King of times age-abiding. — Rhm

But the Eternal is the real God. / a living God, an everlasting King: — Mof

But the Lord is God in good earnest, a God that lives, that has eternal dominion. — Knox

But the LORD is God in truth. / a living god, an eternal king. — NEB

**at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.**

At his wrath the earth quakes. / And his fury no nation can bear. — AAT

when he is angry, the earth is shaking with fear, and the nations give way before his wrath. — Bas

The earth quakes when he is wrathful. / the nations cannot endure his fury. — Jerus

**11. Thus shall you say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.**

No place on earth or under heaven, you must tell the nations, for gods that could fashion neither heaven nor earth. — Knox

Say this to those who worship other gods: Your so-called gods, who have not made the heavens and earth, shall vanish from the earth. — Tay

**12. He hath made the earth by his power, he hath established the world by his wisdom, and stretched out the heavens by his discretion.**

He has made the earth by his power, he has made the world strong in its place by his wisdom, and by his wise design the heavens have been stretched out. — Bas

But our God formed the earth by His power and wisdom, and by His intelligence He hung the stars in space and stretched out the heavens. — Tay

God made the earth by his power, / fixed the world in place by his wisdom, / unfurled the skies by his understanding. — NEB

**13. When he uttereth his voice, there is a multitude of waters in the heavens, and**

**he causeth the vapours to ascend from the ends of the earth;**

when he thunders, the heavens are in tumult, / he makes mists rise from the ends of the earth. — Mof

At the sound of his voice, what mustering of the waters overhead! He summons up the cloud-wrack from the world's end. — Knox

When he thunders / there is a tumult of water in the heavens: he raises clouds from the boundaries of earth. — Jerus

At the thunder of his voice the waters in heaven are amazed: / he brings up the mist from the ends of the earth. — NEB

**he maketh lightnings with rain, and bringeth forth the wind out of his treasures.**

he makes the thunder-flames for the rain, and sends out the wind from his storehouses. — Bas

He makes the lightning flash in the rain, / and releases storm winds from their chambers. — NAB

He sends the lightnings and brings the rain: and from His treasures He brings the wind. — Tay

he opens rifts for the rain and brings the wind out of his storehouses. — NEB

**14. Every man is brutish in his knowledge: every founder is confounded by the graven image:**

Every man is stupid and without knowledge: / every goldsmith is put to shame by his idols: — rsv

Every man is dull-hearted and without knowledge: every goldsmith is put to shame by his graven images. — Ber  
Then every man becomes like a beast without knowledge: every gold worker is put to shame by the image he has made: — Bas

At this all men stand stupefied, uncomprehending. / every goldsmith blushes for the idol he has made. — Jerus

Every man has become like a brute, irrational and stupid, without knowledge of God: every goldsmith is brought to shame by his graven idols: — Amp

**for his molten image is falsehood, and there is no breath in them.**

For his molten image is a lie. / And there is no breath of life within them. — Sprl



after all his pains, only a lifeless counterfeited! — Knox  
 since his images are nothing but delusions, / with no breath in them. — Jerus

**15. They are vanity, and the work of errors: in the time of their visitation they shall perish.**

Vanity are they, work of erring ones, /  
 In the time of their inspection they perish — YLT

Vanity they are, the handiwork of mockeries, / In the time of their visitation shall they perish. — Rhm

They are an empty mockery, / Which will break down in their time of trial. — AAT

Fond imaginations, fantastic figures, when the time comes for reckoning, they will be heard of no more. — Knox

They are a Nothing, a laughable production, / when the time comes for them to be punished, they will vanish. — Jerus

They are devoid of worth, use or truth, a work of delusion and mockery; in their time of trial and punishment they shall [helplessly] perish. — Amp

All are worthless, silly; they will be crushed when their makers perish. — Tay

**16. The portion of Jacob is not like them: for he is the former of all things;**

not like him who is Jacob's own possession; / for he who formed the universe is Jacob's God, — Mof

Not like these is he who is the portion of Jacob, / for he is the one who formed all things, — RSV

Not like these is He who is Jacob's portion; for He is the Creator of all things: — Ber

Not such the worship that is the heirloom of Jacob's line; their God is the God who made all things, — Knox  
 God, Jacob's creator, is not like these: / for he is the maker of all — NEB

**and Israel is the rod of his inheritance: The LORD of hosts is his name.**

And Israel is the tribe of his inheritance: / Jehovah of hosts in his name. — ABPS  
 and Israel is the tribe that is his heritage. / His name is Yahweh Sabaoth. — Jerus

and Israel is chosen nation. The Lord of Hosts is His name. — Tay

Israel is the people he claims as his own; / the LORD of Hosts in his name. — NEB

**17. Gather up thy wares out of the land, O inhabitant of the fortress.**

Get your goods together and go out of the land, O you who are shut up in the walled town. — Bas

Lift your bundle and leave the land, / O city living in the state of siege! — NAB  
 Pack up! Flee the country, / you besieged! — Jerus

Pack your bags, He says. Get ready now to leave: the siege will soon begin. — Tay

**18. For thus saith the LORD, Behold, I will sling out the inhabitants of the land this once and will distress them, that they may find it so.**

For here is what the Eternal says: This time I proceed to eject the inhabitants of the country and harry them until they pay the penalty. — Mof

For Yahweh says this, / 'Now I will throw out / the inhabitants of the land / this time, / and bring distress on them, / to see if they will find me then!' — Jerus  
 For suddenly I'll fling you from this land and pour great troubles down; at last you shall feel My wrath. — Tay

For these are the words of the LORD: / This time I will uproot / the whole population of the land, / and I will press them hard and squeeze them dry. — NEB

**19. Woe is me for my hurt! my wound is grievous:**

Alas for thine affliction! The stroke given thee is painful. — Sept  
 Woe to me! for my grievous injury, / Severe is my wound, — Rhm

Sorrow is mine for I am wounded! my wound may not be made well: — Bas  
 I despair for this wound of mine! / My injury is incurable! — Jerus

O the pain of my wounds! Cruel are the blows I suffer. — NEB

**but I said, Truly this is a grief, and I must bear it.**

Yet I said: / Truly this is an affliction, but I must endure it. — Sprl

But I thought: Truly this is my affliction, so I must bear it. — ABPS

But I said, Surely this sickness and suffering and grief are mine, and I must

endure, tolerate and bear them. —  
Amp

But this is my plight, I said, and I must  
endure it. — NEB

**20. My tabernacle is spoiled, and all my  
cords are broken:**

My tent is wrecked, / the ropes all broken: — Mof

but now my tent is destroyed, / all my  
ropes are snapped. — Jerus

My home is ruined, my tent-ropes all  
severed. — NEB

**my children are gone forth of me, and  
they are not:**

My children are no more, / they are all  
gone. — Mof

my children have gone forth as captives  
from me, and they are not; — Amp

my children have been taken away and  
I will never see them again. — Tay

**there is none to stretch forth my tent any  
more, and to set up my curtains.**

no longer is there anyone to give help in  
stretching out my tent and hanging up  
my curtains. — Bas

who shall raise the pole, who shall stretch  
the curtains now? — Knox

no one is left to put my tent up again, /  
or to hang the sidecloths. — Jerus

There is no one left to help me rebuild  
my home. — Tay

**21. For the pastors are become brutish, and  
have not sought the LORD:**

For the authorities were senseless, /  
seeking no guidance from the Eternal;  
— Mof

**therefore they shall not prosper, and all  
their flocks shall be scattered.**

so they have not done wisely and all their  
flocks have been put to flight. — Bas

This is why they have not prospered /  
and why their whole flock has been  
dispersed. — Jerus

And so they do not prosper, / and all  
their flocks at pasture are scattered.

— NEB

**22. Behold, the noise of the bruit is come,  
and a great commotion out of the north  
country,**

Hark! there is an uproar: behold! it ad-  
vanceth, / Even a great tumult from  
the country of the north, — Sprl

Hark! a rumor, behold it comes, / even  
a great uproar out of the north coun-  
try. — ABPS

News is going about, see, it is coming,

a great shaking is coming the north  
country. — Bas

News! News has come! / A mighty up-  
roar coming from the land of the North  
— Jerus

Hark, the sound of a rumor! The invad-  
ing army comes! A great commotion  
out of the north country . . . — Amp  
**to make the cities of Judah desolate, and  
a den of dragons.**

to make the cities of Judah a desolation,  
a dwelling place of jackals. — ASV

to make the cities of Judah a desolation,  
a lair of nightdogs. — Ber

an army to make Judah's cities desolate,  
a haunt of wolves. — NEB

**23. O LORD, I know that the way of man is  
not in himself: it is not in man that walk-  
eth to direct his steps.**

O JEHOVAH, I know that it is not with  
man to direct his way, / Neither with  
man to anticipate and to order his  
goings. — Sprl

Well you know, Yahweh, / the course of  
man is not in his control, nor is it in  
man's power as he goes his way to  
guide his steps. — Jerus

O Lord, I know it is not within the power  
of man to map his life and plan his  
course — Tay

**24. O LORD, correct me, but with judgment:  
not in thine anger, lest thou bring me to  
nothing.**

Discipline me, O JEHOVAH, yet with  
moderation; / Not in Thine anger, lest  
Thou crush me to atoms. — Sprl

So correct us, O Eternal One, but not  
too hard; not in a passion of thine an-  
ger, lest thou make our numbers few.  
— Mof

Chasten me, Lord, but with due measure  
kept; not as thy anger demands, or  
thou will grind me to dust. — Knox

Correct us, Yahweh, gently, not in your  
anger or you will reduce us to nothing.  
— Jerus

So You correct me, Lord; but please be  
gentle. Don't do it in Your anger for  
I would die. — Tay

**25. Pour out thy fury upon the heathen that  
know thee not, and upon the families that  
call not on thy name:**

Vent thy full fury on pagans who disown  
thee, / on races who never invoke thee:  
— Mof

Pour out your anger on the pagans,  
who do not acknowledge you, and

on those races / that do not call on  
your name. — Jerus  
**for they have eaten up Jacob, and de-  
voured him, and consumed him, and  
have made his habitation desolate.**  
for they have made a meal of Jacob, truly

they have made a meal of him and put  
an end to him and made his fields a  
waste. — Bas  
for they have destroyed Israel and made  
a wasteland of this entire country. —  
Tay

## CHAPTER 11

**1. The word that came to Jeremiah from  
the LORD, saying,**  
This message came to Jeremiah from the  
Eternal. — Mof

**2. Hear ye the words of this covenant, and  
speak unto the men of Judah, and to the  
inhabitants of Jerusalem:**  
Give ear to the words of this agreement,  
and say to the men of Judah and to the  
people of Jerusalem. — Bas  
Listen to the terms of this covenant and  
repeat them to the men of Judah and  
the inhabitants of Jerusalem. — NEB

**3. And say thou unto them, Thus saith the  
Lord God of Israel: Cursed be the man  
that obeyeth not the words of this  
covenant,**

... this is the word of the Eternal, the  
God of Israel: 'Listen to the terms of  
this compact — a curse on the man  
who will not listen! — Mof

This warning thou shalt give them from  
the Lord God of Israel: Cursed be the  
man who will not obey the terms of  
this covenant. — Knox

**4. Which I commanded your fathers in the  
day that I brought them forth out of the  
land of Egypt, from the iron furnace,**  
saying,

which I commanded your fathers — in  
the day when I brought them forth out  
of the land of Egypt out of the smelt-  
ing-pot of iron — / saying, — Rhm

To the order which I gave your fathers  
on the day when I took them out of  
the land of Egypt, out of the oven of  
iron. saying, — Bas

**Obey my voice, and do them, according  
to all which I command you: so shall  
you be my people, and I will be your  
God:**

I told you, if you obeyed my orders and  
carried out all my commands, then you  
would be my people, and I would be  
a God to you. — Mof

... that if they would obey Me and do  
whatever I commanded them, then they

and all their children would be Mine  
and I would be their god. — Tay

**5. That I may perform the oath which I  
have sworn unto your fathers, to give  
them a land flowing with milk and honey,**  
as it is this day.

confirming the oath I swore to your fa-  
thers, when I promised them a land  
abounding in milk and honey — as  
you have today,' — Mof

So would I fulfill the promise made on  
oath to their fathers before them; the  
promise of a land all milk and honey,  
that land which is yours to-day. —  
Knox

to confirm the oath I swore to your fa-  
thers, that I would give them a land  
where milk and honey flow — as it  
still does today,' — Jerus

**Then answered I, and said, So be it, O  
LORD.**

Then answered I, and said, Amen, O Je-  
hovah. — ASV

I answered the Eternal that I would cer-  
tainly proclaim this. — Mof

Then I answered, 'So be it, LORD.' —  
RSV

I replied, 'Yahweh, I will'. — Jerus

**6. Then the LORD said unto me, Proclaim  
all these words in the cities of Judah,  
and in the streets of Jerusalem, saying,  
Hear ye the words of this covenant, and  
do them.**

And the Lord said to me, Give out these  
words in the towns of Judah and in the  
streets of Jerusalem, saying, Give ear  
to the words of this agreement and do  
them. — Bas

Then the Lord said: Broadcast this mes-  
sage in Jerusalem's streets — go from  
city to city throughout the land and  
say, Remember this agreement that  
your fathers made with God, and do  
all the things they promised Him they  
would. — Tay

**7. For I earnestly protested unto your fa-  
thers in the day that I brought them up**

**out of the land of Egypt, even unto this day, rising early and protesting, saying, Obey my voice.**

For I earnestly admonished your fathers in the day that I brought them up out of the land of Egypt, even to this day, admonishing early and earnestly, saying, Obey my voice. — ABPS

For I solemnly warned your fathers when I brought them up out of the land of Egypt, warning them persistently, even to this day, saying, Obey my voice. — RSV

ever since I rescued them from Egypt I have been adjuring those fathers of yours, day in, day out, to listen to me. — Knox

For when I brought your ancestors out of the land of Egypt, I solemnly warned them and have persistently warned them until today: Listen to my voice. — Jerus

I have protested to your forefathers since I brought them out of Egypt, till this day: I took pains to warn them: Obey me, I said. — NEB

**8. Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart:**

And they have not hearkened nor inclined their ear, / And they walk each in the stubbornness of their evil heart. — YLT

Yet they neither listened nor inclined their ears, but followed each the stubborn promptings of his own evil mind: — AAT

No hearing would they give me, but went each his own way, perverse as every. — Knox

But they did not obey; they paid no attention to me, but each followed the promptings of his own stubborn and wicked heart. — NEB

**therefore I will bring upon them all the words of this covenant, which I commanded them to do; but they did them not.**

Therefore have I brought upon them. All the denunciations of this covenant, Which I commanded them to perform; / But they performed them not. — Sprl

till at last I must carry out the threats contained in this covenant, still proclaimed and still defied. — Knox

So, I fulfilled against them all the words

of this covenant which I had ordained for them to obey and which they had not obeyed.' — Jerus

So I brought on them all the penalties laid down in this covenant by which I had bound them, whose terms they did not observe. — NEB

**9. And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.**

The Eternal then said to me, 'There is mutiny among the men of Judah and the citizens of Jerusalem: — Mof

And the Lord said to me, There is an evil design at work among the men of Judah and the people of Jerusalem. — Bas

Yahweh said to me, 'Plainly there is conspiracy among the men of Judah and the citizens of Jerusalem. — Jerus

**10. They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them:**

They are turned back to the sins of their fathers, who would not give ear to my words: they have gone after other gods and become their servants: — Bas

They have gone back to the old guilty ways of their rebellious fathers: they in their turn have betaken themselves to the worship of alien gods: — Knox

They have reverted to the crimes of their ancestors who refused to listen to my words: they too are following alien gods and serving them. — Jerus

**the house of Israel and the house of Judah have broken my covenant which I made with their fathers.**

The house of Israel, and the house of Judah, / Have made void My covenant, that I made with their fathers. — YLT

the people of Israel and the people of Judah have not kept the agreement which I made with their fathers. — Bas

the house of Israel and the house of Judah have nullified my covenant which I made with their fathers. — Lam

The agreement I made with their fathers is broken and cancelled. — Tay

**11. Therefore thus saith the LORD, Behold I will bring evil upon them, which they shall not be able to escape;**

Therefore thus saith JEHOVAH: Be-

hold, I am about to bring a calamity upon them, / From which they shall not be able to extricate themselves: — Spri

Therefore thus says the LORD: 'Behold, I am bringing upon them a disaster which they shall not be able to escape. — AAT

Therefore, thus says the LORD: See, I bring upon them misfortune which they cannot escape. — NAB

**and though they shall cry unto me, I will not hearken unto them.**

And when they cry to me I will not hearken to them. — Sept

nor will I listen to them. when they cry to me. — Mof

though they cry to me for help I will not listen. — NEB

**12. Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense:**

Let the cities of Juda and the inhabitants of Jerusalem go and cry to the gods, to which they burn incense: — Sept  
let Juda and Jerusalem have recourse, if they will, to the gods they honor with their sacrifices. — Knox

The towns of Judah and the citizens of Jerusalem can go and invoke the gods to whom they burn incense. — Jerus

The inhabitants of the cities of Judah and of Jerusalem may go and cry for help to the gods to whom they have burnt sacrifices: — NEB

**but they shall not save them at all in the time of their trouble.**

but they will not save them at all in the time of their trouble. — ASV

but they will be no help to them at all on the day of their disaster. — Mof

but they shall be utterly powerless to help them in their time of trouble. — AAT

it will avail them nothing in their distress. — Knox

they will not save them in the hour of disaster. — NEB

**13. For according to the number of thy cities were they gods, O Judah;**

No township of thine, Juda, but must have its own deity. — Knox

For you, Judah, have as many gods as you have towns: — NEB

**and according to the number of the streets of Jerusalem have ye set al-**

**tars to that shameful thing, even altars to burn incense unto Baal.**

and according to the number of streets of Jerusalem, you erected altars to burn incense to Baal: — Sept  
and your altars of shame [your altars to burn incense to Baal] are along every street in Jerusalem. — Tay

you have set up as many altars to burn sacrifices to Baal as there are streets in Jerusalem. — NEB

**14. Therefore pray not thou for this people, neither lift up a cry or prayer for them:**

“Therefore do not cry for this people, or lift up a cry or prayer on their behalf, — RSV

Nor do thou, Jeremias, think to intercede for this people of mine, or take up in their name the burden of praise and prayer: — Knox

‘You, for your part, must not intercede for this people, nor raise either plea or prayer on their behalf, — Jerus

**for I will not hear them in the time that they cry unto me for their trouble.**

for I will not hear them when they cry to me in the time of their calamity. — ABPS

when they cry to me in their distress, hearing they shall have none. — Knox

**15. What hath my beloved to do in mine house, seeing she hath wrought lewdness with many, and the holy flesh is passed from thee?**

What right has my beloved in my house, when she has done vile deeds? Can vows and sacrificial flesh avert your doom? — RSV

What right has my beloved in my house when she has committed wicked acts?

Can vows and sacrificial flesh remove wickedness from you? — Ber

‘What is my beloved doing in my house?’

/ She is playing the hypocrite! / Can vows and consecrated meat / rid you of your guilt? — Jerus

What right has my beloved in My house, when she has wrought lewdness and

done treacherously many times? Can vows and the holy flesh [of your sacrifices] remove from you your wicked-

ness and avert your calamity? — Amp

**when thou doest evil, then thou rejoicest.**

Can you by these escape your doom and rejoice exultantly? — Amp

Can promises and sacrifices now avert

your doom and give you life and joy again? — Tay

Can the flesh of fat offerings on the altar ward off the disaster that threatens you? — NEB

**16. The LORD called thy name, A green olive tree, fair, and of goodly fruit:**

An olive-tree, surdy and fair and fruitful, so it was the Lord loved to think of thee; — Knox

A spreading olive tree so fair, so sturdy, / was Yahweh's name for you — Jerus  
The Lord used to call you His green olive tree, beautiful to see and full of good fruit; — Tay

**with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.**

with a rushing mighty sound he has kindled fire upon it, and its branches crackle. — ABPS

but with the roar of a great tempest he will set fire to it, and its branches will be consumed. — RSV

and now, at the sound of his majestic voice, fire breaks out in it, and all those shoots are burned away. — Knox

but now He has sent the fury of your enemies to burn you up and leave you broken and charred. — Tay

**17. For the LORD of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah,**

For the Lord of armies, by whom you were planted, has given his decision fore evil against you, because of the evil which the people of Israel and the people of Judah have done. — Bas

'And Yahweh Sabaoth, who planted you, has decreed disaster for you because of the crime of the House of Israel and the House of Judah have committed. — Jerus

The LORD of Hosts who planted you has threatened you with disaster, because of the harm Israel and Judah brought on themselves . . . — NEB

**which they have done against themselves to provoke me to anger in offering incense unto Baal.**

for they have brought this upon themselves by burning incense to Baal to provoke me. — Sept

provoking me to anger by burning incense to Baal." — RSV

when they sacrificed to the gods of the country-side in defiance of me. — Knox

. . . when they provoked me to anger by burning sacrifices to Baal. — NEB

**18. And the LORD hath given me knowledge of it, and I know it: then thou shewedst me their doings.**

Then JEHOVAH informed me, that I might know. / Instantly I perceived their proceedings; — Sprl

And Jehovah gave me knowledge of it, and I knew it: then thou showedst me their doings. — ASV

The Eternal lets me know their plot. I see what they are doing! — Mof

Thou, Lord, didst make it all known to me past doubt, warning me beforehand of their devices. — Knox

Then the Lord told me all about their plans and showed me their evil plots. — Tay

**19. But I was like a lamb or an ox that is brought to the slaughter; and I knew not that they had devised devices against me, saying,**

But I was like a pet lamb led to the slaughter. I did not know that they had concocted plots against me, saying. — Ber

But I was like a gentle lamb taken to be put to death: I had no thought that they were designing evil against me, saying. — Bas

I had been like a sheep led obedient to the slaughter; I did not know that they were hatching plots against me and saying. — NEB

**Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.**

Come and let us make trouble his food, cutting him off from the land of the living, so that there may be no more memory of his name. — Bas

'Let us destroy the tree in its strength, let us cut him off from the land of the living, so that his name may be quickly forgotten!' — Jerus

'Let us cut down the tree while the sap is in it; let us destroy him out of the land of the living, so that his very name shall be forgotten.' — NEB

**20. But, O LORD of hosts, that judgest righteously, that triest the reins and the heart,**

**let me see thy vengeance on them: for unto thee have I revealed my cause.**

Ah but, O thou Eternal, thou just judge,  
/ testing the very heart and mind, / I  
shall see thee take vengeance on them;  
/ for I have told thee of my plight.  
— Mof

But, O Lord of armies, judging in righteousness, testing the thoughts and the heart, let me see your punishment come on them: for I have put my cause before you. — Bas

But thou, Lord of hosts, true judge that canst read the inmost thoughts of man's heart, let me live to see thee punish them; to thee I have made my plea known. — Knox

O Lord of Hosts, You are just. See the hearts and motives of these men. Repay them for all that they have planned! I look to You for justice. — Tay

- 21. Therefore thus saith the LORD of the men of Anathoth, that seek thy life, saying, Prophesy not in the name of the LORD, that thou die not by our hand:**

And now the Lord has a word for yonder men of Anathoth, who conspired to kill me, and would have stopped me prophesying in the Lord's name, on pain of my life. — Knox

This is how Yahweh has spoken against the men of Anathoth who are determined to kill me and have warned me, 'Do not prophesy in the name of Yahweh or you will die at our hands!' — Jerus

And the Lord replied, The men of the city of Anathoth shall be punished for

planning to kill you. They will tell you not to prophesy in God's name on pain of death. — Tay

- 22. Therefore thus saith the LORD of hosts, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine:**

So the Lord of armies has said, See, I will send punishment on them; the young men will be put to the sword; their sons and their daughters will come to death through need of food:  
— Bas

I will call them to account for it, says the Lord of hosts; by the sword their warriors shall perish, and their sons and daughters by famine. — Knox

And so their young men shall die in battle; their boys and girls shall starve.  
— Tay

- 23. And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, even the year of their visitation.**

Not one survivor shall be left to them:  
/ for I will bring disaster on the men of Anathoth, / in the year fixed for their punishment. — Mof

None shall be left; woe betide the men of Anathoth, when the year comes for my reckoning with them. — Knox

Not one of these plotters of Anathoth shall survive, for I will bring a great disaster upon them. Their time has come. — Tay

Not one of them shall survive; for in the year of their reckoning I will bring ruin on the men of Anathoth. — NEB

## CHAPTER 12

- 1. RIGHTEOUS art thou, O LORD, when I plead with thee: yet let me talk with thee of thy judgments:**

Righteous as thou art, O Lord, can I defend the cause against thee? but let me speak to thee in respect to judgments.  
— Sept

**RIGHTEOUS ART THOU, O LORD,** when I complain to Thee; Yet will I argue with Thee about justice. — Ber

Lord, I know well that right is on thy side, if I plead against thee, yet remonstrate with thee I must; — Knox

You have right on your side, Yahweh, / when I complain about you. / But I

would like to debate a point of justice with you. — Jerus

**Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?**

Why do bad men prosper? / Why are scoundrels secure and serene? — Mof  
why does the evil-doer do well? / why are the workers of deceit living in comfort. — Bas

Why is it that the affairs of the wicked prosper; never a traitor double-dyed but all goes well with him? — Knox

Why is it that the wicked live so prosperously? / Why do scoundrels enjoy peace? — Jerus

Why do the wicked prosper / and traitors live at ease? — NEB

**2. Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit:**

Thou plantest them and they take root, / they flourish, yes and they bear fruit! — Mof

You plant them, they take root, / and flourish, and even bear fruit. — Jerus  
You plant them. They take root and their business grows. Their profits multiply, and they are rich. — Tay

**thou art near in their mouth, and far from their reins.**

Thou art always on their lips, / but far, far from their hearts. — Mof  
yet all the while their hearts keep thee at a distance, only their lips proclaim thee. — Knox

They say 'Thank God!' But in their hearts they give no credit to You. — Tay

**3. But thou, O LORD, knowest me: thou hast seen me, and tried mine heart toward thee:**

Eternal One, thou knowest me, / hast proved how true is my heart to thee: — Mof

Yet thou, O LORD, knowest me, / Thou seest me, and testest my mind toward thee. — AAT

You, O Lord, know me, you see me, / you have found that at heart I am with you. — NAB

But thou knowest me, O LORD, thou seest me: / thou doest test my devotion to thyself. — NEB

**pull them out like sheep for the slaughter, and prepare them for the day of slaughter.**

let them be pulled out like sheep to be put to death, make them ready for the day of death. — Bas

Drag them off like sheep for the slaughter-house, / reserve them for the day of butchery. — Jerus

**4. How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein?**

How long will the land be in mourning, and the grass wither all over the countryside? — Jerus

How long must this land of Yours put up with all their goings on? — Tay  
**the beasts are consumed, and the birds;**

**because they said, He shall not see our last end.**

The cattle and fowls are vanished: because they said, God will not regard our ways. — Sept

The animals and birds are dying as a result of the wickedness of the inhabitants. / For they say, / 'God does not see our behaviour'. — Jerus

No birds and beasts are left, because its people are so wicked, / because they say, 'God will not see what we are doing.' — NEB

**5. If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses?**

'If you have raced with men on foot, / and they have wearied you, / how will you compete with horses? — rsv

If you have raced with the footmen and they have worn you out, how then will you compete with horses? — Ber

If you find it exhausting to race against men on foot, / how will you compete against horses? — Jerus

[But the Lord rebukes Jeremiah's impatience, saying]

The Lord replied to me: If racing with mere men — these men of Anathoth — has wearied you, how will you race against horses, against the king, his court and all his evil priests? — Tay

**and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?**

If you take cover in a land of peace, then what will you do in the jungle of Jordan? — Mof

And if in the land of peace you go in flight, what will become of you in the thick growth of Jordan? — Bas

If you are not secure in a peaceful country, / how will you manage in the thickets along the Jordan? — Jerus

If you fall headlong in easy country how will you fair in Jordan's dense thickets? — NEB

**6. For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee:**

For even your own brothers, the members of your father's house, betray you: they have recruited a force against you. — NAB



Even your own brothers, your own family, have turned against you. They have plotted to call for a mob to lynch you.

— Tay

**believe them not, though they speak fair words unto thee.**

Trust not in them, when they speak to thee good things. — YLT

do not believe them, though they speak flattering words to you. — Ber

believe them not when they speak well of you. — Lam

trust them not, for all the fine words they give you. — NEB

- 7. I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies.**

I have given up my house, I have let my heritage go: I have given the loved one of my soul into the hands of her haters. — Bas

Farewell, my home; I have done with my chosen people: the life that was so dear to me I have handed over to its enemies. — Knox

I have forsaken the house of Israel, / I have cast off my own people. / I have given my beloved into the power of her foes. — NEB

- 8. Mine heritage is unto me as a lion in the forest; it crieth out against me: therefore have I hated it.**

My heritage has become to Me like a lion in the forest; she utters her voice against Me; therefore I consider her hateful. — Ber

My people grown strange to me, as lion snarling in its forest lair; what marvel if I am weary of it? — Knox

For me my heritage has become / a lion in the forest, / it roars at me ferociously; / so I now hate it. — Jerus

My own people have turned on me like a lion from the scrub, / roaring against me; therefore I hate them. — NEB

- 9. Mine heritage is unto me as a speckled bird, the birds round about are against her;**

My heritage is like a brightly coloured bird to me: the cruel birds are attacking her on every side; — Bas

Is this land of mine a hyena's lair, / with birds of prey hovering all around it? — NEB

come ye, assemble all the beasts of the field, come to devour.

Go, get together all the beasts of the field, make them come for destruction. — Bas

Come on, all you wild beasts, gather around, / Fall on the quarry! — Jerus  
Come, you wild beasts: come, all of you, flock to the feast. — NEB

- 10. Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness.**

Many shepherds have destroyed my vineyard, they have defiled my portion, they have made my beloved portion a trackless desert: it is given up to total destruction. — Sept

A host of nomads have destroyed my vineyard, / and trampled down my lot; / my delightful lot is made a desolate waste. — Mof

Drovers a many have laid waste my vineyard, trampled down my land: the land I loved so, turned into a lonely wilderness! — Knox

- 11. They have made it desolate, and being desolate it mourneth unto me; the whole land is made desolate, because no man layeth it to heart.**

They have made it desolate, / desolate, woebegone, to my sorrow; / the country lies all desolate, / and no one takes it to heart. — Mof

They have made it desolate: I hear its mournful cry. The whole land is desolate and no one cares. — Tay

- 12. The spoilers are come upon all high places through the wilderness: for the sword of the LORD shall devour from the one end of the land even to the other end of the land:**

No track over the uplands but has seen the freebooters coming by: from end to end of the country the sword of divine vengeance must pass. — Knox

Plunders have swarmed across the high bare places in the wilderness, a sword of the LORD devouring the land from end to end; — NEB

**no flesh shall have peace.**

no peace for all mankind. — NAB

there is no peace for any living thing. — Jerus

no creature can find peace. — NEB

- 13. They have sown wheat, but shall reap thorns: they have put themselves to pain, but shall not profit:**

They have sown wheat and have reaped thorns, / they have tired themselves out but profit nothing. — RSV

My people have sown wheat but reaped thorns; they have worked hard but it does them no good; — Tay

**and they shall be ashamed of your revenues because of the fierce anger of the LORD.**

they will be ashamed on account of their produce, because of the burning wrath of the Lord. — Bas

They are disappointed in their harvests, / through the fury of Yahweh. — Jerus

- 14. Thus saith the LORD against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit;**

For thus saith the Lord, respecting all those malignant neighbours, who touch my inheritance which I parcelled out to my people Israel: — Sept

Thus says the LORD concerning all my evil neighbors, who encroach upon the heritage which I gave to my people Israel: — AAT

And this message comes from the Lord to those ill neighbours of his, that encroach upon the domain he has granted to his people of Israel: — Knox

**Behold, I will pluck them out of their land, and pluck out the house of Judah from among them.**

Behold, I will pluck them out of their land, / And the house of Judah I will pluck out of their midst. — Sprl

I will tear them from their land," says the Eternal, "and I will tear the house of Judah from their hands. — Mof

Observe, I will pluck them up from their land, and I will pluck the house of Judah from the midst of them. — Ber

I will uproot them from that soil. — NEB

- 15. And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.**

Yet I will relent towards them, so uprooted, and have pity on them: to their

scattered homes and countries they shall all return. — Knox

But, once torn out, I will take pity on them again and bring them out each to his heritage, each to his heritage, each to his own country. — Jerus

But afterwards I will return and have compassion on all of you, and will bring you home to your own land again, each man to his inheritance. — Tay

- 16. And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The LORD liveth; And it will be that, if they give their minds to learning the ways of my people, using my name in their oaths. By the living Lord: — Bas**

And if they carefully learn my people's custom of swearing by my name. "As the LORD lives" — NAB

And if they take care to learn my people's way and swear by my name. "As Yahweh lives", — Jerus

**as they taught my people to swear by Baal; then shall they be built in the midst of my people.**

they whom formally taught my people to swear by Baal shall be built up in the midst of my people. — NAB

As my people learned from them to swear by Baal, then they shall have a place among my people. — Jerus

As they taught my people to swear by the Baal, they shall form families among my people. — NEB

- 17. But if they will not obey, I will utterly pluck up and destroy that nation, saith the LORD.**

but if they will not return: I will assuredly root out that nation with ruin and destruction. — Sept

But if any of them will not listen, then I will tear up that nation, uprooting it," says the Eternal. — Mof

But if they will not give ear, then I will have that nation uprooted, and given to destruction, says the Lord. — Bas

But any nation refusing to obey Me will be expelled again and finished, says the Lord. — Tay

## CHAPTER 13

- 1. THUS saith the LORD unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water.**

THIS is what the Lord said to me: Go and get yourself a linen band and put it round you and do not put it in water. — Bas

The Lord said to me, Go and buy a linen loin cloth and wear it, but don't wash it — don't put it in water at all. — Tay  
These were the words of the LORD to me: Go and buy yourself a linen girdle and put it round your waist, but do not let it come near water. — NEB

**2. So I got a girdle according to the word of the LORD, and put it on my loins.**

So I got a waist-cloth, as the Eternal had told me, and I put it on. — Mof

So, as the Lord said, I got a band for a price and put it around my body. — Bas

So I bought it as the LORD had told me and put it round my waist. — NEB

**3. And the word of the LORD came unto me the second time, saying,**

And now the Lord spoke again: — Knox  
A second time the word of Yahweh was spoken to me. — Jerus

Then the Lord's message came to me again. This time He said: — Tay

**4. Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock.**

Take the girdle which thou hast procured which is upon thy loins; and arise, depart to Euphrates, and conceal it there in a cleft of the rock. — Sprl

Take the loin cloth out to the Euphrates River and hide it in a hole in the rocks. — Tay

Take the girdle which you bought and put round your waist: go at once to Perath and hide it in a crevice among the rocks. — NEB

**5. So I went, and hid it by Euphrates, as the LORD commanded me.**

Obedient to the LORD's command, I went to the Parath and buried the loin cloth. — NAB

So I went and hid it near the Euphrates as Yahweh had ordered me. — Jerus

**6. And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.**

Many days afterwards the Eternal said to me, "Go to Parah and fetch the waist-cloth which I ordered you to bury there." — Mof

Many days afterwards, the Lord sent me

on my travels again to the Euphrates, to recover the girdle hidden there at his command: — Knox

After a long time the LORD said to me: Go at once to Perath and fetch back the girdle which I told you to hide there. — NEB

**7. Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it:**

So I went to the river of Euphrates and digged and took the girdle out of the place where I had buried it: — Sept  
So thither I went, and unearthed the girdle from its hiding-place. — Knox  
So I went to Perath and looked for the place where I had hidden it, — NEB  
and, behold, the girdle was marred, it was profitable for nothing.

and behold it was rotten and good for nothing. — Sept

But now it was mildewed and falling apart. It was utterly useless! — Tay  
And look, the waistcloth was ruined; it was good for nothing. — Ber  
but when I picked it up, I saw that it was spoilt, and no good for anything. — NEB

**8. Then the word of the LORD came unto me, saying,**

Then the word of Yahweh was addressed to me, — Jerus

Again the LORD spoke to me and these were his words: — NEB

**9. Thus saith the LORD, After this manner will I mar the pride of Judah, and the great pride of Jerusalem.**

The Lord has said, In this way I will do damage to the pride of Judah and to the great pride of Jerusalem. — Bas

Not less the great pride of Juda, the great pride of Jerusalem, must perish. — Knox

Thus says the LORD: So also I will allow the pride of Judah to rot, the great pride of Jerusalem. — NAB

This illustrates the way that I will rot the pride of Judah and Jerusalem. — Tay  
Thus will I spoil the gross pride of Judah, the gross pride of Jerusalem. — NEB

**10. This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.**

This evil people, who will not listen to my words, who follow their own stubborn mind and go after foreign gods to serve and worship them — they are to become quite useless, like this waist-cloth. — Mof

This evil people who refuse to listen to my words, who follow the dictates of their own hard hearts, who have followed alien gods, and served them and worshipped them, let them become like this loincloth, good for nothing. — Jerus

This wicked nation has refused to listen to my words: they have followed other gods serving them and bowing down to them. So it shall be like this girdle, no good for anything. — NEB

**11. For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD;**

For I meant the whole house of Judah and the whole house of Israel to hold fast to me, says the Eternal, as a waist-cloth round a man's waist. — Mof

For as a band goes tightly around a man's body, so I made all the people of Israel and all the people of Judah tightly united to me; — Bas

For just as a loincloth clings to a man's waist, so I had intended the whole House of Judah to cling to me — it is Yahweh who speaks — Jerus

**that they might be unto me for a people, and for a name, and for a praise, and for a glory; but they would not hear.**

to be a people for me, a source of renown, of praise and honour to me; but they would not listen to me. — Mof

My people they were to be, my renown and prize and pride; but no, they would not listen. — Knox

to be my people, my glory, my honour and my boast. But they have not listened. — Jerus

so that they should become my people to win a name for me, and praise and glory; but they did not listen. — NEB

**12. Therefore thou shalt speak unto them this word; Thus saith the Lord God of Israel,**

So you are to say this word to them: This is the word of the Lord, God of Israel: — Bas

You say this to them: These are the words of the LORD the God of Israel; — NEB

**Every bottle shall be filled with wine; and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?**

Every wineflask is meant to be filled with wine. If they reply, "Do we not know that every wine flask is to be filled with wine?" — NAB

"Any jug can be filled with wine". And if they answer you, "Do you think we do not know that any jug can be filled with wine?" — Jerus

All your jugs will be full of wine. And they will reply, Of course, you don't need to tell us how prosperous we will be! — Tay

Wine-jars shall be filled with wine. They will answer, 'We know quite well that wine-jars should be filled with wine.' — NEB

**13. Then shall thou say unto them, Thus saith the LORD,**

give them this message from the Lord: — Knox

**Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.**

I will fill all the dwellers in this land, the kings on David's throne, priests, prophets, all the citizens of Jerusalem, fill them till they are drunk. — Mof

I will make all the people of this land, even the kings seated on David's seat, and the priests and the prophets and all the people of Jerusalem, overcome with strong drink. — Bas

I will fill everyone living in this land with helpless bewilderment — from the king sitting on David's throne, and the priests and the prophets right on down to all the people. — Tay

**14. And I will dash them one against another, even the fathers and the sons together, saith the LORD:**

And I will scatter them, their heads of families and their brethren, both fathers and their sons at the same time. — Sept

And then shatter them; brother torn away from brother, and fathers from their children; — Knox

I will dash them to pieces one against another, fathers and sons alike, says the LORD. — NEB

**I will not pity, nor spare, nor have mercy, but destroy them.**

'No pity, or mercy, or compassion, shall prevent me from destroying them.' "

— AAT

I will have no pity or mercy. I will have no feeling for them to keep me from giving them to destruction. — Bas

Mercilessly, relentlessly, pitilessly, I will destroy them.' " — Jerus

I will not let pity nor mercy spare them from utter destruction. — Tay

**15. Hear ye, and give ear; be not proud: for the LORD hath spoken.**

Listen — it is the Eternal speaking — / be not too proud to harken: — Mof

Hear and heed and humble yourselves: it is the Lord who speaks. — Knox

Listen, pay attention, away with pride — / Yahweh is speaking! — Jerus

**16. Give glory to the LORD your God, before he causes darkness, and before your feet stumble upon the dark mountains,**

Do honour to the Eternal, to your God, before the darkness falls, / before your footsteps stumble on the twilight hills. — Mof

Give God his due, ere the shadows fall, and your feet begin to stumble on the dark mountain-ways. — Knox

Give glory to the LORD your God before it becomes dark, and before your feet are injured upon the mountains in the darkness. — Lam

**and, while ye look for light, he turn it into the shadow of death, and make it gross darkness.**

Before the gleam you look for turns / to dense, dead gloom. — Mof

and, while you are looking for a light, he makes it into deep dark, into black night. — Bas

You hope for light, / but he will turn it into deep shadow, / change it into gloom. — Jerus

then, when you look for light, you will find only terrible darkness. — Tay

**17. But if you will not hear it, my soul shall weep in secret places for your pride;**

If you will not listen, / then I must weep in secret or your pride. — Mof

If you do not listen to this in your pride, / I will weep in secret many tears; —

NAB

Do you still refuse to listen? Then in loneliness my breaking heart shall

mourn because of your pride. — Tay  
If in those depths of gloom you will not listen, / then for very anguish I can weep and shed tears. — NEB

**and mine eye shall weep sore, and run down with tears, because the LORD's flock is carried away captive.**

and tears shall gush from your eyes; because the flock of the Lord is destroyed. — Sept

my eye will be weeping bitterly, streaming with water, because the Lord's flock has been taken away as prisoners. — Bas

tears will flood my eyes, / for Yahweh's flock is led into captivity. — Jerus

My eyes will overflow with tears because the Lord's flock shall be carried away as slaves. — Tay

**18. Say unto the king and to the queen, Humble yourselves, sit down: for your principalities shall come down, even the crown of your glory.**

To king and queen-mother say this, Come down and take your places with the rest, discrowned of your royalty. — Knox

Tell the king and the queen mother, / 'Sit in a lower place, / since your glorious crown / has fallen from your head'. — Jerus

Say to the king and the queen mother: / Down, take a humble seat, / for your proud crowns are fallen from your heads. — NEB

**19. The cities of the south shall be shut up, and none shall open them:**

The cities of the Negeb are besieged, / with no one to relieve them: — NAB

The towns of the Negeb are shut off / with no one to give access to them. — Jerus

**Judah shall be carried away captive all of it, it shall be wholly carried away captive.**

Judah is removed; they have made a complete removal. — Sept

Judah hath been carried away captive / She hath altogether been carried away captive in full number. — Rhm

All Judah is carried into captivity, completely taken into exile. — Ber

All Judah has been deported, / deported wholesale. — Jerus

all Judah has been swept into exile, / swept clean away. — NEB

- 20. Lift up your eyes, and behold them that come from the north: where is the flock that was given thee, thy beautiful flock?**

'Raise your eyes, Jerusalem, and look at these / now coming from the North.  
/ Where is the flock once entrusted to you, / the flock that was your boast?  
— Jerus

Lift up your eyes and behold them [the eruption of a hostile army] who come from the north. Where is the flock that was given to you to shepherd, your beautiful flock? — Amp

See the armies marching from the north!  
Where is your flock, Jerusalem, your beautiful flock I gave you to take care of? — Tay

Lift up your eyes and see / those who are coming from the north. / Where is the flock that was entrusted to you, / the flock you were so proud of? — NEB

- 21. What wilt thou say when he shall punish thee? for thou hast taught them to be captains, and as chief over thee:**

What will you say when they sit as head over you / those whom you yourself have taught / to be friends to you?  
— RSV

What will you say when they place as rulers over you / those whom you taught to be your lovers? — NAB

What will you say when they descend on you / as conquerors, / those you yourself taught / to be your friends? — Jerus

How will you feel when I set your allies over you as your rulers? — Tay

**shall not sorrows take thee, as a woman in travail?**

Shall not pangs seize thee, as of a woman in childbirth? — Rhm

Shall not anguish seize you, / like the throes of a woman in labour? — Mof

Will not pangs seize you — like those of a woman giving birth? — NAB

You will writhe in pain like a woman having a child. — Tay

- 22. And if thou say in thine heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare.**

And if you say in your heart, Why have these things come on me? Because of the number of your sins, your skirts

have been uncovered and violent punishment over-takes you. — Bas

And if you say in your heart, Why have these things come upon me? the answer is, For the greatness of your iniquity is your long robe pulled aside [showing you in the garb of a menial], and you — barefooted and treated as a slave — suffer violence. — Amp

And if you ask yourself, Why is all this happening to me? It is because of the grossness of your sins; that is why you have been raped and destroyed by the invading army. — Tay

when you wonder, / 'Why has this come upon me?' / For your many sins your skirts are torn off you, / your limbs uncovered. — NEB

- 23. Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.**

Can a negro change his skin? / Can a leopard change his spots? / As soon can you do right, / so accustomed to do wrong! — Mof

Is it possible for the skin of the Ethiopian to be changed, or the markings on the leopard? Then it might be possible for you to do good, who have been trained to do evil. — Bas

Can the Ethiopian Negro change the color of his skin? or a leopard take away his spots? Nor can you who are so used to doing evil now start being good.  
— Tay

- 24. Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness.**

Therefore have I scattered them As broken straw passing away by the wind of the desert. — Rhm

So I will send them in all directions, as dry grass is taken away by the wind of the wasteland. — Bas

I will scatter them like chaff that flies, when the desert wind blows. — NAB

- 25. This is thy lot, the portion of thy measures from me, saith the LORD; because thou hast forgotten me, and trusted in falsehood.**

This is your fate, the part measured out to you by me, says the Lord, because you have put me out of your memory and put your faith in what is false.  
— Bas

This is your lot, the portion measured

out to you / from me, says the LORD.  
/ Because you have forgotten me, /  
and trusted in the lying idol. — NAB

This is your share, the wage of your  
apostasy. / This comes from me — it  
is Yahweh who speaks — / because  
you have forgotten me / and put your  
trust in a Delusion. — Jerus

This is your lot, the portion of the rebel,  
/ measured out by me, says the LORD,  
/ because you have forsaken me / and  
trusted in false gods. — NEB

**26. Therefore will I discover thy skirts upon  
thy face, that thy shame may appear.**

Therefore. I Myself will retaliate, throw-  
ing your skirts up over your face, that  
your shame [of being clad as a slave]  
may be exposed. — Amp

I Myself will expose you to utter shame.  
— Tay

So I myself have striped off your skirts  
/ and laid bare your shame. — NEB

**27. I have seen thine adulteries, and thy  
neighings, the lewdness of thy whore-  
dom, and thine abominations on the hills  
in the fields.**

I have seen your detestable behavior, your  
adulteries and lustful cries, your lewd  
harlotries on the foothills in the fields.  
— Ber

Adulteries of thine, and lasciviousness,

and all the guilt of thy debauchery, the  
foul deeds I have seen done on hill-  
tops, in the open country-side. —  
Knox

On! Your adulteries, your shrieks of  
pleasure, / your vile prostitution! / On  
the hills, in the countryside, / I have  
seen your Abominations. — Jerus

Your adulteries, your lustful neighing, /  
your wanton lewdness, are an offense  
to me. / On the hills and in the open  
country / I have seen your foul deeds.  
— NEB

**Woe unto thee, O Jerusalem! wilt thou  
not be made clean? when shall it once  
be?**

Woe betide you, Jerusalem! / Will you  
ever be clean? — Mof

Unhappy are you, O Jerusalem, you have  
no desire to be made clean; how long  
will you be in turning back to me?  
— Bas

Woe to you, Jerusalem, unclean still! /  
How much longer will you go on like  
this? — Jerus

Woe to you, O Jerusalem! for you are  
unwilling to be cleansed. How long will  
it be till you repent? — Lam

Alas, Jerusalem, unclean that you are!  
/ How long, how long will you delay?  
— NEB

## CHAPTER 14

**1. THE word of the LORD that came to Jer-  
emiah concerning the dearth.**

THE word of the Lord came to Jeremiah  
when there was no water. — Bas

This message came to Jeremiah from the  
Lord explaining why He was holding  
back the rain: — Tay

**2. Judah mourneth, and the gates thereof  
languish; they are black unto the ground;  
and the cry of Jerusalem is gone up.**

Judea mourned and her gates were de-  
serted: and darkness overspread the  
land and the cry of Jerusalem as-  
cended. — Sept

Judah is weeping and its doors are dark  
with sorrow, and people are seated on  
the earth clothed in black; and the cry  
of Jerusalem has gone up. — Bas

Judah mourns, her gates are lifeless; /  
Her people sink down in mourning: /  
from Jerusalem ascends a cry of an-  
guish. — NAB

Judah mourns; business has ground to a  
halt; all the people prostrate them-  
selves to the earth and a great cry rises  
from Jerusalem. — Tay

**3. And their nobles have sent their little  
ones to the waters: they came to the pits,  
and found no water;**

Even their nobles have sent their little  
ones for water; / When they came to  
the aqueducts, no water found they:  
— Sprl

Their great men have sent their servants  
for water: they come to the holes and  
there is no water to be seen; — Bas

The nobles send servants for water from  
the wells, but the wells are dry. — Tay  
Their flock-masters send their boys for  
water; / they come to the pools but  
find no water there. — NEB

**they returned with their vessels empty;  
they were ashamed and confounded, and  
covered their heads.**

they come back with nothing in their vessels; they are overcome with shame and fear, covering their heads. — Bas  
The servants return, baffled and desperate, and cover their heads in grief. — Tay

**4. Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads.**

A stop was put to the works of the field, because there was no rain. The husbandmen were confounded: they covered their heads. — Sept

The farmers are aghast, / for no rain falls: / the ploughmen are dismayed / and cover their heads. — Mof

The ground refuses its yield, / for the country has had no rain: / in dismay the ploughmen / cover their heads. — Jerus

Because of the evil deeds of the land, the ground is parched, no rain has fallen upon it; the farmers are ashamed, they cover their heads. — Lam

The ground is parched and cracked for lack of rain: the farmers are afraid. — Tay

**5. Yea, the hind also calved in the field, and forsook it, because there was no grass.**

When also the hind of the field / Brought forth her young, then she deserted it, / Because there was no grass. — Sprl  
And the roe, giving birth in the field, lets her young one be uncared for, because there is no grass. — Bas

Even the doe abandons her new-born fawn in open country, / for there is no grass: — Jerus

**6. And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because there was no grass.**

Yea wild asses stand still on the bare heights, / They pant for air like jackels, — / Dimmed are their eyes / Because there is no grass. — Rhm

And the asses of the field on the open hill-tops are opening their mouths wide like jackels to get air; their eyes are hollow because there is no grass. — Bas

For lack of herbage, wild asses stand on the high bare places and snuff the wind for moisture, / as wolves do, and their eyes begin to fail. — NEB

**7. O LORD, though our iniquities testify against us, do thou it for thy name's sake:**

Act, O Eternal, for thine own sake, / even though our sins accuse us, — Mof

Though our sins give witness against us, do something, O Lord, for the honour of your name: — Bas

If our crimes are a witness against us, then, Yahweh, for your name's sake act! — Jerus

O Lord, we have sinned against You grievously, yet help us for the sake of Your own reputation! — Tay

**for our backslidings are many; we have sinned against thee.**

Though our apostasies are manifold, Against thee have we transgressed. — Sprl

for again and again we have been turned away from you, we have done evil against you. — Bas

Our disloyalties indeed are many: we have sinned against thee. — NEB

**8. O the hope of Israel, the saviour thereof in time of trouble, why shouldst thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?**

Thou, Israel's hope, in time of calamity its refuge still, wilt thou pass us by, like stranger in a land that is none of his, like some traveller that will ask for a night's lodging and be gone? — Knox

O Hope of Israel, our Savior in times of trouble, why are You as a stranger to us, as one passing through the land who is merely stopping for the night? — Tay

**9. Why shouldst thou be as a man astonished, as a mighty man that cannot save?**

Why shouldst thou be as a man confounded, as a hero that can not save? — ABPS

Why dost thou hang back like a man irresolute, a warrior that has forgotten his strength? — Knox

Be thou not as a weak man, as a man who cannot save: — Lam

Why should You be [hesitate and inactive] like a man stunned and confused, like a mighty man who cannot save? — Amp

Are You also baffled? Are You helpless to save us? — Tay

**yet thou, O LORD, art in the midst of us,**



**and we are called by thy name; leave us not.**

as thou, O Lord, art among us and we are called by thy name, O! do not forget us. — Spt

Yet thou, O LORD, art in the midst of us, / And thy name we bear — abandon us not!" — AAT

O Lord, You are right here among us, and we carry Your name; we are known as Your people. O Lord don't desert us now! — Tay

- 10. Thus saith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them;**

But the Eternal says of this people, / "They love to go astray, / with no check on their wandering. / The Eternal is disgusted with them; — Mof

Yahweh says this regarding this people. 'They take such pleasure in wandering, they cannot control their feet!' But Yahweh accepts them no longer; — Jerus

Thus says the LORD to this people: They have loved to be unreliable, they have not restrained their feet from going after evil; therefore the LORD is not pleased with them; — Lam

But the Lord replies: You have loved to wander far from Me and have not tried to follow in My paths; and now I will no longer accept you as My people; — Tay

**he will now remember their iniquity, and visit their sins.**

Now will he call to mind their iniquity, — / That he may punish their sins. — Rhm

at this hour he keeps their guilt in memory, for all their misdoings calls them to account. — Knox

now I will remember all the evil you have done and punish your sins. — Tay

- 11. Then said the LORD unto me, Pray not for this people for their good.**

Then the Lord said to me, pray not for the prosperity of this people; — Sept  
And Yahweh said unto me, — / Do not pray for this people for blessings; — Rhm

The LORD said to me, / "Intercede not for the good of this people! — AAT

Then the LORD said to me, Do not pray for the well-being of this people. —

NEB

- 12. When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them:**

When they fast, I will not listen to their supplications; and when they offer burnt offering and meal offering, I will take no delight in them. — ABPS

Fast they, their prayers shall go unheard; offer they burnt-sacrifice and victim, I will have none of it; — Knox

When they fast, I will not pay any attention; when they present their offerings and sacrifices to me, I will not accept them. — Tay

**but I will consume them by the sword, and by the famine, and by the pestilence.**

but I will put an end to them by the sword and by need of food and by disease. — Bas

sword, and famine, and the pestilence shall wear them down. — Knox

What I will give them in return is war and famine and disease. — Tay

- 13. Then said I, Ah, Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place.**

"Ah but, O Lord Eternal!" I replied, "the prophets tell them that they will never suffer from the sword nor from famine, since thou wilt give them in this place a settled peace." — Mof

Alas, alas, Lord God, said I, here are their prophets telling them they shall never see sword drawn, famine shall be none among them; theirs shall be a land of lasting content. — Knox

'Ah, Lord Yahweh,' I answered 'here are the prophets telling them, "You will not see the sword, famine will not touch you; I promise you unbroken peace in this place".' — Jerus

But I said, O Lord God, the prophets tell them that they shall see no sword and suffer no famine; for thou wilt give them lasting prosperity in this place.

— NEB

- 14. Then the LORD said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them:**

Then said JEHOVAH unto Me: / The prophets prophesy falsely in My Name: / I have not sent them, / And I have

not commissioned them. / And I have not spoken unto them: — Spri

Then the Lord said to me. The prophets say false words in my name, and I gave them no orders, and I said nothing to them: — Bas

These are but false promises, the Lord said, that they utter in my name; warrant they never had from me, nor errand, nor message: — Knox

**they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.**

They are prophesying to you a deceitful vision, a worthless divination and the distortion of their own minds. — Ber  
what they say to you is a false vision and wonder-working words without substance, the deceit of their hearts. — Bas

Delusive visions, hollow predictions, daydreams of their own, that is what they prophesy to you. — Jerus

The prophets offer them false visions, worthless augury, and their own deluding fancies. — NEB

**15. Therefore thus saith the Lord concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land;**

So this is what the Lord has said about the prophets who make use of my name, though I sent them not, and say, The sword and need of food will not be in this land: — Bas

Here is the Lord's sentence upon prophets not of his sending, who speak to you in his name of a land unhurt by sword or famine: — Knox

Therefore, the Lord says, I will punish these lying prophets who have spoken in My name though I did not send them, who say no war shall come nor famine. — Tay

**By sword and famine shall those prophets be consumed.**

they shall die a direful death and by famine these prophets shall be consumed. — Sept

the sword and need of food will put an end to those prophets. — Bas  
these same prophets are doomed to perish by sword and famine. — Jerus

**16. And the people to whom they prophesy shall be cast out in the streets of Jerusalem**

**because of the famine and the sword;**

And to people to whom they are prophets will be pushed out dead into the streets of Jerusalem, because there is no food, and because of the sword: — Bas

Slain by sword and famine, the common folk that listen to them shall lie in the streets of Jerusalem. — Knox

And as for the people to whom they prophesy, they will be tossed into the streets of Jerusalem, victims of famine and the sword, — Jerus

The people to whom they prophesy shall be flung out into the streets of Jerusalem, victims of famine and sword: — NEB

**and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.**

with none to bury them — themselves, their wives, their sons, and their daughters — for I will pour out upon them the trouble which they deserve. — AAT

and they will have no one to put their bodies into the earth, them or their wives or their sons or their daughters: for I will let loose their evil-doing on them. — Bas

and they shall have none to bury them, them, their wives, their sons and daughters. For I will pour out their wickedness upon them [and not on their false teachers only, for the people could not have been deceived except by their own consent]. — Amp

**17. Therefore thou shalt say this word unto them; Let mine eyes run down with tears night and day, and let them not cease:**

Therefore shalt thou say unto them this word, / Let mine eyes run down with tears night and day / And let them not rest. — Rhm

And you are to say this word to them, Let my eyes be streaming with water night and day, and let it not be stopped: — Bas

Therefore, tell them this: Night and day My eyes shall overflow with tears; — Tay

So this is what you shall say to them: Let my eyes stream with tears, ceaselessly, day and night. — NEB  
**for the virgin daughter of my people is**

**broken with a great breach, with a very grievous blow.**

Because of the great wounds she hath endured, / Even the virgin daughter of my people; / Her blow is exceedingly heavy. — Spri

for the virgin daughter of my people is frightfully smitten with an incurable wound. — ABPS

for the virgin daughter of my people is smitten with a great breach, with a very ugly wound. — Ber

for the virgin daughter of my people has suffered a terrible defeat; she is smitten with a very grievous wound. — Lam

For the virgin daughter of my people / has been broken in pieces, / struck by a cruel blow. — NEB

- 18. If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine!**

When I fare into the fields, / there lie the slain of the sword; / when I fare into the city, / there is the famine raging: — Mof

Nothing the country-side shews but massacre, nothing the city but faces pinched with famine: — Knox

If I go into the country side, / there lie men killed by the sword; / if I go into the city, / I see people sick with hunger: — Jerus

If I go out into the fields, there lie the bodies of those the sword has killed; and if I walk in the streets, there lie those dead from starvation and disease. — Tay

**yea, both the prophet and the priest go about into a land that they know not.** prophet and priest are gone, in the land of strangers they must ply their trade now. — Knox

Even the prophet and the priest forage in the land they know not. — NAB

For both prophet and priest go about not knowing what to do, or as beggars [exiled] in the land that they know not and have no knowledge. — Amp

- 19. Hast thou utterly rejected Judah? hath thy soul lothed Zion? why hast thou smitten us, and there is no healing for us?**

Have you completely given up Judah? is your soul turned in disgust from Zion?

why have you given us blows from which there is no one to make us well?

— Bas

Have you cast Judah off completely? / Is Zion loathsome to you? / Why have you struck us a blow / that cannot be healed? — NAB

“O Lord,” the people will cry, “have You completely rejected Judah? Do You abhor Jerusalem? Even after punishment, will there be no peace? — Tay

Hast thou spurned Judah utterly? / Dost thou loathe Zion? / Why hast thou wounded us and there is no remedy: — NEB

**we looked for peace, and there is no good; and for the time of healing, and behold trouble!**

We looked for peace, but no good came; and for a time of healing, and, behold, dismay! — ASV

We looked for peace, but no good came; / And for a time of healing, and behold terror! — JPS

how we long for better times, and no relief comes to us, for remedy at last, and danger still threatens! — Knox  
why let us hope for better days, and we find nothing good, / for a time of healing, and all is disaster? — NEB

- 20. We acknowledge, O LORD, our wickedness, and the iniquity of our fathers: for we have sinned against thee.**

We acknowledge O Yahweh / Our own lawlessness / The iniquity of our fathers, — / For we have sinned against thee. — Rhm

We are conscious, O Lord, of our sin and the wrongdoing of our fathers: we have done evil against you. — Bas

Lord, we acknowledge our rebelliousness, acknowledge our fathers' guilt, confess that we have wronged thee; — Knox

- 21. Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us.**

ah, abhor us not, for thine own sake. / bring no disgrace upon thy glorious throne, / break not thy compact with us, but recall it. — Mof

Do not be turned from us in disgust, because of your name: do not put shame on the seat of your glory: keep us in

mind let not your agreement with us be broken. — Bas

Do not abhor, condemn and spurn us, for Your name's sake; do not dishonor, debase and lightly esteem Your glorious throne; [earnestly] remember, break not Your covenant or sacred pledge with us. — Amp

Do not hate us, Lord; for the sake of Your own name. Do not disgrace Yourself and the throne of Your glory by forsaking Your promise to bless us! — Tay

Do not despise the place where thy name dwells / nor bring contempt on the throne of thy glory. / Remember thy covenant with us and do not make it void. — NEB

**22. Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers?**

Are there any among the idols of the nations that can bring rain? / Or can the heavens give showers? — ABPS

Are there any among the false gods of the nations that can bring rain? / Or can the heavens give showers? — rsv  
Grant rain they cannot, the false gods of the heathen, the dumb skies have no showers of their own to give: — Knox  
Can any of the false gods of the nations give rain? / Or do the heavens send showers of themselves? — NEB

**art not thou he, O LORD our God? therefore we will wait upon thee: for thou hast made all these things.**

Art thou not he, O LORD our God? / We set our hope on thee, / for thou doest all these things. — rsv

are you not he, O Lord our God? so we will go on waiting for you, for you have done all these things. — Bas

No, it is you, Yahweh. / O our God, you are our hope, / since it is you who do all this.' — Jerus

Who but You alone, O Lord our God, can do such things as this? Therefore we will wait for You to help us.' — Tay

## CHAPTER 15

**1. THEN said the LORD unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people: But it was thus the Lord answered me: Though Moses himself and Samuel made intercession for them, neither love nor liking would I have for this people of mine; — Knox**

Yahweh said to me, 'Even if Moses and Samuel were standing in my presence I could not warm to this people! — Jerus

THEN the Lord said to me, Though Moses and Samuel stood [interceding for them] before Me, yet My mind could not be turned with favor toward this people [Judah]. — Amp

Then the Lord said to me, Even if Moses and Samuel stood before Me pleading for these people, even then I wouldn't help them — — Tay

The LORD said to me, Even if Moses and Samuel stood before me, I would not be moved to pity this people. — NEB  
**cast them out of my sight, and let them go forth.**

Dismiss them from My presence and let them depart. — Sprl

Banish them from my presence, to go where they will. — Knox

Drive them out of my sight; away with them! — Jerus

Banish them from my presence; let them be gone. — NEB

**2. And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD;**

If they ask whither, give them this message from the Lord: — Knox

When they ask where they are to go, you shall say to them, These are the words of the LORD: — NEB

**Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity.**

'To the pestilence — all who are doomed to pestilence; to the sword — all those who are doomed to the sword; to famine — all those who are doomed to famine; and to exile — all who are doomed to exile!' — Mof

Such as are for death, to death; and such as are for the sword, to the sword; and such as are to be in need of food, to

need of food; and such as are to be taken away prisoners, to be taken away. — Bas

Whoever is marked for death, to death; whoever is marked to the sword, to the sword; whoever is marked for famine, to famine; whoever is marked for captivity, to captivity. — NAB

- 3. And I will appoint over them four kinds, saith the LORD: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.**

Four sorts of death I will assign them, the Eternal declares: sword to slay, dogs to tear, wild birds to devour, wild beasts to consume. — Mof

And I will put over them four divisions, says the Lord: the sword causing death, dogs pulling the dead bodies about, the birds of heaven, and the beasts of the earth to take their bodies for food and put an end to them. — Bas

I will appoint over them four kinds of destroyers, says the Lord — the sword to kill, the dogs to tear, and the vultures and wild animals to finish up what's left. — Tay

Four kinds of doom do I ordain for them, says the LORD: the sword to kill, dogs to tear, birds of prey from the skies and beasts from their lairs to devour and destroy. — NEB

- 4. And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem.**

And I will cause them to be tossed to and fro among all the kingdoms of the earth, because of Manasseh, the son of Hezekiah, king of Judah, for that which he did in Jerusalem. — ASV

I will make them an object of horror, to all the kingdoms of the earth, because of Manasseh son of Hezekiah, king of Judah, for his misdeeds in Jerusalem. — Jerus

Because of the wicked things that Manasseh, son of Hezekiah, king of Judah, did in Jerusalem, I will punish you so severely that your fate will horrify the peoples of the world. — Tay

I will make them repugnant to all the kingdoms of the earth, because of the crimes of Manasseh son of Hezekiah, king of Judah, in Jerusalem. — NEB

- 5. For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest?**

Who will pity thee, Jerusalem? Or who will bemoan thee? Or who will turn aside to inquire after thy welfare? — Sept

For who will have pity on you, O Jerusalem? Or who will commiserate you? Or will turn aside to inquire of your welfare? — Ber

For who will have pity on you, O Jerusalem? and who will have sorrow for you? or who will go out of his way to see how you are? — Bas

Who is there to pity you, Jerusalem, / who to grieve for you, / who to pause / and ask how you are? — Jerus

Who will take pity on you, Jerusalem, / who will offer you consolation? / Who will turn aside to wish you well? — NEB

- 6. Thou hast forsaken me saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting.**

You have given me up, says the Lord, you have gone back: so my hand is stretched out against you for your destruction; I am tired of changing my purpose. — Bas

Thou hast forsaken me, the Lord says, and wouldst journey with me no more: now my hand is raised to strike, and make an end of thee: I am weary of wooing thee. — Knox

You have disowned me, says the LORD, / turned your back upon me: / And so I stretched out my hand to destroy you, / I was weary of sparing you. — NAB

You have forsaken Me and turned your backs upon Me. Therefore I will clench my fists against you to destroy you. I am tired of always giving you another chance. — Tay

- 7. And I will fan them with a fan in the gates of the land;**

And I have winnowed them with a winnowing instrument, — Sprl

I have winnowed them with a winnowing fork / in the gates of the land; — RSV

And I have sent a cleaning wind on them in the public places of the land; — Bas

Over the threshold of the land I blow my people away like chaff. — Knox

- I winnowed them and scattered them /  
through the cities of the land; — NEB  
**I will bereave them of children, I will  
destroy my people, since they return  
not from their ways.**  
I bereave them of their children, / I de-  
stroy my people, / for their vile ways:  
— Mof  
I am broken-hearted, for I have de-  
stroyed My people, because they did  
not return from their ways. — Ber  
I deprive my people of children, I exter-  
minate them / since they refuse to leave  
their ways. — Jerus  
I brought bereavement on them, I de-  
stroyed my people, / for they would  
not abandon their ways. — NEB
- 8. Their widows are increased to me above  
the sand of the seas:**  
I have made their widows more in num-  
ber / than the sand of the seas: — RSV  
Their widows are more numerous before  
me / than the sands of the sea. — NAB  
There shall be countless widows; — Tay  
**I have brought upon them against the  
mother of the young men a spoiler at  
noonday:**  
I have brought against their mother-city  
/ A mighty spoiler at noon-day: — Sprl  
At noonday I bring raiders / upon moth-  
ers and their sucklings. — Mof  
I have sent against them, against the  
mother and the young men, one who  
makes waste in the heat of the day.  
— Bas  
On the mothers of young warriors / I  
bring the destroyer in broad daylight  
— Jerus  
I brought upon them a horde of raiders  
/ to plunder at high noon. — NEB  
**I have caused him to fall upon it sud-  
denly, and terrors upon the city,**  
causing pain and fears to come on her  
suddenly. — Bas  
Suddenly I bring down / anguish and ter-  
ror on them. — Jerus  
I have caused anguish and terrors to fall  
upon [Jerusalem] suddenly. — Amp  
I made the terror of invasion fall upon  
them / all in a moment. — NEB
- 9. She that hath borne seven languisheth:  
she hath given up the ghost; her sun is  
gone down while it was yet day; she hath  
been ashamed and confounded:**  
She who bore seven has languished; her  
soul has expired; her sun has gone  
down while it is still day. She has been  
put to shame and disgraced. — Ber  
Sick at heart and faint she lies, that seven  
sons had borne; her noon is night, her  
hopes and her pride gone; — Knox  
The mother of seven swoons away,  
gasping out her life; / Her sun sets in  
full day, / she is disgraced, despairing.  
— NAB  
The mother of seven sons grows faint,  
/ and breathes her last. / It is still day,  
but already her sun has set, / shame  
and disgrace are hers. . . . — Jerus  
The mother of seven sickens and faints,  
for all her sons are dead. Her sun has  
gone down while it is yet day. She sits  
childless now disgraced; — Tay  
The mother of seven sons grew faint,  
she sank into a swoon; / her light was  
quenched while it was yet day; / she  
was left humbled and shamed. — NEB  
**and the residue of them will I deliver to  
the sword before their enemies, saith  
the LORD.**  
the rest of them I will deliver up to the  
sword before their enemies. — Sept  
and all that she has left, the Lord says,  
shall fall a prey to the sword in battle.  
— Knox  
And the remainder of them I shall hand  
over to their enemies / to be cut to  
pieces — it is Yahweh who speaks.  
— Jerus
- 10. Woe is me, my mother, that thou hast  
borne me a man of strife and a man of  
contention to the whole earth!**  
Alas, my mother! you have borne me  
to clash and quarrel with all the world!  
— Mof  
Sorrow is mine, my mother, because you  
have given birth to me, a cause of  
fighting and argument in all the earth!  
— Bas  
An ill day when thou, my own mother,  
didst bring me into the world! A world  
where all for me is strife, all is hostil-  
ity; — Knox  
Then Jeremiah said, "What sadness is  
mine, my mother: oh, that I had died  
at birth. For I am hated everywhere I  
go. — Tay  
Alas, alas, my mother, that you ever gave  
me birth! / a man doomed to strife,  
with the whole world against me. —  
NEB  
**I have neither lent on usury, nor men**

**have lent to me on usury; yet every one of them doth curse me.**

I have not lent on interest / Nor have they lent on interest to me, / every one hath treated me with contempt. — Rhm  
 I have not made men my creditors and I am not in debt to any, but every one of them is cursing me. — Bas  
 I am neither a creditor soon to foreclose nor a debtor refusing to pay — yet they all curse me. — Tay  
 I have borrowed from no one, I have lent to no one, / yet all men abuse me. — NEB

- 11. The LORD said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil and in the time of affliction.**

Jehovah said, Did I not direct thee for good! / Did not I intercede for thee in a time of evil, / And in a time of adversity, with the enemy? — YLT

But the Lord answered, I promise that thou shalt leave behind thee good service done, and that in all distress and persecution I am coming to thy side, to save thee from thy enemies. — Knox

Well, let them curse! Lord, You know how I have pled with You on their behalf — how I have begged you to spare these enemies of mine." — Tay

The LORD answered, / But I will greatly strengthen you; / in time of distress and in time of disaster / I will bring the enemy to your feet. — NEB

- 12. Shall iron break the northern iron and the steel?**

Am I of iron to withstand them? / Can my strength hold out? — Mof

Have I an arm of iron, / Or a brow of bronze? — AAT

Can a man break bars of northern iron or bronze? — Tay

Can iron break steel from the north? — NEB

- 13. Thy substance and thy treasures will I give to the spoil without price, and that for all thy sins, even in all thy borders.**

"Your wealth and your treasures I will give as spoil, without price, for all your sins throughout all your territory. — RSV

I will give your wealth and your stores to your attackers, without a price, because of all your sins, even in every part of your land. — Bas

Your [nation's] substance and your treasures will I give as spoil without price, and that for all your sins, even in all your territory. — Amp

- 14. And I will make thee to pass with thine enemies into a land which thou knowest not: for a fire is kindled in mine anger, which shall burn upon you.**

and I will make thee a slave to thine enemies around in the land which thou hast not known. For a fire is kindled from my wrath and against you it shall blaze. — Sept

I am summoning enemies to attack thee from a land far away; it is your own persons that shall be burnt up in the fires of vengeance my anger has kindled) . . . — Knox

I will enslave you to your enemies / in the country which you do not know. / for my anger has kindled a fire / that will burn you up.' — Jerus

I will have your enemies to take you as slaves to a land where you have never been before; for My anger burns like fire, and it shall consume you. — Tay

- 15. O LORD, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering:**

O Lord, remember me and visit me and save me from them, who are persecuting me past forbearance. — Sept

Eternal One, thou knowest me, / remember me, care for me: / take vengeance for me on my persecutors / strike instantly in anger: — Mof

Thou art my witness, Lord; bethink thee, and come to my defence against my persecutors; hold thy hand no longer, but claim me for thy own; — Knox

Yahweh, remember me, take care of me, / and avenge me on my persecutors / Your anger is very slow: do not let me be snatched away. — Jerus

LORD, thou knowest: / remember me, LORD, and come to visit me, take vengeance for me on my persecutors. / Be patient with me and take me not away. — NEB

**know that for thy sake I have suffered rebuke.**

Oh perceive that for Thy sake I have endured reproach. — Sprl

Consider how I have for thy sake borne reproach from them who despise my words. — Sept

see how I have undergone shame because of you from all those who make little of your word; — Bas

Realize that I suffer insult for your sake. — Jerus

see what reproaches I endure for thy sake. — NEB

- 16. Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts.** Thy words were found, and I ate them, / and thy words became to me a joy / and the delight of my heart; / for I am called by thy name, / O LORD, God of hosts. — RSV

to me your word is a joy, making my heart glad; for I am named by your name, O Lord God of armies. — Bas  
When your words came, I devoured them; / your word was my delight / and the joy of my heart; / for I was called by your name, / Yahweh, God of Sabaoth. — Jerus

Your words are what sustained me; they are food to my hungry soul. They bring joy to my sorrowing heart and delight to me. How proud I am to bear Your name, O Lord. — Tay

but thy word is joy and happiness to me, / for thou hast named me thine. / O LORD, God of Hosts. — NEB

- 17. I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation.**

I never joined the jesting band. / I never rioted; / I sat alone under thy hand, / sharing all thine indignation. — Mof

Not for me the company of the merry-makers, I would not share in their boastfulness: under the threat of thy judgement I sat alone, filled with bod- ing thoughts. — Knox

I never took pleasure in sitting in scoff- ers' company; / with your hand on me I held myself aloof, / since you had filled me with indignation. — Jerus

I have not joined the people in their merry feasts. I sit alone beneath the hand of God. I burst with indignation at their sins. — Tay

- 18. Why is my pain perpetual, and my wound incurable, which refuseth to be healed? Why do they who grieve me prevail over**

me? My wound is deep, how can I be healed? — Sept

Why is my pain unending and my wound without hope of being made well? — Bas

Yet You have failed me in my time of need! You have let them keep right on with all their persecutions. Will they never stop hurting me? — Tay

Why then is my pain unending, / my wound desperate and incurable? — NEB

**wilt thou be altogether unto me as a liar, and as waters that fail?**

Wilt Thou be unto me as a failing brook. / As waters of inconstant flow? — Sprl

Wilt thou really disappoint me, like a stream that runs dry? — Mof

Sorrow is mine, for you are to me as a stream offering false hope and as waters which are not certain. — Bas

Do you mean to be for me a deceitful stream / with inconstant waters? — Jerus

Wilt thou be to me as a mirage that cannot be believed? — Lam

Your help is as uncertain as a seasonal mountain brook — sometimes a flood, sometimes as dry as a bone." — Tay

Thou are to me like a brook that is not to be trusted, / whose waters fail. — NEB

- 19. Therefore thus saith the LORD, If thou return, then will I bring thee again, and thou shalt stand before me:**

Therefore thus saith the Lord, If thou wilt return I will reinstate thee; and in my presence thou shalt stand. — Sept

This was the Eternal's answer: "If you will give up murmuring. I will restore you to my service; — Mof

Therefore thus says the Lord [to Jeremiah]. If you return [give up this mistaken tone of distrust and despair], then I will give you again a settled place of quiet and safety, and you shall be My minister; — Amp

The Lord replied: "Stop this foolishness and talk some sense! Only if you return to trusting Me will I let you continue as My spokesman. — Tay

**and if thou take forth the precious from the vile, thou shalt be as my mouth:**

If you utter what is precious, and not what is worthless, / you shall be as my mouth. — RSV

When thou hast learned to separate worth



from dross, thou shalt be my true spokesman. — Knox

and if you separate the precious from the vile [cleansing your own heart from unworthy suspicions concerning God's faithfulness], you shall be as My mouthpiece. — Amp

If you choose noble utterance and reject the base, / you shall be my spokesman. — NEB

**let them return unto thee; but return not thou unto them.**

Let other men come over to your side, / but go not over to join them. — Mof

and thou shalt draw others to thyself, not let thyself be drawn to them. — Knox  
You are to influence them, not let them influence you! — Tay

**20. And I will make thee unto this people a fenced brasen wall:**

I will make you a rampart of a fort / to resist this people; — Mof

And I will make you toward this people / A fortified wall of bronze; — AAT

This people of mine shall find thee a stout wall of bronze, impregnable to their attack; — Knox

To withstand them I will make you impregnable, / a wall of bronze. — NEB

**and they shall fight against thee, but they shall not prevail against thee:**

they shall attack you but not master you, — Mof

Though they fight against you, / they shall not prevail. — NAB

**for I am with thee to save thee and to deliver thee, saith the LORD.**

for I am with thee to save thee and rescue thee out of the hand of the wicked.

— Sept

am I not at thy side, the Lord says, to protect and deliver thee? — Knox

But they will not conquer you for I am with you to protect and deliver you, says the Lord. — Tay

**21. And I will deliver thee out of the hand of he wicked, and I will redeem thee out of the hand of the terrible.**

I will deliver you from evil men. / and free you from the clutches of the cruel. — Mof

I will deliver you out of the hand of the wicked, / and redeem you from the grasp of the ruthless. — RSV

I will free you from the hand of the wicked, / and rescue you from the grasp of the violent. — NAB

And I will deliver you out of the hand of the wicked, and I will redeem you out of the palm of the terrible and ruthless tyrants. — Amp

## CHAPTER 16

**1. THE word of the LORD came also unto me, saying,**

This message from the Eternal came to me. — Mof

On yet another occasion God spoke to me, and said: — Tay

**2. Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place.**

"You must not marry a wife, you must not have sons or daughters in this place. — Mof

With such a land for thy dwelling-place, neither wife nor gender; — Knox

You must not marry and have children here. — Tay

**3. For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land;**

for this is the Eternal's sentence upon sons and daughters born in this place, on the mothers who bore them and on their fathers in this place: — Mof

For this is what the Lord has said about the sons and daughters who come to birth in this place, and about their mothers who have given them birth, and about their fathers who have given life to them in this land: — Bas

**4. They shall die of grievous deaths; they shall not be lamented; neither shall they be buried; but they shall be as dung upon the face of the earth:**

They shall die of mortal diseases, / They shall not be lamented, / Neither shall they be buried: / Like manure upon the surface of the ground shall they be. — Sprl

They shall die of the pestilence; they shall not be mourned, neither shall they be buried; they shall be as fertilizer on the topsoil. — Ber

Death from evil diseases will overtake them: there will be no weeping for them and their bodies will not be put to rest: they will be like waste on the face of the earth: — Bas

When men die, struck down by deadly ulcers, there shall be no wailing for them and no burial; they shall be like dung lying upon the ground. — NEB  
**and they shall be consumed by the sword, and by famine; and their carcasses shall be meat for the fowls of heaven, and for the beasts of the earth.**

They shall perish by the sword and by famine, and their dead bodies shall be food for the birds of the air and for the beasts of the earth. — RSV

Meet they their end by sword or famine, birds in air and beasts that roam the earth shall prey on the carrion of them. — Knox

They shall die from war and famine, and their bodies shall be picked apart by vultures and wild animals. — Tay

**5. For thus saith the LORD, Enter not into the house of mourning, neither go to lament nor bemoan them:**

This is the Eternal's order: / Never enter a house of mourning, / never go to lament or bemoan them: — Mof

For this is what the Lord has said: Do not go into the house of sorrow, do not go to make weeping or songs of grief for them: — Bas

Yes, Yahweh says this: Go into no house where there is mourning, do not go to lament or grieve with them: — Jerus

For these are the words of the LORD: Enter no house where there is a mourning-feast; do not go into wail or to bring comfort, — NEB

**for I have taken away my peace from this people, saith the LORD, even loving-kindness and mercies.**

For I have withdrawn my peace from this people, / Says Jehovah, even loving-kindness and tender mercies. — ABPS

friendship of mine this people shall never have, nor grace, nor mercy, the Lord says. — Knox

for I have removed My protection and My peace from them — taken away My lovingkindness and My mercies. — Tay

**6. Both the great and the small shall die in**

**this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them:**

Death will overtake great as well as small in the land: their bodies will not be put in a resting-place, and no one will be weeping for them or wounding themselves or cutting off their hair for them: — Bas

They shall die, the great and the lowly, in this land, and shall go unburied and unlamented. No one will gash himself or shave his head for them. — NAB

Both great and small shall die in this land, unburied and unmourned, and their friends shall not cut themselves nor shave their heads as signs of sorrow [as is their heathen custom]. — Tay

**7. Neither shall men tear themselves for them in mourning, to comfort them for the dead;**

No one will make a feast for them in sorrow, to give them comfort for the dead, — Bas

Neither shall men prepare food for the mourners, to comfort them for the dead; — Amp

No one shall comfort the mourners with a meal, — Tay

No one shall give the mourner a portion of bread to console him for the dead. — NEB

**neither shall men give them the cup of consolation to drink for their father or for their mother.**

with none to hand a cup of comfort: for a father or a mother's death. — Mof  
 nor give him a draught of wine for his comfort, though father or mother he bewail. — Knox

or send them a cup of wine expressing grief for their parents' death. — Tay

**8. Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.**

Enter not a house where people are celebrating, to sit with them eating and drinking. — NAB

And you [Jeremiah] shall not go into the house of feasting to sit with them, to eat and drink. — Amp

As a sign to them of those sad days ahead, don't you join them anymore in their feasts and parties — don't even eat a meal with them. — Tay

9. **For thus saith the LORD of hosts, the God of Israel; Behold, I will cause to cease out of this place in your eyes, and in your days,**

For thus declares the Lord of hosts, / the God of Israel: / Before your eyes and in your day / I bannish from this place . . . — Mof

For the Lord of Hosts, the God of Israel, says: In your own lifetime, before your very eyes, — Tay

For these are the words of the LORD of Hosts, the God of Israel: In your own days, in the sight of you all, and in this very place, — NEB

**the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.**

. . . to the laughing voices and the voice of joy: to the voice of the newly-married man and the voice of the bride. — Bas

I will silence the shouts of rejoicing and mirth, and the voices of bridegroom and bride. — Jerus

I will end all laughter in this land — the happy songs, the marriage feasts, the songs of bridegrooms and of brides. — Tay

10. **And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, Wherefore hath the LORD pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against the LORD our God?**

Now, when you tell all this to the people, and they ask you, 'Why has the Eternal decreed all this terrible misery against us? What is our crime? What sin have we committed against the Eternal, our God?' — Mof

This warning uttered, if they ask thee why the divine sentence is so stern, wherein their guilt lies, what wrong they have done to the Lord their God, — Knox

And when you tell the people all these things and they ask, "Why has the Lord decreed such terrible things against us? What have we done to merit such treatment? What is our sin against the Lord our God?" — Tay

11. **Then shalt thou say unto them, Because your fathers have forsaken me, saith the LORD, and have walked after other gods,**

**and have served them, and have worshipped them, and have forsaken me, and have not kept my law;**

then tell them, 'It is because your fathers forsook me, the Eternal says, because they followed foreign gods, serving them and worshipping them, because they forsook me and did not keep my law; — Mof

Then you will say to them, Because your fathers have given me up, says the Lord, and have gone after other gods and become their servants and their worshippers and have given me up and have not kept my law; — Bas

then you are to answer, "It is because your ancestors abandoned me — it is Yahweh who speaks — and followed alien gods, and served and worshipped them. They abandoned me and did not keep my Law. — Jerus

12. **And ye have done worse than your fathers;**

and ye have done even worse than your fathers, — Sprl

and because you have behaved worse than your fathers, — AAT

And you have been worse than your fathers were! — Tay

**for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me;**

and lo! you walk everyone after the desires of your wicked heart, that you may not hearken to me: — Sept

each of you following his own evil, stubborn mind, and refusing to listen to me — Mof

each of you following the ill bent of his own heart, and disobeying me. — Knox

Here you are, everyone of you, walking in the hardness of his evil heart instead of listening to me. — NAB

for each of you follows the promptings of his wicked and stubborn heart instead of obeying me. — NEB

13. **Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers;**

For this reason I will send you away out of this land into a land which is strange to you, to you and to your fathers: — Bas

And so, I am going to eject you from this land into a country unknown to you and to your ancestors: — Jerus

Therefore I will throw you out of this land and chase you into a foreign land where neither you nor your fathers have been before . . . — Tay

So I will fling you headlong out of this land into a country unknown to you and to your forefathers; — NEB

**and there shall ye serve other gods day and night; where I will not shew you favour.**

you shall spend day and night in the service of alien gods. without respite.

— Knox

and there you will serve other gods day and night. for I will show you no favor there. — Amp

. . . and there you can go ahead and worship your idols all you like — and I will grant you no favors! — Tay

- 14. Therefore, behold, the days come, saith the LORD, that it shall no more be said, the LORD liveth, that brought up the children of Israel out of the land of Egypt;** Therefore, take notice, the days are coming, says the LORD when it shall no more be said, "As the LORD lives, who brought up the children of Israel out of the land of Egypt." — Ber

For this cause, see, the days are coming, says the Lord, when it will no longer be said, By the living Lord, who took the children of Israel up out of the land of Egypt: — Bas

[Ay, the Lord says, a time is coming when the living Lord men swear by will no longer be the God who rescued Israel from Egypt: — Knox

'See, then, that the days are coming — it is Yahweh who speaks — when people will no longer say, "As Yahweh lives who brought the sons of Israel out of the land of Egypt!" — Jerus

- 15. But, the LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them:**

But, By the living Lord, who took the children of Israel up out of the land of the north, and from all the countries where he had sent them: — Bas

but rather, "As the LORD lives, who brought the Israelites out of the land of the north and out of all the countries to which he had banished them."

— NAB

but, "As Yahweh lives who brought the

sons of Israel out of the land of the North and back from all the countries to which he had dispersed them". — Jerus

**and I will bring them again into their land that I gave unto their fathers.**

and settled them on their own land, which I had given to their fathers.'"] — AAT

restoring them to the home which was once his gift to their fathers.] — Knox

I will bring them back to the very soil I gave their ancestors. — Jerus

- 16. Behold, I will send for many fishers, saith the LORD, and they shall fish them;**

I am sending for many a fisherman, says the Eternal, to capture this people.

— Mof

See, I will send for great numbers of fishermen, says the Lord, and they will take them like fish in a net: — Bas

'I will now send many fishermen — it is Yahweh who speaks — and these will fish them up: — Jerus

Now I am sending for many fishermen to fish you from the deeps where you are hiding from My wrath. — Tay

**and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.**

And after that I will send for many hunters, / And they shall hunt them / Upon every mountain and upon every hill.

And within the clefts of the rocks. — Sprl

After that, I will send for many a huntsman, to hunt them out of every mountain and hill and cranny of the rocks.

— Mof

and after that, I will send for numbers of bowmen, and they will go after them, driving them from every mountain and from every hill, and out of the holes of the rocks. — Bas

I am sending for hunters to chase you down like deer in the forests or mountain goats on inaccessible crags. — Tay

- 17. For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.**

For mine eyes are upon all their ways:

/ They are not concealed from My presence, / Neither is their iniquity

concealed from My vision. — Sprl

For my eyes are upon all their ways.

They are not concealed from me.

Nor is their guilt wrapped up from my sight. — AAT

Good watch I keep on their doings, never lose sight of them; no guilt of theirs can escape my scrutiny. — Knox

For my eyes watch all their ways, these are not hidden from me, and their guilt does not escape my gaze. — Jerus

For I am closely watching you and I see every sin. You cannot hope to hide from Me. — Tay

**18. And first I will recompense their iniquity and their sin double;**

I will doubly punish their guilt and sin, — Mof

Twice over they shall pay for guilt of theirs, misdoing of theirs. — Knox

I will requite their guilt and their sin twice over. — Jerus

First [before I bring them back to their land], I will doubly recompense and punish them for their iniquity and their sin. — Amp

I will first make them pay in full for the wrong they have done and the sin they have committed . . . — NEB

**because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things.**

for desecrating my land with dead, detestable idols, / for filling up my heritage with their abominations. — Mof

because they have defiled My land with the dead bodies of their detestable idols and have filled My heritage with their abominations. — Ber

because they have made my land unclean, and have made my heritage full of the bodies of their unholly and disgusting things. — Bas

the men that have profaned my land with dead idols, spread pollution through all my domain. — Knox

since they have polluted my land with the corpses of their Horrors and filled my heritage with their Abominations.' — Jerus

**19. O LORD, my strength, and my fortress, and my refuge in the day of affliction,**

O Jehovah, my strength, and my fortress. / And my refuge in the day of adversity. — YLT

O LORD, my strength, my fortress, / my refuge in the day of distress! — NAB

[Then said Jeremiah] O Lord, my strength and my stronghold, and my refuge in the day of affliction, — Amp  
O LORD, my strength and my stronghold, / my refuge in time of trouble, — NEB

**the Gentiles shall come unto thee from the ends of the earth and shall say,**

To thee nations will come from the extremity of the earth and say, — Sept  
nations shall come from the ends of the earth to thee, saying, — Mof  
nations from around the world will come to you saying, — Tay

**Surely our fathers have inherited lies, vanity, and things wherein there is no profit.**

"Our fathers have inherited naught but lies, / worthless things in which there is no profit. — RSV

'Our fathers inherited naught but lies, / Vain superstitions which are good for nothing; — AAT

"Mere frauds are the heritage of our fathers, / empty idols of no use." — NAB

Surely the idols of falsehood which our fathers have inherited are nothing, and there is no profit in them. — Lam

Our forefathers inherited only a sham, / an idol vain and useless. — NEB

**20. Shall a man make gods unto himself, and they are no gods?**

If a man made gods for himself, they are indeed no gods. — Sept

Can man make his own gods? / If so, these are not gods! — Jerus

Can men make God? The gods they make are not real gods at all." — Tay

**21. Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might;**

Therefore, behold, I will instruct them at this time; / I will cause them to understand My power and My might, — Sprl

So I will let them feel, / this once I will let them feel, / the full force of my power. — Mof

Ay, it is the very lesson I mean to teach them now; that I act, and act with power; — Knox

Therefore I am teaching them, / once for all will I teach them / my power and my might, — NEB

**and they shall know that my name is the LORD.**

to teach them that my name is the Eternal." — Mof

and they will be certain that my name is the Lord. — Bas  
they shall learn to know the Lord's name at last. — Knox

## CHAPTER 17

### 1. THE sin of Judah is written with a pen of iron, and with the point of a diamond:

"The sin of Judah is written / with an iron pen; / It is engraved with the point of a diamond . . . — AAT

Not more indelible were the guilt of Judah, if pen of steel or point of diamond . . . — Knox

**it is graven upon the table of their heart, and upon the horns of your altars;**

It is graven upon the stone tablet of their heart, / As well as upon the horns of their altars: — Sprl

plain on the tablets of their heart, / on the very knobs of their altars. — Mof  
it is engraved upon the tablets of their heart and upon the horns of their altars: — Lam

### 2. Whilst their children remember their altars and their groves by the green trees upon the high hills.

And their idols are under every green tree and upon every high hill and upon the mountains and in the open country. — Lam

While their children [earnestly] remember their [heathen] altars and their wooden symbols of the goddess Asherah beside the green trees upon the high hills. — Amp

Their youths do not forget to sin, worshipping idols beneath each tree, high in the mountains or in the open country down below. — Tay

### 3. O my mountain in the field, I will give thy substance and all thy treasures to the spoil and thy high places for sin, throughout all thy borders.

Your goods and all your treasures, / I will have them seized as spoil, / in requital for sins done / within your borders. — Mof

All the riches and treasures of thy land shall be destroyed, all its hill-shrines, in punishment for all its guilt. — Knox

O [Jerusalem] My mountain in the field, I will give your wealth and all your treasures to the spoil, and your high places for sin — as the price of your

sin — throughout all your territory. — Amp

And so I will give all your treasures to your enemies as the price that you must pay for all your sins — Tay

. . . I will give away your wealth as spoil, and all your treasure for no payment, because of your sin throughout your country. — NEB

### 4. And thou, even thyself, shalt discontinue from thine heritage that I gave thee;

I will make you loosen your grip of the heritage / which I have given you. — AAT

And your hand will have to let go your heritage which I gave you: — Bas

Lost to thee, the home that once I gave thee: — Knox

You will have to relinquish your heritage / which I gave you: — Jerus

And the wonderful heritage I reserved for you will slip out of your hand: — Tay

**and I will cause thee to serve thine enemies in the land which thou knowest not:**

in a land thou knowest not thou shalt be the slave of thy enemies: — Knox

and I will send you away as slaves to your enemies in distant lands. — Tay

I will make you serve your enemies as slaves in a land you do not know: — NEB

**for ye have kindled a fire in mine anger, which shall burn for ever,**

for you have kindled my wrath to a flame / that shall blaze on and on." — Mof

You have kindled My wrath into a fire that will burn forever. — Ber

for you have put my wrath on fire with a flame which will go on burning forever. — Bas

For a fire has been kindled by my wrath / that will burn forever. — NAB

### 5. Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.

This is the Eternal's word: / A curse on

him who relies on man, / and leans upon mere human aid, / turning his thoughts from the Eternal! — Mof

Cursed shall he be, the Lord says, that puts his trust in man, and will have flesh and blood to aid him, his thoughts far from God. — Knox

The Lord says: Cursed is the man who puts his trust in mortal man and turns his heart away from God. — Tay

These are the words of the LORD: / A curse on the man who trusts in man / and leans for support on human kind, / while his heart is far from the Lord!

— NEB

- 6. For he shall be like the heath in the desert, and shall not see when good cometh; He shall be like a shrub in the desert, / Unable to see the coming of good;**

— AAT

He is like a barren bush in the desert / that enjoys no change of season, —

NAB

He is like dry scrub in the wastelands: / If good comes, he has no eyes for it, — Jerus

He is like a stunted shrub in the desert, with no hope for the future: — Tay

**but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.**

But shall inhabit / Parched places in the wilderness, / A land of salt that cannot be dwelt in. — Rhm

Set in a dry place in the steppes, / in a salt, solitary land. — Mof

But stands in a lava waste, / a salt and empty earth. — NAB

he lives on the salt-encrusted plains in the barren wilderness: good times pass him by forever. — Tay

He shall dwell among the rocks in the wilderness, / in a salt land where no man can live. — NEB

- 7. Blessed is the man that trusteth in the LORD, and whose hope the LORD is.**

Blessed shall he be that puts his trust in the Lord, makes the Lord his refuge. — Knox

\*A blessing on the man who puts his trust in Yahweh, / with Yahweh for his hope. — Jerus

[Most] blessed is the man who believes in, trusts in and relies on the Lord, and whose hope and confidence the Lord is. — Amp

Blessed is the man who trusts in the LORD, / and rests his confidence upon him. — NEB

- 8. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green;**

He is like a tree planted beside a stream.

/ reaching its roots to the water: / untouched by any fear of scorching heat.

/ its leaves are ever green. — Mof

He is like a tree by the water side / that thrusts its roots to the stream: / when the heat comes it feels no alarm, / its foliage stays green: — Jerus

He is like a tree planted along the riverbank, with its roots reaching deep into the water — a tree not bothered by the heat nor worried by long months of drought. Its leaves stay green . . .

— Tay

He shall be like a tree planted by the waterside, / that stretches its roots along the stream. / When the heat comes it has nothing to fear; / its spreading foliage stays green. — NEB

**and shall not be careful in the year of drought, neither shall cease from yielding fruit.**

it goes on bearing fruit in days of drought.

/ and lives serene. — Mof

its green leaves careless of the drought, its fruit unfailing. — Knox

it has no worries in the year of drought, / and never ceases to bear fruit. — Jerus

- 9. The heart is deceitful above all things, and desperately wicked: who can know it?**

Crooked is the heart above all things. / And it is incurable — who doth know it? — YLT

Deceitful is the heart above all things / And dangerously wayward, — / Who can know it? — Rhm

Deep is a man's mind, deeper than all else, / on evil bent; / who can fathom it? — Mof

There is no riddle like the twists of the heart; who shall master them? — Knox

More tortuous than all else is the human heart, / beyond remedy; who can understand it? — NAB

\*The heart is more devious than any other thing, / perverse too: who can pierce its secrets? — Jerus

- 10. I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.**

'I the Eternal search the mind, / I test the heart, / rewarding every man as he has lived, / and as his deeds deserve.' — Mof

I the LORD search the heart and test the inner self to give to everyone according to his ways, in accordance with the fruit of his actions. — Ber

Who but I, the Lord, that can see into man's heart, and read his inmost thoughts, to every life awarding what its doings have earned? — Knox

I, Yahweh, search to the heart, I probe the loins, / to give each man what his conduct / and his actions deserve. — Jerus

Only the Lord knows! He searches all hearts and examines deepest motives so He can give to each person his right reward, according to his deeds — how he has lived. — Tay

- 11. As the partridge sitteth on eggs, and hatcheth them not;**

Like a partridge hatching eggs it never laid, — Mof

Like the partridge that gathers a brood which she did not hatch. — RSV

'The partridge will hatch eggs it has not laid. — Jerus

Like a partridge filling her nest with young she has not hatched and which will soon desert her and fly away. — Tay

**so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.**

So is he that gathers riches, but not lawfully; / In the midst of his days they shall leave him, and at his end he shall be a fool. — ABPS

so is the man who makes money unfairly; / it leaves him ere his life is over, / and in the end he proves himself a fool. — Mof

is fit emblem for the man that wins riches unjustly; when life is but half done, he must take leave of them, a fool to the last. — Knox

so is he who gets riches and not by right; he must leave them in the midst of his days, and at his end he shall be in disgrace. — Lam

so is the man who gets his wealth by unjust means. Sooner or later he will

lose his riches and at the end of his life become a poor old fool. — Tay

- 12. A glorious high throne from the beginning is the place of our sanctuary.**

[The sight of our sanctuary is a glorious throne, exalted from the very first.

— Mof

Where from the first supreme majesty sits enthroned, there lies our sanctuary: — Knox

A glorious throne, set high from the beginning, / such is our Holy Place. — Jerus

A glorious throne set on high from the beginning is the place of our sanctuary [the temple]. — Amp

But our refuge is Your throne, eternal, high and glorious. — Tay

- 13. O LORD, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth,**

O Lord, the hope of Israel, all who give you up will be put to shame; those who go away from you will be cut off from the earth. — Bas

Thou, Lord, art Israel's hope; the men who forsake thee will be disappointed, the men who swerve from thy paths will be names written in sand; — Knox

Hope of Israel, Yahweh! / All who abandon you will be put to shame, those who turn from you will be uprooted from the land. — Jerus

O Lord, the hope of Israel, all who forsake You shall be put to shame. They who depart from You and me [Your prophet] shall disappear like writing upon the ground. — Amp

O Lord, the Hope of Israel, all who turn away from You shall be disgraced and shamed; they are registered for earth and not for glory. — Tay

**because they have forsaken the LORD, the fountain of living waters.**

because they have forsaken the Eternal, the fresh fountain of water.] — Mof

because they have given up the Lord, the fountain of living waters. — Bas

They have forsaken the source of living waters [the LORD]. — NAB

since they have abandoned the fountain of living water. — Jerus

- 14. Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou art my praise.**



If I am to be healed, it is thou, Lord, must heal me; if I am to find deliverance, it is thou must deliver me: thou art all my boast. — Knox

Heal me, Yahweh, and I shall be really healed, / save me, and I shall be saved, / for you alone are my hope. — Jerus  
Lord, You alone can heal me, You alone can save, and my praises are for You alone. — Tay

**15. Behold, they say unto me, Where is the word of the LORD? let it come now.**

What has become of the Lord's threat? [so men taunt me], we are waiting to see it accomplished! — Knox

Behold, they say to me, where is the word of the Lord [that you said would befall us]? Let it come now! — Amp  
Men scoff at me and say, "What is the word of the Lord you keep talking about? If these threats of yours are really from God, why don't they come true?" — Tay

They say to me, 'Where is the word of the LORD? / Let it come if it can!' — NEB

**16. As for me, I have not hastened from being a pastor to follow thee:**

As for me, I have not shirked being a shepherd after thee: — ABPS

But as for me / I have neither forced myself away from tending the flock after thee — Rhm

But this was no hasty word of mine. I did but lead where thou leddest: — Knox

But as for me. I have not sought to escape from being a shepherd after You, — Amp

Lord, I don't want the people crushed by terrible calamity. — Tay

It is not the thought of disaster that makes me press after thee: — NEB

**neither have I desired the woeful day;**  
Neither have I desired the fatal day. — Sprl

I never longed — thou knowest — for a judgment day; — Mof

It was no wish of mine that calamity should befall on mankind; — Knox  
never did I desire this day of despair. — NEB

**thou knowest: that which came out of my lips was right before thee.**

no word I uttered but had the warrant of thy scrutiny. — Knox

You know what passed my lips; / it is present before you. — NAB  
this you know; / what came from my lips was not concealed from you. — Jerus  
Thou knowest all that has passed my lips; / it was approved by thee. — NEB

**17. Be not a terror unto me: thou art my hope in the day of evil.**

Be not a cause of fear to me: you are my safe place in the day of evil. — Bas

Do not by my ruin, / you, my refuge in the day of misfortune. — NAB

Lord, don't desert me now! You alone are my hope. — Tay

Do not become a terror to me; / thou art my only refuge on the day of disaster. — NEB

**18. Let them be confounded that persecute me, but let not me be confounded:**

Let my persecutors turn pale but let not me turn pale. — Rhm

Terrify my tormentors, / terrify them, not me; — Mof

Let them be put to shame who are attacking me, but let me not be shamed; — Bas

May my persecutors be foiled, not I; — NEB

**let them be dismayed, but let not me be dismayed:**

let them be overcome with fear, but let me not be overcome: — Bas

let them, not me, be broken. — NAB

let them, not me, be terrified. — Jerus  
**bring upon them the day of evil, and destroy them with double destruction.**

Bring upon them an evil day. Crush them with a double crush. — Sept

bring on them the day of evil, / double ruin for them. — Mof

It is on them the day of affliction will fall: reward them, then, with twofold hurt for the hurt they did. — Knox

Bring upon them the day of misfortune, / crush them with repeated destruction. — NAB

**19. Thus said the LORD unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem.**

The Lord bade me go and take my stand at the People's Gate, where the kings of Juda passed to and fro: and then, in turn, at the other gates of Jerusalem. — Knox

Then the Lord said to me, Go and stand in the gates of Jerusalem, first at the gate where the king goes out, and then at each of the other gates. — Tay

- 20. And say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates:**

And say to them, Give ear to the word of the Lord, you kings of Judah, and all the people of Jerusalem who come in by these doors: — Bas

Say, Hear the words of the LORD, you princes of Judah, all you men of Judah, and all you inhabitants of Jerusalem who come in through these gates.

— NEB

- 21. Thus saith the LORD; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem;**

No more, on peril of your lives, shoulder those packs of yours and carry them through Jerusalem gates on the sabbath day. — Knox

Thus says the LORD: As you love your lives, take care not to carry burdens on the sabbath day, to bring them in through the gates of Jerusalem. — NAB

- 22. Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers.**

Never a load must leave your houses, nor any work be done, on the sabbath: this was the command I gave to your fathers. — Knox

You shall not bring any load out of your houses or do any work on the sabbath, but you shall keep the sabbath holy as I commanded your forefathers. — NEB

- 23. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.**

only they would not listen or pay heed, chafed under the yoke of discipline and refused to obey me. — Knox

though they did not listen or give ear, but stiffened their necks so as not to hear or take correction. — NAB

They would not hear, would not pay attention, grew so stubborn they would not listen, and would not accept instruction. — Jerus

Yet they did not obey or pay attention,

but obstinately refuse to hear or learn their lesson. — NEB

- 24. And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein;** But if you attend to me carefully, says the Eternal, and bring in no load through the gates of this city on the sabbath, if you keep the sabbath sacred by doing no work — Mof

And you, the Lord says, will you obey?

Rid these gateways of their sabbath burdens, keep the sabbath holy by resting from work. — Knox

If you obey me wholeheartedly, says the LORD, and carry no burden through the gates of this city on the sabbath, keeping the sabbath holy and abstaining from all work on it. — NAB

But if you obey Me, says the Lord, and refuse to work upon the Sabbath day and keep it separate, special and holy. — Tay

- 25. Then shall there enter into the gates of this city kings and princes sitting upon the throne of David,**

then, through the gates of this city, kings who sit upon the throne of David will continue to enter. — NAB

riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.

riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall be inhabited for ever.

— ABPS

They shall come riding in chariots and on horseback, escorted by their captains, by the men of Judah and the inhabitants of Jerusalem: and this city shall be inhabited for ever. — NEB

- 26. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south.**

men shall come from the towns of Judah and the districts around Jerusalem and the land of Benjamin and the Lowlands, and the highlands and the south. — Mof

They will come from the town of Judah, from the districts around Jerusalem

from the land of Benjamin, from the Lowlands, from the highlands, from the Negeb. — Jerus

People shall come from the cities of Judah, the country round Jerusalem, the land of Benjamin, the Shephelah, the hill-country and the Negeb. — NEB

**bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD.**

bringing burnt-offerings and sacrifices and cereal-offerings and incense and thank-offerings to the house of the Eternal. — Mof

men shall come with burnt-sacrifice and victim and bloodless offering and incense to enrich the Lord's temple. — Knox

the people shall come with burnt offerings and grain offerings and incense, bringing their sacrifices to praise the Lord in His Temple. — Tay

- 27. But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day;**  
But if you will not listen to me, as I bid you keep the sabbath sacred and for-

bid you to carry in loads through the gates of Jerusalem on the sabbath. — Mof

Refuse to keep the sabbath holy, profane it with burdens borne and burdens admitted through the gates. — Knox

But if you will not listen to Me, if you refuse to keep the Sabbath holy, if on the Sabbath you bring in loads of merchandise through these gates of Jerusalem, just as on other days. — Tay

**then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.**

then I will put a fire in its doorways, burning up the great houses of Jerusalem, and it will never be put out. — Bas

and I will set those gates in a blaze that shall burn down all Jerusalem ere you can quench it. — Knox

I will set unquenchable fire to its gates, which will consume the palaces of Jerusalem. — NAB

then I will set fire to those gates; it shall consume the palaces of Jerusalem and shall not be put out. — NEB

## CHAPTER 18

- 1. THE word which came to Jeremiah from the LORD, saying,**

The word which was communicated unto Jeremiah from JEHOVAH, saying: — Sprl

Here is another message to Jeremiah from the Lord: — Tay

- 2. Arise, and go down to the potter's house, and there I will cause thee to hear my words.**

"Up!, go down to the potter's house, and there I will let my words come to your ears. — Bas

Rise up, be off to the potter's house; there I will give you my message. — NAB

Go down to the shop where clay pots and jars are made and I will talk to you there. — Tay

- 3. Then I went down to the potter's house, and behold, he wrought a work on the wheels.**

So I went down to the house of the potter. — and there he was! making a piece of work on the wheels. — Rhm  
So I went down to the potter's house,

and look, he was doing a piece of work on the wheel. — Ber

I did as He told me, and found the potter working at his wheel. — Tay

- 4. And the vessel that he made of clay was marred in the hand of the potter:**

and the vessel, which he was fastening with his hands, fell. — Sept

The vessel he was making of the clay was misformed in the hands of the potter. — Ber

And whenever the vessel he was working became spoiled, as clay is apt to do in the potter's hand, — AAT

Whenever the object of clay which he was making turned out badly in his hand, — NAB

But the jar that he was forming didn't turn out as he wished. — Tay

**so he made it again another vessel, as seemed good to the potter to make it.**

and he reworked it into another vessel. as is seemed good to the potter to do.

— RSV

he tried again, making of the clay another object of whatever sort he pleased. — NAB

he would start afresh and work it into another vessel, as potters do. — Jerus  
and then he would start again and mould it into another vessel to his liking. — NEB

- 5. Then the word of the LORD came to me, saying,**  
Then the Eternal's word came to me.  
— Mof

- 6. O house of Israel, cannot I do with you as this potter? saith the LORD.**

Can I not deal with you, Israel, says the LORD, as the potter deals with his clay?  
— NEB

**Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel.**

Yes, as the clay is in the potter's hand, so you are in mine, House of Israel.  
— Jerus

You are clay in my hands like the clay in his, O house of Israel. — NEB

- 7. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it;**

At one time I may speak of tearing up a nation or kingdom, breaking it down and destroying it: — Mof

If at one moment I issue an order concerning a nation or kingdom to pluck up, to tear down, and to destroy, — AAT

All at once to a nation here, a kingdom there, I pronounced my sentence, for the uprooting and undoing of it, for its utter destruction. — Knox

On occasion, I decree for some nation, for some kingdom, that I will tear up, knock down, destroy: — Jerus

- 8. If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them."**

if that nation turn from all their evils, I will relent in respect to the evils that I was resolving to bring onto them.  
— Sept

but if that nation turns from its evil, I will change my mind about the evil that I thought of inflicting upon it. — Mof

and if that nation concerning which I have

spoken turns from its evil, then I will feel grieved about the punishment that I planned to apply to it. — Ber

If, in that very minute, that nation of which I was talking is turned away from its evil, my purpose of doing evil to them will be changed. — Bas

But if the nation which I have threatened turns back from its wicked ways, then I shall think better of the evil I had in mind to bring on it. — NEB

- 9. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it;**

All at once to a nation here, a kingdom there, I promise restoration of its fortunes and new life. — Knox

Sometimes, again, I promise to build up and plant a nation or a kingdom. — NAB

On another occasion, I decree for some nation, for some kingdom, that I will build up and plant: — Jerus

And if I announce that I will make a certain nation strong and great. — Tay

Or at any moment I may decide to build or to plant a nation or a kingdom. — NEB

- 10. If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.**

If they do evil in my sight so as not to hearken to my voice, I indeed will alter my mind in respect to the good things which I spoke of doing for them.  
— Sept

But if that nation does evil in my sight by refusing to listen to my voice, then I will change my mind about the benefits which I meant to bestow upon it.  
— Mof

and if it does evil in my sight, not listening to My voice, then will I change from the good which I had intended to do to it. — Ber

But if they do evil in My sight, obeying not My voice, then I will regret and reverse My decision concerning the good with which I said I would benefit them. — Amp

But then that nation changes its mind and turns to evil and refuses to obey Me, then I too will change My mind and not bless that nation as I had said I would. — Tay

- 11. Now therefore go to, speak to the men**

of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD: Behold I frame evil against you, and devise a device against you:

So give the men of Judah and the citizens of Jerusalem this message from the Eternal: 'I am shaping a calamity for you and devising a plan against you: — Mof

So now, speak to the men of Judah and the inhabitants of Jerusalem, saying, 'Thus says the LORD: Behold, I am framing evil against you, and am planning a scheme against you. — AAT

So now, say this to the men of Judah and the citizens of Jerusalem, 'Yahweh says this: Listen, I have been preparing a disaster for you, I have been working out a plan against you. — Jerus

Therefore go and warn all Judah and Jerusalem, saying: Hear the word of the Lord, I am planning evil against you now instead of good: — Tay

Go now and tell the men of Judah and the inhabitants of Jerusalem that these are the words of the LORD: I am the potter; I am preparing evil for you and perfecting my designs against you. — NEB

**return ye now every one from his evil way, and make your ways and your doings good.**

time that each one of you should return from the false path, shape aims and thoughts anew. — Knox

Return now everyone from his evil way; reform and make your [accustomed] ways and your [individual] actions good and right. — Amp

turn back from your evil paths and do what is right. — Tay

Turn back, everyone of you, from his evil course: mend your ways and your doings. — NEB

- 12. And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart.**

but they said, We will act like men. We will follow our own courses; and whatever every one findeth agreeable to his own wicked heart that we will do. — Sept

They will say, 'It is no use to talk; we mean to live as we choose, and follow, every man of us, our own evil, stubborn minds.' — Mof

Ah no, they tell me, too late! Each one clings to his own course, follows his own bent still. — Knox

They, however, will say, 'What is the use of talking? We prefer to do as we please; we mean to behave, each of us, as his wicked heart dictates.' — Jerus

But they replied, 'Don't waste your breath. We have no intention whatever of doing what God says. We will continue to live as we want to, free from any restraint, full of stubbornness and wickedness!' — Tay

- 13. Therefore thus saith the LORD: Ask ye now among the heathen who hath heard such things: the virgin of Israel hath done a very horrible thing.**

Therefore, thus says the LORD: Inquire among the nations, whoever heard anything comparable to this? The virgin Israel has done as exceeding horrible thing. — Ber

Search the world over, the Lord says, where were ever such deeds heard of as this deed Israel, false maid, has most foully done? — Knox

Then the Lord said: Even among the heathen no one has ever heard of such a thing! My people have done something too horrible to understand. — Tay

- 14. Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?**

What, shall the snows of Lebanon melt from those wild peaks, shall they be dried up at their source, those icy torrents that flow down from it? — Knox

The snow never melts high up in the Lebanon mountains. The cold flowing streams from the crags of Mount Hermon never run dry. — Tay

Will the snow cease to fall on the rocky slopes of Lebanon? / Will the cool rain streaming in torrents ever fail? — NEB

- 15. Because my people hath forgotten me, they have burned incense to vanity,**

Yet my people have forgotten me: / they burn incense to a thing that does not exist. — NAB

These can be counted on. But not my people! For they have deserted Me and turned to foolish idols. — Tay

No, but my people have forgotten me; /

they burn sacrifices to a mere idol.

— NEB

**and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up; and they have stumbled in their ways, in the ancient roads, and have walked in bypaths, not the highway.** — Ber

They have lost their footing in their ways, / on the roads of former times, / to walk in torturous paths, / a way unmarked. — Jerus

They have turned away from the ancient highways of good, and walked the muddy paths of sin. — Tay

so they stumbled in their paths, the ancient ways, / and they take to byways and unmade roads; — NEB

- 16. To make their land desolate, and a perpetual hissing; everyone that passeth thereby shall be astonished, and wag his head.**

making their land a horror, / a thing to be hissed at forever. / Everyone who passes by it is horrified / and shakes his head. — RSV

Desolate their country shall lie, doomed to everlasting scorn: every passer by will shudder at it, or toss his head in derision. — Knox

Therefore their land shall become desolate, so that all who pass by will gasp and shake their heads in amazement at its utter desolation. — Tay

Their own land they lay waste, / and men will jeer at it for ever in contempt. — NEB

- 17. I will scatter them as with an east wind before the enemy; I will shew them the back and not the face, in the day of their calamity.**

Like a sirocco will I scatter them in flight before their foe: / My back and not my face I turn to them, / upon their day of woe." — Mof

Like the east wind I will scatter them before the enemy. / I will show them my back, not my face, / in the day of their calamity." — RSV

I will sweep them away before the enemy's onset, as the east wind sweeps all before it; turn my back and never look their way in the hour of need. — Knox

I will scatter My people before their enemies as the east wind scatters dust;

and in all their troubles I will turn My back on them and refuse to notice their distress. — Tay

- 18. Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet.**

"Come on," they said, "Let us contrive a plot against Jeremiah: We shall not fail to get advice about it from the priests, or counsel from the sages, or some inspiration from the prophets. — Mof

"Come on," they said "let us concoct a plot against Jeremiah: the priest will not run short of instruction without him, nor the sage of advice, nor the prophet of the word. — Jerus

Then the people said, "Come, let's get rid of Jeremiah. We have our own priests and wise men and prophets — we don't need his advice. — Tay

"Come, let us decide what to do with Jeremiah: men say, "There will still be priests to guide us, still wise men to advise, still prophets to proclaim the word. — NEB

**Come, and let us smite him with the tongue, and let us not give heed to any of his words.**

Come, let us make use of his words for an attack on him, and let us give attention with care to what he says. — Bas

Come on, let us hit at him with his own tongue: let us listen carefully to every word he says. — Jerus

Come, let us smite him with the tongue [making a charge against him to the king], and let us not pay any attention to his words. — Amp

Come, let us invent some charges against him: let us pay no attention to his message. — NEB

- 19. Give heed to me, O LORD, and hearken to the voice of them that contend with me.**

But do thou, O LORD, pay attention, and hear what my opponents are saying against me. — NEB

Note them, O Eternal, / listen to my foes! — Mof

- 20. Shall evil be recompensed for good? for they have digged a pit for my soul.**

Shall evil be repaid for good. / That they have dug a pit for my life? — AAT  
Is evil to be the reward of good? for they have made a deep hole for my soul.  
— Bas

Must they make such a return for my good will, laying a snare to take my life? — Knox

Should they repay evil for good? They have set a trap to kill me. — Tay

**Remember that I stood before thee to speak good for them, and to turn away thy wrath from them.**

O remember how I stood before Thee. / To plead for their welfare. / To turn aside Thine anger from them. — Sprl

Remember how I stood before thee. / To speak in their behalf what was good! / To turn back thine indignation from them. — Rhm

Keep in mind how I took my place before you, to say a good word for them so that your wrath might be turned away from them. — Bas

Yet I spoke well of them to You and tried to defend them from Your anger. — Tay

**21. Therefore deliver up their children to the famine, and pour out their blood by the force of the sword;**

Therefore deliver up their sons to the famine. / And drain them with the edge of the sword. — Sprl

Henceforth leave their children to famish, or give them up to butchery: — Knox

Now, Lord, let their children starve to death and let the sword pour out their blood! — Tay

**and let their wives be bereaved of their children, and be widows; and let their men be put to death;**

May their wives be childless and widows. / their men die by the pestilence. — Mof

May their wives become / childless and widowed. / May their husbands die of plague. — Jerus

Let their women be childless and widowed. / let death carry off their men. — NEB

**let their young men be slain by the sword in battle.**

their young men be slain in war! — Mof  
and their young men be put to the sword in the fight. — Bas

let their young men be cut down in battle. — NEB

**22. Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them:**

Let a cry for help go up from their houses, when you send an armed band on them suddenly: — Bas

Let their homes ring with lamentation, a prey to the sudden onslaught of robbers! — Knox

Let cries re-echo from their houses, / as you bring raiders suddenly on them — Jerus

Let screaming be heard from their homes as troops of soldiers come suddenly on them. — Tay

**for they have digged a pit to take me, and hid snares for my feet.**

For they have dug a pit to capture me. / and hidden traps to catch my feet. — Mof

for they have made a hole in which to take me, and have put nets for my feet secretly. — Bas

Cunning the snare they laid, deep the pit they dug to entrap me; — Knox

for they have dug a pit for me to fall in and they have hidden traps along my path. — Tay

**23. Yet, LORD, thou knowest all their counsel against me to slay me:**

Thou indeed, O Lord, knewest all their designs against me to put me to death. — Sept

But, O Eternal, well thou knowest / all their murderous moves against me: — Mof

Yet Thou, O LORD, knowest all their scheming to slay me. — Ber

but there is no hiding from thee, Lord, the designs they have on my life. — Knox

But you, Yahweh, know all their murderous plots against me. — Jerus

**forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal thus with them in the time of thine anger.**

Absolve them not from their wickedness, nor blot out their sins from before thee. Let their wickedness be before thee. Deal with them in the time of thy wrath. — Sept

Cover not their guilt, neither blot out their sin from thy sight; / But let them be

made to stumble before thee; / In the  
time of thine anger deal thou with  
them. — ABPS

Do not forgive their crime, / do not ef-  
face their sin from your sight. / Keep  
their destruction always in mind. /

when the time for your anger comes  
deal with them. — Jerus

Do not blot out their wrongdoing / or  
annul their sin; / when they are brought  
stumbling into thy presence, / deal with  
them on the day of thy anger. — NEB

## CHAPTER 19

- 1. Thus saith the LORD, Go and get a pot-  
ter's earthen bottle, and take of the an-  
cients of the people, and of the ancients  
of the priests;**

Thus said JEHOVAH unto me: Go thou,  
together with the elders of the people  
and of the elders of the priests, and  
get thee a potter's earthen bottle: —  
Sprl

The Eternal said to me, "Go and get a  
potter's jar of clay: get some of the  
leading laymen and some of the priests.  
— Mof

This is what the LORD hath said: Go get  
for money a potter's bottle made of  
earth, and take with you some of the  
responsible men of the people and of  
priests: — Bas

These are the words of the LORD: Go  
and buy an earthenware jar. Then take  
with you some of the elders of the peo-  
ple and of the priests. — NEB

- 2. And go forth unto the valley of the son  
of Hinnom, which is by the entry of the  
east gate, and proclaim there the words  
that I shall tell thee,**

and go out to the valley of Ben-Hinnom,  
which is before the entrance of the  
potter's gate, and proclaim there the  
words that I shall tell thee: — ABPS

and go out to the valley of the son Hin-  
nom at the entry of Potsherd Gate,  
and proclaim there the words that I  
tell you. — RSV

And go out to the valley of the son of  
Hinnom, by the way into the door of  
broken pots, and there say in a loud  
voice the words of which I will give  
you: — Bas

- 3. And say, Hear ye the word of the LORD,  
O kings of Judah, and inhabitants of Je-  
rusalem; Thus saith the LORD of hosts,  
the God of Israel;**

'Listen to the word of the Eternal, O  
kings of Judah and citizens of Jerusa-  
lem. This is what the Lord of hosts,  
the God of Israel, says: — Mof

Say, Give ear to the word of the Lord.  
O kings of Judah and people of Jeru-  
salem; the Lord of armies, the God of  
Israel, has said. — Bas

You are to say, "Kings of Judah, citizens  
of Jerusalem! Listen to the word of  
Yahweh! Yahweh Sabaoth, the God of  
Israel, says this: — Jerus

**Behold, I will bring evil upon this place,  
the which whosoever heareth, his ears  
shall tingle.**

See, I will send evil on this place which  
will be bitter to the ears of any one  
hearing of it. — Bas

I will bring terrible evil upon this place,  
so terrible that the ears of those who  
hear it will prickle. — Tay

- 4. Because they have forsaken me, and have  
estranged this place, and have burned  
incense in it unto other gods, whom nei-  
ther they nor their fathers have known,  
nor the kings of Judah, and have filled  
this place with the blood of innocents;**

because the people have forsaken me and  
desecrated this valley by sacrificing  
here to foreign gods, which neither  
they nor their fathers ever knew: kings  
of Judah have drenched this valley with  
innocent blood. — Mof

The place that once was mine, now al-  
ienated by the rebels that dwell there:  
to alien gods they never knew, no fa-  
thers of theirs, no kings of Juda ever  
knew, they have done sacrifice in this  
place, drenching it with the blood of  
the innocent. — Knox

For Israel has forsaken Me and turned  
this valley into a place of shame and  
wickedness. The people burn incense  
to idols — idols that neither this ge-  
neration nor their forefathers nor the  
kings of Judah have worshipped be-  
fore — and they have filled this place  
with the blood of innocent children  
— Tay

- 5. They have built also the high places of  
Baal, to burn their sons with fire for  
burnt offerings unto Baal, which I com-**



**manded not, nor spake it, neither came it into my mind:**

erecting shrines to Baal for burning alive their children as a sacrifice to Baal — a thing I never ordered, never mentioned, a thing that never entered my mind! — Mof

Here the gods of the country-side must have their hill-shrines, and children must be burned as a sacrifice in their honour: a rite not of my prescribing, or enjoining, or imagining. — Knox

They have built shrines to Baal, where they burn their sons as whole-offerings to Baal. It was no command of mine; I never spoke of it; it never entered my thought. — NEB

- 6. Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter.**

therefore behold the days are coming, sayeth the Lord, When this place shall no more be called. "The end of hope" and "The grave yard of the sons of Ennom!" but "The graveyard of slaughter." — Sept

For this cause, see, a time is coming, says the Lord, when this place will no longer be named Topheth, or, The valley of the son of Hinnom, but The valley of Death. — Bas

And now, the Lord says, a time is coming when it will no more be called Topheth, or the valley of Ben-Ennom; it will be called the Valley of the Slain. — Knox

- 7. And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives:**

I will empty out here this jar full of plans made by Judah and Jerusalem: I will make them fall by the sword before their enemies and die by the hand of murderous pursuers. — Mof

In this valley all the hopes of Judah and Jerusalem shall be poured away; at the sword's point they shall meet their enemy and fall into pitiless hands. — Knox

Because of this place, I mean to drain Judah and Jerusalem of sound advice: I will make them fall by the sword be-

fore their enemies, fall by the hand of people determined to kill them: — Jerus

In this place I will foil the plan of Judah and Jerusalem: I will make them fall by the sword before their enemies, by the hand of those that seek their lives.

— NAB

**and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth.**

and their dead bodies will I give to be food for the birds of the heavens, and for the beasts of the earth. — ASV

leaving their corpses as food for the wild birds and wild beasts: — Mof

and I will give their corpses to the birds and beasts to devour. — NEB

- 8. And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof.**

and make this city a desolation and an object of pity. Every one who passeth by it shall be sad and express the sound of pity for the stroke which it hath received. — Sept

I will make this city a object of amazement and derision. Because of all its wounds, every passer-by will be amazed and catch his breath. — NAB

And I will make this city a desolation, a derision; every passer-by will be appaled at it, and whistle in amazement at such calamity. — Jerus

And I will wipe Jerusalem off the earth, so that everyone going by will gasp with astonishment at all that I have done to her. — Tay

- 9. And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat everyone the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.**

I will make the citizens eat the flesh of their own sons and daughters, and every man shall eat the flesh of his fellow, in the siege and straits by which their enemies and murderous pursuers hem them in. — Mof

I will make them take the flesh of their sons and the flesh of their daughters for food, they will be making a meal of one another, because of their bitter need and the cruel grip of their haters

- and those who have made designs against their life. — Bas
- I will see to it that your enemies lay siege to the city until all food is gone, and those trapped inside begin to eat their own children and friends. — Tay
- 10. Then shalt thou break the bottle in the sight of the men that go with thee,** Then you will break the flask in the sight of the men who go with you. — RSV
- Then let the potter's bottle be broken before the eyes of the men who have gone with you. — Bas
- You are to break this jug in front of the men who are with you. — Jerus
- Jeremiah, as these men watch, smash the jar you brought with you. — Tay
- 11. And shalt say unto them, Thus saith the LORD of hosts; Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again:**
- And say to them, This is what the Lord of armies has said: Even so will this people in this town be broken by me, as a potter's bottle is broken and may not be put together again. — Bas
- And give them this message from the Lord of Hosts: Broken to pieces you shall be, nation and city, like yonder thing of clay that is past all repairing. — Knox
- and say to them, "Yahweh Sabaoth says this: I am going to break this people and this city just as one breaks a potter's pot, irreparably. — Jerus
- And say to them, This is the message to you from the Lord of Hosts: As this jar lies shattered, so I will shatter the people of Jerusalem; as this jar cannot be mended, neither can they. — Tay
- And they shall bury them in Topheth till there be no place to bury.**
- and they shall bury in Topheth until there be no more room to bury. — Sprl
- Topheth will become a burial ground, for lack of other space. — Jerus
- The slaughter shall be so great that there won't be room enough for decent burial anywhere, and their bodies shall be heaped in this valley. — Tay
- and the dead shall be buried in Tophet because there is no room elsewhere to bury them. — NEB
- 12. Thus will I do unto this place, saith the LORD, and to the inhabitants thereof,**

- and even make this city as Tophet:**
- For I will so act toward this place and its inhabitants," is the oracle of the LORD, "as to turn this city into a Topheth; — AAT
- Such, the Lord says, is the doom I have pronounced on city and citizens: Jerusalem itself shall be a Topheth. — Knox
- And as it will be in this valley, so it will be in Jerusalem. For I will fill Jerusalem with dead bodies too. — Tay
- 13. And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet,**
- Verily the houses of Jerusalem, and the houses of the kings of Judah, shall be as the place Tophet, unclean: — Sprl
- I will desecrate this city like Topheth, and make the house of Jerusalem and of the kings of Judah as unclean as Topheth, — Mof
- the houses of Jerusalem and those of the kings of Judah will be unclean, like this place Topheth: — Jerus
- Because of their defilement, the houses of Jerusalem and those of the kings of Judah shall be like Topheth, — NEB
- because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods.**
- all the houses on whose roofs sacrifice was offered to the starry host and libations poured out in honour of foreign gods. — Mof
- all these houses on the roofs of which they offered incense to the whole array of heaven and poured their libations to alien gods. — Jerus
- wherever incense has been burned upon the roofs to your star gods, and libations poured out to them. — Tay
- 14. Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood in the court of the LORD's house; and said to all the people,**
- Now when Jeremias returned from the graveyard whither the Lord had sent him to prophesy, he stood up in the court of the house of the Lord and said to all the people. — Sept
- Then Jeremiah came from Topheth, where the Lord had sent him to give the prophet's word; and he took his

place in the open square of the Lord's house, and said to all the people, — Bas

His errand at Topheth done, Jeremias took his stand in the temple courts, and gave the people this message from the Lord God of Israel: — Knox

As Jeremias returned from Topheth where he had delivered this message, he stopped in front of the Temple of the Lord and said to all the people, — Tay

15. **Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it,** Thus says Jehovah of hosts, the God of Israel, Behold, I am about to bring upon this city and upon all her towns all the calamity that I have spoken against it; — ABPS

"This is what the Lord of hosts, the God of Israel, says: 'I am bringing on the city and on all her townships the full evil that I threatened; — Mof

All these threats against Jerusalem and her daughter cities I mean to perform; — Knox

These are the words of the LORD of Hosts, the God of Israel: I am bringing on this city and on all its blood-spattered altars every disaster with which I have threatened it, — NEB

**because they have hardened their necks, that they might not hear my words,**

because they have hardened their necks so as not to harken to my commandments. — Sept

since they have grown so stubborn and refuse to listen to my words. — Jerus for its people have remained obstinate and refused to listen to me. — NEB

## CHAPTER 20

1. **Now Pashur the son of Immer the priest, who was also chief governor in the house of the LORD, heard that Jeremias prophesied these things.**

When Jeremias uttered this prophesy, one of those who heard him was Phassur, son of Emmer, a priest who was entrusted with the care of the temple. — Knox

Now when Pashur [son of Immer], the priest in charge of the Temple of the Lord, heard what Jeremias was saying, — Tay

2. **Then Pashur smote Jeremias the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the LORD.**

Pashhur struck the prophet Jeremias and put him in the stocks at the upper Gate of Benjamin beside the house of the Eternal. — Mof

And Pashhur gave blows to Jeremias and had his feet chained in a framework of wood in the higher doorway of Benjamin, which was in the house of the Lord. — Bas

So he had the prophet scourged and placed in the stocks at the upper Gate of Benjamin in the house of the LORD.

— NAB

He arrested Jeremias and had him whipped and put in the stocks at the

Benjamin Gate near the Temple. — Tay

3. **And it came to pass on the morrow, that Pashur brought forth Jeremias out of the stocks. Then said Jeremias unto him, The LORD hath not called thy name Pashur, but Mago-mis-sa-bib.**

And it came to pass on the morrow, when Pashhur brought forth Jeremias out of the stocks — that Jeremias said unto him — / Not Pashhur hath Yahweh called thy name / But Magor-missaviv ['terror-round-about']. — Rhm

Then on the day after, Pashhur let Jeremias loose. Then Jeremias said to him, The Lord has given you the name of Magor-missabib [Cause-of-fear-on-every-side], not Pashhur. — Bas

And it came to pass on the morrow that Pashhur brought forth Jeremias out of the stocks. Then said Jeremias to him, The LORD has not called your name Pashur, but a stranger and a beggar. — Lam

4. **For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold it:**

For thus says Jehovah, Behold, I am about to make thee a terror to thyself, and to all thy friends: and they shall

fall by the sword of their enemies, even while thine eyes are looking on: —

ABPS

For the Lord has said, See, I will make you a cause of fear to yourself and to all of your friends: they will come to their death by the sword of their haters, and your eyes will see it: — Bas  
For Yahweh says this, "I am going to hand you over to terror, you and all your friends: they shall fall by the sword of their enemies; your own eyes shall see it. — Jerus

For the Lord will send terror on you and all your friends, and you will see them die by the swords of their enemies. — Tay

**and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.**

I will hand over all Judah to the king of Babylon, to be carried off in exile to Babylon and slain by the sword: — Mof

and I will give all Judah into the hands of the king of Babylon, and he will take them away prisoners into Babylon and put them to the sword. — Bas

**5. Moreover I will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof,**

And I will deliver up all the wealth of this city, and all her industry, and all her valuables. — Sprl

All the wealth of this city, all the fruits of its toil, all that is of price. — Knox

All the wealth of this city, all it has toiled for and holds dear. — NAB

**and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.**

and all the treasures of the kings of Judah: I will give them into the hand of their enemies, and they shall plunder them, and take possession of them, and convey them to Babylon. — Sprl

and all the treasures of the kings of Judah into the hands their enemies who shall rifle and seize them and cart them off to Babylon. — Ber

all the treasury of Judah's kings, those enemies shall have in their power, to plunder and carry off and take back to Babylon with them. — Knox

all the treasures of the kings of Judah. I

will hand over to their enemies who will plunder them, round them up and carry them off to Babylon. — Jerus

**6. And thou, Pashur, and all that dwell in thine house shall go into captivity:**

And as for you and your household.

Pashhur, you shall be exiled: — Mof

And you, Pashhur, and all who are in your house, will go away prisoners: — Bas

And as for you, Pashhur, you and all your family and the household shall become slaves in Babylon. — Tay

**and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies.**

You shall go to Babylon and die there and be buried there, you and all the friends to whom you have been a false prophet. — Mof

You will come to Babylon, and there your body will be put to rest, you and all your friends, to whom you said false words. — Bas

to Babylon thou shalt go, in Babylon thou shalt die, and there find burial with all such friends of thine as listened to thy lying prophecy. — Knox

**7. O LORD, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me.**

Thou didst persuade me O Yahweh and I was persuaded, / Thou didst lay firm hold on me and didst prevail. — I am become a mockery all the day.

Every one is laughing at me. — Rhm

Thou hast duped me, O LORD, and I let myself be duped; / Thou hast been too strong for me, and hast prevailed. I have become a laughing-stock all day long. / Everyone mocks me. — AAT

O Lord, you have been false to me, and I was tricked: you are stronger than I, and have overcome me: I have become a thing to be laughed at all the day, everyone makes sport of me. — Bas

You have seduced me, Yahweh, and I have let myself be seduced; / you have overpowered me: you were the stronger. / I am a daily laughing-stock, everybody's butt. — Jerus

Then I said, O Lord, You deceived me when You promised me Your help. I have to give them Your messages because You are stronger than I am, but

now I am the laughing stock of the city, mocked by all. — Tay

- 8. For since I spake, I cried out, I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily.**

Long have I prophesied, and still I clamoured against men's wickedness, and still cried ruin: day in, day out, nothing it earns me, this divine spokespersonship, but reproach and mockery. — Knox

- 9. Then I said, I will not make mention of him, nor speak any more in his name.**

And if I say, I will not keep him in mind. I will not say another word in his name; — Bas

I used to say, 'I will not think about him, / I will not speak in his name anymore'. — Jerus

**But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.**

Then there was in my heart like as a burning fire / Pent up within my bones: / And I laboured to refrain myself but I could not. — Sprl

All at once it seemed as though a raging fire were locked in my bosom, pierced my whole frame, till I was worn out with it, and could bear no more. — Knox

Then there is to be a fire burning in my heart, / imprisoned in my bones. / The effort to restrain it wearied me, / I cannot bear it. — Jerus

— then His word in my heart is like fire that burns in my bones, and I can't hold it in any longer. — Tay

Then his word was imprisoned in my body, / like a fire blazing in my heart, / and I was weary with holding it under, / and could endure no more. — NEB

- 10. For I heard the defaming of many, fear on every side. Report, say they, and we will report it.**

Yet I heard the murmur of the multitude, saying: / Terror on every side! / Report ye against him, and we will declare it. — Sprl

Because I have heard the whispers of many — / "A terror round about!" / Tell ye [say they] that we may tell of him — Rhm

For I hear many whispering. / Terror is

on every side! / "Denounce him! Let us denounce him!" — RSV

For numbers of them say evil secretly in my hearing [there is fear on every side]: they say, "Come, let us give witness against him; — Bas

I hear so many disparaging me, / "Terror for every side!" / Denounce him! Let us denounce him! — Jerus

Yet on every side I hear their whispered threats, and am afraid. "We will report you," they say. — Tay

**All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.**

Say all my intimate friends, who watch for my tripping; / "Perhaps he will be duped and we shall prevail over him, / And shall take our revenge on him." — AAT

all my nearest friends, who are watching for my fall say, It may be that he will be taken by deceit, and we will get the better of him and give him punishment. — Bas

All those who were my friends / are on the watch for any misstep of mine. / "Perhaps he will be trapped: then we can prevail, / and take our vengeance on him." — NAB

All those who used to be my friends / watch for my downfall, / "Perhaps he will be seduced into error. / Then we will master him / and take our revenge!" — Jerus

Even those who were my friends are watching me, waiting for a fatal slip. "He will trap himself," they say, "and then we will get our revenge on him." — Tay

- 11. But the LORD is with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail:**

But JEHOVAH is with me like a mighty champion, / Therefore my persecutors shall stumble and shall not prevail: — Sprl

But Jehovah is with me as a heroic warrior: / Therefore my pursuers shall stumble, and they shall not prevail: — ABPS

But the LORD is with me as a dread warrior; / therefore my persecutors will stumble, / they will not overcome me. — RSV

But the Lord stands at my side, a strong

champion; fall and fail they must, my persecutors, and be disappointed of their hopes; — Knox

But the LORD is on my side, strong and ruthless, / therefore my persecutors shall stumble and fall powerless. — NEB

**they shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall never be forgotten.**

They shall be greatly ashamed, for they have not succeeded, / To their everlasting dishonor which shall never be forgotten. — ABPS

They shall be greatly ashamed because they have acted unwisely. Their eternal dishonor will never be forgotten. — Ber

confounded by their failure; / everlasting, unforgettable disgrace will be theirs. — Jerus

They cannot defeat me; they shall be shamed and thoroughly humiliated, and they shall have a stigma upon them forever. — Tay

Bitter shall be their abasement when they fail, / and their shame shall long be remembered. — NEB

- 12. But, O LORD of hosts, that triest the righteous, and seest the reins and the heart, let me see thy vengeance on them: for unto thee have I opened my cause.**

But O JEHOVAH God of hosts, Who testeth the righteous, / Who discerneth the inner man and the heart, / Oh let me see Thy revenge upon them; / For unto Thee have I disclosed my wrongs. — Splr

O LORD of hosts, who triest the righteous, / who seest the heart and the mind, /let me see thy vengeance upon them, / for to thee have I committed my cause. — RSV

But, O LORD of hosts, who tests the righteous, who sees the heart and the mind, / let me see thy vengeance upon them, / for to thee have I committed my cause. — RSV

But, O LORD of hosts, you who tests the just, / who probe mind and heart, / Let me witness the vengeance you take on them, / for to you I have entrusted my cause. — NAB

- 13. Sing unto the LORD, praise ye the LORD: for he hath delivered the soul of the poor from the hand of evildoers.**

Sing to the LORD, praise the LORD; /

For he has saved the life of the needy

/ From the hand of the wicked. — AAT

Sing to the Lord yet, praise the Lord yet: He does not leave a defenseless life at the mercy of the wicked. — Knox

Therefore I will sing out in thanks to the Lord! Praise Him! For He has delivered me, poor and needy, from my oppressors. — Tay

Sing to the LORD, praise the LORD: / for He rescues the poor from those who would do them wrong. — NEB

- 14. Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed.**

"let the day be cursed in which I was born — the day in which my mother bore me; Let it not be mentioned with expressions of joy. — Sept

Cursed be the day / when I was born, unblessed the day / my mother bore me! — Mof

A curse on the day of my birth: let there be no blessing on the day when my mother had me. — Bas

Cursed be the day of my birth! A time for cursing it was, not for blessing, when my mother brought me into the world. — Knox

- 15. Cursed be the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad.**

Cursed be the man who brought the news to my father, / Saying, A son, a boy is born to thee, greatly delighting him. — ABPS

Cursed be the man who brought the good news to my father, / "A son is born to you" — / Wishing him much joy! — AAT

A curse on the man who brought my father the news, / "A son, a boy has been born to you!" / making him overjoyed. — Jerus

A curse on the man who brought word to my father, / "A child is born to you, a son", / and gladdened his heart! — NEB

- 16. And let that man be as the cities which the LORD overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noontide;**

May that man fare as fared the towns that the Eternal pitilessly crushed!

May he hear shrieks at dawn, / and the battle-cry at noon, — Mof  
 May that man be like the towns overturned by the Lord without mercy: let a cry for help come to his ears in the morning, and the sound of war in the middle of the day; — Bas

For that good news, be he rewarded with the noise of battle-cry at morn, dirge at noon, like some city the Lord overthrows in anger unrelenting! — Knox  
 Let the man be like the cities which the LORD overthrew, and he has never reconciled toward them; and let him hear the cry in the morning and the howling at noon. — Lam

Let that messenger be destroyed like the cities of old which God overthrew without mercy. Terrify him all day long with battle shouts, — Tay

- 17. Because he slew me not from the womb; or that my mother might have been my grave, and her womb to be always great with me.**

Because he destroyed me not within the womb: / So that my mother might have been my tomb: / And her womb ever pregnant with me. — Sprl

because he did not stifle me in the womb! / Then would my mother have been my tomb, / and her womb ever big with me. — Mof

Because he did not put me to death before my birth took place: so my mother's body would have been my last resting-place, and she would have been with child forever. — Bas

Because he did not slay me in the womb, so then my mother might have been my grave, and my conception would have remained in the womb for ever. — Lam

- 18. Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?**

Why did I ever leave the womb, / only for toil and trouble, / only to wear out my life with shame? — Mof

Why must I come out into the light of day, where only labour and sorrow greet me, and in disappointed striving all my life is spent? — Knox

Why was I ever born? For my life has been but trouble and sorrow and shame. — Tay

## CHAPTER 21

- 1. The word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him Pashur the son of Melchiah, The message that came from the Eternal to Jeremiah, when king Zedekiah sent Pashhur the son of Malchiah . . . — Mof**

The word that was addressed to Jeremiah by Yahweh when King Zedekiah sent Pashhur son of Malchiah to him, — Jerus

**and Zephaniah the son of Maaseiah the priest, saying,**

With the priest Zephaniah son of Maaseiah, to say this, — Jerus

- 2. Inquire, I pray thee, of the LORD for us, for Nebuchadrezzar king of Babylon maketh war against us;**

“Pray, inquire of the LORD on our behalf: for Nebuchadrezzar, king of Babylon, has opened hostilities against us: — AAT

“Ask the Lord to help us, for Nebuchadrezzar, king of Babylon, has declared war on us: — Tay

Will you get directions from the Lord for

us: for Nebuchadrezzar, king of Babylon, is making war against us: — Bas  
 ‘Nebuchadrezzar, king of Babylon is making war on us: inquire of the LORD on our behalf. — NEB

**if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us.**

perhaps the Eternal will work a miracle for us, as he has often done, and force the man to retreat.” — Mof

Perhaps the LORD will deal with us in accordance with all his wonderful works, and will compel him to withdraw from us.” — AAT

it may be that the Lord will do something for us like all the wonders he has done, and make him go away from us. — Bas

Perhaps the LORD will preform a miracle as he has done in past times so that Nebuchadrezzar may raise the siege.’ — NEB

- 3. Then said Jeremiah unto them, Thus shall ye say to Zedekiah:**

Then Jeremiah said to them, This is what you are to say to Zedekiah: — Bas  
Jeremiah said to them, Take this answer to Zedekiah, — Jerus

4. **Thus saith the Lord God of Israel; Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls,**

“Tell Zedekiah that This is the reply of the Eternal, the God of Israel: ‘The weapons you are using to fight the king of Babylon and your Chaldean besiegers outside the city, I will render useless. — Mof

‘Take this answer to Zedekiah, Yahweh, the God of Israel, says this: I’m going to bring back the weapons of war which you are now carrying, and with which you are fighting the king of Babylon and the Chaldeans now besieging your walls: — Jerus

“Go back to King Zedekiah and tell him the Lord God of Israel says: I will make all your weapons useless against the king of Babylon and the Chaldeans besieging you. — Tay

Tell Zedekiah, these are the words of the LORD the God of Israel: I will turn back upon you your own weapons with which you are fighting the king of Babylon and the Chaldeans besieging you outside the walls; — NEB

**and I will assemble them into the midst of this city.**

and I will collect them in the midst of this city — ABPS

In fact, I will bring your enemies right into the heart of this city. — Tay

5. **And I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath.**

where I myself will fight you with might and main, in anger, fury, and fierce wrath: — Mof

And I Myself will fight against you, for I am very angry. — Tay

I myself will fight against you in burning rage and great fury, with an outstretched hand and a strong arm. — NEB

6. **And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.**

I will strike down the citizens of this city, and beasts as well as men shall die of a great pestilence. — Mof

And I will send a great disease on the people living in this town, on man and on beast, causing their death. — Bas

I am going to strike the inhabitants of this city, man and beast, with a frightful plague: they will die — Jerus

7. **And afterward saith the LORD, I will deliver Zedekiah King of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life:**

Then [the Eternal declares] Zedekiah king of Judah, with his officers, and with any citizens who survive the pestilence, the sword, and the famine, I will hand over to the enemy and to those who would destroy them. — Mof

After which — it is Yahweh who speaks — I am going to deliver Zedekiah king of Judah with his servants and the people of this city who escape the plague, the sword, or the famine, into the hands of Nebuchadrezzar king of Babylon, into the hands of their enemies and of those determined to kill them: — Jerus

**and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy.**

he will put them to the sword; he will not let anyone get away, he will have no pity or mercy. — Bas

mercilessly, relentlessly, pitilessly, he will put them to the sword.” — Jerus

8. **And unto this people thou shalt say, Thus saith the LORD; Behold, I set before you the way of life, and the way of death.**

And this warning the Lord gives to the common folk: Here is choice I offer: you between life and death, take which course you will. — Knox

‘And you are to say to this people, “Yahweh says this: Look, I now set in front of you the way of life and the way of death. — Jerus

Tell these people, the Lord says: Take your choice of life or death! — Tay

9. **He that abideth in this city shall die by the sword, and by the famine, and by the pestilence:**



He who keeps in this town will come to his death by the sword and through need of food and through disease: — Bas

To remain in this city means death by sword, famine, or pestilence; — Knox  
Stay here in Jerusalem and die — slaughtered by your enemies, killed by starvation and disease — Tay

**but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey.**

but anyone who leaves and surrenders to your Chaldeans besiegers shall live, he shall escape with his life. — Mof

but he who goes out and surrenders to the Chaldeans who are besieging you shall live and shall have his life as a prize of war. — RSV

But whoever leaves and surrenders to the besieging Chaldeans shall live and have his life as booty. — NAB

but whoever goes out to surrender to the Chaldeans, who are now besieging you, shall survive: he shall take home his life, and nothing more. — NEB

- 10. For I have set my face against this city for evil, and not for good, saith the LORD: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.**

Because I have determined against this city destruction and not preservation, saith JEHOVAH, it shall be delivered up into the hand of the king of Babylon, and he will burn it with fire. — Sprl

For woe, not weal, I keep this city ever in regard; the king of Babylon shall be master of it, and burn it to the ground. — Knox

For I have set My face against this city; I will be its enemy not its friend, says the Lord. It shall be captured by the king of Babylon and he shall reduce it to ashes. — Tay

I have set my face against this city, meaning to do them harm, not good, says the Lord. It shall be handed over to the king of Babylon, and he shall burn it to the ground. — NEB

- 11. And touching the house of the king of Judah, say, Hear ye the word of the Lord; And for king and princes of Juda: Men of David's line, here is a message from the Lord for your hearing. — Knox**

And to the king of Judah, the Lord says:  
— Tay

To the royal house of Judah. / Listen to the word of the LORD: — NEB

- 12. O house of David, thus saith the LORD; Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor,**

O house of David, thus saith JEHOVAH: Execute judgment speedily and deliver the plundered out of the hand of the oppressor, — Sprl

... O house of David. Thus saith the Lord, Administer judgment in the morning and relieve and deliver the spoiled out of the hand of him who wrongeth him — Sept

O family of David, this is what the Lord has said: Do what is right in the morning, and make free from the hands of the cruel one him whose goods have been violently taken away, — Bas

**lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings.**

or my vengeance will blaze out against you for your ill-doings, like fire that still burns and will not be quenched. — Knox

- 13. Behold, I am against thee, O inhabitant of the valley, and rock of the plain, saith the LORD; which say, Who shall come down against us? or who shall enter into our habitations?**

See, I am against you, you who are living on the rock of the valley, says the Lord; you who say, Who will come down against us? or who will get into our houses? — Bas

Have at thee, proud city, the Lord says, the valley thy dwelling-place, rock-built guardian of the plain! Boast you, its townspeople, that on you no stroke shall fall, none shall reach your lair? — Knox

I will fight against this city of Jerusalem, which boasts, 'We are safe; no one can touch us here!'" — Tay

- 14. But I will punish you according to the fruit of your doings, saith the LORD;**

I will send punishment on you in keeping with the fruit of your doings, says the Lord: — Bas

You shall be called to account, the Lord says, as your ill-doings have deserved: — Knox

And I Myself will destroy you for your  
sinfulness, says the Lord. — Tay  
I will punish you as you deserve. / says  
the LORD. — NEB  
and I will kindle a fire in the forest  
thereof, and it shall devour all things  
round about it.

and I will kindle a fire in her forest, and  
it shall consume all her surroundings.  
— Splr  
I will set fire to its forest: / it will devour  
the whole district. — Jerus  
I will light a fire in the forests that will  
burn up everything in its path." — Tay

## CHAPTER 22

### 1. **THUS saith the LORD; Go down to the house of the king of Judah, and speak there this word.**

The Eternal bade me go down to the palace of the king of Judah and there deliver this message: — Mof

THIS is what the Lord has said: Go down to the house of the king of Judah and there give him this word, — Bas

Then the Lord said to me: Go over and speak directly to the king of Judah. — Tay

### 2. **And say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates:**

"Listen to the word of the Eternal. O king of Judah, seated on the throne of David — you and your officers and your people who pass through these gates. — Mof

And say, Give ear to the word of the Lord, O king of Judah, seated on the seat of David, you and your servants and your people who come in by these doors. — Bas

Listen to this message from God, O king of Judah, sitting on David's throne: and let your servants and your people listen, too. — Tay

### 3. **Thus saith the LORD; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor:**

This is the Eternal's order: 'Govern justly and fairly, rescue the victims of oppression. — Mof

This is what the Lord has said: Do what is right, judging uprightly, and make free from the hands of the cruel one him whose goods have been violently taken away: — Bas

Yahweh says this: Practice honesty and integrity; rescue the man who has been wronged from the hands of his oppressor: — Jerus

The Lord says: Be fair-minded. Do what

is right! Help those in need of justice! — Tay

**and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.**

and over the stranger and the orphan and the widow tyrannise not; nor be guilty of impiety; nor shed innocent blood in this place. — Sept

never wrong nor ill treat a resident alien, an orphan, or a widow, and never shed innocent blood in this place. — Mof  
do no wrong and be not violent to the man from a strange country and the child without a father and the widow, and let not those who have done no wrong be put to death in this place. — Bas

Quit your evil deeds! Protect the rights of aliens and immigrants, orphans and widows: stop murdering the innocent! — Tay

### 4. **For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.**

If you carry out this loyally, then kings of David's dynasty, riding in chariots and on horses, they and their officers and people shall pass these palace gates. — Mof

This warning if you obey, through these palace gates the heirs of David and of David's throne, with horses and chariots, courtiers and retinue, shall yet pass to and fro. — Knox

For if you are scrupulous in obeying this command, then kings occupying the throne of David will continue to make their entry through the gates of this palace mounted on chariots and horses, they, their servants and their people. — Jerus

If you obey, and only if you obey, kings who sit on David's throne shall yet

come riding through these gates in chariots. — NEB

- 5. But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation.**

But if you do not give ear to these words, I give you my oath by myself, says the Lord, that this house will become a waste. — Bas

Disobey, the Lord says, and my own honour is engaged to make, of this palace, a ruin. — Knox

But if you refuse to pay attention to this warning, I swear by My own name, says the Lord, that this palace shall become a shambles. — Tay

- 6. For thus saith the LORD unto the king's house of Judah; Thou art Gilead unto me, and the head of Lebanon:**

Yes, this is what Yahweh says about the royal palace of Judah: / you were like a Gilead to me, like a peak of Lebanon. — Jerus

For thus saith the Lord concerning the house of the king of Judah: [If you will not listen to Me, though] you are [as valuable] to Me as [the fat pastures of] Gilead [east of the Jordan], or as the [plentiful] summit of Lebanon [west of the Jordan] — Amp

For these are the words of the Lord about the royal house of Judah: / Though you are dear to me as Gilead / or as the heights of Lebanon, — NEB

**yet surely I will make thee a wilderness, and cities which are not inhabited.**

I will reduce you to a desert, / like a town untenanted; — Mof

now I have sworn to make a desert of it, no place for the haunts of men. — Knox

I swear I will make you a wilderness, / a land of unpeopled cities. — NEB

- 7. And I will prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars, and cast them into the fire.**

I will set men to destroy you, / armed men all of them, / to fell your choicest cedars / and fling them in the fire.' — Mof

I will call for a wrecking crew to bring out its tools to dismantle you. They will tear out all of your fine cedar beams and throw them on the fire. — Tay

I will dedicate an armed host to fight against you, / a ravening horde; / they shall cut your choicest cedars down / and fling them on the fire. — NEB

- 8. And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the LORD done thus unto this great city?**

When the hordes of the nations pass this city, they will say to each other: Why has Yahweh treated such a great city like this? — Jerus

Men from many nations will pass by the ruins of this city and say to one another, "Why did the Lord do it? Why did He destroy such a great city? — Tay

- 9. Then they shall answer, Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.**

And they will say, Because they gave up the agreement of the Lord their God, and became worshippers and servants of other gods. — Bas

The answer will be, It was because they forsook the covenant of the Lord their God, and worshipped alien gods, took alien gods for their masters. — Knox

And the answer will be, "Because the people living here forgot the Lord their God and violated His agreement with them, for they worshipped idols." — Tay

- 10. Weep ye not for the dead, neither bemoan him: but weep sore for him that goeth away:**

Do not ye lament for him that is dead / Neither bemoan ye him / But weep ye — weep on — for him that is going away. — Rhm

Weep not for the dead Josiah, / wail not over him; / weep rather for the exile. — Mof

Not for the dead your tears, not for him bow your heads: if weep you must, weep for him that must go. — Knox

Don't weep for the dead! Instead weep for the captives led away! — Tay

**for he shall return no more, nor see his native country.**

who never shall return, / never behold his native land again. — Mof

for he shall never return, / never again see the land of his birth. — NEB

**11. For thus saith the LORD touching Shallum the son of Josiah king of Judah which reigned instead of Josiah his father,**

For this is what the Lord has said about Shallum, the son of Josiah, king of Judah, who became king in place of Josiah his father. — Bas

For the Lord said this about Jehoahaz who succeeded his father King Josiah. — Tay

**which went forth out of this place; He shall not return thither any more.**

who left this place for exile, "He never shall come back again: — Mof

his leaving Jerusalem the Lord says, and will never come back to it: — Knox

and who was taken away as a captive: — Tay

**12. But he shall die in the place whither they have led him captive, and shall see this land no more.**

he shall die in the land where they have carried him into exile; he shall never see this land again." — Mof

die he must in that country to which I have banished him, and see this land no more. — Knox

But death will come to him in the place where they have taken him away prisoner, and he will never see this land again. — Bas

**13. Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong;**

Woe to him who buildeth his house by injustice. / And his upper apartments with wrong: — Sprl

Alas! for him who buildeth / His house without righteousness, / and his roof-chambers without justice, — Rhm

Alas, for the palace that is built with gains ill gotten, for halls founded only on wrong! — Knox

"Doom for the man who founds his palace on anything but integrity, / his upstairs rooms on anything but honesty. — Jerus

And woe to you, King Jehoiakim, for you are building your great palace with forced labor. — Tay

Shame on the man who builds his house by unjust means / and completes its roof-chambers by fraud, — NEB

**that useth his neighbour's service without wages, and giveth him not for his work;**

Who forces other men to work for nothing, / holding back their wages. — Mof  
Alas for the man that sets his fellow-men vainly drudging, and leaves his wages unpaid! — Knox

Making his countrymen work without payment, — giving them no wage for their labour! — NEB

**14. That saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion.**

Who thinks to build himself a spacious palace, / with roomy chambers and with windows wide, / panelling it with cedar / and painting it vermilion! — Mof

Who says, I will make a wide house for myself, and rooms of great size, and has windows cut out, and has it roofed with cedar and painted with bright red. — Bas

You say, "I will build a magnificent palace with huge rooms and many windows, panelled throughout with fragrant cedar and painted a lovely red." — Tay

Shame on the man who says, "I will build a spacious house / with airy roof-chambers, / set windows in it, panel it with cedar and paint it with vermilion!" — NEB

**15. Shalt thou reign, because thou closest thyself in cedar? did not thy father eat and drink, and do judgment and justice, and then it was well with him?**

Would you play the king by vying with others in cedar? / Did not your father, as he ate and drank, / Do justice and righteousness? / Then all went well with him. — AAT

Are you to be a king because you make more use of cedar than your father? did not your father take food and drink and do right, judging in righteousness, and then it was well for him? — Bas

Art thou hoping for a long reign, that thou shouldst challenge comparison with the cedar? Thy father was one that ate and drank at his ease, gave every man his just due, and was content: — Knox

But a beautiful palace does not make a great king! Why did your father Josiah reign so long? Because he was just and fair in all his dealings. That is why God blessed him. — Tay

If your cedar is more splendid, / does that prove your king? / Think of your father: He ate and drank, / dealt justly and fairly: all went well with him. — NEB

- 16. He judged the cause of the poor and needy; then it was well with him: was not this to know me? saith the LORD.**

Well for him that he gave the friendless and the poor redress, as men will when they bethink themselves of me. — Knox

Because he dispensed justice to the weak and the poor, / it went well with him. / Is this not true knowledge of me? / says the LORD. — NAB

He used to examine the cases of poor and needy, / then all went well. / Is that not what it means to know me? — it is Yahweh who speaks. — Jerus

He saw to it that justice and help were given to the poor and the needy and all went well for him. This is how man lives close to God. — Tay

- 17. But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it.**

Behold thine eyes are not good, neither is thy heart: but they are bent upon thine inordinate desires and on the shedding of innocent blood, and on injustice and on murder; that thou mayst perpetrate these things. — Sept

But thine eyes and thy heart are not, / Except on thy dishonest gain, And on shedding of innocent blood, / And on oppression, and on doing of violence. — YLT

Thou hast no eyes, no thoughts, but for gain; for innocent men's undoing, for oppression, for the reckless pursuit of mischief. — Knox

But your eyes and heart are set on nothing / except on your own gain, / On shedding innocent blood, / on practicing oppression and extortion. — NAB

But you! You are full of selfish greed and all dishonesty! You murder the innocent, oppress the poor and reign with ruthlessness. — Tay

- 18. Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah;**

This therefore is the Eternal's sentence upon Jehoiakim son of Josiah, king of Judah: — Mof

This, then, is the Lord's sentence upon Joachim, son to Josias and king of Juda: — Knox

**They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah lord! or, Ah his glory!**

“There shall be no lamenting for him — / as men lament a brother or a sister; / there shall be no lamenting for him / as men lament ‘My lord!’ / ‘His majesty!’ — Mof

For him no cry shall be made, Brother, what grief! Sister of mine, what grief! For him no cry shall be made, Ah, what a master! Ah, what renown! — Knox

His family will not weep for him when he dies. His subjects will not even care that he is dead. — Tay

For him no mourner shall say, ‘Alas, brother, dear brother!’ / No one say, ‘Alas, lord and master!’ — NEB

- 19. He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.**

They will do to him what they do to the dead body of an ass; his body will be pulled out and placed on the earth outside the doors of Jerusalem. — Bas

An ass's burial he shall have, cast out, a stinking corpse, beyond the gates of Jerusalem. — Knox

He will receive the funeral honours of a donkey, / — dragged away and thrown / out of the gates of Jerusalem. — Jerus

He shall be buried like a dead donkey — dragged out of Jerusalem and thrown on the garbage dump beyond the gate! — Tay

- 20. Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed.**

Climb to Lebanon and call out, / raise your voice in Bashan, / wail from the hills of Abarim, / for all your allies are ruined. — Mof

Go up Lebanon and cry, / In Bashan lift up your voice; / Cry from Abarim / That all your friends are exiled. — AAT

Weep, for your allies are gone, Search for them in Lebanon: shout for them at Bashan; seek them at the fording points of Jordan. See, they are all destroyed. Not one is left to help you! — Tay

**21. I spake unto thee in thy prosperity; but thou saidst, I will not hear.**

My word came to you in the time of your well-being; but you said, I will not give ear. — Bas

In the days of thy ease, I gave thee warning, but thou wouldst not listen; — Knox

When you were prosperous, I warned you, but you replied, "Don't bother me." — Tay

This hath been thy manner from thy youth, that thou obeyedst not my voice. So has it ever been, since you were young, / you never would listen to me. — Mof

This has been your way from your earliest years, you did not give attention to my voice. — Bas

Since childhood you have been that way — you just won't listen! — Tay

This is how you behaved since your youth; / never have you obeyed me. — NEB

**22. The wind shall eat up all thy pastors, and thy lovers shall go into captivity:**

Therefore your leaders shall be all swept away, / your allies shall be exiled, — Mof

All the keepers of your sheep will be food for the wind, and your lovers will be taken away prisoners; — Bas

And now all your allies have disappeared with a puff of wind; all your friends are taken off as slaves. — Tay

surely then shalt thou be ashamed and confounded for all thy wickedness.

Be ashamed at last, and blush for all thy wickedness. — Knox

Yes, now you may well be ashamed and confounded / at the thought of all your wickedness. — Jerus

Surely at last you will see your wickedness and be ashamed. — Tay

**23. O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!**

O inhabitant of Lebanon, / Who buildest thy nest in the cedars, / What consolation when pains overtake thee, / The pain as of a woman in travail! — Sprl

You, with your seat on Lebanon, / nestling among the cedars, / how you will groan when your agony comes, / like a woman in pains of labour! — Mof

You who make Lebanon your home, who made your nest among the cedars, / how you will groan when anguish overtakes you, / and pain like that of a woman in labour! — Jerus  
It's very nice to live graciously in a beautiful palace among the cedars of Lebanon; but soon you will cry and groan in anguish — anguish as of a woman in travail. — Tay

**24. As I live, saith the Lord, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence;**

As I live, Declareth Yahweh. — even though Coniah son of Jehoiakim king of Judah were the signet-ring upon my right hand yet from thence would I pull thee off: — Rhm

As I live, says the LORD, the Coniah the son of Jehoiakim, king of Judah, wore the signet ring on my right hand, yet I would tear you off. — RSV

As I live — it is Yahweh who speaks — even if Coniah son of Jehoiakim, king of Judah, were the signet ring on my right hand I would still wrench him off. — Jerus

By my life, says the LORD, Coniah son of Jehoiakim, king of Judah, shall be the signet-ring on my right hand no longer. Yes, Coniah, I will pull you off. — NEB

**25. And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.**

And I will deliver you into the hand of those who seek thy life, / And into the hand of those from whose presence thou shrinkest with fear. / And into the hand of Nebuchadrezzar king of Babylon, / And into the hand of the Chaldeans. — Sprl

I will deliver you into the hands of those determined to kill you, into the hands of those you dread, the hands of Nebuchadrezzar king of Babylon, the hands of the Chaldeans. — Jerus

**26. And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die.**

You and your mother I will fling far into

a foreign land, where you shall die, in a land where you were not born." — Mof

I will cast you out, you and the mother who bore you, into a different land from the one you were born in; and there you shall die. — NAB

I will throw you and your mother out of this country, and you shall die in a foreign land. — Tay

**27. But to the land whereunto they desire to return, thither shall they not return.**

And to the land which their souls long for they shall not return. — Sept

They shall never get back to the land where their heart longs to return. — Mof

ever longing for home, and home returning never. — Knox

You will never again return to the land of your desire. — Tay

**28. Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?**

What, is he but a broken piece of earthen ware, this Jechonias, a useless shard, that he should be thrown away, and his sons with him, cast out into a land unknown? — Knox

Is he a shoddy broken pot, / this man Coniah, / a crock that no one wants? / Why are they ejected, he and his descendants, / thrown into a country / they know nothing of? — Jerus

This man Coniah is like a discarded, broken dish. He and his children will be exiled to distant lands. — Tay

This man, Coniah, then, is he a mere puppet, contemptible and broken, only a thing unwanted? Why else are he and his children flung out head long and hurled into a country they do not know? — NEB

**29. O earth, earth, earth, hear the word of the LORD.**

Alas, my country, alas, alas, my country, bitter hearing the Lord sends thee: — Knox

**30. Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days:**

Record the chieftain himself as a man of low rank, exiled by the voice of the herald; — Sept

The Lord has said, Let this man be recorded as having no children, a man who will not do well in all his life: — Bas

Yahweh says this, / 'List this man as: Childless; / a man who made a failure of his life. — Jerus

**for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.**

For no man of his seed shall prosper. / Sitting upon the throne of David. / And governing any more in Judah. — Sprl

for no man of his seed will do well, seated on the seat of the King of David and ruling again in Judah. — Bas

## CHAPTER 23

**1. Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD.**

Woe to rulers who ruin and scatter / the flock that was theirs to shepherd! — Mof

A CURSE is on the keepers who are causing the destruction and loss of the sheep of my field, says the Lord. — Bas

Out upon them, the Lord says, the shepherds who ravage and despoil my flock, sheep of my own pasturing! — Knox

The Lord declares: I will send disaster upon the leaders of My people — the shepherds of My sheep — for they

have destroyed and scattered the very ones they were to care for. — Tay

**2. Therefore thus saith the Lord God of Israel against the pastors that feed my people;**

This therefore is the Eternal's sentence / on the rulers in charge of his flock: — Mof

This, therefore, is what Yahweh the God of Israel, says about the shepherds in charge of my people: — Jerus

Therefore these are the words of the Lord the God of Israel about the shepherds who tend my people: — NEB

**Ye have scattered my flock, and driven them away, and have not visited them:**

**behold, I will visit upon you the evil of your doings, saith the LORD.**

"You scattered my flock and drove them away, / you took no care of them; / so I will take good care to punish you / for the evil you have done. — Mof

you have scattered My sheep and driven them away and have not tended them. Look! I on My part will attend to you for the evil of your doings, says the LORD. — Ber

You have scattered my sheep and driven them away. You have not cared for them, but I will take care to punish your evil deeds. — NAB

You have scattered and dispersed my flock. You have not watched over them; but I am watching you to punish you for your evil doings, says the LORD. — NEB

- 3. And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.**

And I will get the rest of my flock together from all the countries where I have sent them, and will make them come back again to their resting-place: and they will have offspring and be increased. — Bas

Then will I reassemble all that is left of my flock, scattered over so many lands, and restore them to their old pasture-ground, to increase and grow numerous there; — Knox

But the remnant of my flock I myself will gather from all the countries where I have dispersed them and will bring them back to their pastures: They shall be fruitful and increase in numbers. — Jerus

- 4. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.**

And I will put over them keepers who will take care of them: never again will they be overcome with fear or be troubled, and I will not be the loss of one of them, says the Lord. — Bas

Shepherds I mean to give them that will do shepherd's work; fears and alarms shall be none to daunt them, and none shall be missing from their full count, the Lord says. — Knox

I will raise up shepherds to look after them and pasture them; no fear, no terror for them anymore: not one shall be lost / it is Yahweh who speaks! — Jerus

And I will appoint responsible shepherds to care for them; and they shall not need to be afraid again; and all of them shall be accounted for continually. — Tay

- 5. Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.**

Behold the days are coming, says the LORD, / when I will raise up a righteous shoot to David; / As king he shall reign and govern wisely, / he shall do what is just and right in the land. — NAB

Behold, the days are coming, says the LORD, when I will raise up for David a righteous Heir, and he shall reign over the kingdom with understanding, and shall execute justice and righteousness in the land. — Lam

For the time is coming, says the Lord, when I will place a righteous Branch upon King upon David's throne. He shall be a King who shall rule with wisdom and justice and cause righteousness to prevail everywhere throughout the earth. — Tay

The days are now coming, says the LORD, / when I will make a righteous Branch spring from David's line, / a king who shall rule wisely, / maintaining law and justice in the land. — NEB

- 6. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.**

Under him, Judah shall be safe, and Israel live secure, and this shall be his title, 'The Eternal our champion.' — Mof

In his days shall Judah be saved, and Israel shall live in security: And this is the name they shall give him: 'The LORD is our vindicator.' — AAT

In his days Judah will have salvation and Israel will be living without fear: and this is the name by which he will be named, The Lord is our righteousness. — Bas



In his days Judah shall be kept safe, /  
and Israel shall live undisturbed. / This  
is the name to be given to him: / The  
LORD is our Righteousness. — NEB

7. **Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; So the day will come, the Eternal declares, when men no longer say, 'As surely as the Eternal lives, who brought the Israelites out of the land of Egypt!'** — Mof

In those days to come, says the divine message, the living Lord men swear by will no longer be the God who rescued Israel from Egypt; — Knox

In that day people will no longer say when taking an oath, 'As the Lord lives who rescued the people of Israel from the land of Egypt.' — Tay

8. **But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.**

But, By the living Lord, who took up the seed of Israel, and made them come out of the north country, and from all the countries where I have sent them; and they will be living in the land which is theirs. — Bas

but, "As Yahweh lives who led back and brought home the descendants of the House of Israel out of the land of the North and from all the countries to which he had dispersed them, to live on their own soil" — Jerus

But they will say, "As the Lord lives who brought the Jews back from the countries to which He exiled them to their own land of Israel." — Tay

9. **Mine heart within me is broken because of the prophets; all my bones shake;**

Concerning the prophets, / My heart within me is shattered, / All my bones shake tremulously; — Sprl

My heart within me was broken. All my bones quivered. — Sept

Concerning the prophets: / "My heart is broken within me. / All my bones are unstrung; — AAT

On the prophets, / My heart is broken within me, / I tremble in all my bones — Jerus

My heart is broken for the false proph-

ets, full of deceit. I wake with fear . . . — Tay

- I am like a drunken man, and like a man whom wine hath overcome, because of the LORD and because of the words of his holiness.**

I am like a drunken man, a man whom wine has overcome, because of the Lord and because of His holy words [which He has pronounced against unfaithful leaders]. — Amp

because of the LORD, because of his dread words / I have become like a drunken man, / like a man overcome with wine. — NEB

10. **For the land is full of adulterers: for because of swearing the land mourneth;**

With adulterers the land is filled; / on their account the land mourns. — NAB

For the land is full of adulterers [forsakers of God, Israel's true husband]. Because of the curse [of God upon it] the land mourns, — Amp

For the land is full of adultery and the curse of God is on it. — Tay

**the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right.**

the pastures of the wilderness are dried up. They pursue evil, and they seek their might in unfairness. — Ber

[yes, because of these men the land is in mourning and the desert pastures have dried up]; / 'they are quick only at doing wrong / and powerful only in crime. — Jerus

— the pastures are dried up — for the prophets do evil and their power is used wrongly. — Tay

11. **For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD.**

Both prophet and priest are ungodly: / Even in my house have I met with their villainy." / Is the oracle of the LORD. — AAT

For the prophet as well as the priest is unclean; even in my house I have seen their evildoing, says the Lord. — Bas

For both prophets and priests have become pagan; yea, even in my house have I found their wickedness, says the LORD. — Lam

And the priests are like the prophets, all ungodly, wicked men. I have seen their despicable acts right here in My own Temple says the Lord. — Tay

**12. Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein:**

Therefore their path shall prove to them / a slippery place, / they shall be driven along it in the dark / to their downfall: — Mof

“Therefore their way shall be to them / Like slippery ground in the dark, / Along which they shall be thrust till they fall. — AAT

Because of this their way will prove / treacherous going for them: / in the darkness where they are driven, there they will fall. — Jerus

Therefore their paths will be dark and slippery: they will be chased down dark and treacherous trails, and fall. — Tay

**for I will bring evil upon them, even the year of their visitation, saith the LORD.**

for I will bring disaster upon them, / in their year of doom. — Mof

for I will bring evil upon them / in the year of their punishment, says the LORD. — RSV

punishment awaits them, the Lord says, my audit-year is at hand. — Knox

For I will bring evil upon them and see to it, when their time has come, that they pay their penalty in full for all their sins. — Tay

**13. And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err.**

Sickening things have I seen in Samaria's prophets: / they prophesied by Baal, / and misled my people Israel. — Mof

And I have seen ways without sense in the prophets of Samaria: they became prophets of the Baal, causing my people Israel to go wrong. — Bas

“In the prophets of Samaria / I have seen nauseating things: / they prophesied in the name of Baal / and led my people Israel astray. — Jerus

I found the prophets of Samaria men of no sense: / they prophesied in Baal's name and led my people Israel astray. — NEB

**14. I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies:**

But in the prophets of Jerusalem / I have seen horrors: / adultery, persistent lying. — Jerus

But the prophets of Jerusalem are even worse! The things they do are horrible: they commit adultery and love dishonesty. — Tay

In the prophets of Jerusalem I see a thing most horrible: / adulterers and hypocrites that they are. — NEB

**they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.**

They abet evildoers. / till not a soul will repent: / they are all as bad as Sodom, / and the citizens bad as Gomorrah. — Mof

And the sinner is encouraged to go on in his evil ways, till city and citizens, for me, are one with Sodom and Gomorrah. — Knox

siding with the wicked, / so that no one turns from evil: / To me they are like Sodom, / its citizens like Gomorrah. — NAB

They encourage and compliment those who are doing evil, instead of turning them back from their sins. These prophets are as thoroughly depraved as the men of Sodom and Gomorrah were. — Tay

**15. Therefore thus saith the LORD of hosts concerning the prophets: Behold, I will feed them with wormwood, and make them drink the water of gall:**

This therefore is the sentence of the Lord of hosts upon the prophets: / “I will feed them with bitter wormwood, and give them poisonous drugs: — Mof

So this is what the Lord of armies has said about the prophets: See, I will give them a bitter plant for their food and bitter water for their drink: — Bas

Therefore the Lord of Hosts says: I will feed them with bitterness and give them poison to drink. — Tay

**for from the prophets of Jerusalem is profaneness gone forth into all the land.**

For through the prophets of Jerusalem / Profigacy hath gone forth into all the land. — Sprl

for from the prophets of Jerusalem is ungodliness gone forth into all the land. — ASV

for from the prophets of Jerusalem unclean behaviour has gone out into all the land. — Bas

you, the fountain-head of that pollution which overflows all the land. — Knox

**16. Thus saith the LORD of hosts, Harken not unto the words of the prophets that prophesy unto you:**

This is the warning of the Lord of hosts: / "Never listen to what the prophets say: — Mof

This is what the Lord of armies has said: Do not give ear to the words which the prophets say to you: — Bas

THIS IS My warning to My people, says the Lord of Hosts. Don't listen to these false prophets when they prophesy to you. — Tay

**they make you vain: they speak a vision of their own heart, and not out of the mouth of the LORD.**

They make fools of you: a vision out of their own heart they speak. / Not out of the mouth of Jehovah. — ABPS

They are filling you with vain hopes, / The vision of your own hearts do they speak, / Not from the mouth of Yahweh! — Rhm

they give you teaching of no value: it is from themselves that their vision comes, and not out of the mouth of the Lord. — Bas

fancy of theirs, not word of mine, inspires the utterance. — Knox

filling you with futile hopes. They are making up everything they say. They do not speak for Me! — Tay

who buoy you up with false hopes; / the vision they report springs from their own imagination, / it is not from the mouth of the LORD. — NEB

**17. They say still unto them that despise me, The LORD hath said, Ye shall have peace; 'All will be well,' they repeat, / to people who scorn what the Eternal says: — Mof**

They keep on saying to those who have no respect for the word of the Lord, You will have peace; — Bas

To those who reject the word of Yahweh they say, / "Peace will be yours" — Jerus

They say to those who spurn the word of the LORD, / 'Prosperity shall be yours'; — NEB

**and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you.**

never a man so set on his own false aims

but they will tell him, Harm shall never touch thee. — Knox

and to those who follow the dictates of a hardened heart, / "No misfortune will touch you". — Jerus

and to those who live the way they want to, "The Lord has said you shall have peace!" — Tay

and to all who follow the promptings of their own stubborn heart they say, / 'No disaster shall befall you.' — NEB

**18. For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard it?**

Which of these prophets ever saw / the council of the Eternal? / Which of them ever heard / or grasped a word of his? — Mof

For which of them has knowledge of the secret of the Lord, and has seen him and given ear to his word? which of them has taken note of his word and given attention to it? — Bas

[But who has been present at the counsel of Yahweh? Who has seen it and heard his word? Who has paid attention to his word in order to proclaim it?] — Jerus

But can you name even one of these prophets who live close enough to God to hear what He is saying? Has even one of them cared enough to listen? — Tay

**19. Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.**

Behold the whirlwind of JEHOVAH advancing furiously, / Even a whirlwind labouring to discharge itself: / Upon the head of the wicked shall it fall. — Spl

LO! the tempest of Yahweh! / Indignation hath come forth, / Even a tempest whirling along: / On the head of the lawless shall it hurl itself down. — Rhm

See, the storm-wind of the Lord, even the heat of his wrath, has gone out, a rolling storm, bursting on the heads of the evil-doers. — Bas

See what a scourging wind has gone out from the LORD, / a furious whirlwind: / it whirls round the heads of the wicked. — NEB

**20. The anger of the LORD shall not return,**

**until he have executed, and till he have performed the thoughts of his heart:**

The anger of JEHOVAH shall not return until He hath executed / And until he hath established the purposes of His heart. — Sprl

The anger of Jehovah shall not return, until he hath executed, and till he hath performed the intents of his heart:

— ASV

The anger of the LORD shall not abate / until he has done and fulfilled / what he has determined in his heart. — NAB  
the anger of Yahweh will not turn aside / until he has performed, and has carried out, / the decision of his heart.  
— Jerus

The LORD's anger is not to be turned aside, / until he has accomplished and fulfilled his deep designs. — NEB

**in the latter days ye shall consider it perfectly.**

- 21. I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.**

An errand these prophets ran, but none of mine; a message they gave, but not of my sending. — Knox

I have not sent these prophets, yet they claim to speak for Me: I gave them no message, yet they say their words are Mine. — Tay

- 22. But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.**

Now had they stood in the firm belief of me and heard my word, they might have turned my people from their wicked pursuits. — Sept

If they were Mine, they would try to turn My people from their evil ways.  
— Tay

If they had stood in my counsel, / let them proclaim my words to my people / and turn them from their evil course and their evil doings. — NEB

- 23. Am I a God at hand, saith the LORD, and not a God afar off?**

God am I, the Lord says, only when I stand near, and not when I am far away? — Knox

'Am I a God when near — it is Yahweh who speaks — / and not one when far away? — Jerus

How long will it be till they change their tune, these prophets who prophesy lies and give voice to their own inventions? — NEB

- 24. Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.**

If any man should hide himself in secret places, I will see him, says the LORD; behold, heaven and earth are filled with me, says the LORD of hosts. — Lam

In what secret place may a man take cover without my seeing him? says the Lord. Is there any place in heaven or earth where I am not? says the Lord. — Bas  
Can anyone hide from me? Am I not everywhere in all of heaven and earth?  
— Tay

- 25. I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.**

I have listened to that which the prophets have spoken, / Who prophecy lies in My name, saying, I have dreamed.  
— Sprl

No word, he says, but reaches my ears when one of these prophets gives false guidance in my name; I had a dream. he will tell you, I had a dream! — Knox

My ears have been open to what the prophets have said, who say false words in my name, saying, I have had a dream, I have had a dream. I have had a dream. — Bas

"Listen to the dream I had from God last night," they say. And then they proceed to lie in My name. — Tay

- 26. How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart;**

Will they never give over, / these prophets of falsehood, / who preach their own illusions. — Mof

Will they never have had enough of their lying divinations, their cheating fantasies? — Knox

How long will they retain this notion in their hearts, these prophets prophesying lies, who announce their private delusions as prophetic? — Jerus

How long will this continue? If they are "prophets," they are prophets of deceit, inventing everything they say.  
— Tay

- 27. Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal.**

And would make my folk forget my name, / by the dreams they tell each other, / as once their fathers forgot me for Baal? — Mof

Whose purpose is to take away the memory of my name from my people by their dreams, of which every man is talking to his neighbour, as their fathers gave up the memory of my name for the Baal. — Bas

By their dreams which they recount to each other, they think to make my people forget my name, just as their fathers forgot my name for Baal. —

NAB

- 28. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the LORD.**

Let the prophet who has a dream tell the dream, but let him who has my word speak my word faithfully. What has straw in common with wheat? says the LORD. — RSV

Let the prophet who has had a dream tell his dream as his own! And let him who receives a word from me, deliver it accurately! / 'What have straw and wheat in common?' — Jerus

Let these false prophets tell their dreams and let My true messengers faithfully proclaim My every word. There is a difference between chaff and wheat! — Tay

- 29. Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?**

Is not My word like fire [that consumes all that cannot endure the test]? says the Lord, and like a hammer that breaks in pieces the rock [of most stubborn resistance]? — Amp

Do not my words scorch like fire? says the LORD. Are they not like a hammer that splinters rock? — NEB

- 30. Therefore, behold, I am against the prophets, saith the LORD, that steal my words every one from his neighbour.**

Therefore, behold, I am against the false prophets, says the Lord; [I am even now descending upon them with punishment, these prophets] who steal My

words from one another [imitating the phrases of the true prophets] — Amp  
So I stand against thee "prophets" who get their messages from each other — Tay

I am against the prophets, says the LORD, who concoct words of their own . . . — NEB

- 31. Behold, I am against the prophets, saith the LORD, that use their tongues, and say, He saith.**

See, I am against the prophets, says the Lord, who let their tongues say, He has said. — Bas

Behold, I am against the prophets, says the LORD, who pervert their tongues, and say. Thus says the LORD. — Lam  
Behold, I am against the prophets, says the Lord, who use their [own deceitful] tongues and say. Thus says [the Lord]. — Amp

— these smoothed tongued prophets who say, "This message is from God!" — Tay

I am against the prophets, says the LORD, who concoct words of their own and then say, 'This is his very word.' — NEB

- 32. Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them and cause my people to err by their lies, and by their lightness;**

Behold, I am against them that prophesy lying dreams, saith Jehovah, and do tell them, and cause my people to err by their lies, and by their vain boasting: — ASV

I am against prophets who recount lying dreams, leading my people astray with their lies and their empty pretensions. — Mof

Their made-up dreams are flippant lies that lead My people into sin. — Tay  
I am against the prophets, says the LORD, who dream lies and retail them, misleading my people with wild and reckless falsehoods. — NEB

**yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.**

Though I never sent them, never commissioned them; they are no help whatever to this people, says the Eternal. — Mof

I certainly never sent them or commissioned them, and they serve no good

purpose for this people — it is Yahweh who speaks. — Jerus

I did not send them and they have no message at all for My people, says the Lord. — Tay

- 33. And when this people, or the prophet, or a priest, shall ask thee saying, What is the burden of the LORD? thou shalt then say unto them, What burden? I will even forsake you, saith the LORD.**

When a layman or a prophet or a priest asks you, 'What is the burden of the Eternal's oracle?' Tell them this from the Eternal: 'Burden! you are the burden, and I mean to throw you off. — Mof

And if people, or prophet, or priest, should greet thee with the question, Pray, what burden is the Lord taking up today? Thy answer shall be, You are the burden I bear, the Lord says, and I mean to cast you from my shoulders. — Knox

And when these people, either a prophet or a priest, ask you, "What is the Burden of Yahweh?" you are to answer, "You, you are the burden of Yahweh: yes, you, and I mean to be rid of you! It is Yahweh who speaks." — Jerus

When one of the people or one of their "prophets" or priests ask you, "Well, Jeremiah, what is the sad news from the Lord today?" you shall reply, "What sad news? You are the sad news, for the Lord has cast you away!" — Tay

- 34. And as for the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even punish that man and his house.**

Any prophet or priest or layman who talks of "the Eternal's oracle" Or of "what the Eternal says," I will punish that man and his household. — Mof

Prophet, priest or simple citizen that asks thus about the Lord's burden does it at his own peril, and the peril of all his household; — Knox

And as for the false prophets and priests and people who joke about "today's sad news from God," I will punish them and their families for saying this. — Tay

- 35. Thus shall ye say every one to his neighbour, and every one to his brother, What**

**hath the LORD answered? and, What hath the LORD spoken?**

No, this is what every man of you must say to his fellow, to his brother: "What is the Eternal's answer?" "What is the Eternal's message?" — Mof

This is the way you ought to talk, neighbour to neighbour, brother to brother.

"What answer has Yahweh given?" or "What has Yahweh said?" — Jerus

You can ask each other, "What is God's message? What is He saying? — Tay

- 36. And the burden of the LORD shall ye mention no more: for every man's word shall be his burden; for you have perverted the words of the living God, of the LORD of hosts our God.**

But do not go on using the expression burden of Yahweh or, for the man who uses it, burdensome it will certainly prove, since you twist the words of the living God, of Yahweh Saboth, our God. — Jerus

But stop using this term, "God's sad news." For what is sad is you and your lying. You are twisting My words and inventing "messages from God" that I didn't speak. — Tay

You shall never again mention 'the burden of the LORD'; that is reserved for the man to whom he entrusts his message. If you do, you will make nonsense of the words of the living God, the LORD of Hosts, our God. — NEB

- 37. Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken?**

Ask the prophet what the Lord's oracle, what the Lord's message is: — Knox

This is the way to speak to a prophet.

"What answer has Yahweh given?" or "What has Yahweh said?" — Jerus

You may respectfully ask Jeremiah, "What is the Lord's message? What has He said to you?" — Tay

This is the form you shall use in speaking to a prophet: 'What answer has the Lord given?' or, 'What has the LORD said:' — NEB

- 38. But since ye say, The burden of the LORD; therefore thus saith the LORD: Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD; If you ask after the Lord's burden, this warning I give you from him: For your**

disobedience to the message I sent, commanding you to use the word Burden no longer. — Knox

But if you say, "Burden of Yahweh", then thus speaks Yahweh: Since you use these words, "Burden of Yahweh", when I have warned you to stop saying, "Burden of Yahweh", — Jerus

But if you ask him about "today's sad news from God," when I had warned you not to mock like that, — Tay

But to any of you who do say, 'the burden of the LORD', the LORD speaks thus: Because you say, 'the burden of the LORD', though I sent to tell you not to say it, — NEB

- 39. Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence:**

Therefore, behold, I will surely lift you up and cast you away from my presence, you and the city which I gave to you and your fathers. — RSV

I myself will pick you up and fling you out of my sight, both you and the city I gave to you and to your ancestors. — Jerus

therefore I myself will carry you like a burden and throw you down, casting out of my sight both you and the city which I gave to you and to your forefathers. — NEB

- 40. And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.**

And I will give you a name without honour for ever: an unending shame which will never go from the memory of men.]

— Bas

You shall be a laughing-stock forever, a by-word eternally; time shall never efface the memory of your shame. — Knox

I will bring down everlasting shame on you, everlasting and unforgettable disgrace. — Jerus

And I will bring reproach upon you and your name shall be infamous through the ages. — Tay

I will inflict on you endless reproach, endless shame which shall never be forgotten. — NEB

## CHAPTER 24

- 1. The LORD shewed me, and, behold, two baskets of figs were set before the temple of the LORD, after that Nebuchadnezzar king of Babylon had carried away captive Jaconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon.**

Yahweh gave me a vision: placed in front of the Temple of Yahweh stood two baskets of figs. This was after Nebuchadnezzar king of Babylon had led away Jeconiah son of Jehoiakim, king of Judah, into exile from Jerusalem with all the nobles of Judah, and the blacksmiths and metalworkers, and had taken them to Babylon. — Jerus

After Nebuchadnezzar, king of Babylon, had captured and enslaved Jeconiah [son of Jehoiakim], king of Judah, and exiled him to Babylon along with the princes of Judah and the skilled tradesmen — the carpenters and blacksmiths — the Lord gave me this vision. — Tay

**THIS IS WHAT THE LORD SHOWED**

ME: I saw two baskets of figs set out in front of the sanctuary of the LORD. This was after Nebuchadnezzar king of Babylon had deported from Jerusalem Jeconiah son of Jehoiakim, king of Judah, with the officers of Judah, the craftsmen and the smiths, and taken them to Babylon. — NEB

- 2. One basket had very good figs, even like the figs that are first ripe: and the other basket had very naughty figs, which could not be eaten, they were so bad.**

The one basket had very good figs, like the figs that are first ripe: and the other basket had very bad figs, which could not be eaten, they were so bad. — RV

The figs in one basket were of excellent nature, like those which first ripened: in the other, most foul, so foul there was no eating them. — Knox

In one basket there were fresh, just-ripened figs, but in the other the figs were spoiled and moldy — too rotten to eat. — Tay

- 3. Then said the LORD unto me, What seest**

thou, Jeremiah? And I said, figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

Yahweh said to me, 'What do you see, Jeremiah?' 'Figs,' I answered, 'the good ones excellent, the bad ones very bad, so bad as to be uneatable. — Jerus

Then the Lord said to me, what do you see, Jeremiah? I replied, 'Figs, some very good and some very bad.' — Tay  
The LORD said to me, 'What are you looking at, Jeremiah?' 'Figs,' I answered, 'The good very good, and the bad so bad that they are not fit to eat'. — NEB

**4. Again the word of the LORD came unto me, saying,**

Then the Eternal's word came to me: — Mof

Then the Lord said: — Tay

**5. Thus saith the LORD, the God of Israel: Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good.**

Thus says Jehovah, the God of Israel: like these good figs, so will I look with favor on the captives of Judah, whom I have sent out of this place into the land of the Chaldeans. — ABPS

Thus says the LORD, the God of Israel: As these figs, I will regard approvingly the exiles of Judah, whom I have sent out of this place into the land of the Chaldeans. — Ber

The good figs represent the exiles sent to Babylon. I have done it for their good. — Tay

These are the words of the LORD the God of Israel: I count the exiles of Judah whom I sent away from this place to the land of the Chaldeans as good as these good figs. — NEB

**6. For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and will plant them, and not pluck them up.**

I will set my eyes upon them for good, and I will bring them back to this land. I will build them up, and not tear them down; I will plant them, and not uproot them. — RSV

My eyes will watch over them for their good, to bring them back to this land,

to build them up and not break them down, to plant them and not to tear them up. — Jerus

I will see that they are well-treated and I will bring them here again. I will help them and not hurt them: I will plant them and not pull them up. — Tay

**7. And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.**

I will give them a heart to understand that I am the Eternal, and they shall be my people, I will be a God to them, when they return to me with all their heart. — Mof

And I will give them a heart to know me, know me by my divine name: they my people, and I their God, once in good earnest they have retraced their steps, and come back to me. — Knox

I will give them hearts that respond to Me. They shall be My people and I will be their God, for they shall return to Me with great joy. — Tay

I will give them the wit to know me, for I am the LORD: they shall become my people and I will become their God, for they will come back to me with all their heart. — NEB

**8. And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the LORD,**

As the bad figs which cannot be eaten because they are so foul, thus, says the LORD. — Ber

**So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt:**

so will I give up Zedekiah, king of Judah, and his chiefs and the rest of Jerusalem who are still in this land, and those who are in the land of Egypt: — Bas

**9. And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse in all places whither I shall drive them.**

yea I will deliver them up as a terror of calamity, to all the kingdoms of the earth, — as a reproach and as a by-word as a mockery and as a contempt, in every place whither I will drive them: — Rhm



I will give them up to be tossed back and forth among all the kingdoms of the earth for evil, to be a reproach and a byword, a taunt, and a curse in all the places where I shall scatter them. — Ber

I will give them up to be a cause of fear and of trouble among all the kingdoms of the earth; to be a name of shame and common talk and a cutting word and a curse in all the places wherever I will send them wandering. — Bas

I will make them repugnant to all the kingdoms of the earth, a reproach, a by-word, an object-lesson and a thing of ridicule wherever I drive them. — NEB

**10. And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.**

And I will send the sword, and need of food, and disease, among them till they are all cut off from the land which I gave to them and to their fathers. — Bas

Sword and famine and pestilence I will let loose upon them, till none of them is left in this land, my gift to them and to their fathers. — Knox

Sword, famine and plague I will send against them until they have vanished from the soil I gave to them and to their ancestors. — Jerus

## CHAPTER 25

**1. THE word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon;**

THE word which was communicated unto Jeremiah respecting the entire people of Judah, in the fourth year of Jehoiakim the son of Josiah king of Judah; the same was the first year of Nebuchadrezzar king of Babylon. — Spri

The word that was addressed to Jeremiah about all the people of Judah in the fourth year of Jehoiakim son of Josiah, king of Judah [that is to say the first year of Nebuchadrezzar king of Babylon]. — Jerus

This message for all the people of Judah came from the Lord to Jeremiah during the fourth year of the reign of King Jehoiakim of Judah [son of Josiah]. This was the year Nebuchadrezzar, king of Babylon, began his reign. — Tay

**2. The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,** the message he delivered to all the people of Judah and all the citizens of Jerusalem. — Mof

The prophet Jeremiah proclaimed it before all the people of Judah and all the citizens of Jerusalem: — Jerus

**3. From the thirteenth year of Josiah the son of Amon king of Judah, even unto**

**this day, that is the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened.**

For twenty-three years now, from the thirteenth year of Josiah the son of Amon, king of Judah, to this day, the word of the LORD has come to me, and I have spoken persistently to you, but you have not listened. — Ber

From the thirteenth year of Josiah, the son of Amon, king of Judah, even till this day, for twenty-three years the word of the Lord has been coming to me, and I have given it to you, getting up early and talking to you; but you have not given ear. — Bas

From the thirteenth year of Josiah the son of Amon king of Judah, even to this day, that is twenty-three years, the word of the LORD has come to me and I have spoken to you, warning you in advance daily; but you did not listen. — Lam

**4. And the LORD hath sent unto you all his servants the prophets, rising early and sending them; but you have not hearkened, nor inclined your ear to hear.**

And the Lord has sent to you all his servants the prophets, getting up early and sending them; but you have not given attention and your ear has not been open to give hearing; — Bas

Early to your doors the Lord sent all those prophets that were servants of

his, but hearing there was none, nor heeding. — Knox

The LORD has taken pains to send you his servants the prophets, but you have not listened or shown any inclination to listen. — NEB

5. **They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever:**

The message was this, "Turn back, each of you, from your evil behaviour and your evil actions, and you will stay on this soil Yahweh long ago gave to you and to your ancestors for ever. — Jerus

Each time the message was this: Turn from the evil road you are traveling and from the evil things you are doing. Only then can you continue to live here in this land which the Lord gave to you and to your ancestors forever. — Tay

6. **And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt.**

Instead of wandering away to serve and worship foreign gods, angering the Eternal with your manufactured idols — only to your own hurt. — Mof

Would you court slavery by worshiping alien gods, defy my vengeance with your ill-doings, till I plague you? — Knox

Don't anger Me by worshiping idols; but if you are true to me, then I'll not harm you. — Tay

7. **Yet ye have not hearkened unto me, saith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt.**

But you did not listen to me," is the oracle of the Lord, "but deliberately vexed me with the work of your hands, to your own harm. — AAT

But you have not listened to me [it is Yahweh who speaks — so that you have now provoked me by what your own hands have made, and thus harmed yourselves]. — Jerus

But you won't listen; you have gone ahead and made Me furious with your idols. So you have brought upon yourselves all the evil that has come your way. — Tay

8. **Therefore thus saith the LORD of hosts; Because ye have not heard my words, Therefore thus says Jehovah of hosts, Because ye have not heeded my words.** — ABPS

This therefore is the sentence of the Lord of Hosts: Since you have not listened to my words,] — Mof

And now the Lord God of Hosts says, Because you have not listened to Me. — Tay

9. **Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant,**

behold, I am about to send and take all the peoples of the north, says Jehovah, even to Nebuchadrezzar king of Babylon, my servant. — ABPS

And now the Lord God of Hosts says, Because you have not listened to Me, I will gather together all the armies of the north under Nebuchadnezzar, king of Babylon [I have appointed him as My deputy] — Tay

**and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.** and make them come against this land and against its people, and against all these nations on every side; and I will give them up to complete destruction, and make them a cause of fear and surprise and a waste place for ever. — Bas

I, the Lord, will bid him march on this land and its citizens, and all its neighbours. I mean to make an end to them, and leave it a thing to provoke wonder and scorn, desolate for all time. — Knox

I will bring them against this land, against its inhabitants and against all these neighboring nations. I will doom them, making them an object of horror, of ridicule, of everlasting reproach. — NAB

And I will bring them all against this land and its people and against the other nations near you, and I will utterly destroy you and make you a byword of contempt forever. — Tay

10. **Moreover I will take from them the voice**

of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

Moreover, I will banish from them the voice of mirth and the voice of gladness, the voice of the bridegroom and voice of the bride, the grinding of the millstones and the light of the lamp.

— RSV

And more than this, I will take from them the sound of laughing voices, the voice of joy, the voice of the newly-married man, and the voice of the bride, the sound of the stones crushing the grain, and the shining of lights. — Bas

Never again cries of joy and mirth, never again the voice of bridegroom and of bride, never a mill turning, never a lamp to shine. — Knox

- 11. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.**

This whole land shall be a ruin and a desert. Seventy years these nations shall be enslaved to the king of Babylon; — NAB

The whole land shall be devastated and reduced to a desert, while they will stay in slavery among the nations for seventy years. — Jerus

For seventy years this whole country shall be a scandal and a horror; these nations shall be in subjection to the king of Babylon. — NEB

- 12. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.**

However, when the seventy years are over, I will punish the king of Babylon and that nation for their guilt, says the Eternal, and I will make the land of the Chaldeans desolate for all time.

— Mof

Then, when seventy years have passed, I will call the king of Babylon to account, the Lord says, for all the wrongs he has done, with his people and with that Chaldean country of his; that country in its turn I will leave desolate forever. — Knox

- 13. And I will bring upon that land all my**

**words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations.**

And I will make that land undergo everything I have said against it, even everything recorded in this book, which Jeremiah the prophet has said against all the nations. — Bas

The sentence I have pronounced against it shall be executed in full, all the doom Jeremias has foretold in this book of prophesy against all the nations of the world. — Knox

I will bring upon them all the terrors I have promised in this Book — all the penalties announced by Jeremiah against the nations. — Tay

I will bring upon that country all I have said, all that is written in this book, all that Jeremiah has prophesied against these people. — NEB

- 14. For many nations and great kings shall serve themselves of them also; and I will recompense them according to their deeds, and according to the works of their own hands.**

Many a nation, many a great king, shall make slaves of them, yes even of them; but I will pay them back for what they have done, as they deserve]. — Mof

Great nations, proud kings, have held Israel enslaved; now for their own lives, their own deeds, they too must make amends. — Knox

They also shall be enslaved to great nations and mighty kings, and thus I will repay them according to their own deeds and according to their own handiwork. — NAB

[‘For these and their turn are to be enslaved to powerful nations and great kings, and I will pay them back as their deeds and their handiwork deserve.’]. — Jerus

For many nations and great kings shall enslave the Chaldeans, just as they enslaved My people; I will punish them in proportion to the treatment of My people. — Tay

- 15. For thus saith the Lord God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.**

For this is what the Eternal, the God of Israel, said to me: “Take this wine-cup

of wrath that I hand to you, and hold it to the lips of all the nations to whom I send you, — Mof

For the Lord God said to me: "Take from My hand this wine cup filled to the brim with My fury, and make all the nations to whom I send you drink from it. — Tay

These were the words of the LORD the God of Israel to me: Take from my hand this cup of fire wine and make all the nations to whom I send you drink it. — NEB

**16. And they shall drink, and be moved, and be mad, because of the sword that I will send among them.**

And they shall drink, reel to and fro, and be like madmen, because of the sword that I will send among them. — JPS

They shall drink and stagger and be crazed because of the sword which I am sending among them." — RSV

And after drinking it, they will go rolling from side to side and be off their heads, because of the sword which I will send among them. — Bas

They shall drink from it and reel, crazed by the death blows I rain upon them." — Tay

When they have drunk it they will vomit and go mad; such is the sword which I am sending among them. — NEB

**17. Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me:**

[So I took the cup from the hand of the Eternal and held it to the lips of all the nations to whom the Eternal had sent me — Mof

I took the cup from the hand of Yahweh and made all the nations to whom Yahweh sent me drink it. — Jerus

Then I took the cup from the LORD's hand, and gave it to all the nations to whom he sent me and made them drink it: — NEB

**18. To wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day;**

To Jerusalem, to Judah with its towns, its kings, and leading men [to render them a desolation, a horror, a derision, and a curse, as at the present day]. — Mof

Jerusalem must drink, and the townships of Judah, kings and nobles with the rest: the land was doomed to become a desert, a thing of wonder and scorn a name to be used in cursing, as it is at this day. — Knox

I went to Jerusalem and to the cities of Judah, and their kings and princes drank of the cup so that from that day until this they have been desolate, hated and cursed, just as they are to-day. — Tay

to Jerusalem, the cities of Judah, its kings and officers, making them a scandal, a thing of horror and derision and a object of ridicule, as they still are: — NEB

**19. Pharaoh king of Egypt, and his servants, and his princes, and all his people:**

Pharaoh king of Egypt, his courtiers, his officer, all his people. — NEB

**20. And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod,**

Together with all the foreign population: all the kings of the land of Uz and all the kings of the land of the Philistines, of Ashkelon, Gaza, Ekron, and the remnant of Ashdod; — AAT

the whole crowd of foreigners besides [all the kings of the land of Uz]; all the kings of the country of the Philistines, of Ashkelon, Gaza, Ekron, and what still remains of Ashdod; — Jerus  
and all his rabble of followers, all the kings of the land of Uz, all the kings of the Philistines: to Ashkelon, Gaza, Ekron, and the remnant of Ashdod: — NEB

**21. Edom, and Moab, and the children of Ammon,**

also to Edom, Moab, and the Ammonites. — NEB

**22. And all the kings of Tyre, and all the kings of Zidon, and the kings of the isles which are beyond the sea,**

even all the kings of Tyre. Even all the kings of Zidon, / Even the kings of the maritime regions which are beyond the sea. — Spri  
to all the kings of Tyre and of Sidon, to the kings of the coast-land overseas. — Mof

And all the kings of Tyre, and all the

kings of Zidon, and the kings of the lands across the sea: — Bas

- 23. Dedan, and Tema, and Buz, and all that are in the utmost corners,**

Dedan and Tema, and Buz and all that have the corners of their hair cut off: — ASV

to Dedan, to Tema, Buz, and all who roam the fringes of the desert. — NEB

- 24. And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert,**

all the kings of Arabia and all the kings of the mixed tribes that dwell in the desert: — RSV

all the kings of Arabia, and all the kings of the foreign population that live in the desert: — AAT

And all the kings of Arabia and of the nomadic tribes of the desert: — Tay

- 25. And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes,**

- 26. And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them.**

all the kings of the north, far and near, one after another, and all the kingdoms of the world which are on the face of the earth. And after them the king of Babylon shall drink. — RSV

all the kings of the north, near and far, one after another; and all the kingdoms that are on the face of the earth. (As for the king of Sheshak, he shall drink last of all.) — Jerus

And all the kings of the northern countries, far and near, one after the other; and all the kingdoms of the world. And finally, the king of Babylon himself drank from this cup of God's wrath. — Tay

- 27. Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.**

"Tell them this is what the Lord of hosts, the God of Israel, says: 'Drink yourselves drunk, till you tumble in your vomit, never to rise again — under the sword I am sending among you.' — Mof

This message I was to give them from the Lord of hosts, the God of Israel. Drink, besot yourselves, and then fall to vomiting; and topple over at last, never to rise again, so well shall my sword do its work among you! — Knox  
You shall say to them, These are the words of the LORD of Hosts the God of Israel: Drink this, get drunk and be sick; fall, to rise no more, before the sword which I am sending among you. — NEB

- 28. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink.**

And if they decline to drink the cup you hand to them, tell them this is what the Lord of hosts says: 'Drink you must!' — Mof

And if they refuse to accept the cup, tell them: "The Lord of Hosts says you must drink it! You cannot escape! — Tay

If they refuse to take the cup from you and to drink, say to them, These are the words of the LORD of Hosts: You must and shall drink. — NEB

- 29. For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished?**

Look! If, with the city which is called by My name I am beginning to work calamity, should you go unpunished? — Ber

For if I begin my work of destruction with the city which bears my name, how can you go unpunished? — AAT

Since I am now making a beginning of disaster with the city that bears my name, do you think you are likely to go unpunished? — Jerus

I will first punish the city which bears my name; do you think that you can be exempt? — NEB

**Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.**

You shall not go unpunished, for I am summoning a sword to fall on all the inhabitants of the world, says the Lord of hosts. — Mof

You shall not be spared! I will call down the sword upon all who inhabit the earth, says the LORD of hosts. — NAB  
No, you cannot be exempt, for I am invoking the sword against all that in-

habit the earth. This is the very word of the LORD of Hosts. — NEB

- 30. Therefore prophesy thou against them all these words, and say unto them, the LORD shall roar from on high, and utter his voice from his holy habitation;**

So, as a prophet, give out these words among them, and say to them. The voice of the Lord will be sounding like a lion from on high: he will send out his voice from his holy place. — Bas  
Prophesy to them and tell them all I have said: / The LORD roars from Zion on high / and thunders from his holy dwelling-place. — NEB

**he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth.**

Thundering at his own homestead, / shouting at all dwellers upon earth, / as men shout loudly at the vintage. — Mof

Like the loud voice of the lion, against his flock: he will give a cry, like those who are crushing the grapes, against all the people of the earth. — Bas

Mightily he roars over the range, / as shout like that of vintagers over the grapes. — NAB

Yes, he roars across the heavens, his home: / an echo comes back like the shout of men treading grapes. — NEB

- 31. A noise shall come even to the ends of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh;**

The crash of battle will resound to the ends of the earth, for the LORD has a court case against the nations. He is entering into judgment with all flesh. — Ber

To all who inhabit the earth to its very ends / the uproar spreads; / For the LORD has an indictment against the nations, / he is to pass judgment upon all mankind;

That cry of judgment will reach the farthest ends of the earth, for the Lord has a case against all the nations — all mankind. — Tay

The great noise reaches to the ends of the earth / and all its inhabitants. / For the LORD brings a charge against the nations, / he goes to law with all mankind . . . — NEB

**he will give them that are wicked to the sword, saith the LORD.**

the wicked he abandons to the sword / — it is Yahweh who speaks. — Jerus  
He will slaughter all the wicked. — Tay  
and has handed the wicked over to the sword. / This is the very word of the LORD. — NEB

- 32. Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.**

The Lord of hosts declares: / from race to race calamity extends. / a mighty storm is stirring / from the earth's far ends. — Mof

Thus says the LORD of hosts: / Lo! calamity stalks / from nation to nation: / A great storm is unleashed / from the ends of the earth. — NAB

Yahweh Sabaoth says this: / See! The disaster spreads / from nation to nation, / a mighty tempest rises / from the far ends of the world. — Jerus

These are the words of the LORD of Hosts: / Ruin spreads from nation to nation, / a mighty tempest is going up from the ends of the earth. — NEB

- 33. And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth:**

"And those slain by the LORD on that day shall extend from one end of the earth to the other. — RSV

At that day, the bodies of those whom the Lord has put to death will be seen from one end of the earth even to the other end of the earth: — Bas

**they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.**

there will be no weeping for them, their bodies will not be taken up or put to rest in the earth: they will be like waste on the face of the land. — Bas

No dirge shall be raised for them; no one will gather them or bury them; they will stay lying on the surface like dung. — Jerus

No one shall mourn for them nor gather up the bodies to bury them; they shall fertilize the earth. — Tay

No one shall wail for them, they shall not be taken up and buried. — NEB

- 34. Howl, ye shepherds, and cry; and wal-**

**low yourselves in the ashes, ye principal of the flock:**

Howl ye shepherds and make outcry /  
And roll in the dust ye illustrious of  
the flock. — Rhm

Howl and cry, you rulers, / roll in the  
ashes, you lords of the flock! — Mof  
Give cries of grief, you keepers of sheep;  
give cries for help, rolling yourselves  
in the dust, you chiefs of the flocks:  
— Bas

Howl, shepherds, cry aloud, / sprinkle  
yourselves with ashes, you masters of  
the flock. — NEB

**for the days of your slaughter and of your  
dispersions are accomplished; and ye  
shall fall like a pleasant vessel.**

For the days of your slaughter are fully  
come, / And I will break you in pieces, /  
And ye shall fall like a precious vessel.  
— JPS

For the days of your destruction have  
fully come, and I will send you in all  
directions, and your fall will be like  
that of the males of the flock. — Bas  
your day is done, slain you must lie there,  
unvalued as some delicate vase broken  
to pieces. — Knox

for the days have arrived for your slaugh-  
ter, / like the finest rams you will fall.  
— Jerus

for their time has come to be slaughtered  
and scattered; they shall fall like frag-  
ile women. — Tay

- 35. And the shepherds shall have no way to  
flee, nor the principal of the flock to  
escape.**

No escape for the rulers, / no way for  
the lords of the flock to flee! — Mof  
There will be no way of flight for the  
keepers of sheep, no road for the chiefs  
of the flock to get away safely. — Bas  
For shepherds, and the pride of the flock,  
no refuge now; — Knox

And you will find no place to hide, no  
way to escape. — Tay

- 36. A voice of the cry of the shepherds, and  
an howling of the principal of the flock,  
shall be heard: for the LORD hath spoiled  
their pasture.**

The voice of the outcry of the shep-  
herds! / Yea the howling of the illus-  
trious of the flock! / Because Yahweh  
is laying waste the grounds where they  
fed. — Rhm

A sound of the cry of the keepers of  
sheep, and the bitter crying of the  
chiefs of the flock! for the Lord has  
made waste their green fields. — Bas  
Hark, the shepherds cry out, the flock  
masters howl, / for the LORD is rav-  
aging their pasture. — NEB

- 37. And the peaceable habitations are cut  
down because of the fierce anger of the  
LORD.**

No sound now in the peaceful meadows,  
/ so fierce the Eternal's fury! — Mof  
desolate lie the peaceful pastures: — NAB  
their quiet sheep folds are in ruins. —  
Jerus  
and their peaceful homesteads lie in ruins  
beneath his anger. — NEB

- 38. He hath forsaken his covert, as the lion:  
for their land is desolate because of the  
fierceness of the oppressor, and because  
of his fierce anger.**

The very lions leave their lairs, / for the  
land now lies a desert / under the stress  
of the sword, / the furious wrath of  
the Eternal. — Mof

He has left His lair like a lion seeking  
prey; their land has been laid waste by  
warring armies, because of the fierce  
anger of the Lord. — Tay

They flee like a young lion abandoning  
his lair, / for their land has become a  
waste, / wasted by the cruel sword  
and by his anger. — NEB

## CHAPTER 26

- 1. In the begining of the reign of Jehoiakim  
the son of Josiah king of Judah came this  
word from the LORD, saying,**

At the beginning of the reign of Jehoia-  
kim son of Josiah, king of Judah, this  
word was addressed to Jeremiah by  
Yahweh. — Jerus

- 2. Thus saith the LORD; Stand in the court  
of the LORD's house, and speak unto all**

the cities of Judah, which come to wor-  
ship in the LORD's house, all the words  
that I command thee to speak unto them;  
diminish not a word:

Yahweh says this: Stand in the court of  
the Temple of Yahweh. To all the peo-  
ple of the towns of Judah who come  
to worship in the Temple of Yahweh  
you must speak all the words I have

commanded you to tell them; do not omit one syllable. — Jerus

Stand out in front of the Temple of the Lord and make an announcement to all the people who have come there to worship from many parts of Judah. Give them the entire message; don't leave out one word of all I have for them to hear. — Tay

These are the words of the LORD: Stand in the court of the LORD's house and speak to the inhabitants of all the cities of Judah who come to worship there. Ye shall tell them everything I command you to say to them, keeping nothing back. — NEB

- 3. If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings.**

perhaps they will listen and turn, each man, from his evil course, so that I may relent and withhold the evil which I plan to inflict upon them for their evil deeds. — Mof

Perhaps they will listen and each turn from his evil way: if so, I shall relent and not bring the disaster on them which I intended for their misdeeds. — Jerus

Perhaps they may listen, and every man may turn from his evil courses. Then I will relent, and give up my purpose to bring disaster on them for their evil deeds. — NAB

- 4. And thou shalt say unto them, Thus saith the LORD; If ye will not hearken to me, to walk in my law, which I have set before you,**

Tell them that this is the Eternal's message: 'If you will not listen to me, if you will not follow the directions that I put before you. — Mof

This divine warning give them: Listen to me, and live by the law I have enjoined upon you. — Knox

- 5. To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending them, but ye have not hearkened;**

and to heed the words of my servants the prophets whom I send to you urgently though you have not heeded. — RSV

by paying attention to the words of my

servants the prophets whom I send so persistently to you, without you ever listening to them. — Jerus

and listen to the words of my servants the prophets, the prophets whom I have taken pains to send to you, but you have never listened to them. — NEB

- 6. Then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth.**

I will treat this house like Shiloh, and make this city which all the nations of the earth shall refer to when cursing another. — NAB

Then will I make this house (the temple) like Shiloh (abandoned home of the tabernacle after the ark was captured by the Philistines), and will make this city subject to the curses of all nations of the earth (so vile in their sight will it be.) — Amp

Then will I destroy this Temple as I destroyed the tabernacle at Shiloh, and I will make Jerusalem a curse-word in every nation of the earth. — Tay

- 7. So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.**

And in the hearing of the priests and the prophets and all the people, Jeremiah said these words in the house of the Lord. — Bas

Priests and prophets and townsfolk heard it alike, this utterance of Jeremiah in the temple: — Knox

- 8. Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded him to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die.**

And when Jeremias had done speaking all that the Lord had commanded him to deliver to all the people: the priests and the false prophets and all the people seized him, saying, Thou shalt be put to death. — Sept

Now, when Jeremiah had come to the end of saying everything the Lord had given him orders to say to all the people, the priests and the prophets and all the people took him by force, saying, Death will certainly be your fate. — Bas

When Jeremiah had finished his message, saying everything the Lord had



told him to, the priests and false prophets and all the people in the Temple mobbed him, shouting, "Kill him! Kill him!" — Tay

when he came to the end of what the LORD had commanded him to say to them, priests, prophets, and people seized him and threatened him with death. — NEB

- 9. Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant?**

"What do you mean by prophesying in the Eternal's name that this temple shall become like Shilo and that this city is to be desolate and untenanted?" — Mof

Why have you prophesied in the name of the LORD, saying, 'This house shall be like Shiloh, and this city shall be desolate, without inhabitant'?" — RSV

**And all the people were gathered against Jeremiah in the house of the LORD.**

There, in the Lord's house, Jeremias must confront the anger of a whole people. — Knox

And the people were all crowding around Jeremiah in the Temple of Yahweh. — Jerus

- 10. When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down in the entry of the new gate of the LORD's house.**

When the high officials of Judah heard what was going on, they rushed over from the palace and sat down at the door of the temple to hold court. — Tay

The officers of Judah heard what was happening, and they went up from the royal palace to the LORD's house and took their places there at the entrance of the new gate. — NEB

- 11. Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears.**

Then the priests and the prophets said to the authorities and to all the people, "This fellow deserves to die; he has been prophesying against this city — you have heard him with your own ears!" — Mof

Before these, and before the general assembly, priest and prophet called for the death penalty: here was a man who had foretold, in the public hearing, calamity for Jerusalem. — Knox

Then the priests and the false prophets presented the accusations to the officials and the people. "This man should die!" they said. "You have heard with your own ears what a traitor he is, for he has prophesied against this city." — Tay

- 12. Then spake Jeremiah unto all the princes and to all the people, saying, The LORD sent me to prophesy against this house and against this city all the words that ye have heard.**

But Jeremiah said to the authorities and to all the people, "It was the Eternal who sent me to prophesy against this temple and this city every word you have just heard. — Mof

To nobles and to people Jeremias had but one defence: Nothing have I said against temple or city but what the Lord's errand bade me. — Knox

Jeremiah, however, replied to the people as follows, 'Yahweh himself sent me to say all the things you have heard against this Temple and this city. — Jerus

- 13. Therefore now amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will repent him of the evil that he hath pronounced against you.**

Now then, amend your ways and deeds, obey the voice of the Eternal your God, and the Eternal will relent, he will withhold the evil he has pronounced against you. — Mof

So now, make a change for the better in your ways and your doings, and give ear to the voice of the Lord your God; then the Lord will let himself be turned from the decision he has made against you for evil. — Bas

So now amend your behaviour and actions, listen to the voice of Yahweh your God: if you do, he will relent and not bring down on you the disaster he has pronounced against you. — Jerus

But if you stop your sinning and begin obeying the Lord your God, He will cancel all the punishment He has announced against you. — Tay

- 14. As for me, behold, I am in your hand: do with me as seemeth good and meet unto you.**

As for myself, see! I am in your hands.

Do to me as you think right and proper.

— AAT

As for me, I am helpless and in your power — do with me as you think best.

— Tay

- 15. But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof:**

Only be certain. . . . you will make yourselves and your town and its people responsible for the blood of one who has done no wrong: — Bas

Only you may be certain that, if you put me to death, you and this city and all who live in it will be guilty of murdering an innocent man: — NEB

**for of a truth the LORD hath sent me unto you to speak all these words in your ears.**

for it is a fact that the Eternal did send me to say all this in your hearing."

— Mof

for it is absolutely true that the Lord sent me to speak every word that you have heard from me." — Tay

- 16. Then said the princes and all the people unto the priests and to the prophets; This man is not worthy to die: for he hath spoken to us in the name of the LORD our God.**

The authorities and all the people said to the priests and the prophets, "This man does not deserve to die: he has been speaking to us in the name of the Eternal our God." — Mof

Then the officers and all the people said to the priests and the prophets, "This man ought not be condemned to death, for he has spoken to us in the name of the LORD our God!" — NEB

- 17. Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,**

There were some of the older citizens that rose to defend him publicly: — Knox

At this, some of the elders of the land came forward and said to all the people assembled. — NAB

Then some of the wise old men stood

and spoke to all the people standing around and said: — Tay

- 18. Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts;**

"The decision is right: for back in the days when Micah the Morasthite prophesied in the days of king Hezekiah of Judah, he told the people that God said: — Tay

**Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.**

Zion shall be plowed as a field. / And Jerusalem a heap of ruins shall become. / And the mountain of the house, heights for pasturage. — Sprl  
Zion shall be plowed up like a field, Jerusalem shall become a heap of ruins. / the temple-hill a mere wooded height. — Mof

"This hill shall be plowed like an open field and this city of Jerusalem razed into heaps of stone, and a forest shall grow at the top where the great Temple now stands!" — Tay

- 19. Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD, and besought the LORD, and the LORD repented him of the evil which he had pronounced against them?**

"Did Hezekiah king of Judah and all of Judah put him to death for this? Did they not rather, fearing Yahweh, entreat his favour, to make him relent and not bring the disaster on them which he had pronounced against them?" — Jerus

But did King Hezekiah and the people ill him for saying this? No, they turned from their wickedness and worshiped the Lord and begged the Lord to have mercy upon them; and the Lord held back the terrible punishment He had pronounced against them. — Tay

Did King Hezekiah and all Judah put him to death? Did not the king show reverence for the LORD and seek to placate him? Then the LORD relented and revoked the disaster with which he had threatened them. — NEB

**Thus might he procure great evil against our souls.**

We, on the contrary, are in the act of

bringing great evil upon ourselves.”

— AAT

But we are on the point of committing this great evil to our own undoing.”

— NAB

Are we now to burden our souls with such a crime?” — Jerus

If we kill Jeremiah for giving us the messages of God, who knows what God will do to us!” — Tay

20. And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemiaiah of Kirjath-jearim, who prophesied against this city and against the land according to all the words of Jeremiah:

(There was another man who prophesied in the name of the Eternal, Uriah the son of Shemaiah, belonging to Kiriath-jearim; he too prophesied against this city and this land just as Jeremiah did. — Mof

There was another man, too, who used to prophesy in the name of Yahweh, Uriah son of Shemaiah, from Kiriath-jearim. He prophesied exactly the same things against this city and this land as Jeremiah. — Jerus

21. And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt;

When King Jehoiakim with all his ministers and officials heard what he said, he wished to put him to death. Learning this, Uriah took fright and escaped to Egypt. — Jerus

22. And Jehoiakim the king sent men into Egypt, namely, Elnathan the son of Achbor, and certain men with him into Egypt. Then King Jehoiakim sent Elnathan (son of Achbor) to Egypt along with several other men to capture Urijah. — Tay  
King Jehoiakim sent Elnathan son of Akbor with others to fetch Uriah from Egypt. — NEB

23. And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the common people.

they brought Uriah from Egypt to King Jehoiakim, who had him slain with the sword and his body flung into the public grave.) — Mof

They took him prisoner and brought him back to King Jehoiakim, who butchered him with a sword and had him buried in an unmarked grave. — Tay

24. Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

But Jeremiah had the support of Ahikam, the son of Shaphan who saved him from being handed over to the people for execution. — AAT

But Ahikam (son of Shaphan) the royal secretary, stood with Jeremiah and persuaded the court not to turn him over to the mob to kill him. — Tay

But Ahikam son of Shaphan used his influence on Jeremiah's behalf to save him from death at the hands of the people. — NEB

## CHAPTER 27

1. In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the LORD, saying,

This message came to Jeremiah from the Lord at the beginning of the reign of Jehoiakim (son of Josiah), king of Judah: — Tay

(NOTE: some manuscripts identify the king as Jehoiakim and others as Zedekiah)

2. Thus saith the LORD to me; Make thee bonds and yokes, and put them upon thy neck,

Yahweh said this to me, ‘Make yourself ropes and a yoke and put them on your neck. — Jerus

Make a yoke and fasten it on your neck with leather thongs as you would strap a yoke on a plow-ox. — Tay

These are the words of the LORD to me: Take the cords and bars of a yoke and put them on your neck. — NEB

3. And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of

**the messengers which come to Jerusalem unto Zedekiah king of Judah;**

Send word to the king of Edom, the king of Moab, the king of the sons of Ammon, the king of Tyre, and the king of Sidon, by the hand of the envoys who have come to Jerusalem to Zedekiah king of Judah. — RSV

Then send to the king of Edom, the king of Moab, the king of the Ammonites, the king of Tyre, and the king of Sidon, through their ambassadors who have come to Jerusalem on a mission to Zedekiah, king of Judah. — AAT

Then send word to the king of Edom, the king of Moab, and the king of the Ammonites, the king of Tyre, and the king of Sidon, to their envoys accredited to Zedekiah king of Judah in Jerusalem. — Jerus

Then send messages to the kings of Edom, Moab, Ammon, Tyre and Sidon, through their ambassadors in Jerusalem. — Tay

**4. And command them to say unto their masters, Thus saith the LORD of hosts, the God of Israel; Thus shall ye say unto your masters;**

And give them orders to say to their masters, This is what the Lord of armies, the God of Israel, has said: Say to your masters. — Bas

and give them the following message for their masters: These are the words of the LORD of Hosts the God of Israel: Say to your masters: — NEB

**5. I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me.**

Tell your masters that it is I who made the earth, with all the men and beasts upon the surface of the earth, by my great power and outstretched arm. I give it to anyone whom I choose. — Mof

"I made the earth, with the men and beasts that are upon the face of the earth, by my great power and by my outstretched arm; and I give it to whom I please. — AAT

"By My great power I have made the earth and all mankind and every animal; and I give these things of Mine to anyone I want to. — Tay

**6. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him.**

For the present, I have handed all these countries over to Nebuchadnezzar king of Babylon, my servant; I have even put the wild animals at his service. — Jerus

So now I have given all your countries to King Nebuchadnezzar of Babylon, who is My deputy. And I have handed over to him all your cattle for his use. — Tay

**7. And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him.**

And all the nations shall serve him, and his son, and his son's son; until the time of his own land come; and then many nations and great kings shall make him their bondman. — ASV

And all the nations will be servants to him and to his son and to his son's son, till the time comes for his land to be overcome; and then a number of nations and great kings will take it for their use.) — Bas

(All the nations will be subject to him, to his son and to his grandson, until the time for his own country comes in its turn, when mighty nations and great kings will enslave him.) — Jerus

And all nations shall serve him and his son and his grandson, until the (God-appointed) time (of punishment) of his own land comes. And then many nations and great kings shall make him their slave. — Amp

All nations shall serve him, and his son and his grandson, until the destined hour of his own land comes, and then mighty nations and great kings shall use him as they please. — NEB

**8. And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.**

Any nation or kingdom that will not put its neck under the yoke of the king of Babylon, I will punish that nation, says the Eternal, with the sword, with famine, and with pestilence, till I bring it under his sway. — Mof

Meanwhile, if any nation or kingdom will not serve Nebuchadnezzar king of Babylon, or will not bend its neck under the yoke of the king of Babylon, I will punish that nation with sword, famine, and pestilence, says the LORD, until I give them into his hand. — NAB

Submit to him and serve him — put your neck under Babylon's yoke! I will punish any nation refusing to be his slave: I will send war, famine and disease upon that nation until he has conquered it. — Tay

If any nation or kingdom will not serve Nebuchadnezzar king of Babylon or submit to his yoke, I will punish them with sword, famine, and pestilence, says the LORD, until I leave them entirely in his power. — NEB

- 9. Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon:**

Pay you no heed to your prophets and seers and dreamers and soothsayers and sorcerers, who tell you that you will not be subject to the king of Babylon. — Mof

Do not listen, then, to those prophets of yours, diviner and dreamer, soothsayer and sorcerer, who bid you resist the king of Babylon; — Knox

Do not listen to your false prophets, fortune tellers, dreamers, mediums and magicians who say the king of Babylon will not enslave you. — Tay

- 10. For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish:**

It is a lie that they prophesy to you — it will only banish you far from your land. — Mof

For they say false words to you, so that you may be sent away from your land, and so you may be forced out by me and come to destruction. — Bas

Whither will they bring you, these lying

prophesies? To a land far from your home, to sentence of banishment, and your undoing. — Knox

- 11. But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.**

But as for that nation which puts its neck under the yoke of Babylon and becomes his servant, I will let that nation keep on in its land, farming it and living in it, says the Lord. — Bas

The nation, however, that bends its neck to the yoke of the king of Babylon and submits to him, I shall leave in peace on its own soil — it is Yahweh who speaks — to farm it and stay in it' — Jerus

But the people of any nation submitting to the king of Babylon will be permitted to stay in their own country and farm the land as usual' — Tay

- 12. I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.**

Jeremiah gave the very same message to Zedekiah, king of Judah. "Put your neck under the yoke of the king of Babylon," he said; "serve him and his people, and you shall live. — Mof

A few years later, Jeremiah repeated all these prophecies to Zedekiah, king of Judah. "If you want to live, submit to the king of Babylon," he said. — Tay

I have said all this to Zedekiah, king of Judah: If you will submit to the yoke of the king of Babylon and serve him and his people, then you shall save your lives. — NEB

- 13. Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon?**

Why are you desiring death, you and your people, by the sword, and because food is gone, and by disease, as the Lord has said of the nation which does not become the servant of the king of Babylon? — Bas

Why do you insist on dying — you and your people? Why should you choose war and famine and disease, which the

Lord has promised every nation that will not submit to Babylon's king? — Tay

Why should you and your people die by sword, famine, and pestilence, the fate with which the LORD has threatened any nation which does not serve the king of Babylon? — NEB

- 14. Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you.**

do not listen to the words of the prophets who are saying to you. You shall not serve the king of Babylon, for it is a lie which they are prophesying to you.

— RSV

To the prophets who declare you shall never be vassals of Babylon, give no heed; they are cheating you with lies: — Knox

Do not listen to the prophets who tell you not to become subject to the king of Babylon: they are prophesying falsely to you. — NEB

- 15. For I have not sent them, saith the LORD, yet they prophesy a lie in my name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.**

Since I have not sent them — it is Yahweh who speaks — they prophesy untruths in my name. The result will be that I shall expel you, you will perish, and so will the prophets who prophesy to you. — Jerus

I have not sent them, says the Lord, and they are telling you lies in My name. If you insist on heeding them, I must drive you from this land to die — you and all these 'prophets' too. — Tay

- 16. Also I spake to the priests and to all this people, saying, Thus saith the LORD; Harken not to the words of your prophets that prophesy unto you, saying, Behold, the vessels of the LORD's house shall now shortly be brought again from Babylon: for they prophesy a lie unto you.**

And I said to the priests and to all the people, This is what the Lord has said: Give no attention to the words of your prophets who say to you. See, in a very little time now the vessels of the Lord's house will come back again from Babylon; for what they say to you is false. — Bas

And this message I gave from the Lord to priests and people: Do not listen to those prophets of yours, who bid you expect the speedy return of the sacred treasures from Babylon. These are but lying prophecies: — Knox

I spoke again and again to the priests and all the people and told them: 'The Lord says, Don't listen to your prophets who are telling you that soon the golden dishes taken from the Temple will be returned from Babylon. It is all a lie. — Tay

- 17. Harken not unto them; serve the king of Babylon and live: wherefore should this city be laid waste?**

Give no attention to them; become servants of the king of Babylon and keep yourselves from death: why let this town become a waste? — Bas

Do not listen to them! Serve the king of Babylon that you may live; else this city will become a heap of ruins. — NAB

Don't listen to them. Surrender to the king of Babylon and live, for otherwise this whole city will be destroyed. — Tay

- 18. But if they be prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and in the house of the king of Judah, and at Jerusalem, go not to Babylon.**

If they be prophets, and if the word of the LORD be with them, let them entreat the LORD of hosts to prevent the vessels that are left in the house of the LORD and in the house of the king of Judah and in Jerusalem, from going to Babylon. — AAT

Prophets if they be, spokesmen of the Lord if they be, let them rather plead with him, the Lord of hosts, that the treasures still left in temple and palace and city may not find their way to Babylon too. — Knox

If they are really God's prophets, then let them pray to the Lord of Hosts that the golden dishes still here in the Temple, left from before, and that those in the palace of the king of Judah and in the palaces in Jerusalem will not be carried away with you to Babylon! — Tay

- 19. For thus saith the LORD of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city,**

For this is what the Lord has said about the rest of the vessels which are still in this town. — Bas

For thus says the Lord of hosts concerning the pillars (of bronze, each twenty-seven feet high), and the bronze sea, (the laver at which the priests cleansed their hands and feet before ministering at the altar), and the bronze bases (of the ten lavers in Solomon's temple for washing animals to be offered as sacrifices), and the remainder of the vessels which are left in this city (Jerusalem). [1 Kings 7:23-37; 2 Chron. 4:6.] — Amp

- 20. Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem; Which Nebuchadnezzar king of Babylon, did not take away, when he took Jeconiah, the son of Jehoiakim, king of Judah, a prisoner from Jerusalem to Babylon, with all the great men of Judah and Jerusalem; — Bas**  
Those not carried off by Nebuchadnezzar king of Babylon when he led away

Jeconiah son of Jehoiakim, king of Judah, into exile from Jerusalem to Babylon (with all the leading men of Judah and Jerusalem). — Jerus

- 21. Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain in the house of the LORD, and in the house of the king of Judah and of Jerusalem;**

For this is what the Lord of armies, the God of Israel, has said about the rest of the vessels in the house of the Lord and in the house of the king of Judah and at Jerusalem: — Bas

These indeed are the words of the LORD of Hosts the God of Israel concerning the vessels still left in the LORD's house, in the royal palace, and in Jerusalem: — NEB

- 22. They shall be carried to Babylon, and there shall they be until the day that I visit them, saith the LORD; then will I bring them up, and restore them to this place.**

Will all yet be carried away to Babylon and will stay there until I send for them.

Then I will bring them all back to Jerusalem again." — Tay

They shall be taken to Babylon and stay there until I recall them, says the LORD: then I will bring them back and restore them to this place. — NEB

## CHAPTER 28

- 1. And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, and in the fifth month, that Hananiah the son of Azur the prophet, which was of Gibeon, spake unto me in the house of the LORD, in the presence of the priests and of all the people, saying,**

Hananiah the prophet, the son of Azzur, a Gibeonite, declared to me in presence of the priests and of all the people in the temple of the Eternal. — Mol

On a December day in that same year — the fourth year of the reign of Zedekiah, king of Judah — Hananiah (son of Azzur), a false prophet from Gibeon, addressed me publicly in the Temple, while all the priests and people listened. He said: — Tay

- 2. Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon.**

A message, he said, from the Lord of Hosts, the God of Israel: so much for the king of Babylon's yoke! I have broken it to pieces. — Knox

The Lord of Hosts, the God of Israel, declares: I have removed the yoke of the king of Babylon from your necks. — Tay

- 3. Within two full years will I bring again into this place all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon:**

Two years must run their course, and then all shall come back again here: all the temple treasures Nabuchodonosor took away with him to his capital at Babylon. — Knox

- 4. And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the LORD: for I will break the yoke of the king of Babylon.**

And I will let Jeconiah, the son of Jehoiakim, king of Judah, come back to this place, with all the prisoners of Judah who went to Babylon, says the Lord: For I will have the yoke of the king of Babylon broken. — Bas

And I will also bring back Jeconiah son of Jehoiakim, king of Judah, and all the exiles of Judah who have gone to Babylon — it is Yahweh who speaks. Yes, I am going to break the yoke of the king of Babylon. — Jerus

And I will bring back King Jeconiah, son of Jehoiakim, king of Judah, and all the other captives exiled together in Babylon says the Lord. I will surely remove the yoke put on your necks by the king of Babylon. — Tay

- 5. Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD,**

But from Jeremias this prophet Hananias had the prophet's answer, there in the presence of the priests, and of all who stood by in the Lord's house: — Knox

The prophet Jeremiah then replied to the prophet Hananiah in front of the priests and all the people there in the Temple of Yahweh. — Jerus

- 6. Even the prophet Jeremiah said, Amen: the LORD do so:**

"Amen," said the prophet Jeremiah. "May the Eternal do so!" — Mof

The prophet Jeremiah said, So be it: may the Lord do so: — Bas

"I hope so," the prophet Jeremiah said. "May Yahweh do so." — Jerus

"Amen! May your prophesies come true!" — Tay

**the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon into this place.**

may the LORD make the words which you have prophesied come true, and bring back to this place from Babylon

the vessels of the house of the LORD, and all the exiles. — RSV

I hope the Lord will do everything you say and bring back from Babylon the treasures of this Temple, with all our loved ones. — Tay

may he fulfil all that you have prophesied, by bringing back the vessels of the LORD's house and all the exiles from Babylon to this place! — NEB

- 7. Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the people;**

Only, hear, I pray thee, this word that I am speaking in thine ears and in the ears of all the people. — YLT

Listen, however, to this word which I speak in your hearing, and in the hearing of all the people! — AAT

Listen carefully, however, to this word that I am now going to say for you and all the people to hear: — Jerus

- 8. The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.**

The prophets of old, who lived before me and before you, prophesied war when they prophesied against many countries and great kingdoms. — Mof  
From remote times, the prophets who preceded you and me prophesied war, famine and plague for many countries and for great kingdoms: — Jerus

The ancient prophets who preceded you and me spoke against many nations, always warning of war, famine and plague. — Tay

- 9. The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the LORD hath truly sent him.**

So when a prophet prophesies of peace, that prophet can be proved to be one whom the LORD has truly sent only when the word of the prophet is fulfilled. — AAT

but the prophet who prophesies peace can only be recognised as one truly sent by Yahweh when his word comes true. — Jerus

So a prophet who foretells peace has the burden of proof on him to prove that God has really sent him. Only when his message comes true can it be



known that he really is from God. —  
Tay

10. **Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it.**

Then the prophet Hananiah took the yokebars from the neck of Jeremiah the prophet, and broke them. — RSV

Then Hananiah the prophet took the yoke from the neck of the prophet Jeremiah and it was broken by his hands. —  
Bas

11. **And Hananiah spake in the presence of all the people, saying, Thus saith the LORD; Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years.**

In front of all the people Hananiah then said, "Yahweh says this, 'This is how, two years hence, I will break the yoke of Nebuchadnezzar king of Babylon and take it off the necks of all the nations' " — Jerus

And Hananiah said again to the crowd that gathered, "The Lord has promised that within two years He will release all the nations now in slavery to King Nebuchadnezzar of Babylon." — Tay

**And the prophet Jeremiah went his way.**  
Then the prophet Jeremiah went away. — Bas

At that point Jeremiah walked out. —  
Tay

12. **Then the word of the LORD came unto Jeremiah the prophet, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying,**

Sometime after the prophet Hananiah had broken the yoke-bars from off the neck of Jeremiah the prophet, the word of the LORD came to Jeremiah: — RSV

Soon afterwards, the Lord gave this message to Jeremiah: — Tay

13. **Go and tell Hananiah, saying, Thus saith the LORD; Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron.**

Go and speak unto Hananiah, saying: Thus saith JEHOVAH: Thou hast broken the yokes of wood, but thou shalt make in their stead yokes of iron. —  
Sprl

Go and give Hananias this message from the Lord: Wooden yoke break, iron yoke make! — Knox

Go tell Hananiah this: Thus says the LORD: By breaking a wooden yoke, you forge an iron yoke! — NAB

14. **For thus saith the LORD of hosts, the God of Israel; I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also.**

For the Lord of armies, the God of Israel, has said: I have put a yoke of iron on the necks of all these nations, making them servants to Nebuchadnezzar king of Babylon; and they are to be my servants: and in addition I have given him the beasts of the field. —  
Bas

The Lord of hosts, the God of Israel, tells thee that he is putting a yoke of iron on the necks of all the nations, subjecting them to Nabuchodonosor king of Babylon. His subjects they shall be; even over the wild beasts dominion is granted him. — Knox

The Lord of Hosts, the God of Israel, says: I have put a yoke of iron on the necks of all these nations, forcing them into slavery to Nebuchadnezzar, king of Babylon. And nothing will change this decree, for I have even given him all your flocks and herds. — Tay

15. **Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The LORD hath not sent thee; but thou makest this people to trust in a lie.**

This, too, Jeremias said to his fellow prophet, Listen, Hananias; Errand from the Lord thou hast none, thou art cheating yonder people with false hopes. — Knox

To the prophet Hananiah the prophet Jeremiah said: Hear this, Hananiah! The LORD has not sent you, and you have raised false confidence in this people. — NAB

The prophet Jeremiah said to the prophet Hananiah, "Listen carefully, Hananiah: Yahweh has not sent you; and thanks to you this people are now relying on what is false." — Jerus

Then Jeremiah said to Hananiah, the false prophet, "Listen, Hananiah, the Lord

has not sent you, and the people are believing your lies. — Tay

- 16. Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the LORD.**

For this reason the Lord has said. See. I will send you away from off the face of the earth: this year death will overtake you, because you have said words against the Lord. — Bas

And this doom the Lord has uttered: I

mean to banish thee from this earth altogether; thou shalt die within the year, for this language of rebellion against the Lord. — Knox

For this, says the LORD, I will dispatch you from the face of the earth: this very year you shall die, because you have preached rebellion against the LORD. — NAB

- 17. So Hananiah the prophet died the same year in the seventh month.**

And sure enough, two months later Hananiah died. — Tay

## CHAPTER 29

- 1. Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon;**

To those other elders, priests and prophets who had already gone into exile, to all the citizens Nabuchodonosor had carried off with him to Babylon, the prophet Jeremiah sent a message in writing. — Knox

This is the text of the letter that the prophet Jeremiah sent from Jerusalem to those elders carried off into exile, to the priests, the prophets and all the people whom Nebuchadnezzar had led away into exile from Jerusalem to Babylon. — Jerus

- 2. (After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;)**

(After Jeconiah and the queen-mother and the unsexed servants and the rulers of Judah and Jerusalem and the expert workmen and the metal-workmen had gone away from Jerusalem:) — Bas

Among these were king Jeconias and the queen-mother, and the chamberlains, and all that were of note in realm or capital; nor were any carpenters or smiths left in Jerusalem. — Knox

- 3. By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto**

**Babylon to Nebuchadnezzar king of Babylon) saying,**

He sent the letter with Elasah (son of Shaphan) and Gemariah (son of Hilkiah) when they went to Babylon as King Zedekiah's ambassadors to Nebuchadnezzar. And this is what the letter said: — Tay

- 4. Thus saith the LORD of hosts, the God of Israel, Unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon; It ran thus: A message from the Lord of hosts, the God of Israel, to the men of Jerusalem he has sent into exile at Babylon! — Knox**

The Lord of Hosts, the God of Israel, sends this message to all the captives he has exiled to Babylon from Jerusalem: — Tay

- 5. Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; Build ye houses, and abide; and plant ye gardens, and eat their fruit: — YLT**

"Build houses, settle down; plant gardens and eat what they produce;" — Jerus

Build homes and plan to stay; plant vineyards, for you will be there many years. — Tay

- 6. Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.**

Marry wives and bring up families, get wives for your sons and husbands for your daughters, and multiply where

you are — never let your numbers diminish. — Mof  
 take wives and have sons and daughters;  
 choose wives for your sons, find husbands  
 for your daughters so that these can bear  
 sons and daughters in their turn; you must  
 increase there and not decrease. — Jerus

Marry and have children, and then find  
 mates for them and have many grandchildren.  
 Multiply! Don't dwindle away! — Tay

- 7. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.**

But seek the welfare of the city where I have sent you into exile, and pray to the LORD on its behalf, for in its welfare you will find your welfare. — RSV  
 A new home I have given you; for the welfare of that realm be ever concerned, ever solicit the divine favour; its welfare is yours. — Knox

And work for the peace and prosperity of Babylon. Pray for her, for if Babylon has peace, so will you. — Tay

- 8. For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed.**

For this is what the Lord of armies, the God of Israel has said: Do not let yourselves be tricked by the prophets who are among you and the readers of signs, and give no attention to their dreams which they may have: — Bas  
 And this warning he sends you, the Lord of hosts, the God of Israel: Never allow prophet and soothsayer that are of your company to mislead you: his dreams let the dreamer abandon: — Knox

The Lord of hosts, the God of Israel, says: Don't let the false prophets and mediums who are there among you fool you. Don't listen to the dreams that they invent. — Tay

For these are the words of the LORD of Hosts, the God of Israel: Do not be deceived by the prophets or the diviners among you, and do not listen to the wise women whom you set to dream dreams. — NEB

- 9. For they prophesy falsely unto you in my name: I have not sent them, saith the LORD.**

for it is a lie which they are prophesying to you in my name; I did not send them, says the LORD. — RSV

Prophets there are, the Lord says, that claim falsely to be my spokesmen, and warrant from me have none. — Knox  
 They prophesy falsely to you in my name; I did not send them. This is the very word of the LORD. — NEB

- 10. For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.**

For thus says the LORD: When seventy years are completed for Babylon, I will visit you, and I will fulfil to you my promise and bring you back to this place. — RSV

For this is what the Lord has said: When seventy years are ended for Babylon, I will have pity on you and give effect to my good purpose for you, causing you to come back to this place. — Bas  
 The truth is this: You will be in Babylon for a lifetime. But then I will come and do for you all the good things I have promised, and bring you home again. — Tay

These are the words of the LORD: When a full seventy years has passed over Babylon, I will take up your cause and fulfill the promise of good things I made you, bringing you back to this place. — NEB

- 11. For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.**

For I know the thoughts which I entertain towards you, saith JEHOVAH, thoughts of peace and not of trouble, to give unto you a hopeful future. — Sprl

For I have known the thoughts that I am thinking towards you — an affirmation of Jehovah; thoughts of peace, and not of evil, to give to you posterity and hope. — YLT

For I keep in mind my purpose for you, a purpose of weal, not of woe, to let you have hope for the future: — Mof  
 I have not lost sight of my plan for you,

the Lord says, and it is your welfare I have in mind, not your undoing; for you, too, I have a destiny and a hope. — Knox

I know the plans I have in mind for you — it is Yahweh who speaks — plans for peace, not disaster, reserving a future full of hope for you. — Jerus

I alone know my purpose for you, says the LORD: prosperity and not misfortune, and a long line of children after you. — NEB

- 12. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.**

Then you will call upon me and come and pray to me, and I will hear you. — RSV

And you will go on crying to me and making prayer to me, and I will give ear to you. — Bas

- 13. And ye shall seek me, and find me, when ye shall search for me with all your heart.**

And you will be searching for me and I will be there, when you have gone after me with all your heart. — Bas

Look for me, and you shall find me, if you will but look for me in good earnest. — Knox

- 14. And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD;**

I will reveal myself to you, says the Eternal. (And I will restore your fortunes and collect you from all the nations and countries where I have deported you, says the Eternal. — Mof

I will be near you again, says the Lord, and your fate will be changed and then I will get you together from all the nations and from all the places where I have sent you away, says the Lord: — Bas

I will let you find me, says the LORD. I will restore your fortunes and gather you again from all the nations and from all the places to which I have banished you, says the LORD. — NEB

**and I will bring you again into the place whence I caused you to be carried away captive.**

And I will bring you back to the place from which I sent you into exile. — RSV

And I will take you back again to the place from which I sent you away prisoners.) — Bas

- 15. Because ye have said, The LORD hath raised us up prophets in Babylon;**

But, you say, we have prophets of our own from the Eternal in Babylon? — Mof

So much for your claim that the Lord has revived the gift of prophecy among you, there in Babylon. — Knox

But now, because you accept the false prophets among you and say the Lord has sent them, — Tay

- 16. Know that thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, and of your brethren that are not gone forth with you into captivity;**

(For this is the Eternal's sentence on the king who is seated upon David's throne and on all the people staying in this city — those kinsfolk of yours who have not accompanied you into exile. — Mof

Thus says the LORD concerning the king who sits on the throne of David, and concerning all the people who dwell in this city, your kinsmen who did not go out with you into exile: — RSV

As for the king who now sits on David's throne, and the citizens who dwell here now, instead of sharing your exile. — Knox

- 17. Thus saith the LORD of hosts; Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil.**

This is what the Lord of armies has said: See, I will send on them the sword and need of food and disease, and will make them like bad figs, which are of no use for food, they are so bad. — Bas

I mean to plague them, says the Lord of hosts, with sword and famine and pestilence; of no more account will I make them than a basket of foul figs, so foul there is no eating them. — Knox

Thus says the LORD of hosts: I am sending against them sword, famine, and pestilence. I will make them like rotten figs, too bad to be eaten. — NAB

- 18. And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to**

**all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them:**

I will hunt them down with sword, famine, and pestilence, and turn them into a horror among all the kingdoms of the world, to be execrated and stared at and hissed and derided among all the nations wherever I deport them. — Mof

I will go after them, attacking them with the sword and with need of food and with disease, and will make them a cause of fear to all the kingdoms of the earth, to be a curse and a wonder and a surprise and a name of shame among all the nations where I have sent them: — Bas

Sword and famine and pestilence shall follow at their heels; bane they shall be to all the kingdoms of the world, a name to curse by, a thing of wonder and of scorn, a laughing-stock among all the countries I have appointed for their banishment. — Knox

I will pursue them with sword, famine, and plague, and make them an object of horror to all the kingdoms of the earth, a curse, a thing of wonder, scorn, derision, for all the nations where I have dispersed them; — Jerus

And I will scatter them around the world. And in every nation where I place them they will be cursed and hissed and mocked. — Tay

I pursue them with sword, famine, and pestilence, and make them repugnant to all the kingdoms of the earth, an object of execration and horror, of derision and reproach, among all the nations to which I have banished them. — NEB

- 19. Because they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early and sending them; but ye would not hear, saith the LORD.**

Because they have not given heed to my words, says Jehovah, / With which I sent to them my servants the prophets, early and earnestly; / But ye would not heed, says Jehovah. — ABPS

because they would not listen to what I said [the Eternal declares], to the words I sent them earnestly and urgently by my servants the prophets

— but listen they would not, says the Eternal! — Mof

All this, because they would not listen to any word of mine, the Lord says: early to their doors I sent the prophets that were servants of mine, I, your Lord, and could get no hearing. — Knox

For they refuse to listen to Me though through My prophets I spoke to them again and again. — Tay

Just as they did not listen to my words, says the LORD, when I took pains to send them my servants the prophets, so you did not listen. — NEB

- 20. Hear ye therefore, the word of the LORD all ye of the captivity, whom I have sent from Jerusalem to Babylon:**

So listen you to what the Eternal says, All you exiles whom I have sent from Jerusalem to Babylon. — Mof

You, now, listen to the word of the LORD, all you exiles whom I sent away from Jerusalem to Babylon. — NAB

Therefore listen to the word of God, all you Jewish captives over there in Babylon. — Tay

But now, you exiles whom I have sent from Jerusalem to Babylon, listen to the words of the LORD. — NEB

- 21. Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name;**

Thus saith JEHOVAH God of hosts, the God of Israel, concerning Ahab, the son of Kolaiah, and respecting Zedekiah the son of Maaseiah, who prophesy a falsehood in My name unto you: — Sprl

This is what the Lord of armies, the God of Israel, has said about Ahab, the son of Kolaiah, and about Zedekiah, the son of Maaseiah, who are saying to you what is false in my name: — Bas

The Lord of Hosts, the God of Israel, says this about your false prophets, Ahab [son of Koloaiah] and Zedekiah [son of Maaseiah], who are declaring lies to you in My name: — Tay

**Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes.** Behold, I deliver them into the hands of the king of Babylon and he will smite them before your eyes. — Sept

I shall hand them over now to Nebuchadnezzar king of Babylon who will strike them before your eyes. — Jerus  
 Look, I am turning them over to Nebuchadnezzar to execute publicly. — Tay

- 22. And of them shall be taken up a curse by all he captivity of Judah which are in Babylon, saying, the LORD make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire.**

And their fate will be used as a curse by all the prisoners of Judah who are in Babylon, who will say, May the Lord make you like Zedekiah and like Ahab, who were burned in the fire by the king of Babylon! — Bas

This curse, based on their fate, will be used by all the exiles of Judah in Babylon: May Yahweh treat you like Zedekiah and Ahab, roasted alive by the king of Babylon! — Jerus

Their fate shall become proverbial of all evil, so that whenever anyone wants to curse someone he will say, "The Lord make you like Zedekiah and Ahab whom the king of Babylon burned alive!" — Tay

Their name shall be used by all the exiles of Judah in Babylon when they curse a man; they shall say, May the LORD treat you like Zedekiah and Ahab, whom the king of Babylon roasted in the fire! — NEB

- 23. Because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them;**

Because they have committed iniquity in Israel and have committed adultery with the wives of their fellow citizens, and have delivered as prophets a word in my name, which I did not give them in charge. — Sept

They committed a disgraceful thing in Israel: they have committed adultery with their neighbors' wives, and they have spoken false words in My name which I did not command them. — Ber

This is great shame they have brought on Israel, bedding with their neighbours' wives, and uttering in my name counterfeit prophecies that had no warrant of mine; — Knox

For they are criminals in Israel commit-

ting adultery with their neighbors' wives, and alleging in my name things I did not command. — NAB

they committed adultery with other men's wives, and without my authority prophesied in my name, and what they prophesied was false. — NEB

even I know, and am a witness, saith the LORD.

of these misdoings I am judge and witness both. — Knox

I know all the same: I know — it is Yahweh who speaks. — Jerus

I know; I can testify. This is the very word of the LORD. — NEB

- 24. Thus shalt thou also speak to Shemaiah the Nehelamite, saying,**

And concerning Shemiah the Nehelamite thou shalt speak, saying, — ABPS  
 And say this to Shemaiah the Dreamer — Tay

- 25. Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that are at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,**

The Lord of Hosts, the God of Israel, says: You have written a letter to Zephaniah (son of Maaseiah) the priest, and sent copies to all the other priests and to everyone in Jerusalem. — Tay

These are the words of the LORD of Hosts the God of Israel: You have sent a letter in your own name to Zephaniah son of Maaseiah the priest, in which you say: — NEB

- 26. The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the LORD,**

"The Eternal," he wrote, "has made you priest in place of Jehoiada, to take charge of the Eternal's temple. — Mol  
 'Yahweh has appointed you priest in succession to Jehoiada to keep order in the Temple of Yahweh: — Jerus

'The LORD has appointed you to be priest in place of Jehoiada, the priest, and it is your duty, as officer in charge of the LORD's house, — NEB

for every man that is mad, and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks, that ye should commit him to the house

of correction, and to the dungeon, every madman, who giveth himself out for a prophet. — Sprl

For every man who is beside himself and makes himself a prophet, that thou shouldst put him in the stocks and in the pillory. — ABPS

and you ought to put every madman who poses as a prophet into the stocks and the iron collar. — Mof

... for every man who is off his head and is acting as a prophet, to put such men in prison and in chains. — Ber

And it is your responsibility to arrest any madman who claims to be a prophet, and to put him in the stocks and collar. — Tay

**27. Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you?**

Why then have you not reprimanded Jeremiah of Anathoth? He has been posing to you as a prophet. — Mof

Now, then, why have you not put a check on Jeremiah of Anathoth, who has been playing a prophet among you? — AAT

So why have you made no protest against Jeremiah of Anathoth, who is acting as a prophet to you? — Bas

Why haven't you done something about this false prophet Jeremiah of Anathoth? — Tay

**28. For therefore he sent unto us in Babylon, saying, This captivity is long: build ye houses, and dwell in them, and plant gardens, and eat the fruit of them.**

For he has actually sent a message to us in Babylon, saying, 'Your exile shall be prolonged; therefore build houses, and live in them; plant vineyards, and eat the fruit of them.' — AAT

He has written to us here in Babylon for the very purpose of telling us our exile shall be long; we must build ourselves houses to dwell in, we must plant gardens to support us! — Knox

— since on the strength of this pretention he has sent a message to us in Babylon to say, "It will be a long time. Build houses, settle down; plant gardens and eat what they produce." — Jerus

For he has written to us here in Babylon saying that our captivity will be long, and that we should build permanent homes and plan to stay many years,

that we should plant fruit trees, for we will be here to eat the fruit from them for a long time to come." — Tay

**29. And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.**

And Zephaniah read this letter aloud to Jeremiah the prophet. — ABPS

Zephaniah took the letter over to Jeremiah and read it to him! — Tay

**30. Then came the word of the LORD unto Jeremiah, saying,**

The word of Yahweh, however, was addressed to Jeremiah. — Jerus

Then the Lord gave this message to Jeremiah: — Tay

**31. Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite;**

"Send all the exiles this sentence of the Eternal upon Shemaiah of Nehelam. — Mof

Send to all those who have been taken away, saying, This is what the Lord has said about Shemaiah the Nehelamite: — Bas

Send and tell all the exiles that these are the words of the LORD concerning Shemaiah the Nehelamite: — NEB

**Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie:**

Because Shemaiah has been acting as a prophet to you, and I did not send him, and has made you put your faith in what is false; — Bas

Because Shemaiah prophesies to you without a mission from me, and raises false confidence, — NAB

Since Shemaiah has prophesied to you without my sending him, and since it is due to him that you are not relying on what is false, — Jerus

... because Shemaiah the Nehelamite has "prophesied" to you when I didn't send him, and has fooled you into believing his lies, — Tay

Because Shemaiah has prophesied to you, though I did not send him, and has led you to trust in false prophecies, — NEB

**32. Therefore thus saith the LORD; Behold, I will punish Shemaiah the Nehelamite, and his seed:**

therefore, thus says the LORD: Look, I will punish Shemaiah the Nehelamite and his posterity: — Ber

I will punish him and his family. — Tay  
 These are now the words of the LORD:  
 I will punish Shemaiah and his children. — NEB

**he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the LORD; because he hath taught rebellion against the LORD.**

he shall have no descendant among you who lives to see the happiness I am about to bring to my people [says the

Eternal], for he has spoken disloyally against the Eternal." — Mof  
 he shall not have a man living among this people; neither will he see the good that I will do to My people, says the LORD, because he has preached rebellion against the LORD. — Ber  
 He shall have no one to take his place in this nation and enjoy the prosperity which I will bestow on my people, says the LORD, because he has preached rebellion against me. — NEB

## CHAPTER 30

1. **The word that came to Jeremiah from the LORD, saying,**

This is another of the LORD's messages to Jeremiah: — Tay

2. **Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.**

"These are the orders of the Lord of hosts, the God of Israel: Write down in a book every word I have spoken to you. — Mof

The Lord, the God of Israel, has said, Put down in a book all the words which I have said to you. — Bas

The Lord God of Israel says, write down for the record all that I have said to you. — Tay

3. **For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD:**

For, behold, the days advance, saith JEHOVAH when I will reverse the captivity of My people, Israel and Judah, saith JEHOVAH: — Sprl

For, lo, the days are coming, says Jehovah, when I will restore the prosperity of my people Israel and Judah, says Jehovah: — ABPS

For see, the days are coming, says the Lord, when I will let the fate of my people Israel and Judah be changed, says the Lord: — Bas

For behold, the days will come, says the LORD, when I will change the lot of my people (of Israel and Judah, says the LORD). — NAB

For note, the days are coming, says the Lord, that I will release from captivity My people Israel and Judah, says the Lord: — Amp

**and I will cause them to return to the land that I gave to their fathers, and they shall possess it.**

and I will bring them to this land, which I gave to their fathers and they shall rule over it. — Sept

and I will make them come back to the land which I gave to their fathers, so that they may take it for their heritage.

— Bas

and I will bring them home to this land that I gave to their fathers: they shall possess it and live here again. — Tay

4. **And these are the words that the LORD spake concerning Israel and concerning Judah.**

And write this also concerning Israel and Judah: — Tay

This is what the LORD has said to Israel and Judah. — NEB

5. **For thus saith the LORD: We have heard a voice of trembling, of fear and not of peace.**

Verily thus saith Jehovah: a voice of trembling we hear, terror and no peace! — Sprl

We have heard a scream of terror: all is alarm and unrest. — Mof

"Thus says the LORD: 'I hear a sound of terror, of dread and disaster. — AA1

A cry of terror, the Lord says, for all to hear! All is consternation, where all was peace. — Knox

Thus says the LORD: A cry of dismay we hear: fear reigns, not peace. — NAB

These are the words of the LORD: You shall hear a cry of terror, of fear without relief. — NEB

6. **Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins,**



as a woman in travail, and all faces are turned into paleness?

Ask I pray you and see, whether a man travaileth with child? / Why have I seen / Every man with his hands upon his loins like a woman in travail, and / Every face turned into ghastliness? — Rhm

Ask now, and see, can a man bear a child? / Why then do I see every man with his hands on his loins like a woman in labor? / Why is every face turned pale? — rsv

Put the question and see it is possible for a man to have birthpains: why do I see every man with his hands gripping his sides, as a woman does when the pains of birth are on her, and all faces are turned green? — Bas

Do men give birth? Then why do they stand there, ashen-faced, hands pressed against their sides like women in labor? — Tay

7. **Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.**

It is because that great day is come which is unparalleled. It is indeed a distressful time to Jacob, but by this he shall be saved. — Sept

Ah, this is an awful Day! / what day is like it? — / an hour of anguish for Jacob; / but he shall come through it. — Mof

This is indeed a great day, / no other like it: / a time of distress for Jacob; / but he will be freed from it. — Jerus

Alas, in all history when has there ever been a time of terror such as is that coming day? It is a time of trouble for my people — for Jacob — such as they have never known before. Yet God will rescue them! — Tay

Awful is that day: / when has there been its like? / A time of anguish for Jacob, / yet he shall come through it safely. — NEB

8. **For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him;**

And it shall come to pass in that day / Declareth Yahweh of hosts / That I will break his yoke from off thy neck, / And thy bonds will I tear off. — And

foreigners shall use him as a slave no more: — Rhm

For it will come about on that day, says the Lord of armies, that his yoke will be broken off his neck, and his bands will be burst; and men of strange lands will no longer make use of him as their servant: — Bas

In that day, says the LORD of Hosts, I will break their yoke off their necks and snap their cords; foreigners shall no longer use them as they please: — NEB

9. **But they shall serve the LORD their God, and David their king, whom I will raise up unto them.**

But they must work for the Lord their God and I will raise up for them David their king. — Sept

they shall obey the Lord their God only, and that David-king of theirs whom he will give them. — Knox

But they shall serve the Lord their God and David's descendant their king, whom I will raise up for them. — Amp

10. **Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel:**

So have not fear, O Jacob, my servant, says the Lord; and do not be troubled, O Israel: — Bas

So do not be afraid, my servant Jacob / it is Yahweh who speaks — / Israel, do not be alarmed: — Jerus

And you, Jacob my servant, have no fear: / despair not, O Israel, says the LORD. — NEB

**for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.**

I will bring you safe from afar, / and your race from the land of their exile: / Jacob again shall have quiet and ease, / with none to disturb him — Mof

for see, I will make you come back from far away, and your seed from the land where they are prisoners: and Jacob will come back, and be quiet and at peace, and no one will give him cause for fear. — Bas

Behold, I will deliver you from the far-off land, / your descendants from their land of exile: / Jacob shall again find rest, / shall be tranquil and undisturbed. — NAB

look, I will rescue you from distant countries / and your descendants from the country where they are captive. / Jacob will have quiet again / and live at ease, with no one to trouble him — Jerus

For I will bring you back safe from afar / and your offspring from the land where they are captives; / and Jacob shall be at rest once more, / prosperous and unafraid. — NEB

- 11. For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee:**

For I am with you, says the Lord, to be your saviour: for I will put an end to all the nations where I have sent you wandering, but I will not put an end to you completely: — Bas

I am at thy side, the Lord says, to protect thee. Of all the lands in which I have dispersed thee I will take full toll, but not of thee: — Knox

For I am with you and I will save you, says the Lord. Even if I utterly destroy the nations where I scatter you, I will not exterminate you: — Tay

**but I will correct thee in measure, and will not leave thee altogether unpunished.**

but I will correct thee in measure and will in no wise leave thee unpunished. — ASV

I will chastise you, but not too hard, / (though I must punish you.) — Mof  
though with wise purpose I will put right your errors, and will not let you go quite without punishment. — Bas

only discipline you in moderation, / so as not to let you go entirely unpunished. — Jerus

I will correct you justly and will not declare you innocent. — Lam

Though I punish you as you deserve, / I will not sweep you clean away. — NEB

- 12. For thus saith the LORD, Thy bruise is incurable, and thy wound is grievous.**

For this is the Eternal's word: / "Your hurt is beyond healing, / your wound is sore; — Mof

For your sin is an incurable bruise, a terrible wound. — Tay

For these are the words of the LORD to Zion: / Your injury is past healing, /

cruel was the blow you suffered. — NEB

- 13. There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines.**

there is none to plead my cause: the attempts to cure thee increased thy pain: there is no relief for thee: — Sept  
there is none to bandage you, / no salve for your bruise: — Mof

There is none to uphold your cause, / no medicine for your wound, / no healing for you. — RSV

There is no one to care for your sore, no medicine to make you well again. — Jerus

There can be no remedy for your sore, / the new skin cannot grow. — NEB

- 14. All thy lovers have forgotten thee; they seek thee not.**

All your friends have forgotten you, they care no more for you. — AAT

All thy lovers have forgotten thee. Thyself do thy not seek. — Rhm

All your lovers have forgotten you: they look for you no longer — NEB

**for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased.**

I wounded you as a foe wounds, with cruel punishment. — Mof

For I have dealt you the blow of an enemy, / the punishment of a merciless foe, / because your guilt is great, because your sins are flagrant. — RSV

for I have given you the wound of a hater, even cruel punishment: — Bas

I struck you as an enemy would strike, punished you cruelly: — NAB

I have struck you down as an enemy strikes, and punished you cruelly: for your wickedness is great and your sins are many. — NEB

- 15. Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity:**

Why bother to complain about your wound? / Your pain is incurable. So great is your guilt, . . . — Jerus

Why do you lament over your wound? Your wound is painful because of the multitude of your iniquities: — Lam

Why do you protest your punishment?

Your sin is so scandalous that your sorrow should never end! — Tay  
 because thy sins were increased, I have done these things unto thee.  
 because your sins are flagrant, / I have done these things to thee. — RSV  
 It is because your guilt is great, that I have had to punish you so much. — Tay

16. Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; Only be sure of this, the enemies that prey on thee shall themselves fall a prey to exile: spoiled thy spoilers shall be. — Knox

But in that coming day, all who are destroying you shall be destroyed: and all your enemies shall be slaves: — Tay

and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

those who despoil you shall themselves be spoiled, / your plunderers — I will have them plundered. — Mof

and those who send destruction on you will come to destruction; and all those who take away your goods by force will undergo the same themselves. — Bas

and those who trample over shall be trampled over, and all those who plunder you I will give for a prey. — Lam  
 those who rob you shall be robbed; and those attacking you shall be attacked. — Tay

17. For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after.

For I will give you health again, and heal your wounds, the Eternal promises — / you whom the hunters called an outcast, — 'Our quarry! No one cares for her!' — Mof

Then I will heal that scar of thine, the Lord says, cure thee of thy wounds; too soon they call thee a neglected bride, Zion the unwooded! — Knox

For I will restore you to health; / of your wounds I will heal you, / says the LORD. / "The outcast" they have called you, / "with no avenger." — NAB

For they used to call you "THE OUTCAST"; / Our booty who no one cares about! / But I will restore you to health / and heal your wounds — it is Yahweh who speaks. — Jerus

I will cause the new skin to grow / and heal your wounds, says the LORD, / although men call you the Outcast, / Zion, nobody's friend. — NEB

18. Thus saith the LORD; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

This is the Eternal's word: / "Jacob's exiles I will restore, / I will take pity on his homes; / towns shall be built on their own sites, / and buildings stand where once they stood. — Mof

"Thus says the LORD: / Behold I will restore the fortunes of the tents of Jacob, / and have compassion on his dwellings; / the city shall be rebuilt upon its mound, / and the palace shall stand where it used to be. — RSV

Nay, says the Lord, I mean to bring tent-dwelling Jacob, home, have pity on those ruined walls, build the city anew on its height, set up the temple and its ordinances anew; — Bas

But, says the Lord, when I bring you home again from your captivity and restore your fortunes, Jerusalem will be built upon her ruins; the palace will be reconstructed as it was before. — Tay

These are the words of the LORD: / Watch; I will restore the fortunes of Jacob's clan / and show my love for all his dwellings / Every city shall be rebuilt on its mound of ruins, / every mansion shall have its familiar household. — NEB

19. And out of them shall proceed thanksgiving and the voice of them that make merry;

And praise shall proceed out from them / Yea, the sound of those who rejoice: — Sprl

Out of them shall arise hymns of thanksgiving and the voices or merry-makers: — Ber

From them will resound songs of praise, / the laughter of happy men. — NAB  
 From them will come thanksgiving / and shouts of joy. — Jerus

From them praise shall be heard / and sounds of merrymaking. — NEB

**and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.**

And I will multiply them and they shall not become few, / And will make them honourable and they shall not be despised: — Rhm

And I will multiply them, and they shall not be diminished, / I will also increase them, and they shall not dwindle away. — JPS

They shall increase, that hitherto had dwindled, be exalted, that once were brought low. — Knox

I will make them increase, and not diminish them, / make them honoured, and not disdained. — Jerus

I will multiply them, and they shall not decrease; I will also make them mighty, and they shall not be weak. — Lam

- 20. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.**

their sons shall thrive as in the days of old, / and I will care for their community, / punishing any who oppress them. — Mof

And their children will be as they were in the old days, and the meeting of the people will have its place before me, and I will send punishment on all who are cruel to them. — Bas

Then, as in days of old, the full muster of the tribes shall have its place in my regard; who wrongs them shall be called to account for it. — Knox

Their children shall prosper as in David's reign; their nations shall be established before Me, and I will punish anyone who hurts them. — Tay

- 21. And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near and he shall approach unto me:**

Their prince shall be one of themselves, / their ruler shall be native-born; / I will grant him access to myself; / and he shall enter my presence. — Mof

His leader shall be one of his own, / and his rulers shall come from his kin. / When I summon him, he shall approach me; — NAB

Their prince will be one of their own, their ruler come from their own people, I will let him come freely into my presence and he can come close to me: — Jerus

They will have their own ruler again. He will not be a foreigner. And I will invite him to be a priest at My altars, and he shall approach Me. — Tay

**for who is this that engaged his heart to approach unto me? saith the LORD.**

for who is he that hath had boldness to approach unto me? saith Jehovah. — ASV

for who would dare of himself to approach me? / says the LORD. — RSV

For who else would dare to approach me? / Is the oracle of the LORD. — AAT

who else, indeed, would risk his life — by coming close to me? — it is Yāhweh who speaks. — Jerus

for no one ventures of himself to approach me, says the LORD. — NEB

- 22. And ye shall be my people, and I will be your God.**

So shall ye become my people: and I will become your God. — Rhm

You shall be my own people, and I your own God. — Knox

- 23. Behold, the whirlwind of the LORD goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked.**

Lo! the tempest of Yahweh! Indignation hath come forth. A tempest rolling itself upward. Upon the head of the lawless ones shall it hurl itself down! — Rhm

Behold, the tempest of Jehovah, even his wrath, is gone forth, a sweeping tempest: it shall burst upon the head of the wicked. — ASV

See, the storm-wind of the Lord, even the heat of his wrath, has gone out, a rolling storm, bursting on the heads of the evil-doers. — Bas

Now a storm of Yahweh breaks, a tempest whirls, / it bursts over the head of the wicked; — Jerus

See what a scorching wind has gone out from the LORD, / a sweeping whirlwind, / It whirls round the heads of the wicked; — NEB

- 24. The fierce anger of the LORD shall not return, until he have done it, and until**

**he have performed the intents of his heart: in the latter days ye shall consider it.**

The fierce anger of the LORD will not turn back. / Until he has fully accomplished the designs of his mind; / In the end of the days you will understand it. — AAT

The wrath of the Lord will not be turned back till he has done, till he has put into effect, the purposes of his heart: in days to come you will have full knowledge of this.] — Bas

The Lord will not call off the fierceness of His wrath until it has finished all the terrible destruction He has planned. Later on you will understand what I am telling you. — Tay

the LORD's anger is not to be turned aside. / till he has finished and achieved his heart's desire. / In days to come you will understand. — NEB

## CHAPTER 31

- 1. At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.**

No clan in Israel, the Lord says, but shall own me as its God when that day comes, and all of them shall be my people. — Knox

When that time comes — it is Yahweh who speaks — I will be the God of all the clans of Israel: they shall be my people. — Jerus

At that time, says the Lord, all the families of Israel shall recognize Me as the Lord: they shall act like My people. — Tay

- 2. Thus saith the LORD, The people which were left of the sword, found grace in the wilderness; even Israel, when I went to cause him to rest.**

This is the Eternal's promise: / "Those who survive the sword shall find grace in the dungeon." / When Israel yearned for rest. — Mof

The Lord has said, Grace came in the waste land to a people kept safe from the sword, even to Israel on the way to his resting-place. — Bas

Yahweh says this: / They have found pardon in the wilderness. / those who have survived the sword. / Israel is marching to his rest. — Jerus

I will care for them as I did those who escaped from Egypt, to whom I showed My mercies in the wilderness, when Israel sought for rest. — Tay

These are the words of the LORD: / A people that survived the sword / found favour in the wilderness: / Israel journeyed to find rest: — NEB

- 3. The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an**

**everlasting love: therefore with loving kindness have I drawn thee.**

the LORD appeared to him from afar. /

I have loved you with an everlasting love: / therefore I have continued my faithfulness to you. — RSV

From far away he saw the LORD: my love for you is an eternal love: so with mercy I have made you come with me. — Bas

long ago the LORD appeared to them: I have dearly loved you from of old. / and still I maintain my unflinching care for you. — NEB

- 4. Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shall go forth in the dances of them that make merry.**

Once more I will settle you. / O maiden Israel: / once more you shall take the tambourine / and dance merrily: — Mof

I will again make new your buildings, O virgin of Israel, and you will take up your place: again you will take up your instruments of music, and go out in the dances of those who are glad. — Bas

Again I will build you, and you shall be built, O virgin of Israel! You shall again be adorned with your timbrels (small one-headed drums), and go forth in the dancing (chorus) of those who make merry. — Amp

I will build you up again, O virgin Israel, / and you shall be rebuilt. / Again you shall adorn yourselves with jingles, / and go forth with a merry throng of dancers. — NEB

- 5. Thou shalt yet plant vines upon the**

**mountains of Samaria: the planters shall plant, and shall eat them as common things.**

Again upon Samaria's mountains shalt thou plant vineyards: / Plant, O ye planters, that ye may enjoy the produce! — Sprl

Once more you shall plant vines on Samaria's slopes, / and those who plant shall enjoy the grapes. / with praise to the Eternal." — Mof

Again you will plant your vineyards upon the mountains of Samaria and eat from your own gardens there. — Tay

- 6. For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God.**

For a day shall come when the vintagers shall call / On the hills of Ephraim: / 'Arise and let us go up to Zion, / To the LORD our God!' — AAT

Watchmen there shall be, when that day comes, in the hill-country of Ephraim that will cry aloud, Up, to Sion go we, and there worship the Lord our God! — Knox

- 7. For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations:**

For thus said the Lord to Jacob, Rejoice and shout at the head of the nations: — Sept

For thus saith Yahweh — / Shout ye for Jacob with gladness, / Make shrill thy voice as the head of the nations. — Rhm

Rejoice, the Lord says, at Jacob's triumph, the proudest of nations greet with a glad cry: — Knox

For the Lord said, / Sing with joy for all that I will do for Israel, the greatest of the nations! — Tay

**publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.** loud echo your songs of praise, Deliverance, Lord, for thy people, for the remnant of Israel! — Knox

Shout out with praise and joy, "The Lord has saved His people, the remnant of Israel." — Tay

- 8. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.**

Take note, I will bring them from the north country, and gather them from the extreme corners of the earth: among them the blind and the lame, the woman with child and she who is in labor, together: a great company, they shall return here. — Ber

See, I will take them from the north country, get them from the endmost parts of the earth, and with them the blind and the feeble-footed, the woman with child and her who is in birth-pains together: a very great army, they will come back here. — Bas

For I will bring them from the north and from earth's farthest ends, not forgetting their blind and lame, young mothers with their little ones, those ready to give birth. It will be a great company who comes. — Tay

- 9. They shall come with weeping, and with supplications will I lead them:**

They will come with weeping, and going before them I will be their guide: — Bas

They had left in tears, / I will comfort them as I lead them back: — Jerus

They shall come with weepin (in penitence for joy), and pouring out prayers (for the future): I will lead them back. — Amp

They come home, weeping as they come, / but I will comfort them and be their escort. — NEB

**I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.**

I will lead them to brooks of water, on a level road, so that none shall stumble. / For I am a father to Israel, Ephraim is my first-born. — NAB

I will guide them to streams of water, by a smooth path where they will not stumble. / For I am a father to Israel, / and Ephraim is my first-born son. — Jerus

I will lead them to flowing streams: they shall not stumble, their path will be so smooth. / For I have become a father to Israel, / and Ephraim is my eldest son. — NEB

- 10. Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.**

Hearken unto the word of JEHOVAH, O ye nations! / And declare ye unto the far-distant seacoasts. / Thus speak ye: He who dispersed Israel will gather them, / And protect them as a shepherd his flock: — Sprl

Give ear to the word of the Lord, O you nations, and give news of it in the sea-lands far away; and say, he who has sent Israel wandering will get him together and will keep him as a keeper does his flock. — Bas

Listen, Gentiles, to the Lord's promise; his word must go out to the islands that are far away; work that he that scattered Israel will gather Israel in, will guard it faithfully as a shepherd guards his flock. — Knox

Listen to this message from the Lord, you nations of the world, and publish it abroad: the Lord who scattered His people will gather them back together again and watch over them as a shepherd does his flock. — Tay

**11. For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.**

For the Eternal hath set Jacob free, / and rescued him from a stronger power. — Mof

For the Lord has given a price for Jacob, and made him free from the hands of him who was stronger than he. — Bas

The Lord means to ransom Jacob, to grant deliverance from the tyrant's power. — Knox

For the LORD has ransomed Jacob / and redeemed him from a foe too strong for him. — NEB

**12. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd:**

And they shall come and shout for joy upon Zion's heights, / and they shall overflow with delight at the goodness of Jehovah, / Because of the corn, and because of the new wine, and because of the oil, / And because of the young of the flock and of the herd; — Sprl

The exiles will return, greeting mount Zion with cries of gladness; thronging in to take possession of the Lord's gifts, corn and oil and wine, increase of flock and herd. — Knox

Shouting, they shall mount the heights of Zion, / they shall come streaming to the LORD's blessing: / The grain, the wine, and the oil, the sheep and the oxen: — NAB

**and their soul should be as a watered garden; and they shall not sorrow any more at all.**

So shall their soul become like a garden well watered, / And they shall not again languish any more. — Rhm

and their soul shall be as a watered garden: and they shall not sorrow any more at all. — ASV

Revived their spirits shall be, like a garden when the stream flows full; they shall hunger no more. — Knox

They shall become like a watered garden / and they shall never want again. — NEB

**13. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.**

Then shall virgins rejoice in the assembly of youths; the elders also shall be filled with joy; for I will turn their mourning into joy and make them glad. — Sept

Glad the maidens shall dance, gladness there shall be for young and old alike: I will turn all their sorrow into joy, comfort and cheer their sad hearts. — Knox

The virgin will then take pleasure in the dance, / young men and old will be happy: / I will change their mourning into gladness, / comfort them, give them joy after their troubles. — Jerus

The young girls will dance for joy, and menfolk — old and young — will take their part in all the fun: for I will turn their mourning into joy and I will comfort them and make them rejoice, for their captivity with all its sorrows will be behind them. — Tay

Then shall the girl show her joy in the dance, / young men and old shall rejoice: / I will turn their mourning into gladness, / I will relent and give them joy to outdo their sorrow. — NEB

**14. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD. I will give the priests their desired fat things, and my people will have a full**

measure of my good things, says the Lord. — Bas

Full-fed my priests shall be with dainties; blessings my people shall have the Lord says, till they ask no more. — Knox

refresh my priests with rich food, / and see my people have their fill of my good things / — it is Yahweh who speaks. — Jerus

I will feast the priests with the abundance of offerings brought to them at the Temple; I will satisfy My people with My bounty, says the Lord. — Tay

- 15. Thus saith the LORD; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not.**

Thus said the Lord, There was heard at Rama a sound of lamentation and weeping and wailing — Rachel, weeping for her children, refused to be comforted, because they are no more. — Sept

So has the Lord said: In Ramah there is a sound of crying, weeping and bitter sorrow; Rachel weeping for her children; she will not be comforted for their loss. — Bas

Thus says the LORD: / In Ramah is heard the sound of moaning, / of bitter weeping! / Rachel mourns her children, / she refuses to be consoled / because her children are no more. — NAB

The Lord spoke to me again, saying: In Ramah there is bitter weeping, Rachel is weeping for her children and she cannot be comforted, for they are gone. — Tay

- 16. Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears:**

Thus saith Yahweh — / Restrain thy voice from weeping, / And thine eyes from tears. — Rhm

The Lord has said this: Keep your voice from sorrow and your eyes from weeping: — Bas

Thus says the LORD: / Cease your cries of mourning, / wipe the tears from your eyes. — NAB

Yahweh says this: / Stop your weeping, / dry your eyes. — Jerus

But the Lord says: Don't cry any longer: for I have heard your prayers . . . — Tay

**for they work shall be rewarded, saith the LORD: and they shall come again from the land of the enemy.**

The sorrow you have shown shall have its reward, / says the LORD, / they shall return from the enemy's land.

— NAB  
your hardships will be redressed: / they shall come back from the enemy country. — Jerus

for there shall be a reward for your toil. / they shall return from the land of the enemy. — NEB

- 17. And there is hope in thine end, saith the LORD, that thy children shall come again to their own border.**

There is hope for your future says the LORD, / and your children shall come back to their own country. — RSV

A hope is left for thee hereafter, the Lord says: to their own possessions thy sons shall return. — Knox

There is hope for your descendants: your sons will come home to their own lands. — Jerus

You shall leave descendants after you: your sons shall return to their own land. — NEB

- 18. I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke:**

I have indeed heard Ephraim bemoaning thus his plight: / 'Under thy chastening I have been chastened, / like an unbroken colt. — Mof

Certainly Ephraim's words of grief have come to my ears. Ye have given me training and I have undergone it like a young cow unused to the yoke: — Bas

I plainly hear the grieving of Ephraim, / 'you have disciplined me, I accepted the discipline like a young bull untamed. — Jerus

I have heard Ephraim's groans: 'You have punished me greatly; but I needed it all, as a calf must be trained for the yoke. — Tay

I listened; Ephraim was rocking in his grief: / 'Thou hast trained me to the yoke like an unbroken calf, / and now I am trained; — NEB

**turn thou me, and I shall be turned; for thou art the LORD my God.**

bring me back that I may return: for thou art the Lord my God. — Sept



O restore me, that I may be restored! for you are the LORD, my God. — AAT  
 If you allow me, I will return, for you are the LORD, my God. — NAB  
 bring me back, and I will repent; for thou art the LORD my God. — Lam  
 Turn me again to You and restore me. for You alone are the Lord, my God.  
 — Tay

**19. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh:**

Surely after my return I was filled with regret, / and after I came to know myself I smote upon the thigh. — Rhm  
 My exile led me to repent; / when I was chastened I smote my breast: — Mof  
 Truly, after I had been turned, I had regret for my ways; and after I had got knowledge, I made signs of sorrow:  
 — Bas

Yes, I have turned away, but have since repented: / I understand, I beat my breast, — Jerus

Surely after I "Ephraim, (which is Israel) was turned (from You), I repented; and after I was instructed, I penitently smote my thigh; — Amp

I turned away from God but I was sorry afterwards. I kicked myself for My stupidity. — Tay

Though I broke loose I have repented: / now that I am tamed I beat my breast:  
 — NEB

**I was ashamed, yea, even confounded, because I did bear the reproach of my youth.**

I sink in shame under the penalty / for what I did in my youth. — Mof

I was put to shame, truly, I was covered with shame, because I had to undergo the shame of my early years. — Bas

I was deeply ashamed, covered with confusion: / yes, I still bore the disgrace of my youth'. — Jerus

I was thoroughly ashamed of all I did in younger days. — Tay

In shame and remorse / I reproach myself for the sins of my youth. — NEB

**20. Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still:**

Is it because Ephraim is my favourite son, / my darling child, / that whenever I must punish him, / my heart dwells on him still? — Mof

Is Ephraim my dear son? Is he the child

of my delight? For whenever I say things against him, I still keep him in my memory: — Bas

Why, what a favourite son is this Ephraim, what a spoilt child of mine, that I should pronounce my doom on him, and care for him nonetheless!  
 — Knox

Is Ephraim not my favored son, / the child in whom I delight? / Often as I threaten him, / I still remember him with favor: — NAB

And the Lord replies: Ephraim is still My son, My darling child, I had to punish him, but I still love him. — Tay

Is Ephraim still my dear son, / a child in whom I delight? / As often as I turn my back on him / I still remember him:  
 — NEB

**therefore my bowels are troubled for him; I will surely have mercy upon him, saith the LORD.**

therefore my heart yearneth for him; I will surely have mercy upon him, saith Jehovah. — ASV

In truth, my heart goes out to him; I will be merciful to him yet, the Lord says.  
 — Knox

and so my heart yearns for him. / I am filled with tenderness towards him. / This is the very word of the LORD.  
 — NEB

**21. Set thee up waymarks, make thee high heaps:**

Put up guiding pillars, make road signs for yourself: — Bas

Set up signposts, / raise landmarks: — Jerus

Set up highway markers (back to Canaan), make yourself guide posts. — Amp

As you travel into exile, set up road signs pointing back to Israel, Mark your pathway well. — Tay

**set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities.**

Pay heed to the highway, / The way by which you went, / Return, O virgin of Israel, Return to these your cities! — AAT

mark the road well, / the way by which you went, / Come home, virgin of Israel, / come home to these towns of yours. — Jerus

turn your thoughts and attention to the

way by which you went (into exile); retrace your steps O virgin Israel, return to these your cities. — Amp  
Mark your pathway well. For you shall return again, O virgin Israel, to your cities here. — Tay

- 22. How long wilt thou go about, O thou backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man.**

How long wilt thou turn hither and thither O thou apostate daughter? / For Jehovah has created a new thing in the earth, / A woman shall lovingly cherish a man. — ABPS

How long will you hesitate, / O erring daughter? / Why, the Eternal makes a new think upon earth: frail woman becomes manly! — Mof

How long wilt thou turn away coyly, / O thou backsliding daughter? / For the LORD has created a new thing on the earth: / A woman shall court a man. — JPS

Here is the new order of things the Lord has established on earth: weak woman is to be the protectress of man's strength. — Knox

How long will you hesitate, disloyal daughter? / For Yahweh is creating something new on earth: / the Woman sets out to find her Husband again. — Jerus

How long will you waver and hesitate (to return). O you backsliding daughter? For the Lord has created a new thing in the land (of Israel): a female shall compass (woo, win and protect) a man. — Amp

How long will you vacillate, O wayward daughter? For the Lord will cause something new and different to happen — Israel shall seek Him! — Tay

- 23. Thus saith the LORD of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity;**

Thus says Jehovah of hosts, the God of Israel: / They shall again use this saying in the land of Judah / And in her cities, when I shall reverse their captivity: — ABPS

So the Lord of armies, the God of Israel, has said, Again will these words be used in the land of Judah and in its

towns, when I have let their fate be changed: — Bas

A message from the Lord of hosts, the God of Israel: To town and countryside of Judah I will restore the exiled folk, and once again the greeting will be heard, — Knox

These are the words of the LORD of Hosts the God of Israel: Once more shall these words be heard in the land of Judah and in her cities, when I restore their fortunes: — NEB

**The LORD bless thee, O habitation of justice, and mountain of holiness.**

"Blessed be the Lord on his righteous, his holy mountain." — Sept

Yahweh bless thee / Thou home of righteousness! / Thou mountain of holiness! — Rhm

"The LORD bless you, O habitation of righteousness / O holy hill! — RSV

May the blessing of the Lord be on you, O resting place of righteousness. O holy mountain. — Bas

"May the LORD bless you, holy mountain, abode of justice!" — NAB

"Yahweh grant you his blessing, / you pasture of justice, / you holy mountain!" — Jerus

- 24. And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks.**

It shall be used by them who dwell in the cities of Juda and in all his land, and shall be repeated by the husbandman and among the flocks. — Sept

And Judah and all its cities shall dwell there together, and the farmers and those who wander with their flocks. — RSV

Once again Juda and Juda's townsfolk shall dwell there: fields shall be tilled and flocks led out to pasture: — Knox

And city dwellers and farmers and shepherds alike shall live together in peace and happiness. — Tay

Ploughmen and shepherds who wander with their flocks / shall live together there. — NEB

- 25. For I have satiated the weary soul, and I have replenished every sorrowful soul. and I have replenished every sorrowful soul. — NEB**

For I have given new strength to the tired soul and to every sorrowing soul in full measure. — Bas

For I will (fully) satisfy the weary soul,  
and I will replenish every languishing  
and sorrowful person. — Amp  
For I have given deep draughts to the  
thirsty, / and satisfied those who were  
faint with hunger. — NEB

**26. Upon this I awaked, and beheld; and my sleep was sweet unto me.**

Upon this I awoke, / and I perceived that  
my sleep had been refreshing to me.  
— Splr

((Here I awoke, I opened wide my eyes  
— / this was a pretty dream!)) — Mof  
I awoke and was refreshed, / and my  
sleep was peaceful. — Jerus

Thereupon I (Jeremiah) awoke and  
looked, and my (trance-like) sleep was  
sweet (in the assurance it gave) to me.  
— Amp

Thereupon I woke and looked about me,  
and my dream had been pleasant. —  
NEB

**27. Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.**

See, the days are coming, says the Lord,  
when I will have Israel and Judah  
planted with the seed of man and with  
the seed of beast. — Bas

The Lord says: The time will come when  
I will greatly increase the population  
and multiply the number of cattle here  
in Israel. — Tay

**28. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD.**

And it shall come to pass that as I have  
acted vigilantly against them, / To  
pluck up and to break down, and to  
overthrow, / And to destroy, and to  
afflict: / So I will act vigilantly for  
them, to build and to plant, / Saith  
JEHOVAH. — Splr

And it will come about that, as I have  
been watching over them for the purpose  
of uprooting and smashing down  
and overturning and sending destruction  
and causing trouble; so I will be  
watching over them for the purpose of  
building up and planting, says the Lord.  
— Bas

And as I once watched them to tear up,

to knock down, to overthrow, destroy  
and bring disaster, so now I shall watch  
over them to build and to plant, it is  
Yahweh who speaks. — Jerus

In the past I painstakingly destroyed the  
nation but now I will carefully build it  
up. — Tay

**29. In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.**

In those days shall they say no more, /  
Fathers did eat sour grapes. — And  
children's teeth are blunted! — Rhm  
When that time comes, no more shall be  
heard of the proverb, the fathers have  
eaten sour grapes, and the children's  
teeth are set on edge' — Knox

The people shall no longer quote this  
proverb — "Children pay for their father's sins." — Tay

**30. But everyone shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.**

But everyone for his own iniquity shall  
die, — / Any human being who eateth  
the sour grapes his own teeth shall be  
blunted. — Rhm

But each is to die for his own sin. Every  
man who eats unripe grapes is to have  
his own teeth set on edge. — Jerus

**31. Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:**

A day comes, the Eternal promises, /  
when I make a fresh compact with all  
the house of Israel — Mof

See, the days are coming, says the Lord,  
when I will make a new agreement with  
the people of Israel and with the people  
of Judah. — Bas

A time is coming, the Lord says, when  
I mean to ratify a new covenant with  
the people of Israel and with the people  
of Judah. — Knox

The day will come, says the Lord, when  
I will make a new contract with the  
people of Israel and Judah. — Tay

**32. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt;**

Not like the agreement which I made  
with their fathers, on the day when I  
took them by the hand to be their guide  
out of the land of Egypt: — Bas

It will not be like the covenant I made with their fathers the day I took them by the hand to lead them forth from the land of Egypt: — NAB

**which my covenant they brake, although I was an husband unto them, saith the LORD.**

that covenant of mine which they broke, so that I had to reject them — AAT  
which agreement was broken by them, and I gave them up, says the Lord — Bas

They broke that covenant of mine, so I had to show them who was master. It is Yahweh who speaks. — Jerus  
and because they nullified my covenant, so I also despised them, says the LORD: — Lam

Although they broke my covenant, I was patient with them, says the LORD. — NEB

- 33. But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD,**

But this is the covenant that I will make with the house of Israel after these days, says Jehovah: — ABPS

No, this is the covenant I will make with the House of Israel when those days arrive — Jeus

**I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.**

Deep within them I will plant my Law, writing it on their hearts. Then I will be their God and they shall be my people. — Jerus

I will inscribe My laws upon their hearts, so that they shall want to honor me; then shall they truly be my people and I will be their God. — Tay

- 34. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD:**

And no longer will they be teaching every man his neighbour and every man his brother, saying, Get knowledge of the Lord: — Bas

There will be no further need for neighbour to try to teach neighbour, or brother to say to brother, 'Learn to know Yahweh!' — Jerus

No longer need they teach one another to know the LORD: — NEB

**for they shall all know me, from the least**

**of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.**

for they will all have knowledge of me, from the least of them to the greatest of them, says the Lord; for they will have my forgiveness for their evil-doing, and their sin will go from my memory for ever. — Bas

All, from least to greatest, shall know me, says the LORD, for I will forgive their evil-doing and remember their sin no more. — NAB

No, they will all know me, the least no less than the greatest — it is Yahweh who speaks — since I will forgive their iniquity and never call their sin to mind. — Jerus

all of them, high and low alike, shall know me, says the LORD, for I will forgive their wrongdoing and remember their sin no more. — NEB

- 35. Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:**

Thus said JEHOVAH, / Who is giving the sun for light by day, / The statutes of moon and stars for a light by night.

Quieting the sea when its billows roar, / Jehovah of Hosts is His name: YLT

These are the words of the Lord, who has given the sun for a light by day, ordering the moon and stars for a light by night, who puts the sea in motion, causing the thundering of its waves: the Lord of armies is his name. — Bas

These are the words of the LORD, who gave the sun for a light by day and the moon and the stars for a light by night, who cleft the sea and its waves roared, the LORD of Hosts is his name: — NEB

- 36. If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.**

"If this fixed order departs from before me, says the LORD, / then shall the descendants of Israel cease / from being a nation before me forever." — RSV

If these natural laws give way in spite of me, says the LORD, / Then shall the

race of Israel cease as a nation before me forever. — NAB

Were this established order ever to pass away / from my presence — it is Yahweh who speaks — only then would the race of Israel also cease / to be a nation in my presence for ever. — Jerus

I am as likely to reject My people Israel as I am to do away with these laws of nature! — Tay

If this fixed order could vanish out of my sight, / says the LORD, / then the race of Israel too could cease for evermore / to be a nation in my sight. — NEB

- 37. Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.**

This is the Eternal's word: only when heaven above can be measured and the foundations of the earth below laid bare, will I ever cast off the race of Israel for all that they have done, says the Eternal. — Mof

Were the heavens above ever to be measured, / the foundations of the earth below were ever to be fathomed, / only then would I reject the race of Israel / for all that they have done. It is Yahweh who speaks. — Jerus

Not until the heavens can be measured and the foundations of the earth explored, will I consider casting them away forever for their sins! — Tay

- 38. Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner.**

"Behold, the days are coming, says the LORD, when the city shall be rebuilt for the LORD from the tower of Hananeel to the Corner Gate. — rsv

Behold, says the divine promise, a time is coming when the city shall be rebuilt in the Lord's honour, from Hananeel's Tower as far as the Corner Gate: — Knox

- 39. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.**

Then shall go forth again the measuring-line straight forward, / Over the hill Gareb, / And it shall go round to Goath: — Rhm

Then once again the measuring line will stretch straight to the Hill of Gareb, turning then to Goath. — Jerus

The measuring line shall then be laid straight out over the hill of Gareb and round Goath. — NEB

- 40. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.**

The very valley of the dead, where the altar-refuse is thrown, with the field as far as the ravine of Kidron, as far as the corner of the Horse gate eastward, shall all be sacred to the Eternal; never again shall they be torn up or demolished." — Mof

And the entire city including the graveyard and ash dump in the valley shall be holy to the Lord and so shall all the field out to the brook of Kidron, and from there to the Horse Gate on the east side of the city: it shall never again be captured or destroyed. — Tay

All the valley and every field as far as the gorge of the Kidron to the corner by the Horse Gate eastwards shall be holy to the LORD. It shall never again be pulled down or demolished. — NEB

## CHAPTER 32

- 1. THE word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadrezzar.**

The word that was addressed to Jeremiah by Yahweh in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchanezzar. — Jerus

- 2. For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which was in the king of Judah's house.**

just when the king of Babylon's army was besieging Jerusalem. Jeremiah the prophet was a prisoner in the guard-house of the royal palace . . . — Mof

Now at that time the king of Babylon's army was round Jerusalem, shutting it in: and Jeremiah the prophet was shut up in the place of the armed watchmen, in the house of the king of Judah. — Bas

At that time Jeremiah was imprisoned in the dungeon beneath the palace, while the Babylonian army was besieging Jerusalem. — Tay

3. **For Zedekiah King of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, Behold, I will give this city into the hand of the King of Babylon, and he shall take it;**

It was for his prophesying that King Sedecias had imprisoned him: what meant this threat from the Lord of giving Jerusalem over to capture by the King of Babylon? — Knox

Zedekiah, king of Judah, had imprisoned him there, remonstrating: How dare you prophesy: Thus says the LORD: I am handing over this city to the king of Babylon, who will capture it. — NAB

King Zedekiah had put him there for continuing to prophesy that the city would be conquered by the king of Babylon. — Tay

Zedekiah king of Judah had imprisoned him after demanding what he meant by this prophecy: 'These are the words of the LORD: I will deliver this city into the hands of the king of Babylon, and he shall take it. — NEB

4. **And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;**

He has said, besides: King Sedecias of Judah shall not escape from the Chaldeans; the king of Babylon shall have the mastery of him; they shall have speech together, meet face to face. — Knox

and Zedekiah king of Judah will not escape the power of the Chaldeans, but will inevitably be delivered into the hands of the king of Babylon, speak to him personally and see him face to face. — Jerus

And King Zedekiah would be caught and

taken as a prisoner before the king of Babylon for trial and sentencing. — Tay

5. **And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD; though ye fight with the Chaldeans, ye shall not prosper.**

and he shall take Zedekiah to Babylon, and there he shall remain until I visit him, says the LORD: though you fight against the Chaldeans, you shall not succeed.' — RSV

And he will take Zedekiah away to Babylon, where he will be till I have pity on him, says the Lord: though you are fighting with the Chaldeans, things will not go well for you? — Bas

and Zedekiah shall be taken to Babylon. There he shall remain, until I attend to him, says the LORD, in fighting the Chaldeans, you cannot win! — NAB

"He shall take you to Babylon and imprison you there for many years until you die. Why fight the facts? You can't win! Surrender now!" Jeremiah had told him again and again. — Tay

Zedekiah will be taken to Babylon and will remain there until I turn my thoughts to him, says the LORD. However much you fight against the Chaldeans you will have no success.' — NEB

6. **And Jeremiah said, The word of the LORD came unto me, saying,**

Then this message from the Lord came to Jeremiah: — Tay

7. **Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it.**

"Hanamel the son of your uncle is coming to ask you to buy his land at Anathoth, since you have a right to the first offer of it." — Mof

Behold, Hanamel the son of Shallum your uncle will come to you and say, 'Buy my field which is at Anathoth, for the right of redemption by purchase is yours.' — RSV

See, Hanamel, the son of Shallum, your father's brother, will come to you and say, Give the price and get for yourself my property in Anathoth, for you have the right of the nearest relation. — Bas  
The Lord told me, he said, that my cou-

sin Hanamell, son of Sellum, would come and ask me to buy in certain land of his at Anathoth, which was my duty as his next of kin. — Knox

Your cousin, Hanamel (son of Shallum) will soon arrive to ask you to buy the farm he owns in Anathoth; for by law you have a chance to buy before it is offered to anyone else. — Tay

- 8. So Hanameel mine uncle's son came to me in the court of the prison according to the word of the LORD, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin:**

So Hanamel the son of my uncle came to me in the guard-house, as the Eternal had predicted. He said, "Pray, buy my land at Anathoth: — Mof

So, Hanamel, the son of my father's brother, came to me, as the Lord had said, to the place of the armed watchmen, and said to me, Give the price and get my property which is in Anathoth in the land of Benjamin: — Bas  
**for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of the LORD.**

for the right of purchase is in thee as thou art the eldest. Upon this I knew that it was a word of the Lord. — Sept  
for you have the nearest relation's right to the heritage: so get it for yourself. Then it was clear to me that this was the word of the Lord. — Bas

thou art the rightful heir, and thy duty it is as next of kin, to buy it from me.

Then I knew that I had received a divine warning. — Knox

as nearest relative, you have the first claim to possess it; make it yours." I knew this was what the LORD meant.

— NAB

- 9. And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver.**

and buy it I did, this field in Anathoth from Hanameel, that was son to my uncle Sellum. I paid him the price, that was seventeen pieces of silver: — Knox

So I bought the field, paying Hanamel seventeen shekels of silver. — Tay

- 10. And I subscribed the evidence, and sealed**

**it, and took witnesses, and weighed him the money in the balances.**

And I wrote (the deed) in a roll and sealed it, and secured witnesses, and weighed him the money in the balances. — ABPS

I signed the deed, sealed it, had it witnessed, and paid down the money in full. — Mof

And I put it in writing, stamping it with my stamp, and I took witnesses and put money into the scales. — Bas

I signed and sealed the deed of purchase before witnesses, and weighed out the silver and paid him. — Tay

- 11. So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open:**

Then I took the sealed deed of purchase, containing the terms and conditions, and the open copy: — RSV

So I took the paper witnessing the business, one copy rolled up and stamped, and one copy opened: — Bas

I then took both the sealed deed of purchase and its open copy, in accordance with requirements of law, — Jerus

- 12. And I gave the evidence of the purchase unto Baruch, the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.**

and handed them to Baruch the son of Neriah, the son of Maaseiah, in presence of Hanamel the son of my uncle, in presence of the witnesses who had signed the purchase-deeds, and in presence of the Jews who were seated in the guard-house. — Mof

And I gave the paper to Baruch, the son of Neriah the son of Maaseiah, before the eyes of Hanamel, the son of my father's brother, and of the witnesses who had put their names to the paper, and before all the Jews who were seated in the place of the armed watchmen. — Bas

all this I handed over to Baruch, son of Neri, son of Maasias, still in the presence of my cousin Hanameel, and witnesses that had signed it and the Jews that sat around me in the court where I was confined. — Knox

And publicly, in the presence of my cousin, Hanamel and the witnesses who had signed the deed, and as the prison guards watched, I handed the papers to Baruch (son of Neriah, who was the son of Mahseiah) — Tay

**13. And I charged Baruch before them, saying,**

and in their presence I gave a charge to Baruch, saying. — Sept

In their presence I gave Baruch these instructions: — Jerus

And I said to him as they all listened: — Tay

**14. Thus saith the LORD of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many day.**

“These are the orders of the Lord of hosts, the God of Israel — Take these purchase-deeds, the sealed document and the covering envelope, and place them in an earthen jar, that they may last for many a long day. — Mof

This is what the Lord of armies, the God of Israel, has said: Take these papers, the witness of this business, the one which is rolled up and stamped, and the one which is open; and put them in a vessel of earth so that they may be kept for a long time. — Bas

A message for thee from the Lord of hosts, the God of Israel: Take these two pieces of writing, the sealed deed within and the covering of it that is open to view, and keep them in some jar of clay, where they can remain long without damage. — Knox

**15. For thus saith the LORD of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.**

For the Lord of armies, the God of Israel, has said, There will again be trading in houses and fields and vineyards in this land. — Bas

For Yahweh Sabaoth, the God of Israel, says this, “People will buy fields and vineyards in this land again”. — Jerus

For the Lord of Hosts, God of Israel, says, In the future these papers will be valuable. Someday people will again own property here in this country and will be buying and selling houses and vineyards and fields.” — Tay

**16. Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying,**

Then I prayed unto JEHOVAH after I had committed the purchase roll unto Baruch the son of Neriah, saying: — Sprl

Now after I had given the paper to Baruch, the son of Neriah, I made my prayer to the Lord, saying. — Bas

The deed once made over to Baruch, son of Neri, I prayed to the Lord thus: — Knox

**17. Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee:**

Ah, my Lord JEHOVAH! behold, Thou hast made the heavens and the earth by Thy mighty power and Thine outstretched arms: everything considered, naught is too wonderful for Thee: — Sprl

Ah Lord God! see, you have made the heaven and the earth by your great power and by your outstretched arm, and there is nothing you are not able to do: — Bas

Ah, Lord-GOD, you have made heaven and earth by your great might, with your outstretched arm; nothing is impossible to you. — NAB

**18. Thou shewest loving-kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the LORD of hosts, is his name,**

Thou showest kindness to thousands, and thou bringest the guilt of fathers home to their children after them: thou great and mighty God, — Mof

You have mercy on thousands, and send punishment for the evil-doing of the fathers on their children after them: the great, the strong God, the Lord of armies is his name: — Bas

A thousandfold thou shewest thy mercy: yet, when thou dost punish, into the son's lap the father's guilt overflows: how great, how strong that God whose name is the Lord of hosts! — Knox

You are loving and kind to thousands, yet children suffer for their fathers' sins: You are the great and mighty God, the Lord of Hosts. — Tay

**19. Great in counsel, and mighty in work: for thine eyes are open upon all the ways**



**of the sons of men: to give every one according to his ways, and according to the fruit of his doings:**

How sublime thy counsels, thy thoughts how high above us! And still thou keepest watch over all mankind, ready to award each life what its own devices have earned. — Knox

Great in purpose, mighty in execution, whose eyes are open on all the ways of men, rewarding each man as his ways and the results of his actions deserve! — Jerus

You have all wisdom and do great and mighty miracles: for Your eyes are opened to all the ways of men, and You reward everyone according to his life and deeds. — Tay

**20. Which hast set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men; and hast made thee a name, as at this day:**

Thou didst perform signs and wonders in the land of Egypt both toward Israel and toward other men, which are remembered to this day, and so thou didst win for thyself the renown which thou hast this day. — AAT

You performed signs and wonders in the land of Egypt and do the same today, in Israel and among mankind. You have won the name that is yours today. — Jerus

You have done incredible things in the land of Egypt — things still remembered to this day. And You have continued to do great miracles in Israel and all around the world. You have made Your name very great, as it is today. — Tay

Thou didst work signs and portents in Egypt and hast continued them to this day, both in Israel and amongst all men, and hast won for thyself a name that lives on to this day. — NEB

**21. And has brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror;**

when thou leddest forth Thy people Israel from the land of Egypt, by signs, and by marvels, and by mighty hand and outstretched arm, and with awful terribleness: — Spri

From Egypt's land thou didst bring out thy people Israel with signal deeds of

awe, by might and mane, spreading terror around: — Mof

Signs and portents there must be, and the exercise of the constraining power, and the great dread, before thou couldst rescue thy people Israel from Egypt: — Knox

Thou didst bring thy people Israel out of Egypt with signs and portents, with a strong hand and an outstretched arm, and with terrible power. — NEB

**22. And hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey; thou gavest them this land which thou hadst sworn to their fathers to give them, a land abounding in milk and honey: — Mof**

And have given them this land, which you gave your word to their fathers to give them, a land flowing with milk and honey: — Bas

then you gave them this land which you promised on oath to their ancestors, a land where milk and honey flow: — Jerus

You gave Israel this land that You promised their fathers long ago, a wonderful land that 'flows with milk and honey.' — Tay

**23. And they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law;**

But when they had entered into possession of it, they neither listened to thy voice, nor followed thine instruction: — AAT

And they came in and took it for their heritage; but they did not give ear to your voice, and were not ruled by your law: — Bas

They entered and took possession of it, but they did not listen to your voice, by your law they did not live. — NAB  
Our fathers came and conquered it and lived in it, but they refused to obey You or to follow Your laws: — Tay

**they have done nothing of all that thou commandedst them to do; therefore thou hast caused all this evil to come upon them:**

they have not done a thing thou didst command them; and so thou hast made all this evil befall them.)) — Mof

they have done nothing of all you gave them orders to do: so you have made all this evil come on them. — Bas

they would do nothing you ordered them to do; and so you made all these disasters happen to them. — Jerus  
they have hardly done one thing You told them to. That is why You have sent all this terrible evil upon them. — Tay

- 24. Behold the mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans, that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest it.**

Lo! the siege-mounds for storming the city have reached it; and through stress of sword, famine, and pestilence the city is good as given into the hands of the Chaldeans who are fighting against it. What thou didst threaten has come, as thou seest. — AAT

See, the siegeworks have arrived at this city to breach it: the city will be handed over to the Chaldeans who are attacking it, amid sword, famine, and pestilence. What you threatened has happened, you see it yourself: — NAB

Behold the siege ramparts are come against this city to take it; and because of sword and of famine and of pestilence the city is delivered into the hands of the Chaldeans, who are fighting against it; and what thou hast spoken is come to pass; and, behold I see it. — Lam

See how the siege mounds have been built against the city walls; and the Babylonians shall conquer the city by sword, famine, and disease. Everything has happened just as You said — as You determined it should! — Tay

- 25. And thou hast said unto me, O Lord GOD, Buy thee the field for money, and take witnesses; for the city is given into the hand of the Chaldeans.**

And it was thou, O Lord Eternal, who didst tell me to buy the land for money: I had the deeds written and sealed and witnessed, and here is the city falling into the hands of the Chaldeans!" — Mof

Yet thou, Oh Lord GOD, has said to me: 'Buy the field for money, and get witnesses,' when the city is as good as given into the hand of the Chaldeans!"

— AAT

and yet you tell me, Oh Lord GOD: Buy the field with money, call in witnesses. But the city has already been handed over to the Chaldeans! — NAB

And yet You say to buy the field — paying good money for it before these witnesses — even though the city will belong to our enemies." — Tay

- 26. Then came the word of the LORD unto Jeremiah, saying,**

'The word of Yahweh was addressed to me as follows. — Jerus

Then this message came to Jeremiah: — Tay

- 27. Behold, I am the LORD, the God of all flesh: is there any thing too hard for me?**

Behold, I am JEHOVAH the God of all flesh: can any achievement be too wonderful for Me? — Sprl

Observe I am the LORD, the God of all flesh. Is there anything too difficult for Me? — Ber

See, I am the Lord, the God of all flesh: is there anything so hard that I am unable to do it? — Bas

I am the LORD, the God If all mankind! Is anything impossible to me? — NAB

- 28. Therefore thus saith the LORD; Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it:**

Therefore thus saith the Lord the God of Israel, This city will assuredly be given up into the hands of the king of Babylon, and he will take it. — Sept

This is the divine sentence: I mean to hand over this city to capture by the king of Babylon and his Chaldeans: — Knox

Yes, I will give this city to the Babylonians and to Nebuchadnezzar, king of Babylon: he shall conquer it. — Tay

- 29. And the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense into Baal, and poured out drink offerings unto other gods, to provoke me to anger.**

The Chaldean besiegers shall come and set fire to this city and burn it, burning up the houses on whose roofs sacrifice was offered to Baal and libations poured out in honour of foreign gods — in order to spite me! — Mof

And the Chaldeans who are fighting

against this city shall come and set this city on fire, and they shall burn it, with the houses on whose roofs men have offered sacrifices to Baal and poured libations to other gods, so as to vex me. — AAT

And the Chaldeans, who are fighting against this town, will come and put the town on fire, burning it together with the houses, on the roofs of which perfumes have been burned to the Baal, and drink offerings have been drained out to other gods, moving me to wrath. — Bas

And the Babylonians outside the walls shall come in and set fire to the city and burn down all these houses where the roofs have been used to offer incense to Baal, and to pour out libations to other gods, causing My fury to rise! — Tay

**30. For the children of Israel and the children of Judah have only done evil before me from their youth:**

For ever since they were young, the Israelites and the Judahites have done nothing but evil in my sight; — Mof

For the children of Israel and the children of Judah have done nothing but evil in my eyes from their earliest years; — Bas

For the sons of Israel and of Judah have done nothing but displease me from their youth up. — Jerus

For Israel and Judah have done nothing but wrong since their earliest days; — Tay

From their earliest days Israel and Judah have been doing what is wrong in my eyes. — NEB

**for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD.**

the Israelites did nothing but provoke me with the works of their hands, says the LORD. — NAB

they have infuriated Me with all their evil deeds. — Tay

provoking me to anger by their actions, says the LORD. — NEB

**31. For this city hath been to me as a provocation of mine anger and of my fury from the day that they built it even unto this day; that I should remove it from before my face.**

For this city, since the day that they built it, even unto this day, hath been to Me

the heaving up of My wrath and the heaving up of My fury; that I might remove it from My presence. — Sprl

This city has aroused my anger and wrath, from the day it was built to this day, so that I will remove it from my sight. — RSV

Yes, from the day when it was built until today, this city has been such cause of anger and of wrath to me that I mean to remove it from my sight. — Jerus

From the time this city was built until now it has done nothing but anger Me; so I am determined to be rid of it. — Tay

**32. Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.**

so that I must put it out of my sight for all the wickedness the Israelites and Judeans, with their kings and their princes, their priests and their prophets, the men of Judah and the citizens of Jerusalem, have done to provoke me. — NAB

The sins of Israel and Judah — the sins of the people, of their kings, officers, priests and prophets — stir Me up. — Tay

Israel and Judah, their kings, officers, priests, prophets, and everyone living in Jerusalem and Judah have provoked me to anger by their wrongdoing. — NEB

**33. And they have turned unto me the back, and not the face: though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction.**

They have turned to me their back and not their face; and though I have taught them persistently they have not listened to receive instruction. — RSV

always the back turned, never a glance my way, always the deaf ear, a warning unheeded, when I sent early to their doors to bring them to a better mine! — Knox

They have turned their backs upon Me and refused to return: day after day, year after year, I have taught them right from wrong, but they would not listen or obey. — Tay

They have turned their backs on me and averted their faces; though I took pains to teach them, they would not hear or learn their lesson. — NEB

**34. But they set their abominations in the house, which is called by my name, to defile it.**

They have defiled the very house that belongs to me, by putting their detestable idols inside it: — Mof

But they put their disgusting images into the house which is named by my name, making it unclean. — Bas

They defiled the house named after me by the horrid idols they set up in it. — NAB

They set up their loathsome idols in the house which bears my name, and so defiled it. — NEB

**35. And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; and they have erected shrines to Baal, in the valley belonging to BenHinnom, for burning alive their sons and daughters to Molek — Mof**

and have built the high places of the Baal which are in the valley of Ben-Hinnom, to offer up their sons and daughters as burnt-offerings to Molech. — AAT

And they have built high altars to Baal in the Valley of Hinnom. There they have burnt their children as sacrifices to Molech- — Tay

a thing I never ordered, a thing that never entered my mind, this abominable practice that led Judah into crime! — Mof

No thought was it of mine that they should do this foul deed, which has brought guilt on Juda. — Knox  
something I never commanded, and cannot imagine suggesting. What an incredible evil, causing Judah to sin so greatly. — Tay

It was no command of mine, nor did it ever enter my thought to do this abominable thing and lead Judah into sin. — NEB

**which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.**

a thing I never ordered, a thing that never

entered my mind, this abominable practice that led Judah into crime! — Mof

No thought was it of mine that they should do this foul deed, which has brought guilt on Juda. — Knox

something I never commanded, and cannot imagine suggesting. What an incredible evil, causing Judah to sin so greatly. — Tay

It was no command of mine, nor did it ever enter my thought to do this abominable thing and lead Judah into sin. — NEB

**36. And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence;**

"This therefore is the word of the Eternal the God of Israel, regarding this city. You say, it is falling into the hands of the king of Babylon, under the sword, the famine, and the pestilence? — Mof

And now the Lord, the God of Israel, has said of this town, about which you say, it is given into the hands of the king of Babylon by the sword and by need of food and by disease: — Bas

What, then, of this city, doomed in your eyes to fall into the power of Babylon's king, through sword and famine and pestilence? — Knox

Now therefore the Lord God of Israel says concerning this city, it will fall to the king of Babylon through warfare, famine and disease: — Tay

**37. Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely:**

Behold, I will gather them from all the lands to which I have driven them in my anger, my fury, and my great wrath, and will bring them back to this place, and will settle them in security: — AAT

See, I will get them together from all the counties where I have sent them in my wrath and in the heat of my passion and in my bitter feeling; and I will let them come back into this place where they may take their rest safely. — Bas

- But I will bring My people back again from all the countries where in My fury I will scatter them. I will bring them back to this very city, and make them live in peace and safety. — Tay
- I will gather them from all the lands to which I banished them in my anger, rage, and fury, and I will bring them back to this place and let them dwell there undisturbed. — NEB
- 38. And they shall be my people, and I will be their God:**  
They shall become my people and I will become their God. — NEB
- 39. And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them:**  
I will give them a different life, within and without, a life of lasting reverence for me, to the good of themselves and of their children after them; — Mof  
I will give them a different heart and different behaviour so that they will always fear me, for the good of themselves and their children after them. — Jerus  
And I will give them one heart and mind to worship Me forever, for their own good and for the good of all their descendants. — Tay
- 40. And I will make an everlasting covenant with them that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.**  
And I will solemnise to them an age-abiding covenant, / That I will not turn away from following them, to do them good, — / But the reverence of myself will I put in their heart, so that they shall not turn away from me. — Rhm  
I will make an everlasting covenant with them; I will not cease in my efforts for their good, and I will put respect for me into their hearts, to that they turn from me no more. — Jerus  
I will enter into an eternal covenant with them, to follow them unfaithfully with my bounty; I will fill their hearts with fear of me, and so they will not turn away from me. — NEB
- 41. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.**
- I will rejoice in doing them good, and I will plant them in this land in faithfulness, with all my heart and all my soul.  
— RSV  
And truly, I will take pleasure in doing them good, and all my heart and soul will be given to planting them in this land in good faith. — Bas  
It will be my pleasure to bring about their good, and I will plant them firmly in this land, with all my heart and soul.  
— Jerus  
I will rejoice to do them good and will replant them in this land, with great joy. — Tay
- 42. For thus saith the LORD: Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.**  
Threat of mine and promise of mine, the Lord says, shall alike be fulfilled. — Knox  
For Yahweh says this: As I have brought this great disaster on this people, so I am going to bring them all the good I promise them. — Jerus  
For these are the words of the LORD: As I brought on this people such great disaster, so will I bring them all the prosperity which I now promise them  
— NEB
- 43. And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans.**  
In this country that you call desolate, stripped of men and cattle, handed over to the Chaldeans, lands shall again be bought; — Mof  
Fields shall again be bought in this land, which you call a desert, without man or beast, handed over to the Chaldeans. — NAB  
Fields will again be bought and sold in this land, now ravaged by the Babylonians, where men and animals alike have disappeared. — Tay
- 44. Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south:**  
Men shall buy land for money, and draw up deeds, and seal them, and secure

witnesses, in the territory of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the hill-country, and in the cities of the lowland, and in the cities of the South. — ABPS

Men will get fields for money, and put the business in writing, stamping the papers and having them witnessed, in the land of Benjamin and in the country round Jerusalem and in the towns of Judah and in the towns of the hill-country and in the towns of the lowland and in the lands of the South: — Bas

Yes, fields shall once again be bought

and sold — deeds signed and sealed and witnessed — in the country of Benjamin and here in Jerusalem, in the cities of Judah and in the hill country, in the Philistine plain and in the Negeb too. — Tay

**For I will cause their captivity to return, saith the LORD.**

For I will cause them of their captivity to return Declareth Yahweh. — Rhm  
for I will let their fate be changed, says the Lord. — Bas

I mean to bring the exiles home again, says the Lord. — Knox

for I will restore their fortunes. This is the very word of the LORD. — NEB

## CHAPTER 33

- 1. Moreover the word of the LORD came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying,**

When Jeremiah was still a prisoner in the guard-house, a second message came to him from the Eternal. — Mof  
Jeremiah was still confined to the court of the Guard, when the word of Yahweh was addressed to him a second time. — Jerus

While Jeremiah was still in jail, the Lord sent him this second message: — Tay

- 2. Thus saith the LORD the maker thereof, the LORD that formed it, to establish it; the LORD is his name.**

Thus saith the Lord, the maker of the earth, who formed it that he might regulate it. His name is the Lord: — Sept  
It ran: Thus says the LORD, that all this will do, all this will devise and determine, so great is his name: — Knox

Thus says the LORD who made you and formed you and established you: the LORD is his name: — Lam

The Lord, the Maker of heaven and earth — Jehovah is His name — says this: — Tay

- 3. Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not.**

Let your cry come to me, and I will give you an answer, and let you see great things and secret things of which you had no knowledge. — Bas

Cry out to me still, and thou shalt find audience; great mysteries that lie be-

yond thy ken I will make known to thee. — Knox

Call to Me and I will answer you, and show you great and mighty things, fenced in and hidden, which you do not know — do not distinguish and recognize, have knowledge of and understand. — Amp

- 4. For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword;**

For thus says Jehovah the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are broken down (to make a defence) against the embankments, and against the sword: — ABPS

For thus says the LORD, the God of Israel, concerning the houses of this city and the houses of the kings of Judah which were torn down to make a defence against the siege mounds and before the sword: — RSV

For though you have torn down the houses of this city, and the king's palace too, for materials to strengthen the walls against the siege guns of the enemy, — Tay

- 5. They come to fight with the Chaldeans, but it is to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city.**

The Chaldeans are coming to fight and

to fill them with the corpses of those whom I slay in my anger and fury, men whose wickedness has made me withdraw my favour from this city. — Mof  
they will join battle with the Chaldeans only to fill the city with the corpses of those I strike down in my anger and my wrath, of those from whom I turned my face because of all their wickedness. — Jerus

They come to fight with the Chaldeans, but it is to fill the streets with the dead bodies of men whom I have slain in my anger and in my wrath; for I have turned my face from this city because of the evil which they did before me. — Lam

Yet the Babylonians will enter, and the men of this city are already as good as dead, for I have determined to destroy them in My furious anger. I have abandoned them because of all their wickedness, and I will not pity them when they cry for help. — Tay

- 6. Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.**  
behold, I am raising up for it a cure for wounds and a restorative, which I will shew them, and I will heal it and give it peace and fidelity. Sept

See, I will make it healthy and well again, I will even make them well; I will let them see peace and good faith in full measure. — Bas

Closed and cured those wounds shall be; I myself will heal them, grant them peace and safety to their heart's content. — Knox

Behold, I will treat and assuage the city's wounds; I will heal them, and reveal to them an abundance of lasting peace. — NAB

But look, I will hasten their recovery and their cure; I will cure them and let them know peace and security in full measure. — Jerus

- 7. And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.**

And I will bring back the captivity of Judah and the captivity of Israel; and I will build them up as in former times. — Sept

I will restore the fortunes of Judah and the fortunes of Israel, and rebuild them as they were at first. — RSV

The fortunes of Judah and Jerusalem I will reverse, and they shall be established as firmly as ever; — Knox

I will change the lot of Judah and the lot of Israel, and rebuild them as of old. — NAB

- 8. And I will cleanse them from all their iniquity, whereby they have sinned against me;**

and I will cleanse them from all the guilt of their sin against me, — AAT

I will cleanse them of all the guilt they incurred by sinning against me; — NAB

I will cleanse them of all the wickedness and sin they have committed; — NEB

**and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.**

no more remember the sins which they sinned against me, when they apostatised from me. — Sept

and I will forgive all the guilt of their sin and rebellion against me. — RSV

I will have forgiveness for all their sins, with which they have been sinning against me, and with which they have done evil against me. — Bas

the sins by which they offended me and apostatised from me, all these I will forgive. — Jerus

I will forgive all the evil deeds they have done in rebellion against me. — NEB

- 9. And it shall be to me a name of joy, of praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them:**

And it shall be for a joy and praise and for a subject of exultation to all the people of the earth who shall hear all the good things which I will do. — Sept

Then Jerusalem shall be my joy, my praise, my glory, before all the nations of the earth, as they hear of all the good I will do among them. — NAB

And Jerusalem shall be my theme of joy, my honour and my boast, before all the nations of the earth: — Jerus

This city will win me a name and praise and glory before all the nations on earth, when they hear of all the blessing I bestow on her: — NEB

**and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.**

everywhere the tale of my bounty and my blessing shall strike awe and dread into men's hearts. — Knox

The people of the world will see the good I do for My people and will tremble with awe! — Tay

and they shall be moved and filled with awe because of the blessings and the peace which I have brought upon her.

— NEB

- 10. Thus saith the LORD; Again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah and in the streets of Jerusalem, that are desolate, without man, and without inhabitant and without beast,**

"Thus says the LORD: 'In this place of which you say, "It is a ruin, abandoned by man and beast" — even in the cities of Judah and the streets of Jerusalem, which are made a desolation, abandoned by man and beast —

AAT

'Yahweh says this: In this place of which you say, "It is a waste without man or beast", in the towns of Judah and in the ruined streets of Jerusalem where there is neither man nor beast, once more will be heard . . . — Jerus

These are the words of the LORD: You say of this place, 'It is in ruins, and neither man nor beast lives in the cities of Judah or in the streets of Jerusalem. It is all a waste, inhabited by neither man nor beast.' — NEB

- 11. The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts:**

The sound of joy and the sound of gladness, / The voice of the bridegroom and the voice of the bride, / A voice saying, Give thanks to Jehovah of hosts, — ABPS

Happy sounds, the voice of joy, the voice of the newly-married man and the voice of the bride, the voices of those who say, Give praise to the Lord of armies, — Bas

shouts of rejoicing and mirth, the voices of bridegroom and bride, and the singing of those who bring thanksgiving sacrifices to the Temple of Yahweh. "Give thanks to Yahweh Sabaoth, — Jerus

**for the LORD is good; for his mercy endureth for ever; and of them that shall bring the sacrifice of praise into the house of the LORD.**

for the Lord is good, for his mercy is unchanging for ever: the voices of those who go with praise into the house of the Lord. — Bas

for He is good, for his love endures for ever; as they offer praise and thanksgiving in the house of the LORD. — NEB

**for I will cause to return the captivity of the land, as at the first, saith the LORD.**

For I will restore the fortunes of the land as formerly, says the LORD. — Ber

For I will let the land come back to its first condition, says the Lord. — Bas  
Your country's doom shall be reversed, says the divine promise, and all shall be as of old. — Knox

For I will make this land happier and more prosperous than it has ever been before. — Tay

For I will restore the fortunes of the land as once they were. This is the word of the LORD. — NEB

- 12. Thus saith the LORD of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing their flocks to lie down.**

This is the word of the Lord of hosts: In this place so desolate, stripped of men and cattle, and in all its townships, there shall again be homesteads of shepherds, with flocks reclining beside them; — Mof

"Thus says the LORD of hosts: In this place which is waste, without man or beast, and in all its cities, there shall again be habitations of shepherds resting their flocks. — RSV

Thus says the LORD of hosts: In this place, now desolate, without man nor beast, and in all its cities there shall again be sheepfolds for the shepherds to couch their flocks. — NAB

These are the words of the LORD of Hosts: In this place and in all its cities, now ruined and inhabited by neither man nor beast, there shall once more be a refuge where shepherds may fold their flocks. — NEB

- 13. In the cities of the mountains, in the cities of the vale, and in the cities of the**



south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith the LORD.

In the cities of the mountains, / In the cities of the plain, / And in the cities of the south: / And in the land of Benjamin, / And in the suburbs of Jerusalem, / And in the cities of Judah, / The flocks shall again pass along / Under the direction of him who numbereth them, / Saith JEHOVAH. — Sprl  
in the townships of the highlands, the lowland, and the south, in the district of Benjamin, in the neighborhood of Jerusalem, and in the townships of Judah, flocks shall once more file past to be counted up, the Eternal promises. — Mof

Once again their flocks will prosper in the mountain villages and in the cities east of the Philistine plain, in all the cities of the Negeb, in the land of Benjamin, in the vicinity of Jerusalem and in all the cities of Judah. — Tay

14. Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

Behold, the days are coming, says the Lord, that I will fulfill the good promise I have made to the house of Israel and the house of Judah. — Amp

Yes, the day will come, says the Lord, when I will do for Israel and Judah all the good I promised them. — Tay

15. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

In those days and at that time, / I raise up a true scion of David, / to enforce law and justice in the land: — Mof

the day will dawn, the time be ripe at last for that faithful scion to bud from David's stock: the land shall have a king to reign over it, giving just sentence and due award. — Knox

In those days and at that time, / I will make a virtuous Branch grow for David / who shall practice honesty and integrity in the land. — Jerus

At that time I will bring to the throne the true Son of David, and He shall rule justly. — Tay

In those days, at that time, I will make a righteous Branch of David spring up: he shall maintain law and justice in the land. — NEB

16. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD our righteousness.

In those days Judah will be saved and Jerusalem will dwell securely. And this is the name by which it will be called: 'The LORD is our righteousness.' — RSV

In those days Judah shall be saved / and Israel shall dwell in confidence. / And this is the name the city will be called: / Yahweh — our — integrity — Jerus  
In those days Judah shall be kept safe and Jerusalem shall live undisturbed; and this shall be her name: The LORD is our Righteousness. — NEB

17. For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel;

For thus says Jehovah: / David shall never lack a man to sit upon the throne of the house of Israel: — ABPS

For the Lord has said, David will never be without a man to take his place on the seat of the kingdom of Israel: — Bas

For Yahweh says this: David shall never lack a male descendant to sit on the throne of the House of Israel. — Jerus  
For the Lord declares that from then on, David shall forever have an heir sitting on the throne of Israel. — Tay

For these are the words of the LORD: David will never lack a successor on the throne of Israel, — NEB

18. Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.

nor shall the Levitical priests ever lack a man to offer burnt-offerings in my presence or to burn oblations or to offer sacrifice. — Mof

not shall the Levitical priests want a man to offer up burnt-offerings, to burn cereal-offerings, or to make sacrifices in my presence for all time to come. — AAT

nor shall priests of Levi ever be lacking, to offer holocausts before me, to burn cereal offerings, and to sacrifice victims. — NAB

nor will the levitical priests lack a man who shall come before me continually to present whole-offerings, to burn grain-offerings and to make other offerings. — NEB

**19. And the word of the LORD came unto Jeremiah, saying,**

This message also came from the Eternal to Jeremiah: — Mof

Then this message came to Jeremiah from the LORD: — Tay

**20. Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;**

“Thus says the LORD: If you can break my covenant with the day and my covenant with the night, so that day and night will not come at their appointed time. — RSV

If you can rescind my ordinance of day and night, that there should be daytime and night-time no more. — Knox

If you can break my covenant with day, and my covenant with night, so that day and night no longer alternate in sequence. — NAB

These are the words of the LORD: If the law that I made for the day and the night could be annulled so that they fell out of their proper order. — NEB

**21. Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.**

My covenant also may be broken / With David my servant.? That he shall not have a son to reign upon his throne. — / And with the Levites the priests mine attendants: — Rhm

Only then will I rescind the privilege granted to my servant David, and there shall be heirs of his throne no more. Levites and priests to wait on me no more. — Knox

then my covenant with my servant David could be annulled so that none of his line should sit upon his throne: so also could my covenant with the levitical priests who minister to me. — NEB

**22. As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.**

I will make the race of my servant David and of the Levites who minister to me as numberless as the stars in heaven, as measureless as the sands of the sea.” — Mof

As it is not possible for the army of heaven to be numbered, or the sand of the sea measured, so will I make the seed of my servant David, and the Levites my servants. — Bas

As the array of heaven is past counting, the sand of the seashore beyond all reckoning, so will I increase the heirs of David my servant and the Levites, who, with their heirs, minister to me. — Jerus

Like the innumerable host of heaven or the countless sands of the sea, I will increase the descendants of my servant David and the Levites who ministered to me. — NEB

**23. Moreover the word of the LORD came to Jeremiah, saying,**

This word of the LORD came to Jeremiah: — NAB

The Lord spoke to Jeremiah again and said: — Tay

**24. Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off?**

“Have you not observed what these people are saying. ‘The LORD has rejected the two families which he chose’? — RSV

Mark well how they declare, the folk among whom thou dwellest, that there are two families the Lord has chosen, and both he has cast off: — Knox

Have you not noticed what these people (the Jews) are saying, The Lord has cast off the two families (Israel and Judah) which He had chosen? — Amp

Have you heard what people are saying? — that the Lord chose Judah and Israel and then abandoned them! — Tay

Have you not observed how this people have said, ‘It is the two families whom he chose that the LORD has spurned’? — NEB

**thus they have despised my people, that they should be no more a nation before them.**

they say, he so despises his people that he no longer counts it a nation at all. — Mof

so they despise my people, whom they no longer think of as a nation. — Jerus  
They are sneering and saying that Israel isn't worthy to be counted as a nation.

— Tay

So others will despise my people and no longer regard them as a nation. — NEB

- 25. Thus saith the LORD; if my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth;**

Thus saith Yahweh, / If my covenant of day and night the ordinances of the heavens and the earth I did not appoint: — Rhm

Therefore thus says the LORD: 'If my covenant be not maintained with the day and the night, or if I do not uphold the fixed ordinances of the heavens and the earth. — AAT

But this is the divine answer: Laws if I have made none for day and night, for heaven and earth no ordinances prescribed. — Knox

Yahweh says this: If I had not created day and night, and have not laid down laws for the heavens and the earth, — Jerus

- 26. Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.**

Then, indeed, will I reject the offspring of Jacob and of David, My servant, / To appoint rulers of his seed / Over the offspring of Abraham, Isaac, and of Jacob: / For I will reverse their captivity, and show them compassion.

— Sprl

then I will reject the descendants of Jacob and David my servant and will not choose one of his descendants to rule over the seed of Abraham, Isaac, and Jacob. For I will restore their fortunes, and will have mercy upon them." — RSV

then too will I reject the descendants of Jacob and of my servant David, so as not to take from his descendants rulers from the race of Abraham, Isaac, and Jacob. For I will change their lot and show them mercy. — NAB

## CHAPTER 34

- 1. The word which came unto Jeremiah from the LORD, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof, saying,**

This message came from the Eternal to Jeremiah when Nebuchadrezzar the king of Babylon and all his army, with all the realms and races of the world under his sway, were attacking Jerusalem and all the towns of Judah. — Mof

The word which came to Jeremiah from the Lord, when Nebuchadrezzar, king of Babylon, and all his army, and all the kingdoms of the earth which were under his rule, and all the peoples, were fighting against Jerusalem and all its towns, saying. — Bas

The word addressed to Jeremiah by Yahweh when Nebuchadrezzar king of Babylon and his whole army, with all the kingdoms of the earth under this dominion and all the peoples, were

waging war on Jerusalem and its outlying towns. — Jerus

THE WORD WHICH CAME TO JEREMIAH from the LORD when Nebuchadrezzar king of Babylon and his army, with all his vassal kingdoms and nations, were fighting against Jerusalem and all her towns: — NEB

- 2. Thus saith the LORD, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD; Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire:**

"This is what the Eternal, the God of Israel, says: Go to Zedekiah the king of Judah and tell him that this is the Eternal's word: 'I am handing this city over to the king of Babylon, who shall burn it up: — Mof

The Lord, the God of Israel, has said. Go and say to Zedekiah, king of Judah. This is what the Lord has said: See. I will give this town into the hands of the king of Babylon, and he will have it burned with fire: — Bas

This was the message sent by the Lord God of Israel: Go and warn Sedecias, king of Juda, in my name that I mean to hand over this city to the Babylonian king, who will burn it to the ground. — Knox

- 3. And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon.**

you cannot make your escape from him, you will certainly be captured and put into his hands; you will have to face the king of Babylon and speak to him in person, and to Babylon you must go. — Mof

And you will not get away from him, but will certainly be taken and given up into his hands; and you will see the king of Babylon, eye to eye, and he will have talk with you, mouth to mouth, and you will go to Babylon. — Bas

And add this besides: Thou thyself will not escape from him; they will catch thee, sure enough, and hand thee over to him, thou and the king of Babylon shall have speech together, meet face to face, and to Babylon thou shalt go. — Knox

You shall not escape; you shall be captured and taken before the king of Babylon and he shall pronounce sentence against you and you shall be exiled to Babylon. — Tay

- 4. Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, Thou shalt not die by the sword: But give ear to the word of the Lord, O Zedekiah, king of Judah; this is what the Lord has said about you: Death will not come to you by the sword: — Bas**

Even so, listen to the word of Yahweh, Zedekiah king of Judah, and you will not die by the sword: — Jerus

But listen to this, O Zedekiah, king of Judah: God says you won't be killed in war and carnage. — Tay

- 5. But thou shalt die in peace; and with the burnings of thy fathers, the former kings which were before thee, so shall they burn odours for thee;**  
you are to die a peaceful death; and as

spices were burned at the burial of your forefathers, the king before you, so shall they be burned for you. — Mof  
but shalt die in peace: and they shall burn sweet spices for you, as they burned them for your fathers, the former kings that were before you: —

AAT

But that you will die quietly among your people, and they will burn incense in your memory, just as they did for your fathers. — Tay

you will die a peaceful death, and they will kindle fires in your honour like the fires kindled in former times for the kings your ancestors who preceded you. — NEB

**and they will lament thee, saying, Ah lord! for I have pronounced the word, saith the LORD.**

and the lament — "Alas for my lord!"

— shall rise for you. I have said the word, the Eternal declares.' — Mof  
raise such cries of lamentation. Alas, what a king was this! This was my promise to thee, the Lord says. — Knox

... and raise this dirge for you: Mourn for his highness! I myself declare it — it is Yahweh who speaks. ' — Jerus

'Alas, my lord!' they will say as they beat their breasts in mourning for you. This I have spoken. This is the very word of the LORD. — NEB

- 6. Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem,**

All this Sedecias of Juda must hear from the prophet Jeremias, there in Jerusalem: — Knox

The prophet Jeremiah repeated all these words to Zedekiah king of Judah, in Jerusalem: — Jerus

- 7. When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defenced cities remained of the cities of Judah.**

when the king of Babylon's army was fighting against Jerusalem and all the cities of Judah that were left, namely, Lachish and Azekah, for these were the only cities of Judah that remained as fortified cities. — AAT

while the army of the king of Babylon was attacking Jerusalem and the towns of Judah which still held out, namely Lachish and Azekah, these being the only towns of Judah that still held out, since they were fortified. — Jerus

At this time the Babylonian army was besieging Jerusalem, Lachiah and Azekah — the only walled cities of Judah still standing. — Tay

- 8. This is the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem to proclaim liberty unto them;**

The word which came to Jeremiah from the Lord, after King Zedekiah had made an agreement with all the people in Jerusalem, to give news in public that servants were to be made free: — Bas

This is the word that came to Jeremiah from the LORD after King Zedekiah had made an agreement with all the people in Jerusalem to issue an edict of emancipation. — NAB

The word addressed to Jeremiah by Yahweh after King Zedekiah had made a pact with all the people in Jerusalem to free their slaves: — Jeru

The word that came to Jeremiah from the LORD after Zedekiah had made a covenant with all the people in Jerusalem to proclaim an act of freedom for the slaves. — NEB

- 9. That every man should let his manservant, and every man his maidservant, being an Hebrew or an Hebrewess, go free; that none should serve himself of them, to wit, of a Jew his brother.**

that every man should let his male, and every man his female slave, being a Hebrew or a Hebrewess, go free; that none should hold his Jewish brother in servitude. — ABPS

That every man was to let his Hebrew-servant and his Hebrew-servant-girl go free; so that no one might make use of a Jew, his countryman, as a servant: — Bas

all alike were to set free their slaves and handmaids that were of Hebrew blood; would they play the master to their own Jewish kinsfolk? — Knox

(For King Zedekiah had ordered everyone to free his Hebrew slaves, both

man and woman. He has said that no Jew should be the master of another Jew for all were brothers. — Tay

All who had Hebrew slaves, male or female, were to set them free; they were not to keep their fellow Judaeans in servitude. — NEB

- 10. Now when all the princes, and all the people, which had entered into the covenant, heard that everyone should let his manservant and everyone his maidservant, go free, that none should serve themselves of them any more, then they obeyed, and let them go.**

and after all the princes and people who had entered into the covenant to liberate their slaves, both male and female, so that none should hold them any longer in slavery, had obeyed the covenant and liberated them. — AAT

On hearing the proclamation, nobles and common people alike had agreed to release slave and handmaid, and exempt them from all service hence forward; and this they did obediently enough: — Knox

The princes and all the people had obeyed the king's command and freed their slaves, but the action was only temporary. — Tay

All the officers and people, having made this covenant to set from their slaves, both male and female, and not to keep them in servitude any longer, fulfilled its terms and let them go. — NEB

- 11. But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.**

but afterwards they relented, and caused their male and their female slaves, whom they had set free, to return, and brought them into servitude as male and female slaves — ABPS

But afterward they turned around and took back the male and female slaves they had set free, and brought them into subjection as slaves. — RSV

Afterwards, however, they changed their minds, recovered the slaves, men and women, whom they had set free, and reduced them to slavery again. — Jerus  
Afterwards, however, they changed their minds and forced back again into slavery the men and women whom they had freed. — NEB

**12. Therefore the word of the LORD came to Jeremiah from the LORD, saying,**

**13. Thus saith the LORD, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,**

The Lord the God of Israel has said, I made an agreement with your fathers on the day when I took them out of Egypt, out of the prison-house, saying. — Bas

Thus says the Lord the God of Israel: The day I brought your fathers out of the land of Egypt, out of the place where they were slaves, I made this covenant with them: — NAB

Yahweh, the God of Israel, says this: I made a covenant with your ancestors when I brought them out of Egypt, out of the house of slavery; it said: — Jerus

These are the words of the LORD the God of Israel: I made a covenant with your forefathers on the day that I brought them out of Egypt, out of the land of slavery. These were its terms: — NEB

**14. At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee;**

"At the end of six years you shall liberate each one his fellow-Hebrew who has sold himself to you, and has served you for six years — AAT

Seven years up, every slave sold in bondage to his fellow Hebrew must go free: six years of service, and then release. — Knox

At the end of seven years each of you is to free his brother Hebrew who has sold himself to you: he may be your slave for six years, then you must send him away free. — Jerus

At the end of seven years ye shall let go free every man his brother who is a Hebrew, who has sold himself or been sold to you and has served you six years: — Amp

**but your fathers hearkened not unto me, neither inclined their ear.**

but your fathers gave no attention and did not give ear. — Bas

Your fathers would not listen, turned a deaf ear to me: — Knox

But your ancestors did not listen to me and would not pay attention. — Jerus  
But this was not done. — Tay  
Your forefathers did not listen to me or obey me. — NEB

**15. And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the house which is called by my name:**

You recently repented and did what was right in my eyes by proclaiming liberty, each to his neighbor, and you made a covenant before me in the house which is called by my name: — RSV

Just now you turned round, and did what was right in my sight, by making a proclamation of liberty to one another, and entering into a covenant to this effect before me in the house which bears my name. — AAT

Today you indeed repented and did what is right in my eyes by proclaiming the emancipation of your brethren and making an agreement before me in the house that is named after me. — NAB

Now, today you took a different attitude and did what pleases me by proclaiming freedom for your neighbour; you made a covenant in my presence in the Temple that bears my name. — Jerus  
You, on the contrary, recently proclaimed an act of freedom for the slaves and made a covenant in my presence, in the house that bears my name, and so have done what is right in my eyes. — NEB

**16. But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.**

Then ye returned and profaned My Name, and have taken back, each man into slavery, even the man and maid-servant whom he had discharged free, to act as they pleased; and have compelled them to be your bondmen and bondwomen. — Spri

But you have again turned round and dishonored my name by bringing back the slaves you had liberated, both male and female, and reducing them once more to slavery. — AAT

And then you went back, and dragged my name in the dust! You would claim them afresh, men and women servants you had set free, now their own masters; they must be your servants and handmaids still. — Knox

But then you changed your mind and profaned my name by taking back your male and female slaves to whom you had given their freedom; you forced them once more into slavery. — NAB

- 17. Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour:**

(therefore, the Eternal declares, since you would not obey me and proclaim freedom, each to his brother and fellow, — Mof)

‘Therefore — Yahweh says this: You have disobeyed me, by not each granting freedom to his brother and his neighbour — Jerus

Therefore these are the words of the LORD: After you had proclaimed an act of freedom, a deliverance for your kinsmen and your neighbours you did not obey me: — NEB

**behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth.**

behold, I proclaim unto you a liberty, saith Jehovah, to the sword, to the pestilence, and to the famine; and I will make you to be tossed to and fro among all the kingdoms of the earth. — ASV

I now proclaim you free, says the Eternal — free to fall under the sword, the pestilence, and the famine! I will make your fate a terror to every kingdom upon earth. — Mof

see, I undertake to let loose against you the sword and disease and need of food; and I will send you wandering among all the kingdoms of the earth. — Bas

Very well, I in my turn — it is Yahweh who speaks — leave sword, famine and plague free to deal with you; I will make you an object of horror to all the kingdoms of the earth. — Jerus

so I will proclaim a deliverance for you, says the LORD, a deliverance over to sword, to pestilence, and to famine,

and I will make you repugnant to all the kingdoms of the earth. — NEB

- 18. And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof,**

And I will give the men who have gone against my agreement and have not given effect to the words of the agreement which they made before me, when the ox was cut in two and they went in between the parts of it — Bas

The men who violated my covenant and did not observe the terms of the agreement which they made before me, I will make like the calf which they cut in two, between whose two parts they passed. — NAB

And the men who transgressed My covenant, who did not keep the terms of the pledge or covenant which they had made before Me, I will make them (like) the (sacrificial) calf which they cut in two and then passed between its separated parts (solemnizing their pledge to Me) I will make these men the calf! — Amp

- 19. The princes of Judah and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;**

as for the authorities of Judah and the authorities of Jerusalem, the eunuchs, the priests, and all the laity, who passed between the pieces of calf that they had cut in two. — Mof

Those who passed between the pieces of the calf were the officers of Judah and Jerusalem, the eunuchs and priests and all the people of the land. — NEB

- 20. I will even give them into the hand of their enemies, and into the hand of them that seek their life:**

Even these I will give into the hands of their haters and into the hands of those who have designs against their lives: — Bas

I will put them into the power of their enemies and into the power of men determined to kill them: — Jerus

I will give you to your enemies and they will kill you. — Tay

**and their dead bodies shall be for meat**

unto the fowls of the heaven, and to the beasts of the earth.

and their carcasses shall be for food unto the fowls of the air and unto the beasts of the field. — Sprl

I will feed your dead bodies to the vultures and wild animals. — Tay

21. **And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you.**

And Zedekiah king of Judah and his princes will I give into the hand of their enemies, into the hand of them that seek their life, and into the hand of the king of Babylon's army, which has lifted the siege. — Ber

Zedekiah, too, king of Judah, and his princes, I will hand over to their enemies, to those who seek their lives, to the soldiers of the king of Babylon who have at present withdrawn from you.

— NAB

And I will surrender Zedekiah, king of Judah, and his officials to the army of the king of Babylon, though he has departed from the city for a little while.

— Tay

22. **Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire:**

at my word of command, says the Eternal, they shall return to this city, attack it and capture it and burn it up. — Mof

These, at my command, shall march on this city again, lay siege to it, and capture it, and burn it to the ground; — Knox

Listen, I will give the order — it is Yahweh who speaks-and brings them back to this city to attack it and capture it and burn it down. — Jerus

I will give the command, says the LORD, and will bring them back to this city. They shall attack it and take it and burn it down. — NEB

**and I will make the cities of Judah a desolation without an inhabitant.**

— and the cities of Judah will I made too desolate to have an inhabitant. — Rhm

and I will make the towns of Judah waste and unpeopled. — Bas

the cities of Judah I will turn into a desert where no man dwells. — NAB

## CHAPTER 35

1. **THE word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah, saying, The word addressed to Jeremiah by Yahweh in the days of Jehoikim son of Josiah, king of Judah. — Jerus**

2. **Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink.**

Go into the house of the Rechabites, and have a talk with them, and take them into the house of the Lord, into one of the rooms, and give them wine. — Bas

'Go to the clan of the Rechabites and speak to them: bring them into one of the apartments of the Temple of Yahweh and offer them wine to drink'. — Jerus

Go to the house of the Rechabites, and speak to them and bring them into the house of the Lord, into one of the chambers; then give them (who are

pledged to drink no wine) some wine to drink. — Amp

3. **Then I took Jaazaniah the son of Jeremiah, the son of Habaziniyah, and his brethren, and all his sons, and the whole house of the Rechabites;**

so I took Jaazaniah, the son of Jeremiah and the grandson of Habazziniyah, with his brothers and all his sons and the whole clan of the Rechabites; — Mof

4. **And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdlaliah, a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son Shallum, the keeper of the door:**

I brought them into the temple of the Eternal, into the side-room belonging to the sons of Hanan the son of Gedaliah, a man of God: it was near the side-room of the authorities and above the side-room belonging to Maaseiah



the son of Shallum, the warden of the threshold. — Mof

into the house of the LORD, to the room of the sons of Hanan, son of Igdaliah the man of God, next to the princes' room, above the room of Maaseiah, son of Shallum, keeper of the doorway. — NAB

To the Temple, into the room assigned for the use of the sons of Hanan the prophet (the son of Igdaliah). This room was located next to the one used by the palace official, directly above the room of Maaseiah (son of Shallum), who was the temple doorman. — Tay

- 5. And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.**

And I placed before the sons of the house of the Rechabites goblets full of wine and drinking vessels; and I said unto them: Drink ye wine. — Sprl

And I put before the sons of the Rechabites basins full of wine and cups, and I said to them, Take some wine. — NAB

- 6. But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever:**

Our father Jonadab, said they, the son of Rechab gave us a rule to live by. Wine neither we should drink, nor any son of ours in perpetuity. — Knox

"We do not drink wine," They said to me: "Jonadab, Rechab's son, our father, forbade us in these words: 'Neither you nor your children shall ever drink wine.' — NAB

But they refused. "No," they said. "We don't drink, for Jonadab our father (son of Rechab) commanded that none of us should ever drink, neither we nor our children forever. — Tay

- 7. Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any:**

You shall not build a house; you shall not sow seed; you shall not plant or have a vineyard; — RSV

Build no house and sew no seed; neither plant nor own a vineyard. — NAB

He also told us not to build houses or plant crops or vineyards and not to own farms, — Tay

**but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers.**

because ye shall abide in tents all your days in order that ye may live many days upon the face of the earth wherein ye are sojourners. — Sprl

live in tents all your days, so that you may live long on the earth where you are but passing guests." — Mof

but you must live in tents all your lives, so that you may live long on the soil to which you are alien". — Jerus

Instead, you shall remain tent-dwellers all your lives, so that you may live long in the land where you are sojourners." — NEB

- 8. Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;**

As our father Jonadab son of Rechab bade us live, so live we, so our wives and sons and daughters live, drinking no wine at any time. — Knox

We have punctiliously obeyed the orders of our ancestor, Jonadab son of Rechab, never drinking wine ourselves, nor our wives, our sons, or our daughters, — Jerus

We have honoured all the commands of our forefather Jonadab son of Rechab and have drunk no wine all our lives, neither we nor our wives, nor our sons, nor our daughters. — NEB

- 9. Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed:**

We have not built houses to live in, nor have we possessed vineyards or sown fields. — NEB

- 10. But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.**

But we have been living in tents, and have done everything which Jonadab our father gave us orders to do. — Bas  
tent-dwellers we remain, true to every command of our father Jonadab: — Knox

We have obeyed the orders of our ancestor Jonadab, respecting them in every particular. — Jerus

We have lived in tents, obeying and observing all the commands of our forefather Jonadab. — NEB

- 11. But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said,**

It was only when Nebuchadrezzar, King of Babylon, invaded the land that we said, — AAT

However, when Nebuchadnezzar King of Babylon invaded this country, we decided, — Jerus

**Come, and let us go to Jerusalem for fear of the army of the Chaldean, and for fear of the army of the Syrians: so we dwell at Jerusalem.**

we determined upon coming and came to Jerusalem out of the way of the army of the Chaldeans and out of the way of the Assyrians, and here we have made our abode. — Sept

we decided to come into Jerusalem to escape the army of the Chaldeans and the army of Aram; that is why we are now living in Jerusalem." — NAB

"We must get away! We will go to Jerusalem to escape the army of the Chaldeans and the army of Aram." So here we are, living in Jerusalem." — Jerus

"Come, let us go to Jerusalem before the advancing Chaldaean and Aramaean armies." And we have stayed in Jerusalem." — NEB

- 12. Then came the word of the LORD unto Jeremiah, saying,**  
Then the word of Yahweh was addressed to Jeremiah. — Jerus

- 13. Thus saith the LORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD.**

"This is what the Lord of hosts says. Go and say to the men of Judah and the citizens of Jerusalem. 'Will this not teach you to obey my words?' says the Eternal. — Mof

This is what the Lord of armies, the God of Israel, has said: Go and say to the men of Judah and the people of Jerusalem, Is there no hope of teaching you to give ear to my words? says the Lord. — Bas

The Lord of Hosts, the God of Israel, says: Go and say to Judah and Jerusalem, Won't you learn a lesson from the families of Rechab? — Tay

- 14. The words of Jonadab the son of Re-**

**chab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment:**

Here if Jonadab son of Rechab will have his sons drink no wine, and his word holds; wine they drink none to this day, for love of their father's rule: — Knox

The word of Jonadab son of Rechab ordering his sons to drink no wine has been kept; obedient to their ancestor's command they drink none even today. — Jerus

They don't drink because their father told them not to. — Tay

The command of Jonadab son of Rechab to his descendants not to drink wine has been honoured; they have not drunk wine to this day, for they have obeyed their ancestor's command. — NEB

**notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me.**

I have spoken to you persistently, but you have not listened to me. — RSV  
but I have sent my words to you, getting up early and sending them, and you have not given ear to me. — Bas

Me, however, you have not obeyed, although I spoke to you untiringly and insistently. — NAB

Yet I have spoken to you and warned you in advance; but you have not listened to me. — Lam

But I have taken especial pains to warn you and yet you have not obeyed me. — NEB

- 15. I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers;**

And I sent unto you all my servants and prophets betimes sending saying, 'Return I pray you — every man from his wicked way / And amend your doings / And do not go after other gods to serve them, / So shall ye remain on the soil which I gave to you and to your fathers. — Rhm

I kept sending you all my servants the prophets, telling you to turn back, all

of you, from your evil way; to reform your conduct and not follow strange gods or serve them, if you would remain on the land which I gave you and your fathers; — NAB

I have sent you all my servants the prophets so persistently so often, to say: Each of you turn from your evil way, and amend your actions, do not follow alien gods and serve them; then you will be able to stay on the soil I gave to you and your ancestors. — Jerus

I have sent you prophet after prophet to tell you to turn back from your wicked ways and to stop worshipping other gods and that if you obeyed, then I would let you live in peace here in the land I gave you and your fathers. — Tay

I sent my servants the prophets especially to say to you, 'Turn back every one of you from his evil course, mend your ways and cease to follow other gods and worship them; then you shall remain on the land that I have given to you and to your forefathers.' — NEB

**but ye have not inclined your ear, nor hearkened unto me.**

yet ye have not inclined your ear, neither have ye listened to Me. — Sprl

but your ears have not been open, and you have not given attention to me. — Bas

But you would not listen to me. — Jerus

- 16. Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them: but this people hath not hearkened unto me:**

Although the sons of Jonadab the son of Rechab have carried out the command of their father which he gave them, this people has not obeyed me. — ABPS

Though the sons of Jonadab the son of Rechab have done the orders of their father which he gave them, this people has not given ear to me: — Bas

So loyal the Rechabites to the commands of their father Jonadab, and my people so disobedient! — Knox

The sons of Jonadab son of Rechab have kept the command their ancestors gave to them, but this people has not listened to me. — Jerus

The sons of Jonadab son of Rechab have honoured their ancestors' command

laid on them, but this people have not listened to me. — NEB

- 17. Therefore thus saith the Lord God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them:**

therefore thus says Jehovah, the God of hosts, the God of Israel: Behold, I am about to bring upon Judah and upon all the inhabitants of Jerusalem all the calamity I have spoken respecting them: — ABPS

Therefore, thus says the LORD, the God of hosts, the God of Israel: Look, I am bringing upon Judah and upon all the inhabitants of Jerusalem all the misery that I have pronounced against them, — Ber

Now, therefore, says the LORD God of hosts, the God of Israel: I will bring upon Judah and all the citizens of Jerusalem every evil that I threatened: — NAB

Therefore, these are the words of the LORD the God of Hosts, the God of Israel: Because they did not listen when I spoke to them, nor answer when I called them, I will bring upon Judah and upon all the inhabitants of Jerusalem the disaster with which I threatened them. — NEB

**because I have spoken unto them but they have not heard; and I have called unto them, but they have not answered.**

because I spoke to them, but they gave no heed; and I called to them, but they made no reply. — ABPS

because I sent my words to them, but they did not give ear; crying out to them, but they gave no answer. — Bas  
because when I spoke they did not obey, when I called they did not answer. — NAB

- 18. And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:**

But to the house of the Rechabites Jeremiah said, "Thus says the LORD of hosts, the God of Israel: Because ye have obeyed the commandment of Jonadab your father, observed all his

instructions, and done all that he commanded you. — Ber

But to the Rechabites Jeremiah said, This is what the Lord of armies, the God of Israel, has said: Because you have done the orders of Jonadab your father and have kept his rules, and done everything as he gave you orders to do it; — Bas

To the Rechabites Jeremiah said, These are the words of the LORD of Hosts the God of Israel: Because you have kept the command of Jonadab your ancestor and obeyed all his instructions and carried out all that he told you to do, — NEB

- 19. Therefore thus saith the LORD of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me forever.**

the Lord of hosts, the God of Israel, promises that Jonadab the son of Rechab shall never lack a man to serve me in my ministry.' — Mof

For this reason the Lord of armies, the God of Israel, has said, Jonadab, the son of Rechab, will never be without a man to take his place before me. — Bas

he, the Lord of hosts, the God of Israel, promises that this line of Rechab and Jonadab, long as time lasts, shall never want a posterity to do him service. — Knox

Therefore thus says the LORD of hosts, the God of Israel: Jonadab the son of Rechab shall never lack an heir to stand before me for ever. — Lam

## CHAPTER 36

- 1. And it came to pass in the fourth year of Jehoikim the son of Josiah king of Judah, that this word came unto Jeremiah from the LORD, saying,**

In the fourth of Jehoikim son of Josiah, king of Judah, this word was addressed to Jeremiah by Yahweh. — Jerus

In the fourth year of the reign of King Jehoiakim of Judah (son of Josiah) the Lord gave this message to Jeremiah: — Tay

- 2. Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day.**

Take a book and put down in it all the words I have said to you against Israel and against Judah and against all the nations, from the day when my word came to you in the days of Josiah till this day. — Bas

Get thyself a scroll, and write down on it all the warnings I have uttered against Israel and Judah, and against the other nations of the world, ever since I first spoke to thee under King Josias — Knox

“Get a scroll and write down all My messages against Israel, Judah, and the other nations. Begin with the first mes-

sage back in the days of Josiah, and write down every one of them. — Tay

- 3. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.**

Perhaps the house of Judah will pay attention to all the calamity which I am intending to bring upon them; that they may turn everyone from his evil way; that I may forgive their guilt and their sin. — ABPS

It may be that when the house of Judah hear all the evil I intend for them, they will all give up their evil life and receive my pardon for their sin and guilt.” — Mof

It may be that the people of Judah, hearing of all the evil which it is my purpose to do to them, will be turned, every man from his evil ways; so that they may have my forgiveness for their evil-doing and their sin. — Bas

Perhaps when the House of Judah hears of all the evil I have in mind for them, each man will turn from his evil way, and then I can forgive their misdeeds and their sin.” — Jerus

Perhaps when the people of Judah see in writing all the terrible things I will do to them, they will repent. And then I can forgive them.” — Tay

- 4. Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD which he had spoken unto him, upon a roll of a book.**

Then Jeremiah called Baruch the son of Neriah: and Baruch wrote at the dictation of Jeremiah all the words of Jehovah, which he had spoken to him, upon a roll of a book. — ABPS

Jeremiah therefore summoned Baruch son of Neriah, who at his dictation wrote down on the scroll all the words Yahweh had spoken to him. — Jerus  
So Jeremiah sent for Baruch (son of Neriah), and as Jeremiah dictated, Baruch wrote down all the prophecies. — Tay

- 5. And Jeremiah commanded Baruch, saying, I am shut up; I cannot go into the house of the LORD:**

And Jeremiah commandeth Baruch, saying, 'I am restrained, I am not able to enter the house of Jehovah; — YLT

Jeremiah then gave Baruch this order: 'As I am prevented from entering the Temple of Yahweh. — Jerus

When all was finished, Jeremiah said to Baruch, "Since I am a prisoner here, — Tay

- 6. Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD's house upon the fasting day:**

so you are to go, and on a fast day in the hearing of all the people in the LORD's house you shall read the words of the LORD from the scroll which you have written at my dictation. — RSV

So you are to go, reading there from the book, which you have taken down from my mouth, the words of the Lord, in the hearing of the people in the Lord's house, on a day when they go without food. — Bas

you yourself must go and, from the scroll you wrote at my dictation read all the words of Yahweh to the people in his Temple on the day of the fast; — Jerus

You must go there in my place on the fast-day and read the words of the LORD in the hearing of the people from the scroll you have written at my dictation. — NEB

**and also thou shalt read them in the ears**

**of all Judah that come out of their cities.**

and all the men of Judah besides, that have come in from their several townships. — Knox

for on that day people will be there from all over Judah. — Tay

- 7. It may be they will present their supplication before the LORD, and will return every one from his evil way:**

It may be they will prostrate themselves in supplication before JEHOVAH, and repent them each one of his evil ways. — Sprl

It may be that, with humble entreaties to the Eternal, they will give up their evil life, each one of them; — Mof

It may be that their prayer for grace will go up to the Lord, and that every man will be turned from his evil ways: — Bas

Perhaps even yet they will turn from their evil ways and ask the Lord to forgive them before it is too late. — Tay

Then perhaps they will present a petition to the LORD and every man will abandon his evil course; — NEB

**for great is the anger and the fury that the LORD hath pronounced against this people.**

because of the mighty wrath and the vehement indignation which JEHOVAH hath spoken against this people. — Sprl  
for fierce is the anger and fury with which the Eternal has threatened this people. — Mof

when they realize how great is the anger and fury which the LORD has expressed against this people. — AAT

for great is the anger and wrath with which Yahweh has threatened this people.' — Jerus

- 8. And Baruch the son of Meriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house.**

And Baruch the son of Neriah did all that Jeremiah the prophet ordered him about reading from the scroll the words of the LORD in the LORD's house. — RSV

Baruch son of Neriah duly carried out the order that the prophet Jeremiah had given him, to read all the words of Yahweh from the book in his Temple. — Jerus

Baruch did as Jeremiah told him to, and read all these messages to the people at the Temple. — Tay

- 9. And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, that they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.**

Now it came about in the fifth year of Jehoiakim the son of Josiah, king of Judah, in the ninth month, that it was given out publicly that all the people in Jerusalem, and all the people who came from the towns of Judah to Jerusalem, were to keep from food before the Lord. — Bas

In the ninth month, in the fifth year of Jehoiakim, son of Josiah, king of Judah, a fast to placate the Lord was proclaimed for all the people of Jerusalem and all who came from Judah's cities to Jerusalem. — NAB

This occurred on the Day of Fasting held in December of the fifth year of the reign of King Jehoiakim (son of Josiah). People came from all over Judah to attend the services at the Temple that day. — Tay

- 10. Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah, the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the LORD's house, in the ears of all the people.**

Then Baruch gave a public reading of the words of Jeremiah from the book, in the house of the Lord, in the room of Gemariah, the son of Shaphan the scribe, in the higher square, as one goes in by the new doorway of the Lord's house, in the hearing of all the people. — Bas

He read the words of Jeremiah from the book; this happened in the apartment of Gemariah, son of Shaphan the secretary, in the upper court at the entry of the New Gate of the Temple of Yahweh, where all the people could hear. — Jerus

Baruch went to the office of Gemariah the Scribe (son of Shaphan) to read the scroll. (This room was just off the upper assembly hall of the Temple, near the door of the New Gate.) — Tay

- 11. When Michaiah the son of Gemariah the son of Shaphan, had heard out of the book all the words of the LORD,**

Now Michaiah the son of Gemariah the son of Shaphan heard all the words of Jehovah out of the roll: — Sprl

When Michaiah (son of Gemariah, son of Shaphan) heard the messages from God, — Tay

- 12. Then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, even Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.**

Went down to the king's house, to the scribe's room: and all the rulers were seated there. Elishama the scribe the Delaiah, the son of Shemaiah, and Elnathan, the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah, the son of Hananiah and all the rulers. — Bas

He went down to the palace to the conference room where the administrative officials were meeting. Elishama (the Scribe) was there, as well as Delaiah (son of Shemaiah), Elnathan (son of Achbor), Gemariah (son of Shaphan), Zedekiah (son of Hananiah), and all the others with similar responsibilities. — Tay

- 13. Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.**

And Michaiah reported to them all the words that he had heard Baruch read from the book in the hearing of the people. — AAT

When Michaiah told them about the messages Baruch was reading to the people. — Tay

There Michaiah repeated all the words he had heard when Baruch read out of the book in the people's hearing —

NEB

- 14. Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemaiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come.**

Thereupon the princes sent Jehudi son

of Nathaniah, son of Shelemaiah, son of Cushi, to Baruch with the order: "Come, and bring with you the scroll you read publicly to the people." —

NAB

The officials then by common consent sent Jehudi son of Nathaniah to Baruch, with Shelemaiah, son of Cushi, to give him this message, 'Come, and bring the scroll with you which you were reading to the people.' — Jerus  
The officials sent Jehudi (son of Nathaniah, son of Shelemaiah, son of Cushi) to ask Baruch to come and read the messages to them too, — Tay

**So Baruch the son of Neriah took the roll in his hand, and came unto them.**

Scroll in hand, Baruch, son of Neriah, went to them. — NAB

Bringing the scroll with him, Baruch son of Neriah appeared before them. — Jerus

So Baruch son of Neriah brought the scroll to them, — NEB

- 15. And they said unto him, Sit down now, and read it in our ears. So Baruch read it in their ears.**

And they said unto him, Be seated, we pray you, and proclaim it in our ears; then Baruch read it in their hearing. — Sprl

And they said to him, / "Read it once more in our hearing." So Baruch read it in their hearing. — AAT

- 16. Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words.**

And when they heard all the words, they consulted, and said one to another, We must certainly inform the king of all these words, — Sept

Now it came to pass, when they had heard all the words, they looked at one another in alarm, and said to Baruch, We must tell the king all these words. — ABPS

When they heard what he read, they turned to each other trembling, and said, 'We must report this to the king.'

— NEB

- 17. And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?**

They asked Baruch to tell them how he had come to write all this. — NEB

They asked Baruch, "How did you come to write all this?" — Mof

Then they asked Baruch, "Tell us, how did you write all these words? Was it at his dictation?" — RSV

Then they asked Baruch: "Tell us, please, how you came to write down all these words." — NAB

- 18. Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book.**

And Baruch said, From his mouth, Jeremias dictated to me all these words and I wrote them in a book. — Sept

Then Baruch replied, He spoke orally all these words to me, while I was writing them with my hand in the book.

— ABPS

Why, said he, Jeremiah gave them out, as if he were reading them aloud, and I sat by with paper and ink to write them down. — Knox

- 19. Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.**

Then the princes said to Baruch, "Go and hide, you and Jeremiah, and let no one know where you are." — RSV

Then the rulers said to Baruch, Go and put yourself in a safe place, you and Jeremiah, and let no man have knowledge of where you are. — Bas

The officials then said to Baruch, 'You and Jeremiah had better go into hiding; do not tell anyone where you are'. — Jerus

- 20. And they went into the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.**

Then, after depositing the scroll in the room of Elishama the secretary, they went to the king's private cabinet and told the king everything. — Mof

When they had deposited the scroll in the chamber of Elishama the secretary, they went to the king in his court, and reported the whole matter in his hearing. — AAT

Whereupon they went off to the king in the palace court, depositing the scroll in the room of Elishama the secretary. And they informed the king of the whole affair. — Jerus

- 21. So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber.**

The king sent Jehudi for the scroll; and when he brought it from the room of Elishama the secretary. — Mof

**And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.**

which he did, and read it out for the king to hear, and all the courtiers that stood about him. — Knox

he read it to the king and to all the officers in attendance. — NEB

- 22. Now the king sat in the winter house in the ninth month: and there was a fire on the hearth burning before him.**

and the king is sitting in the winter-house in the ninth month, and the stove before him is burning. — YLT

Now the king was seated in the winter house, and a fire was burning in the fireplace in front of him. — Bas

The king was in a winterized part of the palace at the time, sitting in front of a fireplace, for it was December, and cold. — Tay

- 23. And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.**

And it came to pass, when Jehudi had read three or four columns, (the king) cut them off with the scribe's knife, and threw them into the fire in the brazier until all the roll was burned up in the fire that was in the brazier. — ABPS and when Jehudi had read but three columns or four, he took his penknife and began cutting the scroll into pieces, which he threw on to the brazier until the whole book had perished in the flames. — Knox

When Jehudi had read three or four columns of the scroll, the king cut them off with the penknife and threw them into the fire in the brazier. He went on doing so until the whole scroll had been thrown on the fire. — NEB

- 24. Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words.**

There was no sense of horror, no tearing of clothes, on the part of the king or

any of his ministers who heard all these words, — Mof

But they had no fear and gave no signs of grief, not the king or any of his servants, after hearing all these words.

— Bas

Hearing all these words did not frighten the king and his ministers or cause them to rend their garments. — NAB

But even after hearing all these words, neither the king nor any of his servants took alarm or tore their garments; — Jerus

- 25. Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them.**

And, although Elnathan and Delaiah and Gemariah had begged the king not to burn the roll, he had no regard to them.

— ABPS

Even though Elnathan, Delaiah, and Gemariah cautioned the king not to burn the roll, he would not listen to them.

— Ber

- 26. But the king commanded Jerahmeel the son of Hamalech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them.**

And the king gave orders to Jerahmeel, the king's son, and Seraiah, the son of Azriel, and Shelamaiah, the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the Lord kept them safe. — Bas

Then the king commanded Jerahmeel (a member of the royal family) and Seraiah (son of Azriel) and Shelemiah (son of Abdeel) to arrest Baruch and Jeremiah. But the Lord hid them! — Tay

- 27. Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,**

And this was the Lord's word to the prophet Jeremias, when the king burnt the scroll, and with it all the utterances he had dictated to Baruch: — Knox

This word of the Lord came to Jeremiah, after the king burned the scroll with the text Jeremiah had dictated to Baruch: — NAB

After the king had burnt the scroll with all that Baruch had written on it at Jer-



emiah's dictation, the word of the LORD came to Jeremiah: — NEB

28. **Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.**

Take another book and put down in it all the words which were in the first book, which Jehoiakim, king of Judah, put into the fire. — Bas

Return from hiding and take another scroll and write on it all the former words that were on the first scroll, which Jehoiakim king of Judah has burned. — Lam

Get another scroll and write everything again just as you did before, — Tay

29. **And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?**

And give Jehoiakim king of Judah this message from the Eternal: 'You burned the scroll and asked me why I had written in it that the king of Babylon was coming to destroy this land and clear it of man and beast. — Mof

And against Jehoiakim, king of Judah, say this: Thus says the LORD: You burned that scroll, saying, 'Why did you write on it: Babylon's king shall surely come and lay waste to this land and empty it of man and beast?'" — NAB

And say this to the king: "The Lord says, You burned the scroll because it said the king of Babylon would destroy this country and everything in it. — Tay

30. **Therefore thus saith the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost.**

Therefore thus says the LORD concerning Jehoiakim, king of Judah: "No descendant of his shall sit on the throne of David; and his dead body shall by flung out to the heat by day and to the cold by night. — AAT

For this reason the Lord has said of Jehoiakim, king of Judah, He will have no son to take his place on the seat of David: his dead body will be put out

to undergo the heat of the day and the cold of the night. — Bas

Therefore these are the words of the LORD about Jehoiakim king of Judah: He shall have no one to succeed him on the throne of David and his dead body shall be exposed to scorching heat by day and frost by night. — NEB

31. **And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.**

And I will punish him and his offspring and his servants for their iniquity: I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them, but they would not hear.' — RSV

I will punish him and his descendants and his ministers for their wickedness: against them and the citizens of Jerusalem and the men of Judah I will fulfill all the threats of evil which went unheeded. — NAB

I will punish him, his heirs and his servants for their misdeeds: on them, on the citizens of Jerusalem and on the men of Judah I will bring down all the disasters with which I have threatened them, though they have not listened.' — Jerus

I will punish him and also his offspring and his courtiers for their wickedness, and I bring down on them and on the inhabitants of Jerusalem and on the men of Judah all the calamities with which I have threatened them, and to which they turned a deaf ear. — NEB

32. **Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire:**

Jeremiah took another scroll, and gave it to his secretary Baruch, son of Neriah; he wrote on it at Jeremiah's dictation all the words contained in the book which Jehoiakim, king of Judah had burned in the fire. — NAB

Then Jeremiah took another scroll and dictated again to Baruch all he had written before. — Tay

and there were added besides unto them many like words.

and he also added unto them many similar declarations. — Spri

and there were added besides unto them many like words. — ASV

and in addition a number of other words of the same sort. — Bas

only this time the Lord added a lot more! — Tay

## CHAPTER 37

- 1. And king Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.**

Zedekiah the son of Josiah was reigning in place of Koniah the son of Jehoiakim, having been set upon the throne of Judah by Nebuchadrezzar king of Babylon. — Mof

Zedekiah the son of Josiah, whom Nebuchadrezzar king of Babylon made king in the land of Judah, reigned instead of Coniah the son of Jehoiakim. — RSV

Nebuchadrezzar, king of Babylon, did not appoint Coniah (King Jehoiakim's son) to be the new king of Judah. Instead he chose Zedekiah (son of Josiah) — Tay

- 2. But neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake by the prophet Jeremiah.**

But neither he nor his servants nor the people of the land listened to the words of the LORD which he spoke through Jeremiah the prophet. — RSV

But neither King Zedekiah nor his officials nor the people who were left in the land listened to what the Lord said through Jeremiah — Tay

- 3. And Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, Pray now unto the LORD our God for us.**

king Zedekiah sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to ask Jeremiah if he would pray for them to the Eternal their God. — Mof

And Zedekiah the king sent Jehucal, the son of Shelemiah, and Zephaniah, the son of Maaseiah the priest, to the prophet Jeremiah, saying, Make prayer now to the Lord our God for us. — Bas

To him the king sent envoys, Juchal the

son of Selemias and the priest Shephonias, son of Maasias, bidding him pray to the Lord their God for the common welfare. — Knox

Nevertheless, King Zedekiah sent Jehucal (son of Shelemiah) and Zephaniah the priest (son of Maaseiah) to ask Jeremiah to pray for them. — Tay

- 4. Now Jeremiah came in and went out among the people: for they had not put him into prison.**

Jeremias was still free to come and go as he pleased among his fellow-citizens; they had not yet imprisoned him. — Knox

At this time Jeremiah had not yet been put into prison: he still came and went freely among the people. — NAB

At the time Jeremiah was free to come and go among the people: he had not yet been thrown into prison. — NER

- 5. Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.**

And Pharaoh's army had come out of Egypt: and when the Chaldeans who were besieging Jerusalem heard the report of them, they raised the siege of Jerusalem.) — ABPS

Pharaoh's army had come out of Egypt, and when the Chaldeans, who were besieging Jerusalem, heard news of them, they retreated from Jerusalem. — Ber

Also, Pharaoh's army had set out from Egypt, and when the Chaldeans who were besieging Jerusalem heard this report they marched away from the city. — NAB

When the army of Pharaoh Hophra of Egypt appeared at the southern border of Judah to relieve the besieged city of Jerusalem, the Babylonian army withdrew from Jerusalem to fight the Egyptians. — Tay

- 6. Then came the word of the LORD unto the prophet Jeremiah, saying,**

Then this word came from the Eternal to Jeremiah: — Mof

Then the Lord sent this message to Jeremiah: — Tay

**7. Thus saith the LORD, the God of Israel;**

**Thus shall ye say to the king of Judah, that sent you unto me to inquire of me;** Thus says Jehovah, the God of Israel:

Thus shall ye say to the king of Judah, who is sending you to me to inquire of me: — ABPS

“The Eternal, the God of Israel, bids you say this to the king of Judah who sent you to consult me: — Mof

The Lord, the God of Israel, has said:

This is what you are to say to the king of Judah who sent you to get directions from me: — Bas

**Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.**

Behold, Pharaoh's army, which is coming to help you, is about to return to Egypt to its own land. — ABPS

“This army of the Pharaoh, advancing to relieve you, shall retreat to Egypt, its own country, — Mof

“Is Pharaoh's army marching to your aid? It will withdraw to its own country, Egypt. — Jerus

Pharaoh's army which marched out to help is on its way back to Egypt, its own land, — NEB

**8. And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.**

And the Chaldeans will come back again and make war against this town and they will take it and put it on fire. — Bas

The Chaldeans will return to attack this city; they will capture it and burn it down. — Jerus

**9. Thus saith the LORD; Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart.**

Thus says the LORD: “Do not delude yourselves by saying, ‘The Chaldeans are leaving us for good’: for they shall not leave you. — AAT

The Lord has said, Have no false hopes, saying to yourselves, The Chaldeans will go away from us: for they will not go away. — Bas

Don't fool yourselves that the Babylonians are gone for good. They aren't! — Tay

These are the words of the LORD: Do not deceive yourselves, do not imagine that the Chaldeans will go away and leave you alone. They will not go: — NEB

**10. For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire.**

For even if you should smite the whole army of the Chaldeans who are fighting against you and there remained of them only the wounded men, everyone in his tent, even they would get up and burn this city with fire.” — Ber

Even if you cut to pieces the whole Chaldaean army now fighting against you until there were only the wounded left, they would stand up again, each man in his tent, to burn this city down.” — Jerus

for even if you defeated the whole Chaldaean force with which you are now fighting, and only the wounded were left lying in their tents, they would rise and burn down the city. — NEB

**11. And it came to pass, that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army,**

And it came to pass that when the army of the Chaldeans had raised the siege of Jerusalem because of Pharaoh's army, — ABPS

When the Babylonian army set out from Jerusalem to engage Pharaoh's army in battle, — Tay

**12. Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself thence in the midst of the people.**

Jeremiah set out from Jerusalem on a journey to the land of Benjamin, to take possession of the property that belonged to him among the people there. — AAT

Jeremiah went out of Jerusalem to go into the land of Benjamin, with the purpose of taking up his heritage there among the people. — Bas

Jeremiah set out from Jerusalem for the district of Benjamin, to take part with his family in a division of an inheritance. — NAB

Jeremiah started to leave Jerusalem and go to the land of Benjamin, there among his own people to divide his property. — Jerus

Jeremiah started to leave the city to go to the land of Benjamin, to see the property he had bought. — Tay

Jeremiah was on the point of leaving Jerusalem to go into Benjamite territory and take possession of his patrimony in the presence of the people there.

— NEB

13. **And when he was in the gate of Benjamin, a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou fall-est away to the Chaldeans.**

And when he was in the gate of Benjamin, a commander of the guard was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he arrested Jeremiah the prophet, saying, To the Chaldeans thou art deserting. — ABPS

But when he was at the Benjamin door, a captain of the watch named Irijah, the son of Shelemiah, the son of Hananiah, who was stationed there, put his hand on Jeremiah the prophet, saying, You are going to give yourself up to the Chaldeans. — Bas

But as he was walking through the Benjamin Gate, a sentry arrested him as a traitor, claiming he was defecting to the Babylonians. The guard making the arrest was Irijah (son of Shelemiah, grandson of Hananiah) — Tay

Irijah son of Shelemiah, son of Hananiah, the officer of the guard, was in the Benjamin Gate when Jeremiah reached it, and he arrested the prophet, accusing him of going over to the Chaldeans. — NEB

14. **Then said Jeremiah, It is false; I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes.**

"That is a lie!" Jeremiah answered, "I am not deserting to the Chaldeans."

Without listening, Irijah kept Jeremiah in custody and brought him to the princes. — NAB

"That's not true," Jeremiah said, "I have no intention whatever of doing any such thing!" But Irijah wouldn't lis-

ten; he took Jeremiah before the city officials. — Tay

15. **Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe: for they had made that the prison.**

And the princes were so angry with Jeremiah that they beat him and put him in prison in the house of Jonathan the secretary which had been turned into a prison. — AAT

The princes were enraged, and had Jeremiah beaten and thrown into prison in the house of Jonathan the scribe, which they were using as a jail. — NAB

And the princes were angry with Jeremiah: so they scourged him and put him in prison in the house of Jonathan the scribe, for he was appointed warder over the prisoners. — Lam

The officers were indignant with Jeremiah: they flogged him and imprisoned him in the house of Jonathan the scribe, which they had converted into a prison: — NEB

16. **When Jeremiah was entered into the dungeon, and into the cabins, and Jeremiah had remained there many days;**

So Jeremiah came into the hole of the prison, unto the arches, and was there for a long time. — Bas

Thus Jeremiah found himself in an underground cell. And there for a long time he stayed. — Jerus

And they lowered Jeremiah from the opening of the well into its depths, and Jeremiah remained there many days. — Lam

for Jeremiah had been put into a vaulted pit beneath the house, and here he remained for a long time. — NEB

17. **Then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, Is there any word from the LORD?**

Afterwards the king Zedekiah sent and they took him out: and the king enquired of him in his own private apartment and said: Is there any communication from Jehovah? — Sprl

Once King Zedekiah had him brought to his palace and he asked him secretly whether there was any message from the LORD. — NAB

King Zedekiah had Jeremiah brought to

him and consulted him privately in the palace, asking him if there was a word from the LORD. — NEB

**And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon.**

"There is," said Jeremiah, adding, "word that you are to be handed over to the king of Babylon!": — Mof

"Indeed there is," said Jeremiah; you shall fall into the hands of the king of Babylon." — NEB

- 18. Moreover Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?**

Then Jeremiah broached the subject of his imprisonment. "What have I ever done to deserve this?" he asked the king. "What crime have I committed? Tell me what I've done against you or your officials or the people?" — Tay

- 19. Where are now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?**

Pray where have you put your prophets, who assured that the king of Babylon would never attack you or this country? — Mof

Where are those prophets now who told you that the king of Babylon would not come? — Tay

- 20. Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.**

Now hear, I pray you, O my lord the king: let my humble plea come before you, and do not send me back to the house of Jonathan the secretary, lest I die there." — RSV

So now, pray, listen to me, O my lord

the king; and give a favorable hearing to my supplication, that I may not be sent back to the house of Jonathan the secretary, and left to die there!" —

AAT

and now be pleased to give ear, O my lord the king; let my prayer for help come before you, and do not make me go back to the house of Jonathan the scribe, for fear that I may come to my death there. — Bas

- 21. Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent.**

Then Zedekiah the king commanded that they should place Jeremiah in the court of the prison, and they should give him daily a cake of bread from the bakers' street, till all the bread in the city was consumed. — Sprl

King Zedekiah ordered that Jeremiah be confined in the quarters of the guard, and given a loaf of bread each day from the bakers' shop until all the bread in the city was eaten up. — NAB

Then King Zedekiah commanded that Jeremiah not be returned to the dungeon, but be placed in the palace prison instead and that he be given a small loaf of fresh bread every day as long as there was any left in the city. — Tay

Then King Zedekiah gave the order and Jeremiah was committed to the court of the guard-house and was granted a daily ration of one loaf from the Street of the Bakers, until the bread in the city was all gone. — NEB

**Thus Jeremiah remained in the court of the prison.**

So Jeremiah was kept in the palace prison. — Tay

## CHAPTER 38

- 1. Then Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying,**

**AND Shaphatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the**

son of Malchiah, heard these denunciations which Jeremiah spake unto all the people, saying: — Sprl

Now it came to the ears of Shephatiah, the son of Mattan, and Gedaliah, the son of Pashhur, and Jucal, the son of Shelemiah, and Pashhur, the son of Malchiah, that Jeremiah had said to all the people. — Bas

- 2. Thus saith the LORD, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence:**

These are the words of Lord: Whoever goes on living in this town, will come to his death by the sword or through need of food or by disease: — Bas  
That everyone remaining in Jerusalem will die by sword, starvation or disease. — Tay

**but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live.**

but whoever goes out to the Chaldeans will keep his life out of the power of the attackers and be safe. — Bas

but he who goes out to the Chaldeans shall live: his life shall be spared him as booty, and he shall live. — NAB

but anyone who leaves it and surrenders to the Chaldaens will live; he will escape with his life. — Jerus

but whoever goes out to surrender to the Chaldeans shall survive; he shall take home his life and nothing more. — NEB

- 3. Thus saith the LORD, This city shall surely be given into the hand of the king of Babylon's army, which shall take it.**

And this: Passed out, the city will fall into the hands of the king of Babylon, by right of capture. — Knox

Thus says the LORD: This city shall certainly be handed over to the army of the king of Babylon: he shall capture it. — NAB

- 4. Therefore the princes said unto the king, We beseech thee, let this man be put to death:**

"This man ought to be put to death," he princes said to the king: — NAB

These leading men accordingly spoke to the king. "Let this man be put to death: — Jerus

Then the officers said to the king, "The man must be put to death. — NEB

**for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them:**

because he is putting fear into the hearts of the men of war who are still in the town, and into the hearts of the people, by saying such things to them: — Bas

"he demoralizes the soldiers who are left

in this city, and all the people, by speaking such things to them; — NAB  
he is unquestionably disheartening the remaining soldiers in the city, and all the people too, by talking like this. — Jerus

By talking in this way he is discouraging the soldiers and the rest of the people left in the city. — NEB

**for this man seeketh not the welfare of this people, but the hurt.**

for this man is not seeking prosperity for this people but misfortune. — Rhm

this man is not working for the well-being of the people, but for their damage. — Bas

he is not interested in the welfare of our people, but in their ruin." — NAB  
This man is a traitor." — Tay

- 5. Then Zedekiah the king said, Behold, he is in your hand: for the king is not he that can do anything against you.**

King Zedekiah answered: "He is in your power"; — NAB

"He is in your hands as you know," King Zedekiah answered for the king is powerless against you." — Jerus

So King Zedekiah agreed. "All right," he said. "Do as you like — I can't stop you." — Tay

- 6. Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison: and they let down Jeremiah with cords.**

And they take Jeremiah and cast him into the pit of Malchiah son of the king, that is in the court of the prison, and they send down Jeremiah with cords. — YLT

So they took Jeremiah and put him into an underground cistern belonging to the royal prince Malchiah, below the guard-house, lowering him down with ropes; — Mof

And they took Jeremiah and threw him into the cistern of Prince Malchiah, which was in the quarters of the guard, letting him down with ropes. — NAB

They took Jeremiah from his cell and lowered him by ropes into an empty cistern in the prison yard. (It belonged to Malchiah a member of the royal family.) — Tay

**And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire.**

the cistern held not water, only mud, and Jeremiah sank in the mud. — Mof  
There was no water in it, but there was a thick layer of mire at the bottom, and Jeremiah sank down into it. — Tay

- 7. Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin;**

Now it came to the ears of Ebed-melech the Ethiopian, an unsexed servant in the king's house, that they had put Jeremiah into the water-hole; the king at that time being seated in the doorway of Benjamin: — Bas

Now Ebed-melech, a Cushite, a courtier in the king's palace, heard that they had put Jeremiah into the cistern. The king happened just then to be at the Gate of Benjamin. — NAB

- 8. Ebed-melech went fourth out of the king's house, and spake to the king, saying, He rushed out to the Gate of Benjamin where the king was holding court, — Tay**

- 9. My lord the king, these man have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon;**

'My master the king, these men have done altogether wrong in the way they have treated Jeremiah the prophet by casting him into the cistern: — Ber  
'Your majesty,' he said, 'these men have shown great wickedness in their treatment of the prophet Jeremiah. They have thrown him into the pit, — NEB  
and he is like to die for hunger in the place where he is: for there is no more bread in the city.

and he will come to his death in the place where he is through need of food: for there is no more bread in the town. — Bas

and he is liable to die of hunger and is (as good as) dead in the place where he is, for there is no more bread left in the city. — Amp

and when there is no more bread in the city he will die of hunger where he lies.' — NEB

- 10. Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jere-**

**miah the prophet out of the dungeon, before he die.**

Then the king gave orders to Ebed-melech the Ethiopian, saying, Take with you three men from here and get Jeremiah out of the water-hole before death overtakes him. — Bas

At this the king gave Ebed-melech the Cushite the following order: 'Take three men with you from here and pull the prophet Jeremiah out of the well before he dies'. — Jerus

- 11. So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah.**

So Ebed-melech took the men with him and went to the house of the king, to a wardrobe of the storehouse, and took from there old rags and worn-out clothes, which he let down to Jeremiah in the cistern by ropes. — RSV

So Ebedmelech took thirty men and went to a discarded supply depot in the palace where used clothing was kept. There he found some old rags and discarded garments which took to the cistern and lowered to Jeremiah on a rope. — Tay

So Ebed-melech went to the palace with the men and took some tattered, cast-off clothes from the wardrobe and let them down with ropes to Jeremiah in the pit. — NEB

- 12. And Ebed-melech the Ethiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so.**

And Ebed-melech the Ethiopian said to Jeremiah, Put these bits of old cloth under your arms under the cords. And Jeremiah did so. — Bas

Ebed-melech the Cushite then said to Jeremiah, 'These torn, worn-out rags are for you to put under your armpits to pad the ropes.' Jeremiah did this. — Jerus

Ebed-melech the Cushite said to Jeremiah, 'Put these old clothes under your armpits to ease the ropes.' Jeremiah did this. — NEB

- 13. So they drew up Jeremiah with cords, and took him up out of the dungeon: and**

**Jeremiah remained in the court of the prison.**

Jeremias obeyed, and they pulled him up by the ropes till he was clear of the cistern; but the courtyard was his prison still. — Knox

They pulled him out and returned him to the palace prison, where he remained. — Tay

- 14. Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third entry that is in the house of the LORD: and the king said unto Jeremiah I will ask thee a thing: hide nothing from me.**

Then King Zedekiah sent for Jeremiah the prophet and took him into the rulers' doorway in the house of the Lord; and the king said to Jeremiah, I have a question to put to you: keep nothing back from me. — Bas

One day King Zedekiah sent for Jeremiah to meet him at the side entrance of the Temple. "I want to ask you something," the King said "and don't try to hide the truth." — Tay

- 15. Then Jeremiah said unto Zedekiah, If I declare it unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?**

Then Jeremiah said to Zedekiah, If I give you the answer to your question, will you not certainly put me to death? and if I make a suggestion to you, you will not give it a hearing. — Bas

Jeremiah said, "If I tell you the truth, you will kill me. And you won't listen to me anyway." — Tay

Jeremiah answered, 'If I speak out, you will certainly put me to death; if I offer you any advice, you will not take it.' — NEB

- 16. So Zedekiah the king sware secretly unto Jeremiah, saying, As the LORD liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.**

So King Zedekiah gave his oath to Jeremiah secretly, saying, By the living Lord, who gave us our life, I will not put you to death, or give you up to these men who are desiring to take your life. — Bas

But king Zedecias took a secret oath. As the Lord is a living God, the Lord who gave us this breath we breathe, slay

thee I will not, nor hand thee over to thy mortal enemies. — Knox

So King Zedekiah swore before Almighty God his Creator that he would not kill Jeremiah or give him to the men who were after his life. — Tay

- 17. Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel: If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house:**

Then Jeremiah said to Zedekiah, "This is what the Eternal says, the God of hosts, the God of Israel: 'If you surrender to the king of Babylon's officers, then you save your life, and this city shall not be burned in flames; you and your household will be spared.' — Mof

Then Jeremiah said to Zedekiah, These are the words of the Lord, the God of armies, the God of Israel: If you go out to the king of Babylon's captains, then you will have life, and the town will not be burned with fire, and you and your family will be kept from death: — Bas

Then Jeremiah said to Zedekiah, "The Lord, the God of Hosts, the God of Israel, says: If you will surrender to Babylon, you and your family shall live and the city will not be burned. — Tay

- 18. But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.**

But if you do not go out to the king of Babylon's captains, then this town will be given into the hands of the Chaldeans and they will put it on fire, and you will not get away from them. — Bas

But if you do not go out and surrender to the officers of the king of Babylon, this city will be handed over into the power of the king of the Chaldeans who will burn it down; and you yourself will not escape their hands.' — Jerus

If you refuse to surrender, this city shall be set afire by the Babylonian army and you will not escape." — Tay

- 19. And Zedekiah the king said unto Jere-**



**miah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me.**

And the king said to Jeremias, I am afraid of the Jews who have fled to the Chaldeans, lest upon being delivered into their hand they make me a mocking stock. — Sept

King Zedekiah said to Jeremias, "I am afraid of the Jews who have deserted to the Chaldeans, lest I be handed over to them and they abuse me." — RSV

And King Zedekiah said to Jeremias, I am troubled on account of the Jews who have gone over to the Chaldeans, for fear that they may give me up to them and they will put me up to shame. — Bas

"But I am afraid to surrender," the king said, "for the Babylonians will hand me over to the Jews who have defected to them, and who knows what they will do to me?" — Tay

- 20. But Jeremias said, They shall not deliver thee, Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live.**

Jeremias said, "You shall not be given to them. Obey now the voice of the LORD in what I say to you, and it shall be well with you, and your life shall be spared. — RSV

But Jeremias said, They will not give you up: be guided now by the word of the Lord as I have given it to you, and it will be well for you, and you will keep your life. — Bas

Jeremias answered, 'They will not give you up. If you obey the LORD in everything I tell you, all will be well with you and you shall live. — NEB

- 21. But if thou refuse to go forth, this is the word that the LORD hath shewed me:**

But if you refuse to surrender, then I have this vision for you from the Eternal: — Mof

But if you do not go out, this is what the Lord has made clear to me: — Bas

- 22. And, behold, all the women that are left in the king of Judah's house shall be brought forth to the king of Babylon's princes, and those women shall say, Thy friends have set thee on, and have prevailed against thee.**

I saw all the women who are left within

the palace of the king of Judah, led away to the officers of the king of Babylon, and chanting as they went, / 'Your bosom friends have been too much for you / and led you far astray: — Mof

See, all the rest of the women in the house of the king of Judah will be taken out to the king of Babylon's captains, and these women will say, Your nearest friends have been false to you and have got the better of you: — Bas

All the women left in the house of Judah's king shall be brought out to the princes of Babylon's king, and they shall taunt you thus: / "They betrayed you, outdid you, / your good friends! — NAB

all the women left in the king of Judah's palace will be led out to the officers of the king of Babylon and they will say: / Your own friends have misled you / and have been too strong for you: — NEB

**thy feet are sunk in the mire, and they are turned away back.**

now that your feet are sunk in the quicksand, they desert you.' — Ber

Now that your feet are stuck in the mud, / they sink away." — NAB

they have let your feet sink in the mud / and have turned away and left you. — NEB

- 23. So they shall bring out all thy wives and thy children to the Chaldeans: and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and thou shalt cause this city to be burned with fire.**

Wife of thine and son of thine led away into the enemy's camp and thou thyself powerless to escape: thyself the king of Babylon shall take prisoner, and burn thy city to the ground. — Knox

And they will take all your wives and your children out to the Chaldeans: and you will not get away out of their hands, but will be taken by the hands of the king of Babylon: and this town will be burned with fire. — Bas

- 24. Then said Zedekiah unto Jeremias, Let no man know of these words, and thou shalt not die.**

Then Zedekiah said to Jeremias, "Keep this interview a secret, and your life is safe. — Mof

Then Zedekiah said to Jeremiah, / "Let no one know of this conversation, on pain and death. — AAT

Then Zedekiah said to Jeremiah, "Let no one know about this conversation, or you shall die. — NAB

- 25. But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee:** But if it comes to the ears of the rulers that I have been talking to you, and they come and say to you, Give us word now of what you have said to the king and what the king said to you, keep nothing back, and we will not put you to death: — Bas

If it reach the ears of the nobles that we have had speech together, and they bid thee repeat what thou hadst said or what said the king hiding nothing as thou holdest thy life dear, then be this thine answer. — Knox

And if my officials hear that I have talked with you and they threaten you with death unless you tell them what we discussed. — Tay

- 26. Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there.**

Then you are to say to them. I made my request to the king that he would not send me back to my death in Jonathan's house. — Bas

Just say that you begged me not to send you back to the dungeon in Jonathan's house, for you would die there." — Tay

- 27. Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded.**

Then all the princes came to Jeremiah and asked him, and he answered them as the king had instructed him. — RSV  
So when all the princes came to Jeremiah, and questioned him, he answered them in accordance with all these instructions that the king had given: — AAT

All the officials did in fact come to Jeremiah to question him. He told them exactly what the king had ordered him to say. — Jerus

And sure enough, it wasn't long before all the city officials came to Jeremiah and asked him why the king had called for him. So he said what the king had told him to. — Tay

**So they left off speaking with him; for the matter was not perceived.**

— so they turned in silence from him, for the matter had not been reported. — Rhm

so they left off speaking with him, for the conversation had not been overheard. — RSV

So they said nothing more to him; for the thing was not made public. — Bas  
and they left without finding out the truth, for the conversation had not been overheard by anyone. — Tay

so their talk came to an end and they were none the wiser. — NEB

- 28. So Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was there when Jerusalem was taken.**

So Jeremiah remained in the court of the guard until the day that Jerusalem was taken. He was still there when Jerusalem was taken. — Ber

Jeremiah remained in the court of the guard-house till the day Jerusalem fell. — NEB

## CHAPTER 39

- 1. In the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it.**

And it came about, that when Jerusalem was taken, (in the ninth year of Zedekiah, king of Judah, in the tenth month, Nebuchadrezzar, king of Bab-

ylon, with all his army, came against Jerusalem, shutting it in on every side: — Bas

It was in January of the ninth year of the reign of King Zedekiah of Judah that King Nebuchadnezzar and all his army came against Jerusalem again and besieged it. — Tay

- 2. And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up.**

in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken into). —

ABPS

in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, a breach was made in the city). —

ASV

Two years later in the month of July, they breached the wall, and the city fell.

— Tay

- 3. And all the princes of the king of Babylon came in, and sat in the middle gate, even Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.**

all the officers of the king of Babylon marched in and took up their quarters at the Middle Gate: Nergal-sharezer, prince of Sin-magir, the chief officer, Nebush-hazban, the high official, and all the other officers of the king of Babylon . . . — Jerus

And all the officers of the Babylonian army came in and sat in triumph at the middle gate. Nergal-sharezer was there, and Samgar-nebo and Sarsechim and Nergal-sharezer and king's chief assistant, and many others. — Tay

- 4. And it came to pass, that when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain.**

and when Zedekiah king of Judah and the garrison saw this, they all took to flight, leaving the city during the night, through the royal gardens, by the gate between the two walls. They made for the Jordan valley. — Mof

Sedecias king of Juda and all his warriors fled at their approach, leaving the city at dead of night by way of the royal garden and the gate between the two walls; it was the desert road they took when they left. — Knox

When Zedekiah and his soldiers realized that the city was lost, they fled during the night, going out through the gate between the two walls back of the pal-

ace garden and across the fields toward the Jordan valley. — Tay

When Zedekiah king of Judah saw them, he and all his armed escort left the city and fled by night by way of the king's garden through the gate called Between the Two Walls. They escaped towards the Arabah, — NEB

- 5. But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho:**

but the Chaldean army pursued them, and overtook and captured Zedekiah in the desert near Jericho. — NAB

The Chaldaean troops pursued them and caught up with Zedekiah in the plains of Jericho. — Jerus

and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him.

they caught him and carried him to Nebuchadnezzar king of Babylon, at Riblah in the district of Hamath, where sentence was passed upon the prisoners. — Mof

and they made him a prisoner and took him up to Nebuchadnezzar, king of Babylon, to Riblah in the land of Hamath, to be judged by him. — Bas

The king was seized and brought before Nebuchadnezzar king of Babylon at Riblah in the land of Hamath, and he pleaded his case before him. — NEB

- 6. Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah.**

At Riblah the king of Babylon slew the sons of Zedekiah before their father's eyes: the king of Babylon also slew all the officials of Judea: — Mof

Then the king of Babylon put the sons of Zedekiah to death before his eyes in Riblah: and the king of Babylon put to death all the great men of Judah. — Bas

The king of Babylon made Zedekiah watch as they killed his children and all the nobles of Judah. — Tay

- 7. Moreover he put out Zedekiah's eyes, and bound him with chains to carry him to Babylon.**

And more than this, he put out Zedekiah's eyes, and had him put in chains to take him away to Babylon. — Bas

Then he gouged out Zedekiah's eyes and bound him in chains to send him away to Babylon as a slave. — Tay

- 8. And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.**

And the Chaldeans put the king's house on fire, as well as the houses of the people, and had the walls of Jerusalem broken down. — Bas

The Chaldeans burnt the royal palace and the house of the LORD and the houses of the people, and pulled down the walls of Jerusalem. — NEB

- 9. Then Nebuzar-adan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.**

and the remnant of the people who were left in the city and the disheartened who fell away unto him, and the remnant of the people who were left did Nebuzaradan chief of the royal executioners take captive to Babylon. — Rhm

Nebuzaradan the commander-in-chief carried off to exile in Babylon the citizens who remained in the city, and those who had deserted to him, with all the craftsmen who were left. — Mof

Nebuzaradan, commander of the guard, deported the remainder of the population left behind in the city, the deserters who had gone over to him, and the rest of the artisans to Babylon. — Jerus

Nebuzaradan captain of the bodyguard deported to Babylon the rest of the people left in the city, those who had deserted to him and any remaining artisans. — NEB

- 10. But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.**

However, he did leave in the land of Judah some poor people who were penniless, allotting them vineyards and fields. — Mof

he left none except the poorest of the inhabitants, landless men, in Judah, who

found themselves enriched, that day, with vineyards and cisterns of their own. — Knox

At the same time the captain of the guard left behind the weakest class of people, those who owned nothing at all, and made them vine-dressers and labourers. — NEB

- 11. Now Nebuchadnezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, saying,**

Now Nebuchadnezzar, king of Babylon, gave orders about Jeremiah to Nebuzaradan, the captain of the armed men saying. — Bas

Nebuchadnezzar king of Babylon had given the following orders to Nebuzaradan, commander of the guard, about Jeremiah: — Jerus

Meanwhile, King Nebuchadnezzar had told Nebuzaradan to find Jeremiah. — Tay

- 12. Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee.**

"Take him, look after him well and do him no harm but deal with him as he tells you." — RSV

Take him and keep an eye on him and see that no evil comes to him: but do with him whatever he says to you. — Bas

"Take him and look after him; let no harm befall him, but treat him as he himself requests." — NAB

Take him and look after him well; do him no harm, but deal with him as he may ask of you. — Amp

- 13. So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes:**

So a message to this effect was forwarded by Nebuzaradan the commander-in-chief to Nebushazban the field-marshal, and Nergalsarezer the cavalry commander, and the other principal officers of the king of Babylon. — Mof

So Nebuzaradan, the captain of the guard, and Nebushazban, the chief of the eunuchs, and Nergal-sharezer, the king's advisor and all the officials took steps to do as the king had commanded. — Tay

- 14. Even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedeliah the son of Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people.**

... and they dispatched men to take Jeremiah from the Court of the Guard, and allowed him to move freely. And he lived among the people. — Jerus

They sent soldiers to bring Jeremiah out of the prison, and put him into the care of Gedaliah (son of Ahikam, son of Shaphan), to take him back to his home. And Jeremiah lived there among his people who were left in the land. — Tay

- 15. Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the prison, saying,**

It was during Jeremiah's detention in the guard house that this message came to him from the Eternal. — Mof

The Lord gave the following message to Jeremiah before the Babylonians arrived, while he was still in prison. — Tay

The word of the LORD had come to Jeremiah while he was under arrest in the court of the guard-house: — NEB

- 16. Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel; Behold, I will bring my words upon this city for evil, and not for good; and they shall be accomplished in that day before thee.**

Go, tell this to Ebed-melech the Cushite: Thus says the LORD of hosts, the God of Israel: Behold I am now fulfilling the words I spoke against this city, for evil and not for good: and this before your very eyes. — NAB

"Send this word to Ebedmelech the Ethiopian: The Lord of Hosts, the God of Israel, says: I will do to this city everything I threatened: I will destroy it before your eyes. — Tay

Go and say to Ebed-melech the Cushite. These are the words of the LORD of

Hosts the God of Israel: I will make good the words I have spoken against this city, foretelling ruin and not prosperity, and when that day comes you will be there to see it. — NEB

- 17. But I will deliver thee in that day, saith the LORD: and thou shalt not be given into the hand of the men of whom thou art afraid.**

But I will keep you safe on that day, says the Lord: you will not be given into the hands of the men you are fearing. — Bas

But I will deliver you. You shall not be killed by those you fear so much. — Tay

But I will preserve you on that day, says the LORD, and you shall not be handed over to the men you fear. — NEB

- 18. For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the LORD.**

For I will save thee and thou shalt not fall by the sword. And thou shalt have thy life for a spoil, because thou hast trusted in me, said the Lord. — Sept  
For I will surely save you, and you shall not fall by the sword; but you shall have your life as a prize of war, because you have put your trust in me, says the LORD. — RSV

For I will surely save you, and you shall not fall by the sword; but your life shall be for your booty because you have anchored your trust in Me, says the LORD. — Ber

As a reward for trusting Me I will preserve your life and keep you safe. — Tay

I will keep you safe and you shall not fall a victim to the sword; because you trusted in me you shall escape, you shall take home your life and nothing more. This is the very word of the LORD. — NEB

## CHAPTER 40

- 1. The word that came to Jeremiah from the LORD, after that Nebuzaradan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Ju-**

**dah, which were carried away captive unto Babylon.**

This word came to Jeremiah from the LORD, after Nebuzaradan, captain of the body guard, had released him in Ramah, where he had bound him a

prisoner in chains among the captives of Jerusalem and Judah who were being exiled to Babylon. — NAB

The word addressed to Jeremiah by Yahweh after Nebuzaradan, commander of the guard, had released him from Ramah; there he had him singled out, chained as he was with all the other captives from Jerusalem and Judah who were being deported to Babylon. — Jerus

Nebuzaradan, captain of the guard, took Jeremiah to Ramah along with all the exiled people of Jerusalem and Judah who were being sent to Babylon, but then released him. — Tay

- 2. And the captain of the guard took Jeremiah, and said unto him, The LORD thy God hath pronounced this evil upon this place.**

Then taking Jeremiah aside, the commander of the guard said to him, 'Yahweh your God foretold calamity for this country. — Jerus

and took it upon himself to say to Jeremiah 'The LORD your God threatened this place with disaster. — NEB

- 3. Now the LORD hath brought it, and done according as he hath said: because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.**

Now he has brought about indeed what he threatened; because you sinned against the LORD and did not obey his voice, this fate has befallen you. — NAB

now he has brought it. He has done what he threatened to do, because you have sinned against Yahweh and would not listen to his voice; so all this has happened to you. — Jerus

and has duly carried out his threat that this should happen to all of you because you have sinned against the LORD and not obeyed him. — NEB

- 4. And now, behold, I loose thee this day from the chains which were upon thine hand. If it seem good unto thee to come with me into Babylon, come; and I will look well unto thee:**

Now, behold, I release you today from the chains on your hands. If it seems good to you to come with me to Babylon, come, and I will look after you well; — RSV

Now see, this day I am freeing you from the chains which are on your hands.

If it seems good to you to come with me to Babylon, then come, and I will keep an eye on you; — Bas

Look, today I am having your hands unchained. If you like to come with me to Babylon, then come: I will look after you. — Jerus

But as for you, Jeremiah, today I remove the fetters from your wrists. Come with me to Babylon if you wish, and I will take special care of you; — NEB

**but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land is before thee: whither it seemeth good and covenant for thee to go, thither go.**

but if it be not thy pleasure to come with me to Babylon, do not come: behold all the land is before thee: whither it seems good and right to thee to go, thither go. — ABPS

If not, then never mind: all the land lies open to you, go wherever you think right and good. — Mof

but if you are not disposed to come with me to Babylon, think no more of it. See! the whole land is before you. Go wherever you think right and proper. — AAT

If you do not want to come with me to Babylon, never mind. Look, you have the whole country to choose from: you may go where you please, wherever you choose. — Jerus

But if you don't want to come, don't. The world is before you — go where you like. — Tay

- 5. Now while he was not yet gone back, he said, Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people:**

And when he did not turn back, (Nebuzaradan said): Go back to Gedaliah the son of Ahikam, the son of Shaphan, whom the king of Babylon has made governor over the cities of Judah, and remain with him among the people: — ABPS

You can, for instance, go back to Gedaliah son of Ahikam, son of Shaphan, whom the king of Babylon has appointed governor of the towns of Ju-

dah and stay with him and live with the people; — Jerus

If you decide to stay, then return to Gedaliah who has been appointed as governor of Judah by the king of Babylon, and stay with the remnant he rules. — Tay

Jeremiah had not yet answered when Nebuzaradan went on, 'Go back to Gedaliah son of Ahikam, son of Shaphan, whom the king of Babylon has appointed governor of the cities of Judah, and stay with him openly; — **NEB** or go wheresoever it seemeth convenient unto thee to go.

or go wherever else you please.' — **AAT** or you can go anywhere else you choose.'

— Jerus

**So the captain of the guard gave him vic-tuals and a reward, and let him go.**

Then the captain of the guards gave him provision and a present, and dismissed him. — **Spri**

Then the commander-in-chief sent him off with some food and a present. — **Mof**

So the captain of the armed men gave him food and some money and let him go. — **Bas**

And with that, that captain of the body guard furnished him with provisions, and made him a present besides and so took leave of him. — **Knox**

- 6. Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah; and dwelt with him among the people that were left in the land.**

Jeremiah went to Mizpah to Gedaliah son of Ahikam and stayed with him, living with the people still left in the country. — **Jerus**

- 7. Now when all the captains of the forces which were in the fields, even they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon;**

Now when it came to the ears of all the captains of the forces who were in the field, and their men, that the king of Babylon had made Gedaliah the son of Ahikam, ruler in the land, and had put under his care the men and women

and children, all the poorest of the land, those who had not been taken away to Babylon: — **Bas**

When all the commanders of the troops, who with their men were still roaming the countryside, heard that the king of Babylon had appointed Gedaliah son of Ahikam as governor of the country, making him responsible for the men, women and children, and those humbler people of the country who had not been deported to Babylon. — **Jerus**

When all the captains of the armed bands in the country-side and their men heard that the Babylon had appointed Gedaliah son of Ahikam governor of the land, and had put him in charge of the weakest class of the population, men, women, and children, who had not been deported to Babylon, — **NEB**

- 8. Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men.**

they and their men all went to Gedaliah at Mizpah; there were Ishmael the son of Nethaniah, Johanan and Jonathan the sons of Kareah, Seraiah the son of Tanhumeth, the sons of Ephai from Netophah, and Jezaniah the son of a man from Maakah. — **Mof**

They came to see Gedaliah at Mizpah, where his headquarters were. These are the names of the leaders who came: Ishmael (sons of Nethaniah), Johanan and Jonathan (sons of Kareah), Seraiah (son of Tanhumeth), the sons of Ephai (the Netophathite), Jezaniah (son of a Maacathite), and their men.

— **Tay**

- 9. And Gedaliah the son of Ahikam the son of Shaphan swore unto them and to their men, saying, Fear not to serve the Chaldeans:**

Gedaliah the son of Ahikam, the son of Shaphan, swore to them and to their men, saying, 'Be not reluctant to serve the Chaldeans: — **Ber**

Gedaliah, son of Ahikam, son of Shaphan, adjured them and their men not to be afraid to serve the Chaldeans: — **NAB**

To them and to their men Gedaliah son

of Ahikam, son of Shaphan, swore an oath, 'Do not be afraid' he said 'of submitting to the Chaldeans; — Jerus Gedaliah son of Ahikam, son of Shaphan, gave them all this assurance: 'Have no fear of the Chaldean officers. — NEB

**dwelt in the land, and serve the king of Babylon, and it shall be well with you.**

If you stay in the land, and serve the king of Babylon, all shall be well with you.

— AAT

to stay in the land and submit to the king of Babylon, for their own welfare; —

NAB

Settle down in the land and serve the king of Babylon; and then all will be well with you. — NEB

**10. As for me, behold, I will dwell at Mizpah to serve the Chaldeans, which will come unto us:**

As for myself, I intend to stay at Mizpah, to represent your interests before the Chaldeans who may visit us; — AAT

I am living here in Masphah, said he, to take the orders sent me from Chaldea: — Knox

saying that he himself would remain in Mizpah, as their intermediary with the Chaldeans who should come to them.

— NAB

I for my part, as the man answerable to the Chaldeans when they come to us, am going to live here at Mizpah: — Jerus

As for me, I will stay at Mizpah and intercede for you with the Babylonians who will come here to oversee my administration. — Tay

**but ye, gather ye wine, and summer fruits, an oil, and put them in your vessels, and dwell in your cities that ye have taken.**

and ye, gather in wine and summer fruit and oil, and gather them into your vessels, and dwell in your cities which ye have occupied. — Sprl

but you can gather and store up wine, fruit, and oil: you can live in any town you care to occupy.' — Mof

but you can harvest your wine, summer fruits and oil, fill your storage jars and settle down in those towns which you care to occupy.' — Jerus

and you are to gather in the summer-fruits, wine, and oil, store them in jars,

and settle in the towns you have taken over.' — NEB

**11. Likewise when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan;**

Also, when all the Jews who were in Moab, and among the children of Ammon and in Edom, and who were in all the adjacent countries, heard that the king of Babylon had left a remnant in Judah, and that he had appointed over them Gedaliah the son of Ahikam the son of Shaphan. — Sprl

When all the Jews in Moab, Ammon, Edom, and elsewhere, heard that the king of Babylon had allowed some Jews to stay on in Judah and had appointed Gedaliah the son of Ahikam as governor. — Mof

In the same way, when all the Jews who were in Moab and among the children of Ammon and in Edom and in all the countries, had news that the king of Babylon had let Judah keep some of its people and that he had put over them Gedaliah the son of Ahikam, the son of Shaphan: — Bas

**12. Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.**

even all the Jews returned from every place whither they had fled, and they came to the land of Judah unto Gedaliah to Mizpah, and gathered wine and summer fruits in great abundance. — Sprl

Then all the Jews came back from all the places to which they had gone in flight, and came to the land of Judah, to Gedaliah, to Mizpah, and got in a great store of wine and summer fruit. — Bas

they all came back from all the places to which they had been dispersed. On their return to Judah to Gedaliah at Mizpah, they harvested an immense quantity of wine and summer fruits. — Jerus

They all began to return to Judah from the many places to which they had fled.



They stopped at Mizpah to discuss their plans with Gedaliah and then went to the deserted farms and gathered a great harvest of wine-grapes and other crops. — Tay

- 13. Moreover Johanan the son of Kareah, and all the captains of the forces that were in the fields, came to Gedaliah to Mizpah.**

Now Johanan son of Kareah, and all the army leaders still roaming in the countryside, went to Gedaliah at Mizpah . . . — Jerus

Moreover, Johanan the son of Kareah and all the commanders of the forces who were in the villages came to Gedaliah to Mizpah. — Lam

But soon afterwards Johanan (son of Kareah) and the other guerilla leaders came to Mizpah. — Tay

- 14. And said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee?**

And said to him, "Do you know that Baalis the king of the Ammonites has sent Ishmael the son of Nethaniah to assassinate you?" — Ber

And said to him, Has it come to your knowledge that Baalis, the king of the children of Ammon, has sent Ishmael the son of Nethaniah, to take your life? — Bas

**But Gedaliah the son of Ahikam believed them not.**

And Gedaliah son of Ahikam hath not given to them credence. — YLT

But Gedaliah, the son of Ahikam put no faith in what they said. — Bas

- 15. Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know it:**

Then Johanan, the son of Kareah, said to Gedaliah in Mizpah secretly, Let me now go and put Ishmael, the son of Nethaniah, to death, without anyone's knowledge: — Bas

Johanan son of Kareah had even told Gedaliah secretly at Mizpah, 'Let me go and kill Ishmael son of Nethaniah, and no one will know who did it. — Jerus

Then Johanan had a private conference with Gedaliah. Johanan volunteered to kill Ishmael secretly. — Tay

**wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?**

Why should he murder you? It will mean the dispersal of all the Jews who have rallied round you, and the ruin of all who are left in Judah." — Mof

why let him take your life so that all the Jews who have come together to you may be sent in flight, and the rest of the men of Judah come to an end? — Bas

"Why should we let him come and murder you?" Johanan asked. "What will happen then to the Jews who have returned? Why should this remnant be scattered and lost?" — Tay

- 16. But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.**

Nevertheless, Gedaliah, son of Ahikam, answered Johanan, son of Kareah, "You shall do nothing of the kind: you have lied about Ishmael." — NAB

Gedaliah son of Ahikam answered him, 'Do no such thing. Your story about Ishmael is a lie.' — NEB

## CHAPTER 41

- 1. Now it came to pass in the seventh month, that Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah.**

In the seventh month Ishmael, son of Nethaniah, son of Elishama, of royal descent, one of the king's noble, came

with ten men to Gedaliah, son of Ahikam, at Mizpah. And while they were together at table in Mizpah, — NAB

But in the seventh month, Ishmael son of Nethaniah, son of Elishama, who was of royal descent, and ten men with him, came to Gedaliah son of Ahikam at Mizpah. And as they were taking their meal together, there at Mizpah, — Jerus

But in October, Ishmael (son of Nethaniah, son of Elishama), who was a member of the royal family and one of the king's top officials, arrived in Mizpah accompanied by ten men. Gedaliah invited them to dinner. — Tay

2. Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land.

While they were eating, Ishmael and the ten men in league with him suddenly jumped up, pulled out their swords and killed Gedaliah. — Tay

Ishmael son of Nethaniah and the ten men with him rose to their feet and assassinated Gedaliah son of Ahikam, son of Shaphan, whom the king of Babylon had appointed governor of the land. — NEB

3. Ishmael also slew all the Jews that were with him, even with Gedaliah, at Mizpah, and the Chaldeans that were found there, and the men of war.

Ishmael also slew all the men of Judah of military age who were with Gedaliah and the Chaldean soldiers who were there. — NAB

Then they went out and slaughtered all the Jewish officials and Babylonian soldiers who were in Mizpah with Gedaliah. — Tay

They also murdered the Judaeans with him in Mizpah and the Chaldeans who happened to be there. — NEB

4. And it came to pass the second day after he had slain Gedaliah, and no man knew it,

And it came to pass, on the second day after he had murdered Gedaliah, whilst no man was cognisant of it. — Sprl

On the day after the murder of Gedaliah, before anyone knew of it, — rsv

The day after the murder of Gedaliah, before anyone was aware of it, — AAT

The next day, before the outside world knew what had happened, — Tay

5. That there came certain from Shechem, from Shiloh, and from Samaria, even fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and

incense in their hand, to bring them to the house of the LORD.

that people came from Shechem, from Shiloh, and from Samaria, even eighty men, with shaven beards and rent garments and self-inflicted wounds, with offerings and frankincense in their hand, to bring them to the house of Jehovah. — ABPS

Some people came from Shechem, from Shiloh and Samaria, eighty men, with the hair of their faces cut off and their clothing out of order, and with cuts on their bodies, and in their hands meal offerings and perfumes which they were taking to the house of the Lord — Bas

6. And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went:

Then Ishmael son of Nethaniah went out from Mizpah to meet them, proceeding all the way with weeping: — Sprl and Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: — JPS

And Ishmael, the son of Nethaniah went out from Mizpah with the purpose of meeting them, weeping on his way. — Bas

and it came to pass, as he met them, he said unto them, Come to Gedaliah, the son of Ahikam.

and so it was when he met them, then he said unto them: Come ye unto Gedaliah the son of Ahikam? — Sprl

Welcome, said he, from Godolias son of Ahikam! — Knox

When he faced them, he said, "Oh, come and see what has happened to Gedaliah! — Tay

7. And it was so, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, and cast them into the midst of the pit, he, and the men that were with him.

And it came to pass when they had entered into the midst of the city, then Ishmael the son of Nethaniah himself and the men who were with him massacred them, and threw them into the midst of the cistern. — Sprl

And when they came inside the town, Ishmael, the son of Nethaniah, and the men who were with him, put them to death and put their bodies into a deep hole. — Bas

But once they were well inside the town, Ishmael son of Nethaniah slaughtered them, with the help of his men, and threw them into a cistern. — Jerus

8. But ten were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey.

But there were ten men among them who said to Ishmael, Do not put us to death, for we have secret stores, in the country, of grain and oil and honey. — Bas  
The ten had talked Ishmael into letting them go by promising to bring him their treasures of wheat, barley, oil and honey they had hidden away. — Tay

So he forbore, and slew them not among their brethren.

So he refrained and did not kill them with their companions. — RSV

these were spared the fate of the rest. — Knox

So he spared them and did not kill them with their brothers. — Jerus

So he held his hand and did not kill them with the others. — NEB

9. Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain because of Gedaliah, was it which Asa the king had made for fear of Baasha king of Israel:

The cistern into which Ishmael threw the corpses of all the men he had killed was a large cistern which King Asa had built, as a precaution against Baasha king of Israel. — Jerus

The pit into which he threw the bodies of those whose death he had caused by using Gedaliah's name was the pit which king Asa had made when threatened by Baasha king of Israel; — NEB  
and Ishmael the son of Nethaniah filled it with them that were slain.

the men whom Ishmael murdered filled it full.) — Mof

now, Ishmael's massacre filled it to the brim. — Knox

10. Then Ishmael carried away captive all the residue of the people that were in Mizpah, even the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam:

Then Ishmael took away as prisoners all the rest of the people who were in

Mizpah, the king's daughters and all the people still in Mizpah, whom Nebuzaradan, the captain of the armed men, had put under the care of Gedaliah, the son of Ahikam: — Bas

He rounded up the rest of the people of Mizpah, that is the king's daughters and all who remained in Mizpah when Nebuzaradan captain of the guard had appointed Gedaliah son of Ahikam governor; — NEB

Then Ishmael led the entire remnant of the people at Mizpah away, and the royal princesses whom Nebuzaradan, commander of the guard, had left in the care of Gedaliah son of Ahikam.

— Jerus

and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.

and fled towards the borders of the Ammonites. — Sept

Ishmael, the son of Nethaniah, took them away prisoners with the purpose of going over to the children of Ammon. — Bas

and with these he set out to cross over into Ammon. — NEB

11. But when Johanan the son of Kareah, and all the captains of the forces that were with him, heard of all the evil that Ishmael the son of Nethaniah had done, But when Johanan, the son of Kareah, and all the commanders of the forces that were with him, heard of all the crimes that Ishmael, the son of Nethaniah, had committed, — AAT

But when Johanan (son of Kareah) and the rest of the guerilla leaders heard what Ishmael had done, — Tay

12. Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that are in Gibeon.

then took they all the men and went their way to fight with Ishmael son of Nethaniah, — and found him near the many waters which were in Gibeon — Rhm  
mustering all their men, they set out to attack Ishmael son of Nethaniah. They caught up with him at the great Pool at Gibeon. — Jerus

13. Now it came to pass, that when all the people which were with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that were with him, then they were glad.

- A welcome sight it was to Ishmael's company, when they saw Johanan, son of Kareah, and the other chieftans approaching: — Knox
- At the sight of Johanan, son of Kareah, and the other army leaders, the people who were Ishmael's captives rejoiced. — NAB
- At the sight of Johanan son of Kareah and all the army leaders with him, all the people with Ishmael were beside themselves with joy. — Jerus
- 14. So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah.**  
... and broke away to join Johanan. — Mof  
back went all the prisoners to Masphath, and threw in their lot with Johanan instead: — Knox  
All the people whom Ishmael had led away from Mizpah turned about and rallied to Johanan son of Kareah. — Jerus
- 15. But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.**  
But Ishmael, the son of Nethaniah, with eight men, escaped from Johanan, and made his way to the Ammonites. — AAT  
Ishmael fled at the sight of him, and reached the Ammonite country with only eight men at his back. — Knox
- 16. Then took Johanan the son of Kareah, and all the captains of the forces that were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah from Mizpah, after that he had slain Gedaliah the son of Ahikam, even mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon:**
- while Johanan the son of Kareah and the other leaders of the forces with him took charge of all the people whom Ishmael the son of Nethaniah had carried off as prisoners from Mizpah after his murder of Gedaliah the son of Ahikam, men, women, children, and eunuchs. — Mof
- Then Johanan the son of Kareah and all the leaders of the forces with him took all the rest of the people whom Ishmael the son of Nethaniah had carried away captive from Mizpah after he had slain Gedaliah the son of Ahikam—soldiers, women, children, and eunuchs, whom Johanan brought back from Gibeon. — RSV
- 17. And they departed, and dwelt in the habitation of Chimham, which is by Bethlehem, to go to enter into Egypt.**  
They travelled on, stopping for a while at the sheepfolds of Kimham near Bethlehem, whence they intended to move on to Egypt: — Mof  
They set out, making a halt at Khan Kimham near Bethlehem. Their plan was to make for Egypt. — Jerus
- 18. Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.**  
For they were terrified of the Chaldeans, because Ishmael the son of Nethaniah had murdered Gedaliah the son of Ahikam, whom the king of Babylon had appointed as governor of the country. — Mof  
For they were afraid of what the Babylonians would do when the news reached them that Ishmael had killed Gedaliah the governor, for he had been chosen and appointed by the Babylonian emperor. — Tay

## CHAPTER 42

- 1. Then all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near.**  
Then Johanan and the army captains and all the people, great and small, came to Jeremiah — Tay
- 2. And said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the LORD thy God, even for all this remnant;**  
and said to Jeremiah the prophet, Let our request, we pray thee, receive a hearing, and pray for us to Jehovah thy God, even for all this remnant: — AB19

and said to Jeremiah the prophet, "We beg of you, let our supplication be accepted before you, and pray for us to the LORD your God for all this remnant — Ber

came to the prophet Jeremiah and said to him, 'May our petition be acceptable unto you: Pray to the LORD your God on our behalf and on behalf of this remnant; — NEB

**(for we are left but a few of many, as thine eyes do behold us:)**

— for we are left but a few of many, as the sight of your eyes confirms — Ber  
for we are only a small band out of what was a great number, as your eyes may see: — Bas

for, as you see for yourself, only a few of us remain out of many. — NEB

**3. That the LORD thy God may shew us the way wherein we may walk, and the thing that we may do.**

Let the LORD, your God, show us what way we should take and what we should do.' — NAB

(Pray) that the Lord your God may show us the way in which we should walk and the thing that we should do. — Amp

Pray that the LORD your God may tell us which way we ought to go and what we ought to do.' — NEB

**4. Then Jeremiah the prophet said unto them, I have heard you; behold, I will pray unto the LORD your God according to your words;**

Then Jeremiah the prophet said to them, "I understand you! Look! I will pray to the LORD your God as you have requested. — Ber

And the prophet Jeremias said, Your request shall be granted. Pray I will, as you bid me pray, to the Lord your God, — Knox

Very well! the prophet Jeremiah answered them: I will pray to the LORD, your God, as you desire; — NAB

**and it shall come to pass, that whatsoever thing the LORD shall answer you, I will declare it unto you; I will keep nothing back from you.**

and it shall be that all the word which JEHOVAH answereth you I will declare unto you, not a word will I conceal from you. — Sprl

and it shall come to pass that whatever

the LORD shall answer you, I will declare it to you; I will hide nothing from you. — Lam

**5. Then they said to Jeremiah, the LORD be a true and faithful witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us.**

Then they said to Jeremiah, "The Eternal be our true and faithful witness that we will follow any instructions which the Eternal sends to us through you. — Mof

Then they said to Jeremiah, May the Lord be a true witness against us in good faith, if we do not do everything which the Lord your God sends you to say to us. — Bas

And this promise they made on their part: The Lord himself bear witness against us, unerring the unfailing, if we are not true to every word of that message the Lord sends us through thy means. — Knox

They said to Jeremiah, 'May the LORD be a true and faithful witness against us if we do not keep our oath! We swear that we will do whatever the LORD your God sends you to tell us. — NEB

**6. Whether it be good, or whether it be evil, we will obey the voice of the LORD our God, to whom we send thee;**

Whether it be agreeable or disagreeable we will hearken to the voice of the Lord our God in respect to that for which we send thee to him, — Sept

If it is good or if it is evil, we will be guided by the voice of the Lord our God, to whom we are sending you: — Bas

Whether we like it or not, we mean to obey the voice of Yahweh our God to whom we send you to speak for us. — Jerus

**that it may be well with us, when we obey the voice of the LORD our God.**  
because it is good for us when we hearken to the voice of Jehovah our God. — YLT

that we may prosper through obeying the voice of the Lord our God.: — AAT  
and by thus obeying the voice of Yahweh our God we will prosper.' — Jerus  
in order that it may be well with us: we will obey the Lord our God.' — NEB

7. **And it came to pass after ten days, that the word of the LORD came unto Jeremiah.**  
Ten days later, the Eternal's word came to Jeremiah. — Mof  
Ten days later the word of Yahweh was addressed to Jeremiah. — Jerus
8. **Then called he Johanan the son of Kareah, and all the captains of the forces which were with him, and all the people from the least even to the greatest,**  
He summoned Johanan the son of Kareah and all the other leaders of the Jewish forces, along with all the people high and low, — Mof  
Then he called Johanan the son of Kareah and all the officers of the forces that were with him, and all the people from the young to the old, — Lam
9. **And said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him;**  
and said to them: Thus says the LORD, the God of Israel, to whom you sent me to offer your prayer: — NAB  
He said, 'Yahweh, the God of Israel, to whom you delegated me to offer your request says this: — Jerus  
and said to them: You sent me to the Lord, the God of Israel, with your request, and this is His reply: — Tay
10. **If ye will still abide in this land, then will I build you, and not pull you down, and I will plant you, and not pluck you up;**  
Wait on quietly, he says, in this land of yours, and all shall be building now, not destroying, all shall be planting now, not uprooting: — Knox  
"If you are willing to remain peaceably in this county, I will build you and not overthrow you; I will plant you, not tear you up. — Jerus  
Stay here in this land. If you do, I will bless you and no one will harm you. — Tay  
**for I repent me of the evil that I have done unto you.**  
for I regret the harm that I have done to you. — AAT  
for my purpose of doing evil to you has been changed. — Bas  
I grieve for the disaster which I have brought upon you. — NEB
11. **Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him saith the LORD:**  
Have no fear of the king of Babylon, of whom you are now in fear; have no fear of him, says the Lord: — Bas  
Do not be afraid of the king of Babylon any longer; do not fear him—it is Yahweh who speaks — Jerus  
**for I am with you to save you, and to deliver you from his hand.**  
when I am at your side to protect you, and deliver you from his power. — Knox  
for I am with you to save you, to rescue you from his power. — NAB
12. **And I will shew mercies unto you, that he may have mercy upon you and cause you to return to your own land.**  
I will grant you mercy, that he may have mercy on you and let you remain in your own land. — RSV  
I will take pity on you, and move him to pity you and let you return to your native soil. — Jerus  
And I will be merciful to you by making him kind so that he will not kill you or make-slaves of you and will let you stay here in your land. — Tay
13. **But if ye say, We will not dwell in this land, neither obey the voice of the LORD your God,**  
But if you say, 'We will not remain in this land,' disobeying the voice of the Lord your God. — RSV  
But if you disobey the voice of the LORD, your God, and decide not to remain in this land. — NAB  
But it may be that you will disobey the LORD your God and say, 'We will not stay in this land. — NEB
14. **Saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:**  
... and say, 'No, we will go to Egypt and make our home in a land where we shall see no more war and hear no blare of trumpets and never starve.' — Mof  
Saying, No, but we will go into the land of Egypt, where we will not see war, or be hearing the sound of the horn, or be in need of food; there we will make our living-place; — Bas  
and say: No, the land of Egypt is where

we want to go, where we shall not see war nor hear the sound of trumpet, nor lack for bread; that is where we want to live; — **Jerus**

- 15. And now therefore hear the word of the LORD, ye remnant of Judah; Thus saith the LORD of hosts, the God of Israel; then listen to what the Eternal says, O survivors of Judah; the Lord of hosts, the God of Israel, declares. — Mof**  
 The give ear now to the word of the Lord, Oh you last of Judah; the Lord of armies, the God of Israel, has said, — **Bas**  
 then, last of the Jews, listen to this, the Lord's message. This he tells you, he, the Lord of hosts, the God of Israel!  
 — **Knox**

**If ye wholly set your faces to enter into Egypt, and go to sojourn there;**

If you set your face for Egypt, and go there to make your abode; — **Sept**

If you are determined to go to Egypt, and if you go to settle there, — **AAT**

If your minds are fixed on going to Egypt and stopping there; — **Bas**

- 16. Then it shall come to pass, that the sword, which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, shall follow close after you there in Egypt; and there ye shall die.**

then the sword which you fear shall overtake you there in the land of Egypt; and the famine of which you are afraid shall follow hard after you to Egypt; and there you shall die. — **RSV**

and if you do go and settle there, the sword you fear will overtake you, there in the land of Egypt; the famine you dread will follow on your heels, right into Egypt; you shall die there. — **Jerus**

then the sword you fear will overtake you in Egypt, and the famine you dread will still be with you, even in Egypt, and there you will die. — **NEB**

- 17. So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence:**

Such will be the fate of all the men whose minds are fixed on going into Egypt and stopping there; they will come to their end by the sword, by being short of food, and by disease; — **Bas**

None that turns his face towards Egypt

for refuge but sword or famine or pestilence shall be the undoing of him;

— **Knox**

**All the men who are determined to go to Egypt and settle there shall die by sword, famine and plague: — Jerus**  
**and none of them shall remain or escape from the evil that I will bring upon them.**

and not one of them shall escape from those evils which I bring upon them.

— **Sept**

and there is not to them a remnant and an escaped one, because of the evil that I am bringing in upon them; —

**YLT**

not one of them will keep his life or get away from the evil which I will send on them. — **Bas**

not one survivor will escape the disaster I mean to bring them. — **Jerus**

- 18. For thus saith the LORD of hosts, the God of Israel; As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt:**

For thus says Jehovah of hosts, the God of Israel: / As mine anger and my fury has been poured out on the inhabitants of Jerusalem. / So shall my fury be poured out upon you, if ye go to Egypt; — **ABPS**

For this is what the Lord of armies, the God of Israel, has said: As my wrath and passion have been let loose on the people of Jerusalem, so will my passion be let loose on you when you go into Egypt; — **Bas**

For thus says the LORD of hosts, the God of Israel: Just as my furious anger was poured out upon the citizens of Jerusalem, so shall my anger be poured out on you when you reach Egypt.

— **NAB**

**and ye shall be an execration, and an astonishment, and a curse, and a reproach; and he shall see this place no more.**

and you will become an oath and a cause of wonder and a curse and a name of shame; and you will never see this place again. — **Bas**

You shall become an example of malediction and horror, a curse and a reproach and you shall never see this place again. — **NAB**

You will be received with disgust and hatred — you will be cursed and reviled. And you will never again see your own land. — Tay

- 19. The LORD hath said concerning you, O ye remnant of Judah; Go ye not into Egypt: know certainly that I have admonished you this day.**

Jehovah has spoken concerning you, O remnant of Judah, go not into Egypt: know certainly that I have warned you this day. — ABPS

O survivors of Judah, this is the Eternal's word to you, "Do not go to Egypt." You will go? Then be sure of this, you have ruined yourselves. — Mof

Last of the Jews, this is the Lord's message: Go to Egypt you must not. Bear me witness, all of you, that I have given you solemn warning this day. — Knox  
The Lord has said to you, O remnant of Judah, Do not go to Egypt. Know for a certainty that I (Jeremiah) have warned and testified to you this day — Amp

- 20. For ye dissembled in your hearts when ye sent me unto the LORD your God, saying, Pray for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and we will do it.**

I testify against you for sending me to the Eternal our God asking me to pray for you to the Eternal our God, promising to do whatever I told you was the will of the Eternal our God. — Mof

But no, you did but hoodwink yourselves: you would have me do your errand to the Lord our God, and so you promised. Pray to the Lord our God for us, make known to us whatever is his divine will, and it shall be done: — Knox

If you go, it will be at the cost of your lives. For you were deceitful when you sent me to pray for you and said, 'Just tell us what God says and we will do it!' — Tay

- 21. And now I have this day declared it to you; but ye have not obeyed the voice of the LORD your God, nor anything for the which he hath sent me unto you.**

and then after I told you to-day, refusing to listen to any orders which the Eternal sends you by me. — Mof

And I have this day declared it to you, but you have not obeyed the voice of the LORD your God in anything that he sent me to tell you. — RSV

Today I proclaim his message, but you obey the voice of the LORD, your God, in nothing that he has commissioned me to make known to you. — NAB

And now that I have told you, you have not obeyed the voice of Yahweh your God today, or any part of the message he gave me for you. — Jerus

And today I have told exactly what He said, but you will not obey any more now than you did the other times. — Tay

- 22. Now therefore know certainly that he shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go and to sojourn.**

Now therefore know for a certainty that you shall die by the sword, by famine, and by pestilence in the place where you desire to go to live." — RSV

— now be certain of this, that you shall die by sword, famine, and pestilence, in the place where you desire to go to settle there." — AAT

Here then is full warning that the land where you mean to take refuge shall be the undoing of you, by war and famine and pestilence. — Knox

So understand this clearly: you are going to die by sword, famine and plague in the place where you have been wanting to go and settle." — Jerus

So now be sure of this: you will die by sword, by famine, and by pestilence in the place where you desire to go and make your home. — NEB

## CHAPTER 43

- 1. And it came to pass, that when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, even all these words,**

When Jeremiah had finished telling all the people all the words that the Eternal their God had sent him to deliver to them. — Mof

When Jeremiah had finished giving this



message from God to all the people.

— Tay

- 2. Then spake Azariah the son of Hoshaiiah and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely:**

then spake Azariah the son of Hoshaiiah, and Johanan the son of Kareah, and all the self-confident men, saying to Jeremiah. Thou art lying: — ABPS

Azariah the son of Maaseiah and Johanan the son of Kareah and the rest of that insolent group, said to Jeremiah. "You are a liar: — Mof

Azariah son of Hoshiah and Johanan son of Kareah and their party had the effrontery to say to Jeremiah. 'You are lying: — NEB

**the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there:** the Lord our God has not sent you to say, You are not to go into the land of Egypt and make your living-place there: — Bas

the LORD our God has not sent you to forbid us to go and make our home in Egypt. — NEB

- 3. But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.**

but Baruch the son of Neriah is goading thee on against us, that he may deliver us into / the hand of the Chaldeans to put us to / death, or take us away captive to Babylon. — Rhm

but Baruch the son of Neriah, has been egging you on against us, to deliver us into the hand of the Chaldeans, that they may put us to death, or carry us captive to Babylon: — AAT

Baruch (son of Neriah) has plotted against us and told you to say this so that we will stay here and be killed by the Babylonians or carried off to Babylon as slaves." — Tay

- 4. So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.**

So Johanan the son of Kareah, and all the captains of the troops, and all the people, obeyed not the voice of Jehovah to remain in the land of Judah. — ABPS

So Johanan, the son of Kareah, and all the commanders of the forces, and all the people, did not listen to the voice of the LORD by staying in the land of Judah. — AAT

So Johanan, the son of Kareah, and all the captains of the forces, and all the people did not give ear to the order of the Lord that they were to go on living in the land of Judah. — Bas

Johanan son of Kareah and the captains of the armed bands and all the people refused to obey the LORD and stay in Judah. — NEB

- 5. But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah;**

Johanan the son of Kareah and all the other leaders took the survivors in Judah, who had come back to settle in the country. — Mof

All of them, including all those who had returned from the nearby countries where they had fled, now started off for Egypt with Johanan and the other captains in command. — Tay

So Johanan son of Kareah and the captains collected the remnant of Judah, all who had returned from the countries among which they had been scattered to make their home in Judah — NEB

- 6. Even men, and women, and children, and the king's daughters, and every person that Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.**

the men fit for war, and the women and the children which were left and the king's daughters, even all the souls which Nebuzaradan had left with Godolias son of Achiakam, including Jeremias the prophet, and Baruch son of Nerias, — Sept

In the crowd were men, women and children, and king's daughters and all those whom Nebuzaradan, captain of the guard, had left with Gedaliah. They even forced Jeremiah and Baruch to go with them too. — Tay

- 7. So they came into the land of Egypt: for they obeyed not the voice of the LORD: Thus came they even to Tahpanhes.**

heedless of what the Eternal said, they entered the land of Egypt and reached Daphne. — Mof

With all these at their back they crossed the Egyptian frontier, in defiance of the Lord's bidding, and made their way to Taphnis. — Knox

**8. Then came the word of the LORD unto Jeremiah in Tahpanhes, saying,**

At Tahpanhes the word of Yahweh was addressed to Jeremiah. — Jerus

Than at Tahpanhes, the Lord spoke to Jeremiah again and said: — Tay

**9. Take great stones in thine hand, and hide them in the clay in the brickkiln, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;**

Take large stones in thine hand, and lay them in a vault under the tiled area which is at the entrance of Pharaoh's house in Tahpanhes, in presence of the men of Judah. — Sprl

Take with you large stones and sink them in mortar in the brickyard at the entrance to the royal building in Tahpanhes, while the men of Judah look on. — NAB

"Call together the men of Judah and, as they watch you, bury large rocks between the pavement stones at the entrance of Pharaoh's palace here in Tahpanhes. — Tay

**10. And say unto them, Thus saith the LORD of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.**

and say to them, Thus says Jehovah of hosts, the God of Israel: Behold, I am about to send and will take Nebuchadrezzar the king of Babylon, my servant and will set his throne upon these stones that I have hidden; and he shall spread his royal carpet over them. — ABPS

and say to them, 'Thus says the LORD of hosts, the God of Israel: Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and he will set his throne above these stones which I have hid, and he will spread his royal canopy over them. — rsv

And say to them, This is what the Lord of armies, the God of Israel, has said:

See, I will send and take Nebuchadrezzar, the king of Babylon, my servant, and he will put the seat of his kingdom of these stones which have been put in a safe place here by you; and his tent will be stretched over them.

— Bas

**11. And when he cometh, he shall smite the land of Egypt, and deliver such as are for death to death; and such as are for captivity to captivity; and such as are for the sword to the sword.**

He shall come to ravage the land of Egypt, inflicting death on those who are doomed to die, capturing those doomed to be imprisoned, and putting to the sword those who are doomed to the sword: — Mof

He shall come and strike the land of Egypt: with death, whoever is marked for death; with exile, everyone destined for exile; with the sword, all who are intended for the sword. — NAB

And when he comes he shall destroy the land of Egypt, killing all those I want killed, and capturing those I want captured; and many shall die of plague. — Tay

**12. And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives;**

he shall set fire to the temples of the gods in Egypt, burning them and carrying off the idols: — Mof

He will set fire to the temples of the gods of Egypt; he will burn these gods or carry them off: — Jerus

He will set fire to the temples of the Egyptian gods, burning the buildings and carrying the gods into captivity.

— NEB

**and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace.**

and shall wrap himself with the land of Egypt, as a shepherd wraps himself with his garment; and he shall go out thence in peace. — ABPS

and he shall purge the land of Egypt as a shepherd purged his mantle of vermine and shall go from it unmolested.

— AAT

Lightly as shepherd dons cloak, he will invest himself with sovereignty over its people, and unmolested go his way.

— Knox

As a shepherd delouses his cloak, he shall delouse the land of Egypt and depart victorious. — NAB

as a shepherd picks his cloak clean of vermin, so will he pick Egypt clean and leave without interference. — Jerus

He will scour the land of Egypt as a shepherd scours his clothes to rid them of lice. He will leave Egypt with his purpose achieved. — NEB

- 13. He shall break also the images of Bethshemesh, that is in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.**

and he hath broken the standing pillars of the house of the sun, that is in the land of Egypt, and the houses of the gods of Egypt he doth burn with fire.' — YLT

he shall break the obelisks of Heliopolis which is in the land of Egypt; and the temples of the gods of Egypt he shall burn with fire.' — RSV

breaking in pieces the statues that adorn Egypt's sun-temple, the shrines of Egypt burning to the ground. — Knox  
He will smash the sacred pillars of Bethshemesh in Egypt and burn down the temples of the Egyptian gods. — NEB

## CHAPTER 44

- 1. The word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying,**

The word which came to Jeremiah, against all the Jews who were dwelling in the land of Egypt, — who were dwelling in Migdol and in Tahpanhes and in Noph, and in the land of Pathros saying: — Rhm

This is the message God gave to Jeremiah concerning all the Jews who were living in the north of Egypt in the cities of Migdol, Tahpanhes and Memphis and throughout southern Egypt as well: — Tay

- 2. Thus saith the LORD of hosts, the God of Israel; Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah;**

Thus says Jehovah of hosts, the God of Israel: Ye have seen all the calamity that I brought upon Jerusalem and upon all the cities of Judah: — ABPS

"The Lord of hosts, the God of Israel, declares, 'You have seen all the misery I have inflicted on Jerusalem and all the towns of Judah. — Mof

**and, behold, this day they are a desolation, and no man dwelleth therein.**

so they are now an uninhabited waste. — AAT

and now, this day they are waste and unpeopled; — Bas

today they are laid waste and left uninhabited. — NEB

- 3. Because of their wickedness which they have committed to provoke me to anger,**

**in that they went to burn incense, and to serve other gods, whom they knew not, neither they, ye, nor your fathers.**

Because of the evil which they have done, moving me to wrath by burning perfumes and worship to other gods, who were not their gods or yours or the gods of their fathers. — Bas

This was because of the wicked deeds which they committed to provoke me, offering incense and serving alien gods which neither they, nor you, nor your ancestors ever knew. — Jerus

For My anger rose high against them for worshipping other gods — 'gods' that neither they nor you nor any of your fathers have ever known. — Tay

- 4. Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate.**

Early to your doors I sent those prophets that were servants of mine, bidding you leave off such foul doings of yours, doings most hateful to me; — Knox

I persistently sent you all my servants the prophets; I sent them to say, "Do not commit this abomination that I find so hateful". — Jerus

I took pains to send all my servants the prophets to you with this warning: 'Do not do this abominable thing which I hate.' — NEB

- 5. But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.**

But they paid no attention, nor listened to turn from their wickedness, not to burn incense to other gods. — ABPS

But they gave no attention, and their ears were not opened so that they might be turned from their evil-doing and from burning perfume to other gods. — Bas  
they would not listen or accept a warning to turn away from the evil or sacrificing to strange gods. — NAB

But they wouldn't listen and wouldn't turn back from their wicked ways; they have kept right on with their sacrifices to their 'gods.' — Tay

**6. Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted and desolate, as at this day.**

So my fury and my anger broke out blazing through the towns of Judah and the streets of Jerusalem, laying them waste and desolate as they lie today. — Mof

Because of this, my passions and my wrath were let loose, burning in the towns of Judah and in the streets of Jerusalem: and they are waste and unpeopled as at this day. — Bas

And so My fury and anger boiled forth and fell as fire upon the cities of Judah and into the streets of Jerusalem: and their is desolation until this day. — Tay

**7. Therefore now thus saith the LORD, the God of hosts, the God of Israel; Wherefore commit ye this great evil against your souls, to cut off from you man and woman, child and suckling, out of Judah, to leave you none to remain;**

Now then, says the Eternal, the God of hosts, the God of Israel, why will you ruin yourselves and put an end to Judah, man, woman, child, and babe? — Mof

And now thus says the LORD God of hosts, the God of Israel: Why do you commit this great evil against yourselves, to cut off from you man and woman, infant and child, from the midst of Judah, leaving you no remnant? — RSV

Now thus says the LORD God of hosts, the God of Israel: Why do you inflict so great an evil upon yourselves? Will you root out from Judah man and wife, child and nursing, and not leave yourselves even a remnant? — NAB

And now, Yahweh, the God of Sabaoth, the God of Israel, says this: Why bring the same disaster on yourselves? Do

you want to destroy all the men, women, children and babes in arms, out of Judah, and leave yourselves no remnant. — Jerus

And now the Lord, the God of Hosts, the God of Israel, asks you: Why are you destroying yourselves? For not one of you shall live — not a man, woman, or child among you who has come here from Judah, not even the babies in arms. — Tay

Now these are the words of the LORD God of Hosts, the God of Israel: Why bring so great a disaster upon yourselves? Why bring destruction upon Judaeans, men and women, children and babes, and leave yourselves without a survivor? — NEB

**8. In that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell,**

— to provoke me with the works of your hands — by burning incense to strange gods in the land of Egypt, where you are come to dwell — Sept

Why anger me with your practices, sacrificing to foreign gods in the land of Egypt where you have gone to settle? — Mof

For rivals must I have images of your own making? Will you sacrifice to gods not yours, there in Egypt? Why would you take refuge there, — Knox

Why do you provoke Me to anger with (idols) the works of your own hands, burning incense to other gods in the land of Egypt where you (of your own accord) have come to dwell temporarily, — Amp

**that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth?**

It will mean the end of you: all nations upon earth will curse and taunt you. — Mof

so that you may become a curse and a name of shame among all the nations of the earth? — Bas

thus working for your own destruction, to become a curse and a laughingstock for all the nations of the earth? — Jerus  
and causing me to destroy you completely and to make you a curse and a stench in the nostrils of all the nations of the earth. — Tay

You will destroy yourselves and become

an object of ridicule and reproach to all the nations of the earth. — NEB

- 9. Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?**

Have you forgotten them, ill deeds done in your fathers' days by king and queen, by man and wife, throughout Judah and the streets of Jerusalem? — Knox

- 10. They are not humbled even unto this day, neither have they feared nor walked in my law, nor in my statutes, that I set before you and before your fathers.**

They have not been contrite unto this day, and neither have they feared, and neither walked in My law, nor in My statutes, which I set before you, and before your fathers. — Sprl

They had not indeed, even unto this day, desisted, nor have they adhered to the ordinances which I set before their fathers: — Sept

To this day they have neither humbled themselves, nor been afraid, nor followed my law and my statutes which I set before you and your fathers.

— AAT

Alas, to this day there is no amending; no dread of me, no living by the divine law, by the rule that I held up as a pattern to you and to your fathers!

— Knox

To this day they have felt neither contrition nor fear; they have not observed my Law nor the statutes I proclaimed before you, as before your ancestors.

— Jerus

To this day you have shown no remorse, no reverence; you have not conformed to the laws and the statutes which I set before you and your forefathers. — NEB

- 11. Therefore thus saith the LORD of hosts, the God of Israel: Behold, I will set my face against you for evil, and to cut off all Judah.**

Therefore thus says the LORD of hosts, the God of Israel: 'I am determined to bring ruin upon you, and to cut off the whole of Judah. — AAT

Hence, thus says the Lord of hosts, the God of Israel: I have determined evil

against you, and I will uproot all Judah. — NAB

These, therefore, are the words of the LORD of Hosts, the God of Israel: I have made up my mind to bring calamity upon you and exterminate the people of Judah. — NEB

- 12. And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, and fall in the land of Egypt; they shall even be consumed by the sword and by the famine:**

as for the survivors of Judah who made up their minds to go and settle in the land of Egypt, in the land of Egypt shall they all perish, all of them, falling by the sword and famine. — Mof

I will take away the remnant of Judah who insisted on coming to dwell in Egypt, so that they shall be wholly destroyed. In the land of Egypt they shall fall by the sword or be consumed by hunger. — NAB

I will deal with the remnant of Judah who were bent on going to make their home in Egypt: in Egypt they shall all meet their end. Some shall fall by the sword, others will meet their end by famine. — NEB

**they shall die, from the least even unto the greatest, by the sword and by the famine: and they shall be an execration, and an astonishment, and a curse, and a reproach.**

dying young and old, by sword and famine, and becoming an object of horror and execration, accursed and derided. — Mof

High and low, they shall die by the sword, or by hunger, or become an example of malediction, a horror, a curse and a reproach. — NAB

all shall die, from the least to the greatest. They shall be despised and loathed, cursed and hated. — Tay

High and low alike will die by a sword or by famine or will be an object of execration and horror, of ridicule and reproach. — NEB

- 13. For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence:**

For I will visit those settled in Egypt as I visited Jerusalem with sword and with famine. — Sept

For I will send punishment on those who are living in the land of Egypt as I have sent punishment on Jerusalem, by the sword and by need of food and by disease: — Bas

I will deal as severely with those who have their home in the land of Egypt, as I dealt with Jerusalem, with sword, famine and plague. — Jerus

14. So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to which they have a desire to return to dwell there:

None shall return to the land of Judah, though they yearn to return and live there. — NAB

Of the remnant of Judah settled in the land of Egypt, not one survivor is going to escape to return to the land of Judah where they long to live once again. — Jerus

Those who had remained in Judah came to make their home in Egypt, confident that they would return and live in Judah. But they shall not return: —

NEB

for none shall return but such as shall escape.

only a fugitive or two shall ever get back.' — Mof

for they shall not return, except some fugitives.' — RSV

but only those who are able to get away. — Bas

Only scattered refugees shall return. — NAB

15. Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

Then all the men who had knowledge that their wives were burning perfumes to other gods, and all the women who were present, a great meeting, answering Jeremiah, said. — Bas

From all the men who knew that their wives were burning incense to strange gods, from all the women who were present in the immense crowd, and from all the people who lived in Lower and Upper Egypt, Jeremiah received this answer: — NAB

At this, all the men who knew that their wives offered incense to alien gods, and all the women who were standing there, a large assembly (with all the people living in Pathros, in the land of Egypt), answered Jeremiah as follows — Jerus

Then all the women present and all the men who knew that their wives had burned incense to idols, (it was a great crowd of all the Jews in Southern Egypt), answered Jeremiah: — Tay

16. As for the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee.

'We will not listen to your false 'Messages from God'! — Tay

'We will not listen to what you tell us in the name of the LORD. — NEB

17. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem:

But we will do everything that we have vowed, burn incense to the queen of heaven and pour our libations to her, as we did, both we and our fathers, our kings and our princes, in the cities of Judah and in the streets of Jerusalem: — RSV

Sworn we are, and by that oath we mean to stand, that we will do sacrifice to the queen of heaven, and make offering of cakes to her, as we ever did, we and our fathers, kings and rulers of ours, in the townships of Juda and in Jerusalem streets: — Knox

Rather will we continue doing what we had proposed; we will burn incense to the queen of heaven and pour out libations to her, as we and our fathers, our kings and princes has done in the cities of Judah and the streets of Jerusalem. — NAB

We will do whatever we want to. We will burn incense to the 'Queen of Heaven' and sacrifice to her just as much as we like — just as we and our fathers before us, and our kings and princes have always done in the cities of Judah and in the streets of Jerusalem: — Tay  
for then had we plenty of victuals, and were well, and saw no evil.

for then we have plenty of food and were prosperous, and suffered no harm. —

ABPS

for then we had plenty of food; we prospered and experienced no adversity.

— Ber

bread we had in those days to our heart's content and all went well with us; bad times we never saw. — Knox

We had food in plenty then, we lived well, we suffered no disasters. — Jer

for in those days we had plenty to eat and we were well off and happy! —

Tay

- 18. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine.**

since we gave up offering sacrifices to the queen of the heavens, and pouring libations to her, we have been destitute of all things, and have been consumed by sword and famine." — AAT

But from the time we left off burning Sacrifices to the queen of heaven and pouring drink offerings to her, we have been in great want, and in the end we have fallen victims to sword and famine.' — NEB

But since we gave up offering incense to the Queen of Heaven and pouring libations in her honour, we have been destitute and have perished either by sword or by famine.' — Jerus

- 19. And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?**

The women added, 'When we offer incense to the Queen of Heaven and pour libations in her honour, do you think we make cakes for her with her features on them, and pour libations to her, without our husbands' knowledge?' — Jerus

"And," the women added, "do you suppose that we were worshipping the 'Queen of Heaven' and pouring out our libations to her and making cakes for her with her image on them, without our husbands knowing it and helping us? Of course not! — Tay

And the women said, 'When we burnt sacrifices to the queen of heaven and

poured drink-offerings to her, our husbands knew full well that we were making crescent-cakes marked with her image and pouring drink offerings to her.' — NEB

- 20. Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him that answer, saying,**

To all the people, men and women, all those who had made this answer, Jeremiah retorted, — Jerus

When Jeremiah received this answer from these men and women and all the people, he said, — NEB

- 21. The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings and your princes, and the people of the land, did not the LORD remember them, and came it not into his mind?**

"You offered these sacrifices in the towns of Judah and on the streets of Jerusalem, you and your fathers, your kings and leaders and the commons? Yes, and did the Eternal forget it? — Mof

Nay, said he, when you did sacrifice all through Judah and in Jerusalem streets, and your fathers before you, kings and noble and plain citizen be sure the Lord was heeding you, and marked it well. — Knox

Was it not this that the LORD remembered and brought to mind, that you burned incense in the cities of Judah and the streets of Jerusalem: you, your fathers, your kings and princes, and the people generally? — NAB

"Do you think the Lord didn't know that you and your fathers and your kings and princes and all the people were burning incense to idols in the cities of Judah and in the streets of Jerusalem?" — Tay

- 22. So that the LORD could no longer bear, because of the evil of your doings, and because of the abominations which ye have committed;**

The LORD could no longer endure your wicked behavior and the abominations which you have committed; — Ber

And the Lord was no longer able to put up with the evil of your doings and the disgusting things you did; — Bas

Yahweh could no longer endure your

misdeeds and your detestable practices; — Jerus

So that the LORD could no longer forgive you because of your evil doings and because of the abomination which you have committed; — Lam

**therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant as at this day.**

That is why your land lies desolate and empty, horrible and accursed, today. — Mof

and because of this your land has become a waste and a cause of wonder and a curse, with no one living in it, as at this day. — Bas

this is why your country has today become a desert, an object of horror and a curse, uninhabited. — Jerus

Your land became a desolate waste, an object of horror and ridicule, with no inhabitants, as it still is. — NEB

- 23. Because ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day.**

This doom is yours to-day, because you offered these sacrifices, because you sinned against the Eternal and would not obey him, because you would not follow his directions and orders and injunctions," — Mof

And this has happened because you offered incense, because you sinned against Yahweh, refusing to listen to the voice of Yahweh, or to observe his Law, his statutes and his decrees; this is the cause of the disaster that has overtaken you — as is the case today.' — Jerus

The very reason all these terrible things have befallen you is because you have burned incense and sinned against the Lord and refused to obey Him." — Tay

This calamity has come upon you because you burnt these sacrifices and sinned against the LORD and did not obey the LORD or conform to his laws, statutes, and teachings.' — NEB

- 24. Moreover Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all Judah that are in the land of Egypt:**

Further, Jeremiah said to all the people and to all the women. Give ear to the word of the Lord, all those of Judah who are living in Egypt: — Bas

Jeremiah said further to all the people, including the women: Hear the word of the LORD, all you Judeans in the land of Egypt! — NAB

Jeremiah further said to all the people and to the women, Listen to the word of the LORD, all you from Judah who live in Egypt. — NEB

- 25. Thus said the LORD of hosts, the God of Israel, saying: Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her:**

Thus says the LORD of hosts, the God of Israel: "You and your wives have pledged your word, and have fulfilled it in actual deed, saying, "We will assuredly carry out the vows we have taken, to offer sacrifices to the queen of the heavens, and to pour libations to her." — AAT

This is what the Lord of armies, the God of Israel, has said: You women have said with your mouths, and with your hands have you done what you said. We will certainly give effect to the oaths we have made, to have perfumes burned to the queen of heaven and drink offerings drained out to her: — Bas

Yahweh Sabaoth, the God of Israel, says this "You women, what your mouth promises, your hands should certainly perform! You have said: We will perform the vows we have made without fail and offer incense to the Queen of Heaven and pour libations in her honour. — Jerus

The Lord of Hosts, the God of Israel, says: Both you and your wives have said that you will never give up your devotion and sacrifices to the 'Queen of Heaven' and you have proved it by your actions. — Tay

**ye will surely accomplish your vows, and surely perform your vows.**

You have obstinately adhered to your vows, and have actually performed them. — Sept



By all means keep your word, and carry out your vows! — AAT  
 you have surely confirmed your oaths and performed your vows. — Lam  
 Well then, fulfil your vows by all means, and make your words good. — NEB

- 26. Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the LORD, that my name shall no more be named in the mouth of any man of Judah, in all the land of Egypt, saying, The Lord God liveth.**

And now give ear to the word of the Lord, all you of Judah who are living in the land of Egypt: Truly, I have taken an oath by my great name, says the Lord, that my name is no longer to be named in the mouth of any man of Judah in all the land of Egypt, saying, By the life of the Lord God. — Bas

Then listen, Jews of Egypt, to the doom which the Lord pronounces: by the honour of my own name I have sworn it, the Lord says, never Jew shall be heard more taking his oath by the living God, in all this land of Egypt! — Knox

But listen to the word of Yahweh, all you Judaeans living in the land of Egypt: I swear by my great name, Yahweh says, that my name shall be spoken no more by any man of Judah throughout the land of Egypt; not one shall say: As the Lord Yahweh lives. — Jerus

But listen to the word of the Lord, all you Jews who are living in the land of Egypt: I have sworn by My great name, says the Lord, that it will do you no good to seek my help and blessing any more, saying, 'Oh Lord our God, help us!' — Tay

- 27. Behold, I will watch over them for evil, and not for good; and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them.**

Behold, I will watch over them to afflict, and not to prosper; and every man of Judah who is within the land of Egypt shall be consumed by sword and by famine until they be destroyed. — Sprl

Yes, I will watch over them for their ruin, not for their good; all the men of Judah in the land of Egypt shall perish either by the sword or by famine until they are wiped out. — Jerus

For I will watch over you, but not for good! I shall see to it that evil befalls you, and you shall be destroyed by war and famine until all of you are dead. — Tay

I am on the watch to bring you evil and not good, and all the men of Judah who are in Egypt shall meet their end by sword and by famine until not one is left. — NEB

- 28. Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or theirs.**

And those who get away safe from the sword will come back from the land of Egypt to the land of Judah, a very small number; and all the rest of Judah, who have gone into the land of Egypt and are living there, will see whose word has effect, mine or theirs. — Bas

Yet though few in number, those who escape the sword will return to the land of Judah from the land of Egypt. Then the entire of Judah who have come to settle in the land of Egypt will know whose word came true, mine or theirs. — Jerus

Only those who return to Judah (it will be but a tiny remnant) shall escape My wrath, but all who refuse to go back — who insist on living in Egypt — shall find out who tells the truth, I or they! — Tay

It is then that all the survivors of Judah who have made their home in Egypt shall know whose word prevails, theirs or mine. — NEB

- 29. And this shall be a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil:**

And this will be the sign to you, says the Lord, that I will give you punishment in this place, so that you may see that my words will certainly have effect against you for evil. — Bas

"And here is the proof for you — it is Yahweh who speaks — that I mean to deal with you in this place: so that you may know that the words with which I threaten you will come true: — Jerus

This is the sign I give you, says the LORD, that I intend to punish you in this place, so that you may learn that my words

against you will prevail to bring evil upon you: — NEB

- 30. Thus saith the LORD: Behold, I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life;**

The Lord has said. See, I will give up Pharaoh Hophra, king of Egypt, into the hands of those who are fighting against him and desiring to take his life. — Bas

Yahweh says this: I will hand the pharaoh Hophra, king of Egypt, over to his enemies and to those determined to kill him. — Jerus

- as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.**

as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon who was his enemy and sought his life." — RSV

as I gave Zedekiah, king of Judah, into the hands of Nebuchadrezzar, king of Babylon, his hater, who had designs against his life. — Bas

just as I handed over Zedekiah, king of Judah, to his enemy and mortal foe, Nebuchadnezzar, king of Babylon. —

NAB

just as I handed Zedekiah king of Judah over to Nebuchadnezzar king of Babylon, his enemy who was bent on killing him." — Jerus

## CHAPTER 45

- 1. The word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,**

The word that Jeremiah the prophet spoke to Baruch the son of Neriah, when he wrote these words in a book at the dictation of Jeremiah, in the fourth year of Jehoiakim the son of Josiah, king of Judah, saying. — ABPS

When Baruch, son of Nerias, had written down the words dictated to him by Jeremias, in the fourth year of Joachim's reign in Juda, this comfort Jeremias gave him: — Knox

This is the message Jeremiah gave to Baruch in the fourth year of the reign of King Jehoiakim (son of Josiah), after Baruch had written down all God's messages as Jeremiah was dictating them to him: — Tay

- 2. Thus saith the LORD, the God of Israel, unto thee, O Baruch:**

A message from the Lord, the God of Israel, to thee, Baruch! — Knox

'This is what Yahweh, the God of Israel, says about you, Baruch! — Jerus

Thus says the LORD of hosts, the God of Israel, concerning you, O Baruch: — Lam

- 3. Thou didst say, Woe is me now! for the LORD hath added grief to my sorrow; I**

**fainted in my sighing, and I find no rest.** You said, Sorrow in mine! for the Lord has given me sorrow in addition to my pain: I am tired with sound of my sorrow, and I get no rest. — Bas

Woe is thee, heavy is thy heart: sorrow upon sorrow the Lord gives thee, and respite thou canst find none. — Knox

You said, "Woe is me, for the LORD has added grief to all my trials. I have worn myself out with my labours and have had no respite." — NEB

- 4. Thus shalt thou say unto him, The LORD saith thus; Behold, that which I have built will I break down, and that which I have planted I will pluck up, even this whole land.**

Say to him, Thus said the Lord, Behold! Them whom I built up, I am pulling down! them whom I planted, I am rooting up: — Sept

This is what you are to say to him: The Lord has said, Truly, the building which I put up will be broken down, and that which was planted by me will be uprooted, and this through all the land: — Bas

Yahweh says this, "Now I am knocking down what I have built, tearing up what I have planted: I am going to strike the whole earth. — Jerus

This is what you shall say to Baruch. These are the the words of the LORD: What I have built, I demolish; what I

have planted, I uproot. So it will be with the whole earth. — NEB

5. **And seekest thou great things for thyself? seek them not: for, behold, I will bring evil upon all flesh, saith the LORD:** Do you expect smooth fortunes for yourself? / Never expect that! Only, I promise you. / as I bring doom now upon all mankind. — Mof

And here you are asking for special treatment! Do not ask, for I am now going to bring down disaster on all mankind — it is Yahweh who speaks. — Jerus

You seek great things for yourself. Leave off seeking them: for I will bring dis-

aster upon all mankind, says the LORD. — NEB

**but thy life will I give unto thee for a prey in all places whither thou goest.** but I will give you your life as a prize of war in all places to which you may go." — RSV

but your life I will leave you as booty wherever you may go. — NAB

As for you, I will let you escape with your own life, wherever you may go." — Jerus

and I will let you live wherever you go, but you shall save your life and nothing more. — NEB

## CHAPTER 46

1. **THE word of the LORD which came to Jeremiah the prophet against the Gentiles;**

THE word of the Lord which came to Jeremiah the prophet about the nations. — Bas

The words of Yahweh which were addressed to the prophet Jeremiah against the nations. — Jerus

2. **Against Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadnezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.**

Concerning Egypt. Against the army of Pharaoh necho king of Egypt, which was defeated at Carchemish on the Euphrates by Nebuchadnezzar, king of Babylon in the fourth year of Jehoiakim, son of Josiah, king of Judah: — NAB

This message was given against Egypt at the occasion of the battle of Carchemish when Pharaoh Necho, king of Egypt, and his army were defeated beside the Euphrates River by Nebuchadnezzar, king of Babylon, in the fourth year of the reign of Jehoiakim (son of Josiah), king of Judah: — Tay

3. **Order ye the buckler and shield, and draw near to battle.**

Get out the breastplate and body-cover, and come together to the fight. — Bas  
Buckle on your armour, you Egyptians, and advance to battle! — Tay

4. **Harness the horses; and get up, ye**

**horsemen, and stand forth with your helmets; furbish the spears, and put on the brigandines.**

Harness the horses. Horsemen mount! and stand firm in your helmets. Having put on your breastplates, charge with your lances. — Sept

Harness the steeds, and mount, you horsemen, / Stand forth with your helmets; / Unsheathe the spears, don the breastplates! — AAT

Harness the horses, let the riders mount; / form up, your helmets on, your lances burnished; / on with your coats of mail! — NEB

5. **Wherefore have I seen them dismayed and turned away back? and their mighty ones are beaten down, and are fled apace, and look not back:**

Why have I seen it? / They panic-struck are drawing back, / Yea their heroes are crushed, / Yea they have fled and not turned. — Rhm

What! routed in a panic! / Their braves are beaten, / they fly, never rally. — Mof

What do I see? / With broken ranks / They fall back; / their heroes are routed, / They flee headlong / without making a stand — NAB

But look! The Egyptian army flees in terror; the mightiest of its soldiers run without a backward glance. — Tay

**for fear was round about, saith the LORD.** Terror is on every side says Jehovah. — ABPS

Terror let loose! / This is the very word of the LORD. — NEB

**6. Let not the swift flee away, nor the mighty men escape; they shall stumble, and fall toward the north by the river Euphrates.** but no speed saves them, / no hero escapes, / in the north, by the Euphrates, / they collapse. — Mof

"The swift cannot flee, / Nor the strong man escape: / To the north, by the River Euphrates, / They stumble and fall. — AAT

The fastest cannot escape, / nor the bravest save himself: / There in the north, there by the river Euphrates, / they have collapsed, have fallen. — Jerus

**7. Who is this that cometh up as a flood, whose waters are moved as the rivers?**

Who is this that will rush forth like the river, and whose stream will billow like a flood? — Sept

"Who is this, rising like the Nile, / like rivers whose waters surge? — RSV

Who is this that surges forward like the Nile, / like rivers of billowing waters? — NAB

What is the mighty army, rising like the Nile at flood time, overflowing all the land? — Tay

Who is this rising like the Nile, / like it's streams turbulent in flood? — NEB

**8. Egypt riseth up like a flood, and his waters are moved like the rivers; and he saith, I will go up, and will cover the earth; I will destroy the city and the inhabitants thereof.**

'Tis Egypt shouting, "I will engulf the world, / I rise to sweep off its inhabitants!" — Mof

Egypt is coming up like the Nile, and his waters are lifting their heads like the river; and he says I will go up, covering the earth: I will send destruction on the town and its people. — Bas

Why, Egypt rose like the Nile, / it's waters foaming like a torrent? / "I will rise," he said, "and drown the earth: sweep towns and their inhabitants away!" — Jerus

It is the Egyptian army, boasting that it will cover the earth like a flood, destroying every foe. — Tay

**9. Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans that handle the shield; and the Lydians, that handle and bend the bow.**

Forward, horses! / Drive madly, char-

iots! / Set out, warriors, / Cush and Put, bearing your shields, / Men of Lud, stretching your bows!" — NAB

Then come, O horses and chariots and mighty soldiers of Egypt! Come, all of you from Cush and Put and Lud who handle the shield and bend the bow.

— Tay

Charge, horsemen! On, you flashing chariots, on! / Forward, the warriors, / Cushites and men of Put carrying shields, / Lydians grasping their bent bows! — NEB

**10. For this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries:**

That day is the day of the Lord God of hosts, / a day of vengeance, / to avenge himself on his foes. — RSV

But that day is the day of the Lord, the Lord of armies, a day of punishment when he will take payment from his haters; — Bas

Alas, not yours the day: this day the Lord, the God of hosts, has chosen for his day of vengeance, when he will take toll of his enemies: — Knox

**and the sword shall devour, and it shall be satiate and made drunk with their blood; for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates.**

And the sword of the Lord shall devour and be filled: it shall indeed be glutted with their blood; for their is a sacrifice for the Lord in the land of the north at the river Euphrates. — Sept

a day when the sword devours with a vengeance, / drinking its fill of blood; / for the Lord of hosts is sacrificing victims / in the north, by the Euphrates. — Mof

and the sword will have all its desire, drinking their blood in full measure, for there is an offering to the Lord, the Lord of armies, in the north country by the river Euphrates. — Bas

fed and glutted his sword shall be, drink deep of men's blood; here, on Euphrates' banks, the Lord, the God of hosts, will claim his sacrifice. — Knox

**11. Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured.**

Go up to Gilead and fetch balsam. (O

virgin daughter of Egypt! / In vain hast thou multiplied remedies. / Healing there is none for thee. — Rhm

Go up to Gilead and take sweet oil, O virgin daughter of Egypt: there is no help in all your medical arts: nothing will make you well. — Bas

Go up into Gilead and fetch balm. / O virgin people of Egypt. / You have tried many remedies, all in vain; / no skin shall grow over your wounds. — NEB

- 12. The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, and they are fallen both together.**

Your shame has come to the ears of the nations, and the earth is full of your cry: for the strong man is falling against the strong, they have come down together — Bas

They shame has come to all men's ears, earth echoes with thy lament; warrior leaned upon warrior of thine for support, and they fell both together. — Knox

The nations hear of your shame. / your cries fill the earth. / Warrior trips over warrior, / both fall together. — NAB

The nations have heard of your shame. The earth is filled with your cry of despair and defeat; your mightiest soldiers will stumble across each other and fall together. — Tay

- 13. The word that the LORD spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come and smite the land of Egypt.**

The Eternal's prediction to the prophet Jeremiah that Nebuchadrezzar king of Babylon would come and ravage the land of Egypt. — Mof

Then God gave Jeremiah this message concerning the coming of Nebuchadrezzar, king of Babylon, to attack Egypt: — Tay

The word which the LORD spoke to the prophet Jeremiah when Nebuchadrezzar king of Babylon was coming to harry the land of Egypt: — NEB

- 14. Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes: say ye, Stand fast, and prepare thee; for the sword shall devour round about thee.**

Tell it in Migdol, proclaim it at Memphis:

/ "To your feet, be all ready, / the sword sweeps all round you!" — Mof  
Give the news in Migdol, make it public in Noph: say, Take up your positions and make yourselves ready; for on every side of you the sword has made destruction. — Bas

Here is news for Egypt: Cry is in Magdalus, wake the echoes of Memphis, in Taphnis tell it abroad! Stand to arms, make ready for battle: thy border countries have fallen prey to the sword already! — Knox

Shout it out in Egypt: publish it in the cities of Migdol, Memphis, and Tahpanhes! Mobilize for battle, for the sword of destruction shall devour all around you. — Tay

- 15. Why are thy valiant men swept away? they stood not, because the LORD did drive them.**

Why is your strong one (the sacred bull, Apis) swept and dragged away? He stood not, because the Lord drove him and thrust him down. — Amp

Why has Apis, your bull god, fled in terror? Because the Lord knocked him down before your enemies. — Tay

- 16. He made many to fall, yea, one fell upon another: and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword.**

(The Lord) made many to stumble and fall, yes, they fell one upon another: and they said, Arise, and let us go back to our own people and to the land of our birth, away from the sword of the oppressor. — Amp

Vast multitudes fall in heaps. (Then the remnant of the Jews will say, "Come, let us return again to Judah where we were born and get away from all this slaughter here!") — Tay

The rabble of Egypt stumbles and falls, / man against man: / each says, 'Quick, back to your people. / to the land of our birth, far from the cruel sword!' — NEB

- 17. They did cry there, Pharaoh king of Egypt is but a noise; he hath passed the time appointed.**

"Call Pharaoh, king of Egypt, 'Blusterer, / Who has let the hour go by!' — AAT

- (Call the Pharaoh "Fatality," / for he has let his chance go by!) — Mof  
 They cried there, Pharaoh king of Egypt is destroyed and but a noise; he has let the appointed time (in which God had him on probation) pass by! — Amp  
 Give Pharaoh of Egypt the title King Bombast, / the man who missed his moment. — NEB  
 Rename Pharaoh Hophra and call him "The Man with No Power but with Plenty of Noise!" — Tay
18. As I live, saith the King, whose name is the LORD of hosts, Surely as Tabor is among the mountains, and as Carmel by the sea, so shall he come.  
 As I live, says the LORD, whose name is the King of hosts, surely Pharaoh shall fall like a mountain slide, and like Carmel when it slides into the sea. — Lam  
 As I live, says the King, whose name is the Lord of hosts, surely like Tabor among the mountains, and like Carmel by the sea, so shall he come (the king of Babylon, standing out above other rulers). — Amp  
 As I live, says the King, the Lord of Hosts, one is coming against Egypt who is as tall as Mount Tabor or Mount Carmel by the sea! — Tay
19. O thou daughter dwelling in Egypt, furnish thyself to go into captivity:  
 Prepare thy baggage for captivity, / O resident daughter of Egypt! — Sprl  
 O daughter living in Egypt, make ready the vessels of a prisoner: — Bas  
 Get your bundle ready for exile, / daughter of Egypt, so safe in your home! — Jerus  
 Pack up; get ready to leave for exile, you citizens of Egypt. — Tay  
**for Noph shall be waste and desolate without an inhabitant.**  
 A lonely wilderness Memphis shall be, where none may dwell hence-forward. — Knox  
 Noph will be reduced to a desert, / desolate, uninhabited. — Jerus  
 for the city of Memphis shall be utterly destroyed, and left without a soul alive. — Tay  
 Memphis shall become a desert, / an empty ruin. — NAB
20. Egypt is like a very fair heifer, but destruction cometh; it cometh out of the north.  
 Egypt is like a very fair and pampered heifer, but an army from the north has come against her. — Lam  
 Egypt is a fair young cow; but a biting insect has come on her out of the north. — Bas  
 Egypt is sleek as a heifer, but a gadfly sends her running, a gadfly from the north! — Tay  
 Egypt is a pretty heifer, / from the north a horsefly lights upon her. — NAB
21. Also her hired men are in the midst of her like fatted bullocks; for they also are turned back and are fled away together:  
 Even her hired soldiers in her midst are like fatted calves; / yea, they have turned and fled together. — RSV  
 And those who were her fighters for payment are like fat oxen; for they are turned back, they have gone in flight together. — Bas  
 The mercenaries in her land were like stalled calves; / but they too turned and fled, — NEB  
**they did not stand, because the day of their calamity was come upon them, and the time of their visitation.**  
 none ready to stand his ground! The day has come when they are marked down for slaughter; they shall be called to account at last. — Knox  
 Without making a stand: / For their day of doom has come upon them, / Their time of reckoning. — AAT
22. The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.  
 She hisses like a serpent. As her enemies advance in force; / With axes they come against her. / Like fellers of trees. — AAT  
 The sound (of Egypt fleeing from the enemy) is like the rustling of an escaping serpent, for her foes advance with a mighty army, and come against her with axes, like those who fell trees and cut wood. — Amp  
 She sounds like a retreating reptile: Yes, they come in force: like wood choppers, they attack her with axes. — NAB
23. They shall cut down her forest, saith the LORD, though it cannot be searched; because they are more than the grasshoppers, and are innumerable.  
 They cut down her forest, says the LORD.

/ though it is impenetrable, because  
they are more numerous than locusts;  
/ they are without number. — RSV

They cut down her forest says the LORD,  
/ and it flaunts itself no more; / for  
they are many as locusts and past  
counting. — NEB

- 24. The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the north.**

Poor Egypt, all shame and confusion,  
prey of the northern folk! — Knox

The daughter of Egypt shall be disgraced;  
she shall be delivered into the hand  
of the people of the north (the  
Chaldeans). — Amp

Egypt is as helpless as a girl before these  
men from the north. — Tay

The Egyptians are put to shame, en-  
slaved to a northern race. — NEB

- 25. The LORD of hosts, the God of Israel, saith; Behold, I will punish the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and all them that trust in him:**

The Lord of hosts, the God of Israel,  
declares: "I will punish Amon the God  
of Thebes, and also the Pharaoh with  
any who rely on him. — Mof

The Lord of Hosts, the God of Israel,  
says: I will punish Amon god of  
Thebes, and all the other gods of  
Egypt. I will punish Pharaoh too, and  
all who trust in him. — Tay

- 26. And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants; and afterward it shall be inhabited, as in the days of old, saith the LORD.**

And I will deliver them into the hand of  
their enemies and into the hand of  
those who seek their lives and into the  
hand of Nebuchadnezzar king of Bab-  
ylon and into the hand of his servants;  
and afterwards Egypt shall regain her  
freedom, as in the days of old, says  
the LORD. — Lam

I will hand him over to those who are  
determined to kill him, over to Nebu-  
chadnezzar king of Babylon, over to  
his servants. But in later days, Egypt  
will be inhabited again as in the past  
— it is Yahweh who speaks. — Jer

I will deliver them into the hands of those  
who want them killed — into the hands  
of Nebuchadnezzar, king of Babylon,  
and his army. But afterwards the land

shall recover from the ravages of war.  
— Tay

- 27. But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid.**

for see, I will make you come back from  
far away, and your seed from the land  
where they are prisoners; and Jacob  
will come back, and will be quiet and  
in peace, and no one will give him  
cause for fear. — Bas

From that far country of exile I mean to  
restore thee, restore those children of  
thine; Jacob shall return, and live at  
ease, every blessing shall enjoy, and  
enemies have none to fear. — Knox

Behold, I will deliver you from the far-  
off land, / your descendants, from their  
land of exile. / Jacob shall again find  
rest, / shall be tranquil and undis-  
turbed. — NAB

for I will bring you back safe from afar  
/ and your offspring from the land  
where they are captives; / and Jacob  
shall be at rest once more, / prosper-  
ous and unafraid. — NEB

- 28. Fear thou not, O Jacob my servant, saith the LORD: for I am with thee; for I will make a full end of all the nations whither I have driven thee;**

For thee no terrors, Jacob that art my  
servant, the Lord says; am I not at thy  
side? Of all the lands in which I have  
dispersed thee I will take full toll. —  
Knox

Do not be afraid, my servant Jacob /  
— it is YAHWEH who speaks — for  
I am with you: / I will make an end of  
all the nations / where I have scattered  
you; — Jerus

Fear not, O Jacob, My servant, says the  
Lord, for I am with you. I will destroy  
all the nations to which I have exiled  
you, — Tay

O Jacob my servant, have no fear, / says  
the LORD: for I am with you, / I will  
make an end of all the nations amongst  
whom I have banished you: — NEB

**but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee-wholly unpunished.**

Yet of thee will I not make a full end, /  
But I will chasten thee with modera-

tion; / And destroying I will not utterly  
destroy thee. — Sprl  
but of you I will not make a full end. I  
will fairly correct you, and I will by  
no means leave you unpunished. —  
Ber  
But not of thee; I would but chastise  
thee with due measures kept, lest I  
should leave thee altogether acquitted.  
— Knox

but I will not destroy you. I will punish  
you, but only enough to correct you.  
— Tay  
but I will not make an end of you: /  
though I punish you as you deserve.  
/ I will not sweep you clean away. —  
NEB

## CHAPTER 47

**1. THE word of the LORD that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote Gaza.**

THE word of the Lord which came to  
Jeremiah the prophet about the Philis-  
tines, before Pharaoh's attack on Gaza.  
— Bas

THE word of YAHWEH that was ad-  
dressed to Jeremiah against the Philis-  
tines before Pharaoh took Gaza by  
storm. — Jerus

This is God's message to Jeremiah con-  
cerning the Philistines of Gaza before  
the city was captured by the Egyptain  
army. — Tay

**2. Thus saith the LORD; Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein:**

Waters rising in the north, the Lord says,  
a river that overflows its banks, cov-  
ering earth and earth's increase. city  
and citizen! — Knox

Yahweh says this: / See how the waters  
rise from the North. / and become an  
overflowing torrent, / overflowing the  
country and all it contains, / the towns  
and their inhabitants! — Jerus

The Lord says: A flood is coming from  
the north to overflow the land of the  
Philistines; it will destroy their cities  
and everything in them. — Tay

then the men shall cry, and all the in-  
habitants of the land shall howl.

And the men shall utter the scream of  
distress, and all the inhabitants of the  
land, a doleful cry. — Sept

and men will give a cry, and all the peo-  
ple of the land will be crying out in  
pain. — Bas

Strong men will scream in terror and all  
the land will weep. — Tay

All the people of the land / set up a wail-  
ing cry. — NAB

Men shall shriek in alarm / and all who  
live in the land shall howl. — NEB

**3. At the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers shall not look back to their children for feebleness of hands;**

Loud the cries everywhere, a whole world  
in lament, as the sound of armed hosts  
draws nearer, groan of chariot and rat-  
tle of wheels; listless hang hands, fa-  
ther for son has never a glance to spare.  
— Knox

at the thunder of his stallions' hoofs,  
the crash of his chariots, the grinding  
of his wheels. / Fathers forget about  
their children / their hands fall limp  
— Jerus

Hear the clattering hoofs and rumbling  
wheels as the chariots go rushing by:  
fathers flee without a backward glance  
at their helpless children. — Tay

They hear the stamping hooves of his  
steeds, / the rattling chariots, the rum-  
bling wheels. / Fathers turn not to save  
their children: / their hands fall help-  
less. — NAB

Hark, the pounding of his chargers'  
hooves, / the rattle of his chariots and  
their rumbling wheels! / Fathers spare  
no thought for their children: — NEB

**4. Because of the day that cometh to spoil all the Philistines, and to cut off from Tyrus and Zidon every helper that remaineth:**

So comes the day when Philistia shall be  
plundered, all of it. Tyre and Sidon of  
all their defenders shall be stripped:  
— Knox

The day of havoc strips from Tyre and  
Sidon / and support still left them.  
— Mof

On account of the day that cometh to lay  
waste all the Philistines, / To cut off  
from Tyre and Sidon every escaped one  
that could have helped. — Rhm



For the time has come when all the Philistines and their allies from Tyre and Sidon will be destroyed. — Tay

because the day is upon them when Philistia will be spoiled, and Tyre and Sidon destroyed to the last defender;

— NEB

**for the LORD will spoil the Philistines, the remnant of the country of Caphtor.** Philistia the LORD despoils, and all that is left of the island-dwellers from Caphtor. — Knox

For Yahweh is laying waste the Philistines, / the remnant of the Coastland of Caphtor — Rhm

For the Lord is destroying the Philistines, those colonists from Caphtor. — Tay

**5. Baldness is come upon Gaza; Ashkelon is cut off with the remnant of their valley: how long wilt thou cut thyself?**

Shorn heads in Gaza; Ascalon is silent now, silent all their valleys. Long wilt thou bear the marks of thy mourning! — Knox

Baldness (in token of mourning) is come upon Gaza; Ashkelon is cut off and is dumb. O remnant of their valley and of the giants, how long will you gash yourselves (in token of mourning)? — Amp

The cities of Gaza and Ashdod will be razed to the ground and lie in ruins. O descendants of the Anakim, how will you lament and mourn! — Tay

Gaza is shorn bare, Ashkelon ruined. /

Poor remnant of their strength, / how long will you gash yourselves and cry:

— NEB

**6. O thou sword of the LORD, how long will it be ere thou be quiet? put up thyself into thy scabbard, rest, and be still.**

O sword of the Lord, how long will you have no rest? put yourself back into your cover? be at peace, be quiet. — Bas

Oh, sword of Yahweh, / how long before you rest? / Back into your scabbard, / stop, keep still! — Jerus

Ah, sword in the hand of the LORD, how long will it be before you rest? / Sheath yourself, rest and be quiet. — NEB

**7. How can it be quiet, seeing the LORD hath given it a charge against Ashkelon, and against the sea shore? there hath he appointed it.**

Nay, rest how should it? It holds the Lord's warrant to subdue Ascalon and sea-board country: there he has made tryst with it. — Knox

But how can it be quiet, / when it has the Eternal's orders / to execute on Ashkelon to the shore? — Mof

Yet how can it rest / when Yahweh has given it an order? / Ashkelon and the sea coast, / these are the targets assigned to it. — Jerus

But how can it be still when the LORD has sent it on an errand? For the city of Ashkelon and those living along the sea must be destroyed. — Tay

## CHAPTER 48

**1. Against Moab thus saith the LORD of hosts, the God of Israel; Woe unto Nebo! for it is spoiled:**

On Moab. / The Lord of Hosts, the God of Israel, declares: "Alas for Nebo, it is sacked! — Mof

Of Moab, Yahweh, the God of Israel, says this: / Woe to Nebo for it has been ravaged, — Jerus

This the message of the Lord of Hosts, the God of Israel, against Moab: Woe to the city of Nebo, for it shall lie in ruins. — Tay

**Kiriathaim is confounded and taken: Misgab is confounded and dismayed.**

Kiriathaim is put to shame, it is taken: / The high fortress is put to shame and broken down. — ABPS

For Kiriathaim taken, the high fortress humbled, a prey to alarms! — Knox

Koriathaim is ashamed and confounded: its defenders are confused and scattered. — Lam

The city of Kiriathaim and its forts are overwhelmed and captured. — Tay

Kiriathaim is disgraced and captured, / Disgraced and overthrown is the stronghold: — NAB

**2. There shall be no more praise of Moab: in Heshbon they have devised evil against it; come, and let us cut it off from being a nation.**

For Moab scant triumph; against Heshbon there are plots a-brewing. Away with it, a nation let it be no more! — Knox

No more is the fame of Moab, / In Heshbon they plotted her ruin: / "Come let us cut her off from her place among the nations!" — AAT

Moab's glory is no more. / Evil they plan against Heshbon: / "Come let us put an end to her as a people." — NAB

**Also thou shalt be cut down, O Madmen; the sword shall pursue thee.**

Silence for thee, o long silence: the sword is at thy heels. — Knox

to press upon it, sword in hand, / to leave it not a sound of life. — Mof

You, too, Madmen, shall be reduced to silence: 'behind you stalks the sword.

— NAB

And you who live in Madmen shall be struck down, / your people pursued by the sword. — NEB

**3. A voice of crying shall be from Horonaim, spoiling and great destruction.**

"Hark! a cry from Horonaim, / 'Havoc and dire destruction!' — AAT

Hark! a howl from Horonaim, / for the havoc and the slaughter: — Mof

A sound of wailing is heard from Horonaim, plunder and great destruction. — Lam

**4. Moab is destroyed; her little ones have caused a cry to be heard.**

Moab is ruined: / As far as Zoar they set out the cry. — AAT

Moab is destroyed: her little ones have caused a cry to be heard — as far as Zoar. — Amp

**5. For in the going up of Luhith continual weeping shall go up: for in the going down of Horonaim the enemies have heard a cry of destruction.**

Weep they and wail, that climb the slopes of Luhith: all the way down from Oranaim their foes may hear it, the cry of desolation. — Knox

For by the ascent of Luhith with continual weeping shall they go up: for in the going down of Horonaim they have heard the distress of the cry of destruction. — RV

Her refugees will climb the hills of Luhith, weeping bitterly, while cries of terror rise from the city below. — Tay

On the ascent of Luhith / men go up weeping bitterly: / on the descent of Horonaim / cries of 'Disaster!' are heard. — NEB

**6. Flee, save your lives, and be like the heath in the wilderness.**

Flee ye, deliver yourselves, / You are as a naked thing in a wilderness. — YLT

Fly he must that would escape with life, stripped though he be as the desert tamarisk. — Knox

Flee! Save yourselves! / Be like a wild ass in the desert. — RSV

Flee! Save you lives! Be like a donkey in the desert. — Ber

Flee, save your lives! But they shall be like a destitute and forsaken person in the wilderness. — Amp

Flee, for your lives: hide in the wilderness! — Tay

Flee, flee for your lives / like a sandgrouse in the wilderness. — NEB

**7. For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken:**

Ill reposed that confidence in ramparts of thine, stores of thine: taken thou shalt be like the rest. — Knox

for because you have trusted in your fortifications and in your treasures, you shall also be taken: — Lam

for because you have put your faith in your strong places, you even you, will be taken: — Bas

For you trusted in your wealth and skill: therefore you shall perish. — Tay

Because you have trusted in your defenses and your arsenals, / you too will be captured, — NEB

**and Chemosh shall go forth into captivity with his priests and his princes together.**

and Chemos go into exile, all his priests and all his votary chiefs with him. — Knox

and Chemosh will go out as a prisoner, his priests and his rulers together. — Bas

Chemosh will go into exile, with all his priests and his nobles. — Jer

Your god Chemosh, with his priests and princes, shall be taken away to distant lands! — Tay

and Chemosh will go into exile, his priests and his captains with him: — NEB

**8. And the spoiler shall come upon every city, and no city shall escape:**

Of all thy cities, none shall be safe from the spoiler's entry: — Knox

And the attacker will come against every town, not one will be safe; — Bas  
The destroyed will descend on every town, / not one will escape; — Jerus  
**the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken.**

wasted thy valleys shall be, swept bare the hill-sides; the Lord decrees it. — Knox

Valleys shall be raided, / and plains ruined / so the Eternal orders. — Mof  
the valley too shall perish, and the tableland shall be destroyed as the Lord has spoken. — Ber

the Valley will be dispoiled, the Plain be plundered: / Yahweh proclaims it! — Jerus

- 9. Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.**  
Give Moab wings? / She fain would fly away from towns laid waste, / all emptied! — Mof

Put up a pillar for Moab, for she will come to a complete end; and her towns will become a waste, without anyone living in them. — Bas

Give Moab a tomb, / since she is totally destroyed; / her towns are in ruins, / with no one to live in them. — Jerus  
Oh, for wings for Moab that she could fly away; for her cities shall be left without a living soul. — Tay

Let a warning flash to Moab, - for she shall be laid in ruins / and her cities shall become waste places / with no inhabitant. — NEB

- 10. Cursed be he that doeth the work of the LORD deceitfully, and cursed be he that keepeth back his sword from blood.**

Cursed be he that doeth the work of Jehovah negligently; and cursed be he that keepeth back his sword from blood. — ASV

Cursed the man who goes about the Lord's work grudgingly, nor with blood stains his sword! — Knox

(Cursed be he who does the work of Yahweh half-heartedly! Cursed be he who grudges blood to his sword!) — Jerus

Cursed be those withholding their swords from your blood, refusing to do the work that God has given them! — Tay  
A curse on him who is slack in doing the

LORD's work! / A curse on him who withholds his sword from bloodshed! — NEB

- 11. Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity:**

Moan from the first has lain at ease, / never known exile afar, / lain like wine left on the lees, / never poured from jar to jar. — Mof

From his earliest days, Moab has been living in comfort; like wine long stored he has not been drained from vessel to vessel, he has never gone away as a prisoner: — Bas

Moab has been at ease from his youth and he has settled on his lees (like wine) and has not been drawn off from one vessel to another, neither has he gone into exile; — Amp

From her earliest history Moab has lived there undisturbed from all invasions. She is like wine that has not been poured from flask to flask and is fragrant and smooth. — Tay

**therefore his taste remained in him, and his scent is not changed.**

Therefore hath his taste remained in him, / And his fragrance hath not been changed. — YLT

Therefore his flavor remains in him, and his aroma is not changed. — ABPS

that taste the same as ever, and its scent mellowers never. — Mof

Therefore the taste of him is unaltered, / and the flavour stays unchanged. — NEB

- 12. Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles.**

a time is coming now, the Lord says, when I mean to send certain stewards of mine that shall tilt those jars, draw wine, drain goblet, and break jars to pieces! — Knox

But the day comes, says the Eternal, / when I send men to move him, / tilting him up and over, / emptying out his casks, / and breaking up his flasks. — Mof

Therefore, Behold the days are coming, says the LORD, when I will send robbers against him, and they shall plun-

der them and empty their vessels and destroy their wine containers. — Lam  
So truly, the days are coming, says the Lord, when I will send to him men who will have him turned over till there is no more wine in his vessels, and his wineskins will be completely broken.  
— Bas

- 13. And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel their confidence.**

Chamos will play Moab false, as Bethel played Israel false when Israel trusted in its sanctuary. — Knox

And Moab will be ashamed on account of Chemosh, as the children of Israel were shamed on account of Beth-el their hope. — Bas

Moab will blush for Chemosh then, as the House of Israel blushed for Bethel in whom they put their trust. — Jerus

Then at last Moab shall be ashamed of her idol Chemosh, as Israel was of her calf-idol at Bethel. — Tay

- 14. How say ye, We are mighty and strong men for the war?**

"How can you say, 'We are heroes, / And mighty men of war,' — AAT

How say ye, We are men of war and strong fighters? — Bas

How can you say, 'We are warriors and men valient in battle'? — NEB

- 15. Moab is spoiled, and gone up out of her cities, and his chosen young men are gone down to the slaughter saith the King, whose name is the LORD of hosts.**

Yet Moab is laid waste, its townships aflame, all the flower of its chivalry gone to their death: so that king decrees, whose name is the Lord of hosts.  
— Knox

Moab is made desolate and his cities gone up (in smoke and flame), and his chosen young men have gone down to the slaughter, says the King, whose name is the Lord of hosts. — Amp

The ravager of Moab and his cities advances, / the flower of his youth goes down to be slaughtered, / says the King, the LORD of hosts by name. — NAB

- 16. The calamity of Moab is near to come, and his affliction hasteth fast.**

"Near at hand is the doom of Moab, / And his fate speeds on apace. — AAT

The fate of Moab is near, and trouble is

coming on him very quickly. — Bas  
Moab's ruin is coming soon, / his downfall comes at top speed. — Jerus

- 17. All ye that are about him, bemoan him; and all ye that know his name, say, How is the strong staff broken, and the beautiful rod!**

Bemoan him, all ye neighboring folk,

all ye who know his fame: / cry, 'Ah, his sceptre strong is snapped, / his splendid sway has gone!' — Mof

All who are round about him are troubled and shaken, and all who know his name say, How is the strong staff broken, and the beautiful rod! — Lam

Grieve for him, all you living near him, / all you who knew his name. — Say,

'Imagine it being broken, that mighty rod, / that splendid sceptre!' — Jerus

Grieve for him, all you his neighbours and all you who acknowledge him,

and say, 'Alas! The commander's staff is broken, / broken is the baton of honor.' — NEB

- 18. Thou daughter that dost inhabit Dibon, come down from thy glory, and sit in thirst;**

Descend from thy magnificence, and sit on the thirsty ground. 'O thy inhabitress! thou daughter of Dibon! — Sprl

Poor maid of Dibon, come down from thy splendor and sit on the parched ground: — Knox

Come down from your glory, you inhabitant daughter of Dibon and sit on the ground among the thirsty! — Amp

Come down from your place of honor, / sit on the thirsty ground, you natives of Dibon: — NEB

**for the spoiler of Moab shall come upon thee, and he shall destroy thy strong holds.**

For Moab's spoiler cometh up against thee, / The destroyer of thy fortresses. — Sprl

the spoiler of Moab has scaled thy heights, dismantled thy walls: — Knox

for those destroying Moab shall shatter Dibon too, and tear down all her towers. — Tay

- 19. O inhabitant of Aroer, stand by the way, and espy; ask him that fleeth, and her that escapeth, and say, What is done?**

poor maid of Aroer, by the wayside linger and look around thee; ask the fu

- gatives. How went the day? — Knox  
Stand by the way and watch. O inhabitress of Aroer! Ask him who flees and her who escapes; say, "What is the matter?" — Ber  
Stand by the roadside, keep watch. / inhabitants of Aroer. / Question fugative and runaway, / ask, "What has happened?" — Jerus  
Those in Aroer stand anxiously beside the road to watch, and shout to those who flee from Moab. "What has happened there?" — Tay
- 20. Moab is confounded; for it is broken down: howl and cry; tell ye it in Arnon, that Moab is spoiled.**  
Alas, Moab's hope is lost; Moab lies conquered. Lous be the cry of lament in Arnon, that tells of fields laid waste: — Knox  
Moab has been put to shame, she is broken; make loud sounds of grief, crying out for help: give the news in Arnon, that Moab has been made waste. — Bas  
Moab is shattered and shamed. / Wail and shriek! / Shout across the Arnon, 'Moab has been laid waste!' — Jerus
- 21. And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath,**  
So judgment has come on the tableland: on Holon, Jahzah, and Mephaath: — AAT  
All the cities of the tableland lie in ruins too for God's judgment has been poured out upon them all — on Holon and Jahzah and Mephaath. — Tay  
For Judgment has come on the land of the plateau: on Holon, Jazah, and Mephaath. — NAB
- 22. And upon Dibon, and upon Nebo, and upon Bethdiblathaim,**  
Dibon, Nabo, and Beth-Dablathaim. — Knox
- 23. And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon,**  
Cariathaim, Beth-gamul, Bethmaon. — Knox
- 24. And upon Keriioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.**  
And upon Keriioth, and upon Bozrah, / and upon all the cities of the land of Moab. / the distant and the near. — Sprl
- 25. The horn of Moab is cut off, and his arm is broken, saith the LORD.**  
Blunted now is that horn, the Lord says, crushed that strong arm! — Knox  
The horn of Moab's (strength) is cut off, and his arm (of authority) is shattered, says the Lord. — Amp  
The strength of Moab is ended — her horns are cut off; her arms are broken. — Tay  
Moab's horn is hacked off / and his strong arm is broken. / says the Lord. — NEB
- 26. Make ye him drunken: for he magnified himself against the LORD: Moab also shall wallow in his vomit, and he also shall be in derision.**  
Make him to be a vagabond, for he magnified himself against the LORD: Moab also shall wallow in his filth and he shall be in derision. — Lam  
Make him full of wine, for his heart has been lifted up against the Lord: and Moab will be rolling in the food he was not able to keep down, and everyone will be making sport of him. — Bas  
Let him stagger and fall like a drunkard, for she has rebelled against the Lord. Moab shall wallow in her vomit, scorned by all. — Tay
- 27. For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou skippedst for joy.**  
Was not Israel a derision to you? Was he found among thieves, whenever you spoke of him you wagged your head? — RSV  
For Israel you did deride; / you tossed your head in scorn, / whenever you talked of him, / as one caught in a thieves' gang. — Mof  
For did you not make sport of Israel? was he taken among thieves? for whenever you were talking about him, you were shaking your head over him. — Bas  
Was not Israel a laughing-stock to you? Was he caught red-handed with the thieves, for you to shake your head whenever you mention him? — Jerus  
For you scorned Israel and robbed her, and were happy at her fall. — Tay
- 28. O ye that dwell in Moab, leave the cities, and dwell in the rock and be like the dove that maketh her nest in the sides of the hole's mouth.**

Forsake cities, and dwell in a rock, / Ye inhabitants of Moab, / And be as a dove making a nest in the passages of a pit's mouth. — YLT

O ye inhabitants of Moab, leave the cities and dwell in the rock; and be like the dove that maketh her nest in the sides of the hole's mouth. — RV

Leave your cities, Moabites, And take to the hills: make the dove your model, that at the outermost edge of the cave will build her nest. — Knox

O people of Moab, go away from the towns and take cover in the rock; be like the dove of the Arabah, which makes her living-place in holes. — Bas

- 29. We have heard the pride of Moab, (he is exceeding proud) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.**

The boasting of Moab has long been in our ears, as it was ever boastful; proud, scornful, boastful Moab with head so high in air! — Knox

We have heard the arrogance of Moab — proud exceedingly: / His loftiness and his arrogance and his majesty and his elavation of heart! — Rhm

We have all heard of the pride of Moab, for it is very great. We know your loftiness, your arrogance and your haughty heart. — Tay

We have heard of Moab's pride, and proud indeed he is, / proud presumptuous, overbearing, insolent. — NEB

- 30. I know his wrath, saith the LORD; but it shall not be so; his lies shall not so effect it.**

I know his insolence" is the oracle of the LORD, / "How baseless are his boastings, accomplishing nothing. — AAT

I know his insolence, so speaks the LORD: his wrath and his boastings are untrue; his deeds are false. — Ber

I know her insolence, the Lord has said, but her boasts are false — her helplessness is great. — Tay

- 31. Therefore will I howl for Moab, and I will cry out for all Moab; mine heart shall mourn for the men of Kir-heres.**

So, from one end of Moab to the other, there is dole and durge, mournful hearing for the men behind those walls of hardened brick. — Knox

Therefore will I wail for Moab; / Yea, I

will cry out for all Moab; / For the men of Kir-heres shall my heart moan.

— JPS

Therefore wail for Moab; they cry out for all Moab from every place; for they shall devise evil against the men who dwell in his house. — Lam

Yes, I wail for Moab, my heart is broken for the men of Kir-heres. — Tay

- 32. O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach even to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage.**

With more than the weeping of Jazer will I weep for thee, / O vine of Sibmah: / The branches passed over the sea, / They reached even to the sea of Jazer: / Upon thy summer fruits and upon thy vntage / The spoiler is fallen. — JPS

Jazer laments for thee, the vinyard of Sabama, and with Jazer I too will mourn; thy shoots reached from Jazer itself to the Dead Sea and beyond; now, harvest of thine and vintage of thine the spoiler has overrun. — Knox

"With Jazer I weep for you, / O vine of Sibmah! / Your branches passed over the sea, / reached as far as Jazer: Now on your fruits and your vintage / the spoiler has fallen. — AAT

O vine of Sibmah, I join Jazer in bewailing you; / for once your branches stretched across / as far as Jazer, / and now your gathered grapes are being ravaged, — Mof

- 33. And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the winepresses:**

And joy and gladness vanish / from the garden land of Moab. / The wine have I stopped from the winepresses. — AAT

All joy is gone: no longer are they glad for the fertile field and for the land of Moab: I have made the wine come to an end from the crushing vessels; — Bas

Joy and gladness is gone from fruitful Moab. The presses yield no wine: — Tay

gladness and joy are taken away, / from the meadows of Moab, / and I have stopped the flow of wine from the vats; — NEB

**none shall tread with shouting; their shouting shall be no shouting.**

no vintage-song, no treading the grapes as of old. — Knox

no grape-treader treads them, / The shout is the shout of battle, / not the shout of joy. — AAT

None shall tread with shouting; they shall not shout nor say Ho! Ho! — Lam  
no one treads the grapes with shouts of joy. There is shouting, yes, but not the shouting of joy. — Tay

Nor shall shout follow shout from the harvesters — not one shout. — NEB

- 34. From the cry of Heshbon even unto Elealeh, and even unto Jahaz, have they uttered their voice from Zoar even unto Horonaim, as an heifer of three years old:**

The durge goes up from Hesebon, from Eleale and Jasa; goes up all the way from Segor to Oronaim, like the lowing of heifer full grown: — Knox

From the outcry of Heshbon / Even unto Elealeh / Even unto Jahaz have they given forth their voice. / From Zoar even unto Horonaim the third Eglath — Rhm

Instead the awful cries of terror and pain rise from all over the land — from Heshbon clear across to Elealeh and to Jahaz; from Zoar to Horonaim and to Eglath-shelishiyah. — Tay

**for the waters also of Nimrim shall be desolate.**

foul run the waters of Nemrim. — Knox  
for even Nimrim's streams are dry. — Mol

For even the waters of Nimrim to utter desolation have been turned: — Rhm  
for even the waters of Nimrim turn into a desert. — NAB

- 35. Moreover I will cause to cease in Moab, saith the LORD, him that offereth in the high places, and him that burneth incense to his gods.**

None will I leave in Moab, the Lord says, to worship at the hill-shrines, or sacrifice to its gods. — Knox

And I will put an end in Moab says the Lord, to him who is making offering in the high place and burning perfumes to his gods. — Bas

And I shall make an end — it is Yahwah who speaks — of any man in Moab who offers sacrifice and incense to his god on the high places. — Jerus

In Moab I will stop their sacrificing at hill-shrines and burning of offerings to their gods, says the LORD. — NEB

- 36. Therefore my heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kir-heres: because the riches that he hath gotten are perished.**

For Moab my heart wails like the wailing of flutes, wailing of flutes for those brick-walled cities of hers; too high she aimed, and see they lie in ruins. — Knox

Therefore, my heart shall sound for Moab like a harp because they have done evil and are perished. — Lam

So my heart is sounding for Moab like the sound of pipes, and my heart is sounding like pipes for the men of Kir-heres: for the wealth he has got for himself has come to an end. — Bas

Therefore my heart wails for Moab like a reed-pipe wails like a pipe for the men of Kir-heres. There hard-earned wealth has vanished. — NEB

- 37. For every head shall be bald, and every beard clipped: upon all the hands shall be cuttings, and upon the loins sackcloth.**

For every head is bald, and every beard is clipped: / Upon all the hands are scars, and upon the loins sackcloth. — ABPS

“Every head is bald, and every beard is clipped: / On every hand are gashes, and on every loin is sackcloth. — AAT  
They shave their heads and beards in anguish, and slash their hands and put on clothes of sackcloth. — Tay

- 38. There shall be lamentation generally upon all the housetops of Moab, and in the streets thereof:**

Roof-top and street in Moab is none but echoes with grief: — Knox

Upon all the housetops of Moab And in her broadways it is all lamentation. — Rhm

Crying and sorrow will be in every Moabite home and on the streets: — Tay  
**for I have broken Moab like a vessel wherein is no pleasure, saith the LORD.**  
I have cast Moab away, the Lord says, like a jar past mending. — Knox

for I have broken Moab like a vessel for which no one cares, says the LORD. — RSV.

For I have broken Moab like a useless vessel, says the LORD. — Lam

For I have broken Moab like a crock that no one wants — it is YAHWEH who speaks. — Jerus

For I have smashed and shattered Moab like an old, unwanted bottle. — Tay

**39. They shall howl, saying, How is it broken down! how hath Moab turned the back with shame!**

How she is subdued! they wail! / How hath blushing Moab turned her face aside! — Sprl

“How is Moab discomfited! How he wails! / How he turns his back in shame! — AAT

How it is broken down! How Moab has turned his back and is put to shame! — Lam

What! Broken? What! Moab so shamefully in retreat? — Jerus

How it is broken down! How they do wail! How Moab has turned his back in shame! — Amp

How terror seizes Moab, and wailing! How he turns his back in shame! — NAB

**so shall Moab be a derision and a dismaying to all them about him.**

A laughing-stock it will be and a by-word for all its neighbours. — Knox

All around are over-awed, / and yet mock at Moab. — Mof

For she is a sign of horror and of scoffing to her neighbors now. — Tay

Moab has become a butt of derision and a cause of dismay to all her neighbours. — NEB

**40. For thus saith the LORD; Behold, he shall fly as an eagle, and shall spread his wings over Moab.**

For thus says the LORD: / “One like a vulture shall swoop down, / And spread his wings over Moab. — AAT

For Yahweh says this: / (Here is one who hovers like an eagle, / who will spread his wings over Moab.) — Jerus

For thus says the Lord: Behold he (Babylon) shall fly swiftly like an eagle, and shall spread out his wings against Moab. — Amp

**41. Kerioth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs.**

Kerioth is taken, and the strong places

have been forced, and the heart's of Moab's men of war in that day will be like the heart of a woman in birth-pains. — Bas

Her cities are fallen; her strongholds are seized. The hearts of her mightiest warriors fail with fear like women in the pains of giving birth. — Tay

The towns are captured, the strongholds taken; / on that day the spirit of Moab's warriors shall fail / like the spirit of a woman in childbirth. — NEB

**42. And Moab shall be destroyed from being a people, because he hath magnified himself against the LORD.**

Moab no more is a nation, / for its insolence to the Eternal. — Mof

Moab will be destroyed, no longer a people, / for setting itself up against Yahweh. — Jerus

Moab shall no longer be a nation, for she has boasted against the Lord. — Tay

**43. Fear, and the pit, and the snare, shall be upon thee, O inhabitant of Moab, saith the LORD.**

Fear and death and the net have come on you, O people of Moab, says the Lord. — Bas

Fear and traps and treachery shall be your lot, O Moab, says the Lord. — Tay

**44. He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare:**

He that fleeth from the terror / Shall fall into the pit; / And he that getteth up out of the pit / Shall be taken in the trap: — JPS

He who goes in flight from the fear will be overtaken by death: and he who gets free from death will be taken in the net: — Bas

**for I will bring upon it, even upon Moab, the year of their visitation, saith the LORD.**

Such shall be my year of reckoning with the men of Moab, the Lord says. — Knox

For I will bring these things upon Moab / in the year of their punishment, says the Lord. — RSV

I will see to it that you do not get away, for the time of your judgment has come. — Tay

All this will I bring on Moab in the year of their reckoning. This is the very word of the LORD. — NEB



- 45. They that fled stood under the shadow of Heshbon because of the force:**  
 Under Heshbon's shade the powerless fugitives stayed; — Sprl  
 Fugitive cower for shelter at Heshbon, / all in vain; — Mof  
 In the shelter of Heshbon the fugitives / have paused, exhausted. — Jerus  
 In Heshbon's shadow stop short the exhausted refugees. — NAB  
**but a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the tumultuous ones.**  
 But a fire proceeded from Heshbon, / And a flame from the midst of Sihon: / And it hath consumed the corners of the beard of Moab. / And the crown of the head of the tumultuous sons. — Sprl  
 But a fire comes from Heshbon-Sihon's ancestral home — and devours the land from end to end with all its rebellious people. — Tay  
 For fire breaks forth from Heshbon, / and a blaze from the house of Sihon: / It consumes the brow of Moab, / the skull of the noisemakers. — NAB
- 46. Woe be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken captives, and thy daughters captives.**

Woe to you, O Moab! / The people of Chemosh is perished. / Your sons have been taken captive, / And your daughters have been led into exile; — AAT  
 Sorrow is yours, O Moab! the people of Chemosh are overcome: for your sons have been taken away as prisoners and your daughters made servants. — Bas  
 Woe to you, O Moab; the people of the god Chemosh are destroyed, and your sons and your daughters are taken away as slaves. — Tay  
 Alas for you, Moab! the people of Kemosh have vanished, / for your sons are taken into captivity and your daughters led away captive. — NEB

- 47. Yet will I bring again the captivity of Moab in the latter days, saith the LORD. Thus far is the judgment of Moab.**  
 Yet a time shall come a last, the Lord says, when her lot shall be reversed. / Thus far the doom of Moab. — Knox  
 Yet will I restore the fortunes of Moab in the latter days, says the LORD. So much for the judgment upon Moab. — Ber  
 But still, I will let the fate of Moab be changed in the last days, says the Lord. — Bas  
 But in the latter days, says the Lord. I will reestablish Moab / (Here the prophecy concerning Moab ends.) — Tay

## CHAPTER 49

- 1. CONCERNING the Ammonites, thus saith the LORD; Hath Israel no sons? hath he no heir? why then doth their king inherit Gad, and his people dwell in his cities?**  
 And thus the Lord speaks to the Ammonites: Did Israel, then, leave no sons, no heirs to follow him? How comes it that Melchom boasts possession of Gad, and worshippers of his dwell in yonder cities? — Knox  
 CONCERNING and against the Ammonites, thus says the Lord: Has Israel no sons (to return after their captivity and claim the territory of Gad on the east of Jordan which the Ammonites have taken over)? Has (Israel's Gad) no heir? Why then does Milcom — (the god the Ammonites call) their king-dispossess and inherit Gad, and his people dwell in Gad's cities? — Amp  
 What is this you are doing? Why are you

living in the cities of the Jews? Aren't the Jews enough to fill them up? Didn't they inherit them from Me? Why then have you, who worship Milcom, taken over Gad and all its cities? — Tay

- 2. Therefore, behold, the days come, saith the LORD, that I will cause an alarm of war to be heard in Rabbah of the Ammonites;**  
 A time is coming, the Lord says, when Rabbath Ammon shall hear the din of fighting. — Knox  
 And so the days are coming / — it is Yahweh who speaks — / when I will make the war cry ring out / for Rabbath-of -the-Ammonites: — Jerus  
**and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs; saith the LORD.**

And she shall become a heap of ruins;  
/ And her daughters shall be destroyed  
with fire; / and Israel shall possess  
those who possessed him, / Saith Je-  
hovah. — Sprl

It shall become a desolate mound, / and  
its villages shall be burned with fire;  
/ then Israel shall dispossess those who  
dispossessed him, / says the LORD.  
— RSV

when it will become a desolate mound of  
ruins / and its villages will be burnt to  
ashes, / and Israel shall disinherit those  
who disinherited him, / says the LORD.  
— NEB

**3. Howl, O Heshbon, for Ai is spoiled: cry,  
ye daughters of Rabbah, gird you with  
sackcloth;**

Howl O Heshbon for Ai is spoiled / Make  
outcry ye daughters of Rabbah, /gird  
you with sackcloth. — Rhm

Make sounds of grief, O Heshbon, for  
Ai is wasted; give loud cries O daugh-  
ters of Rabbah, and put haircloth  
around you: — Bas

Heshbon lament! The destroyer is on the  
march. / Cry aloud, daughters of Rab-  
bah! — Wrap yourself in sackcloth,  
raise the dirge, — Jerus

Cry out, O Heshbon, for Ai is destroyed!  
Weep, daughter of Rabbah! Put on  
garments of mourning: — Tay

**lament, and run to and fro by the hedges;  
for their king shall go into captivity,  
and his priests and his princes together.**  
wail and run about in mourning: / for  
Milkom is deported with his priests  
and princes. — Mof

give yourselves to weeping, running here  
and there and wounding yourselves:  
for Milcom will be taken prisoner to-  
gether with his rulers and his priests.  
— Bas

lament, and run to and fro inside the  
(sheepfold) enclosures; for Milcom (the  
god-king) shall go into exile, with his  
priests and his princes. — Amp  
weep and wail, hiding in the hedges, for  
your god Milcom shall be exiled along  
with his princes and priests. — Tay

**4. Wherefore gloriest thou in the valleys,  
thy flowing valley, O backsliding daugh-  
ter? that trusted in her treasures, say-  
ing, Who shall come unto me?**

Why vaunt your valleys, / you careless  
creature, / so proud of your resources,

/ so sure you are beyond attack? —  
Mof

So you boast of your valley, / thought-  
less girl! / Confident of your re-  
sources, you say, / 'Who will dare to  
attack me?' — Jerus

You are proud of your fertile valleys, but  
they will soon be ruined. O wicked  
daughter, you trust in your wealth and  
thought no one could ever harm you.

— Tay

Why do you boast of your resources,  
you whose resources are melting away,  
/ you wayward people who trust in  
your arsenals? / and say, 'Who will  
dare attack me?' — NEB

**5. Behold, I will bring a fear upon thee,  
saith the Lord God of hosts, from all  
those that be about thee;**

but I mean to fill thee with dread, says  
the Lord, the God of hosts, dread of  
all thy neighbours. — Knox

I will put you in terror / of all who are  
around you, / says the Lord, the Lord  
of hosts. — Mof

See, I will send fear on you, says the  
Lord, the Lord of armies, from those  
who are round you on every side: —  
Bas

**and ye shall be driven out every man  
right forth; and none shall gather up  
him that wandereth.**

till you are routed headlong, past all  
rallying. — Mof

and I will drive the people in all direc-  
tions; and none shall gather up the  
wanderers. — Lam

And ye shall be driven out every man  
before it. And there shall be none to  
bring home the wanderer: — Rhm

For all your neighbors shall drive you  
from your land and none shall help  
your exiles as they flee. — Tay

and every one of you shall be driven  
headlong / with no man to round the  
stragglers. — NEB

**6. And afterward I will bring again the  
captivity of the children of Ammon, saith  
the LORD.**

Yet afterwards, the Lord says, I will bring  
the exiled sons of Ammon back to their  
home. — Knox

But afterward I will restore the fortunes  
of the Ammonites says the LORD" —  
RSV

But after these things, I will let the fate

of the children of Ammon be changed,  
says the Lord. — Bas

But afterward I will change the lot of  
Ammonites, says the LORD. — NAB

- 7. Concerning Edom, thus saith the LORD of hosts; Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished?**

And for Edom this. No more is Theman wise, as of old, says the Lord of hosts; the prudence of that breed is lost, its wisdom is all gone to waste. — Knox  
About Edom. This is what the Lord of armies has said: Is there no more wisdom in Teman? have wise suggestions come to an end among men of good sense? has their wisdom completely gone? — Bas

Of Edom. The LORD of Hosts has said:  
/ Is wisdom no longer to be found in  
Teman? / Have her sages no skill in  
counsel? / Has their wisdom decayed?  
— NEB

- 8. Flee ye, turn back, dwell deep, O inhabitants of Dedan; for I will bring the calamity of Esau upon him, the time that I will visit him.**

Flee away, men of Dedan, and never look behind you, or hide deep in earth; I am bringing ruin upon Esau, calling him to account at last. — Knox

Flee, turn back, dwell deep (in the deserts to escape the Chaldeans), O inhabitants of Dedan (neighbor of Edom)! For I will bring the calamity and destruction of Esau (Edom) upon Dedan, when I inspect and punish him.  
— Amp

Flee, retreat, hide in deep holes, / you who dwell in Dedan: / For I will bring destruction upon Esau when I come to punish him. — NAB

- 9. If grapegatherers come to thee, would they not leave some gleaning grapes? if thieves by night, they will destroy till they have enough.**

Here are such vintages as will leave thee never a cluster, such nightrobbers as will have their fill: — Knox

If grape-gatherers came to you, / would they not leave gleanings? If thieves came by night, / would they not destroy only enough for themselves? — RSV

When the vintages come to you / they will surely leave gleanings: / and if

thieves raid your early crop in the night, / they will take only as much as they want. — NEB

- 10. But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and he is not.**

So I stripped Esau clean and bare, / I have laid open his retreats, / till he cannot conceal himself / he is stamped out to a man — Mof

But I have searched out Esau, I have uncovered his secret places, and he tried to hide himself but could not; his descendants are driven away, and his brethren and his neighbors are no more. — Lam

I have had Esau searched out, uncovering his secret places, so that he may not keep himself covered: his seed is wasted and has come to an end, and there is no help from his neighbours.  
— Bas

But I have ransacked Esau's treasure, / I have uncovered his hiding-places, / and he has nowhere to conceal himself; / his children, his kinsfolk and his neighbours are spoiled: / there is no one to help him. — NEB

- 11. Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me.**

Leave thy orphans, I will preserve their life: / And let thy widow trust in me.  
— ABPS

Put in my care your children who have no father, and I will keep them safe; and let your widows put their faith in me. — Bas

Leave your orphans behind, I will keep them alive; / your widows, let them trust in me. — NAB

What! am I to save alive your fatherless children? / Are your widows to trust in me? — NEB

- 12. For thus saith the LORD; Behold, they whose judgment was not to drink of the cup have assuredly drunken;**

For thus said Jehovah: / They whose judgment is not to drink of the cup, / Do certainly drink, — YLT

Behold, they that deserved not to drink of the cup shall assuredly drink it: — ABPS

So many there are, the Lord says, that

must drink the cup of vengeance all undeserving: — Knox

For the Lord has said. Those for whom the cup was not made ready will certainly be forced to take of it: — Bas

For thus says the Lord, Behold, they (Israel) whose rule was not to drink of the cup (of wrath) shall assuredly drink, — Amp

For the LORD has spoken: Those who were not doomed to drink the cup shall drink it nonetheless. — NEB

**and art thou he that shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink of it.**

And art thou the one to be accounted altogether innocent, / Thou shalt not be accounted innocent; / For drinking thou shalt drink it. — Sprl

and wouldst thou be spared, wouldst thou be acquitted? Acquittal for thee is none: thou shall drain it to the dregs. — Knox

and though you consider yourselves blameless, you shall not go unpunished; but you shall surely drink of the cup. — Lam

so why should you go unpunished? You will not go unpunished: you too must drink! — Jerus

- 13. For I have sworn by myself, saith the LORD, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.**

By my own honour I have sworn it, the Lord says, that Bosra shall be an empty wilderness, a name to revile and to curse by: that her daughter cities shall forever be desolate. — Knox

For I have taken an oath by myself, says the Lord, that Bozrah will become a cause of wonder, a name of shame, a waste and a curse; and all its towns will be waste places for ever. — Bas

For I have sworn by Myself, says the Lord, that Bozrah (in Edom between Petra and the Dead Sea) shall become a horror, a reproach, a waste, and a curse; and all its cities shall be perpetual wastes. — Amp

For by my life, says the LORD, Bozrah shall become an horror and reproach, a byword and a thing of ridicule; and all her towns shall be byword for ever. — NEB

- 14. I have heard a rumour from the LORD, and an ambassador is sent unto the heathen, saying, Gather ye together, and come against her, and rise up to the battle.**

The Eternal sends me news of an envoy sent to the nations, / them muster against Edom, / to make war upon her. — Mof

Word has come to me from the Lord, and a representative has been sent to the nations, to say, Come together and go up against her, and take your places for the fight. — Bas

I have received a message from Yahweh, / a herald has been sent throughout the nations, / 'Muster! March against this people! / Prepare for battle!' — Jer

I have heard this message from the Lord: He has sent a messenger to call the nations to form a coalition against Edom and destroy her. — Tay

- 15. For, lo, I will make thee small among the heathen, and despised among men.**

A little thing I mean thee to be in the world's eyes henceforward, unregarded among the nations: — Knox

For I will make you least among the nations, / despised in the world of men. — Mof

For see, I have made you small among the nations, looked down on by men. — Bas

Look, I will make you the least of all nations, / an object of all men's contempt. — NEB

- 16. Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill:**

Thy formidableness, the pride of thine heart, / Hath deceived thee. O thou who dwellest within the clefts of the rock! / Thou who occupiest the summit of hills! — Sprl

The terror you spread beguiled you, and your presumption of heart: You that live in rocky crags, that hold the heights of the hill: — NAB

Your overbearing arrogance and your insolent heart have led you astray: you who haunt the crannies among the rocks / and keep your hold on the heights of the hills. — NEB

**though thou shouldst make thy nest as**

**high as the eagle, I will bring thee down from thence, saith the LORD.**

Though thou shouldest make thy nest as high as the vulture, / I will bring thee down from there says Jehovah. — ABPS  
though you make your nest among the stars, and though you make your nest as high as he eagle's, I will bring you down from there, says the LORD — Lam

Though you made your nest as high as the eagle, I would still fling you down again-it is Yahweh who speaks. — Jerus

But though you live among the peaks with the eagles, I will bring you down, says the Lord. — Tay

- 17. Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.**

And Edom shall become an object of astonishment, / All who pass by her shall be amazed, / And they shall hiss because of all her calamities. — Sprl  
A very desert Edom shall be: no passer-by but will stand amazed, and hiss derision at its sufferings; — Knox

"Edom shall become a horror: everyone who passes by it will be horrified and will hiss because of all its disasters. — RSV

And Edom will become a cause of wonder: everyone who goes by will be overcome with wonder, and make sounds of fear at all her punishments. — Bas

Edom will become a desolation; every passer-by will be appalled at it, and whistle in amazement at such calamity. — Jerus

Edom shall become an object of horror. Every passer-by shall be appalled and catch his breath at all her wounds. — NAB

- 18. As in the overthrow of Sodom and Gomorrah and the neighbour cities thereof, saith the LORD, no man shall abide there, neither shall a son of man dwell in it.**

not more ruinously Sodom fell, and Gomorrah, and their neighbour cities, that lie uninhabited, far from the homes of men. — Knox

As when Sodom and Gomorrah were overthrown, / Along with their neighbors," says the LORD, / "No man shall dwell there, / No mortal man shall stay in her. — AAT

as when Sodom and Gomorrah fell, / with the towns around them, / not a soul shall live there, / not a man shall dwell there. — Mof

It shall be overthrown just as God overthrew Sodom and Gomorrah, says the LORD, no man shall dwell there, neither shall any human being live in it. — Lam

As when Sodom, Gomorrah, and their neighbors were overthrown, says the LORD, not a man shall dwell there: no man shall visit there. — NAB

- 19. Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong;**

Behold, he shall come up like a lion at the swelling of Jordan, to the permanent pastures: — ABPS

Like a lion coming up from the jungle of Jordan / Against the peaceful sheep-fold, — AAT

See, there comes up one (Nebuchadnezzar) like a lion from (lurking in) the jungles-the pride-the Jordan against the strong habitation (of Edom) and into the permanent pastures: — Amp

I will send against them one who will come like a lion from the wilds of Jordan stalking the sheep in the fold. — Tay

**but I will suddenly make him run away from her: and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me?**

so will I chase them in a moment from their place, / And whom I choose I will set upon it. / For who is like me? and who will challenge me? / What shepherd is there who will face me? — AAT

but I will suddenly make him go in flight from her: and I will put over her the man of my selection: for who is like me? and who will put forward his cause against me? and what keeper of sheep will be able to keep his place before me? — Bas

for in a twinkling I will drive him (Edom) from there. And I will appoint over him the one whom I choose. For who is like Me? And who will appoint Me the time and prosecute Me for this proceeding? and what (earthly na-

tional) shepherd can stand before Me and defy Me? — Amp

Suddenly Edom shall be destroyed, and I will appoint over the Edomites the person of My choice. For who is like Me and who can call Me to account? — Tay

**20. Therefore hear the counsel of the LORD, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of Teman:**

Would know what the Lord's design is for Edom, what plans he is devising against the homesteads of Theman? — Knox

Therefore hear the purpose that the LORD has formed against Edom, / And the plans that he has laid against the inhabitants of Teman! — AAT

So now hear the plan / that Yahweh had made for Edom, / the schemes he has in mind / for the inhabitants for Theman: — Jerus

**Surely the least of the flock shall draw them out: surely he shall make their habitations desolate with them.**

Why, he says, it will but need an array of weaklings to dislodge them, pull their dwelling-place down about their ears! — Knox

Surely the least of the flock shall drag them away, / Surely their habitation shall be appalled at them. — JPS

Surely even the least of the flock they shall shear; and the enemy shall make their folds desolate over them. — Lam  
even little children will be dragged away as slaves! It will be a socking thing to see. — Tay

They shall be dragged away, even the smallest sheep, / their own pasture shall be aghast because of them. — NAB

The young ones of the flock shall be carried off, / and their pastures shall be horrified at their fate. — NEB

**21. The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the Red Sea.**

And with the crash of that ruin earth shakes, far as the Red Sea ring the echoes of it. — Knox

At the sound of their fall the earth shall quake, / And the noise of their crying shall be heard as far as the Red Sea. — AAT

The earth is shaking with the noise of their fall; their cry is sounding in the Red Sea. — Bas

The earth shakes with the noise of Edom's fall; the cry of the people is heard as far away as the Red Sea. — Tay

At the noise of their fall the earth quakes, / to the Red Sea the outcry is heard! — NAB

**22. Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah:**

An eagle's flight yonder conquerer has, to soar high and sweep down on Bosra: — Knox

Behold, one like a vulture shall mount up and swoop down, / and spread his wings against Bozrah: — AAT

See, he will come up like an eagle in flight, stretching out his wings against Bozrah: — Bas

Here is someone who soars and hovers like an eagle, / who will spread his wings over Bozrah. — Jerus

**and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.**

And the heart of the heroes of Edom, On that day shall be as the heart of a woman in pangs. — ABPS

cowed as woman's heart in child-bearing are the warrior hearts of Edom. — Knox

And the heart of Edom's warriors that day / will be like the heart of a woman in labour pains. — Jerus

And in that day the heart of the mighty warriors of Edom will be as the heart of a woman in her pangs (at child birth). — Amp

Then the courage of the mightiest warriors will disappear like that of women in labor. — Tay

**23. Concerning Damascus. Hamath is confounded, and Arpad: for they have heard evil tidings: they are fainthearted; there is sorrow on the sea; it cannot be quiet.**

And for Damascus, this, Hamath and Arpad see their hopes betray them; grievous the news that reaches them, and they are rocked on a sea of doubt; anxiety gives them no respite. — Knox

On Damascus, / Hamath and Arpad are dumbfounded, / when the bad news comes / the surge uneasy as the sea, / restless in their anxiety. — Mof

Concerning Damascus: Hamath and Arpad are put to shame, for they have heard evil tidings; they are dismayed, they are disturbed like the sea, they cannot find rest. — Lam

Concerning and against Damascus (in Syria). Hamath and Arpad are confounded and put to shame, for they have heard bad news; they are faint-hearted and waste away; there is trouble and anxiety as on a (storm-tossed) sea which cannot rest. — Amp

- 24. Damascus is waxed feeble, and turneth herself to flee, and fear hath seized on her: anguish and sorrows have taken her, as a woman in travail.**

As for Damascus, her strength has left her; no thought has she but for flight, daunted by her peril, overcome, like woman in child-bearing, with sharp pangs. — Knox

Damascus has collapsed. / and turned to fly, / seized suddenly with shuddering, / caught by sharp anguish, / like a woman in her pangs. — Mof

Damascus has become feeble and all her people turn to flee. Fear, anguish and sorrow have gripped her as they do women in labor. — Tay

- 25. How is the city of praise not left, the city of my joy!**

Surely it cannot be the city of exaltation! / My joyous city! — abandoned? — Sprl

Woe to her, a famous city, / a gay city, now forlorn! — Mof

How is the glorious city ruined, the city of joy! — Lam

How (remarkable that) the renowned city is not deserted, the city of my joy! (exclaims one from Damascus) — Amp  
O famous city, city of joy, how you are forsaken now! — Tay

- 26. Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts.**

Therefore her young men shall fall in her open squares, / And all the men of war shall be brought to silence in that day, / Says Jehovah of hosts. — ABPS

In her streets they lie slain, all the flower of her youth, all her brave warriors lie silent now, the Lord says; — Knox

Your young men lie dead in the streets; your entire army shall be destroyed in

one day, says the Lord of Hosts. — Tay

Therefore her young men shall fall in her streets / and her warriors lie still in death that day. / This is the very word of the LORD of Hosts. — NEB

- 27. And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Ben-hadad.**

I will fling fires of war on Damascus' walls, / to burn up all Benhadad's palaces. — Mof

And I have a fire lighted on the wall Damascus, burning up the great houses of Ben-hadad — Bas

And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Benhadad (title of several kings of Syria). — Amp

- 28. Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the LORD; Arise ye, go up to Kedar, and spoil the men of the east.**

Concerning Kedar and concerning the kingdoms of Hazor which Nebuchadnezzar king of Babylon smote; thus says the LORD: Arise, go up against Kedar and plunder the men of the east. — Lam

About Kedar and the kingdoms of Hazor, which Nebuchadnezzar, king of Babylon, overcame. This is what the Lord has said: Up! go against Kedar and make an attack on the children of the east. — Bas

Concerning Kedar (a tribe of nomad Arabs) and concerning the kingdoms of Hazor (that part of the Arab nation which used fixed dwellings in unwalled towns), which Nebuchadnezzar king of Babylon shall smite, thus says the Lord (to him): Arise, go up against Kedar and destroy the sons of the east. — Amp

- 29. Their tents and their flocks shall they take away: they shall take to themselves their curtains and all their vessels, and their camels; and they shall cry unto them, Fear is on every side.**

The foe shall seize their tents and flocks, / their wares, their curtains, and their camels, / yelling fiercely at them, / scaring them on every side. — Mof  
Pillage there shall be of home and herd, plundering of tents and gear and cam-

els, and cries of Danger everywhere.

— Knox

Their flocks and their tents will be captured, says the Lord, with all their household goods. Their camels will be taken away, and all around will be shouts of panic, "We are surrounded and doomed!" — Tay

Carry off their tents and their flocks, / their tent-hangings and all their vessels, / drive off their camels too, / and a cry shall go up: 'Terror let loose!'

— NEB

- 30. Flee, get you far off, dwell deep, O ye inhabitants of Hazor, saith the LORD; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.**

Flee away, wander far away, men of Asor; deep, says the Lord, be your hiding-places! Here is Nabuchodonosor king of Babylon holding a council of war, devising plans against you. — Knox

Scatter in flight to inaccessible haunts, / You inhabitants of Hazor, is the oracle of the LORD: / "For Nebuchadrezzar, king of Babylon, / has formed a purpose against you, / and has laid a plan against you. — AAT

Go in flight, go wandering far off, taking cover in deep places, O people of Hazor says the Lord; for Nebuchadrezzar, king of Babylon, has made a design against you, he has a purpose against you in mind. — Bas

- 31. Arise, get you up unto the wealthy nation, that dwelleth without care, saith the LORD, which have neither gates nor bars, which dwell alone.**

Up, March against a people that lives at ease, fearing no attack, the Lord says: gates and bars they have none, dwelling there in the wilderness; — Knox

Arise, get you up against a wealthy nation that dwells in tranquillity, says the LORD, that has neither gates nor bars, that dwells alone. — Lam

Up! go against a nation which is living in comfort and without fear of danger, says the Lord, without doors or locks, living by themselves. — Bas

"Go," said the Lord of King Nebuchadrezzar. "Attack those wealthy Bedouin tribes living alone in the desert without a care in the world, boasting that they are self-sufficient—that they need neither walls nor gates. — Tay

- 32. And their camels shall be a booty, and the multitude of their cattle a spoil:**

their camels shall be your booty, / their vast herds fall to you. — Mof

And their camels will be taken from by force, and their great herds will come into the hands of their attackers: — Bas

Their camels will be the plunder, / their countless sheep the spoil.' — Jerus

Their camels shall be carried off as booty, / their vast herds of cattle as plunder:

— NEB

**and I will scatter into all winds them that are in the utmost corners; and I will bring their calamity from all sides thereof, saith the LORD.**

and I will scatter unto all winds them that have the corners of their hair cut off; and I will bring their calamity from every side of them, saith Jehovah. — ASV

Scattered they shall be to all the winds, the folk that clip their foreheads bare, and from every corner of their lands death shall threaten them, the Lord says. — Knox

those who have the ends of their hair cut I will send in flight to all the winds; and I will send their fate on them from every side, says the Lord. — Bas

and I will scatter to all the four winds those who (in evidence of their idolty) have the corners of their hair cut off, and I will bring their calamity from every side of them, says the Lord. (Lev. 19:27) — Amp

- 33. And Hazor shall be a dwelling for dragons, and a desolation for ever: there shall no man abide there, nor any son of man dwell in it.**

And Hazor shall be a dwelling-place of jackals, a desolation for ever: no man shall dwell there, neither shall any son of man sojourn therein. — ASV

Asor shall be a lair for serpents, a land for ever desolate: uninhabited it shall lie, far from the homes of men. — Knox

Hazor shall become a den of wild dogs, a desolation forever: no man shall live there, no man shall sojourn there. — Ber

Hazor shall be a home for wild animals of the desert. No one shall ever live there again. It shall be desolate forever. — Tay



- 34. The word of the LORD that came to Jeremiah the prophet against Elam in the beginning of the reign of Zedekiah king of Judah, saying,**

God's message against Elam came to Jeremiah in the beginning of the reign of Zedekiah, king of Judah: — Tay

- 35. Thus saith the LORD of hosts; Behold, I will break the bow of Elam, the chief of their might.**

Thus saith JEHOVAH God of hosts: / Behold, I am about to break the bow of Elam. / The foremost of their strength. — Sprl

Thus says the LORD of hosts: / "Behold, I am breaking the bow of Elam, / The mainstay of their might: — AAT

The Lord of Hosts says: I will destroy the army of Elam. — Tay

- 36. And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.**

Upon Aelam I will bid the winds blow from the four corners of heaven, and before each scatter them like chaff, till nation is none that has not seen their fugitives. — Knox

And I will bring against Elam the four winds / From the four quarters of heaven, / And will scatter them toward all those winds: / And there shall be no nation whither the dispersed of Elam shall not come. — JPS

And I will scatter the people of Elam to the four winds; they shall be exiled to countries throughout the world. — Tay

- 37. For I will cause Elam to be dismayed before their enemies, and before them hat seek their life:**

And I will let Elam be broken before their haters, and before those who are making designs against their lives: — Bas

I will make the Elamites tremble before their enemies, / before those determined to kill them. — Jerus

**and I will bring evil upon them, even my fierce anger, saith the LORD: and I will send the sword after them, till I have consumed them:**

my angry vengeance I will let loose against them, the Lord says, and my sword shall go at their heels till I have taken full toll of them. — Knox

raining ruin upon them, / my fierce heat of anger; / sending the sword after them, / till they are all consumed: — Mof

I will send evil on them, even my burning wrath, says the Lord; and I will send the sword after them till I have put an end to them: — Bas

- 38. And I will set my throne in Elam, and will destroy from thence the king and the princes, saith the LORD.**

I will put the seed of my power in Elam, and in Elam I will put an end to kings and rulers, says the Lord. — Bas

I will set up my throne in Elam, / and purge it of king and nobles. / It is Yahweh who speaks. — Jerus

Then I will set my throne in Elam, / and there I will destroy the king and his officers. / This is the very word of the LORD. — NEB

- 39. But it shall come to pass in the latter days, that I will bring again the captivity of Elam, saith the LORD.**

Nevertheless, it shall come to pass in the latter days, / I will reverse the captivity of Elam, / Saith JEHOVAH. — Sprl

But it shall come to pass in the latter days, / That I will restore the prosperity of Elam, says Jehovah. — ABPS

Yet afterwards, so runs the divine promise, I will bring the exiled sons of Aelam back to their home. — Knox

But it will come about that, in the last days, I will let the fate of Elam be changed, says the Lord. — Bas

## CHAPTER 50

- I. THE word that the LORD spake against Babylon and against the land of the Chaldeans by Jeremiah the prophet.**

And here is the doom the Lord pronounced, with Jeremias for his spokesman, against Babylon and Chaldaea. — Knox

**CONCERNING Babylon, the word that the LORD spoke against Babylon and against the land of the Chaldeans by Jeremiah the prophet. — Lam**

- 2. Declare ye among the nations, and publish, and set up a standard; publish, and conceal not:**

Tell it out, proclaim it for all the world to hear; set up a trophy, and cry the news, leave nothing untold! — Knox  
Give it out among the nations, make it public, and let the flag be lifted up; give the word and keep nothing back; — Bas

Declare it among the nations and publish it, and set up a signal (to spread the news), publish and conceal it not; — Amp

**say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces.**

Say, Babylon is taken, Bel is put to shame, Merodach is dashed to the ground; / Her images are put to shame, her idols are dashed to the ground. — ABPS

say, Babylon is taken, Bel is put to shame, Merodach is dismayed; her images are put to shame, her idols are dismayed. — RV

say, Babylon is taken, Bel is put to shame, Merodach is broken, her images are put to shame, her gods are broken. — Bas

say, Babylon is taken, Bel (the patron god) is put to shame, Merodach (Bel) is dismayed and broken down; (Babylon's) images are put to shame, her (senseless) idols are thrown down! — Amp

**3. For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein:**

Here is a people on the march from the north country that shall attack Babylon and turn her land into a desert: — Knox

For there hath come up against her — a nation out of the North / The same shall make her land an astonishment, / And there shall be none to dwell therein, — Rhm

For out of the north a nation is coming up against her, which will make her land waste and unpeopled: — Bas

For out of the north there has come up a nation (Media) against her, which shall make her land desolate, and none shall dwell there. — Amp

For a nation shall come down upon her from the north with such destruction

that no one shall live in her again: — Tay

**they shall remove, they shall depart, both man and beast.**

Man nor beast shall dwell there, all are fled and gone. — Knox

Both man and beast have removed-have gone! — Rhm

they are in flight, man and beast are gone. — Bas

**4. In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping:**

In those days and in that time, says the LORD, the children of Israel and the children of Judah shall come together, weeping as they come: — Ber

**they shall go, and seek the LORD their God.**

When they shall seek JEHOVAH their God. — Sprl

And Yahweh their God shall they seek: — Rhm

**5. They shall ask the way to Zion with their faces thitherward, saying Come, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten.**

For Sion every voice asking, every face toward Sion turned, they will come back, and bind themselves to the Lord by an eternal covenant never to be forgotten. — Knox

There will be questioning about the way to Zion, with their faces turned in its direction, saying, Come, and be united to the Lord in an eternal agreement which will be kept in mind for ever. — Bas

They shall ask the way to Zion and start back home again. "Come," they will say, "let us be united to the Lord with an eternal pledge that will never be broken again." — Tay

**6. My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains:**

My people have been like lost sheep; their shepherds have caused them to go astray, they have scattered them on the mountains: — Lam

Lost sheep, such were my people: their shepherds led them astray, left them wandering in the mountains: — Jerus

My people have been lost sheep; their shepherds have led them astray (to favorite places of idoltry) on (seducing) mountains. — Amp

My people have been lost sheep. Their shepherds led them astray and then turned them loose in the mountains. — Tay

they have gone from mountain to hill, they have forgotten their restingplace. From mountain unto hill they have gone. / They have forgotten their crouching-place. — YLT

hill and mountain-side they crossed, and their own resting-place lay forgotten. — Knox

From mountain to hill have they gone, / Forgetting their fold. — AAT

They lost their way and didn't remember how to get back to the fold. — Tay

From mountain to hill they wandered, / losing the way to their fold. — NAB

**7. All that found them have devoured them:** None passed by but preyed on them; — Knox

Those who caught them all devoured them; — Mof

They have been attacked by all those who came across them; — Bas

Whoever came across them devoured them, — Jerus

**and their adversaries said, We offend not, because they have sinned against the LORD, the habitation of justice, even the LORD, the hope of their fathers.**

nor did the oppressor's conscience smite him; had they not set the Lord at defiance, that Lord who was the home of their loyalty, the hope of their race? — Knox

and their adversaries have said, We shall not spare them, because they have sinned against the LORD and against his righteous habitation: even the LORD the hope of their families. — Lam

And their attackers said, We are doing no wrong, because they have done evil against the Lord in whom is righteousness, against the Lord, the hope of their fathers. — Bas

And their enemies said, 'We incur no guilt, Because they have sinned against the LORD, the LORD who is the true goal and the hope of all their fathers! — NEB

**8. Remove out of the midst of Babylon, and**

**go forth out of the land of the Chaldeans, and be as the he goats before the flocks.** Flee, Israel, from Babylon; from Chaldaea's land be foremost to depart, like buck-goats that lead the way for their fellows. — Knox

But now, flee from Babylon, the land of the Chaldeans; lead My people home again. — Tay

Flee from Babylon, leave the land of the Chaldeans, / be like the rams at the head of the flock. — NAB

**9. For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country:**

For behold, I will raise and bring against Babylon / A multitude of mighty nations from the land of the north, — Sprl

For behold, I am rousing and raising against Babylon / A muster of mighty nations from the north land, — AAT

For here am I rousing against Babylon / a horde of nations from the north, — Mof

For, note! I am stirring up and am bringing against Babylon a coalition of great nations, from the north country, — Ber **and they shall set themselves in array against her; from thence she shall be taken: their arrows shall be as of a mighty expert man; none shall return in vain.**

Who shall set themselves in array against her, / Till she is taken from place. / Their arrows shall be like those of a skillful warrior, / Who returns not with empty hands; — AAT

and they shall set themselves an array against her; from thence shall she be taken: their arrows shall be as of an expert mighty man; none shall return in vain. — RV

and they will put their armies in position against her; and from there she will be taken; their arrows will be like those of an expert man of war; no one will come back without getting its mark. — Bas

from there they advance, and she shall be taken. / Their arrows are arrows of the skilled warrior; / none shall return without effect. — NAB

**10. And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD.**

And Chaldea shall be a prey: all that prey upon her shall be satisfied, saith Jehovah. — ASV

Chaldaeae shall be a prize of war, the Lord says, and her spoilers be content. — Knox

no, Chaldea, shall be their booty, / her plunderers shall all get their fill. — Mof

And the wealth of Chaldaeae will come into the hands of her attackers: all those who take her wealth will have enough, says the Lord. — Bas

Chaldea shall be their plunder, / and all her plunderers shall be enriched, / says the LORD. — NAB

- 11. Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown fat as the heifer at grass, and bellow as bulls;**

“Though you rejoice, though you exult, / O plunderers of my heritage, / though you are wanton as a heifer at grass, / and neigh like stallions. — RSV

Because you were glad, because you rejoiced over the destruction of my heritage, you leaped for joy like fat heifers and you danced like the rams of the flock; — Lam

Though you were glad, O Chaldeans, plunderers of My people, and are fat as cows that feed in lush pastures, and neigh like stallions. — Tay

Yes, rejoice and exult, / you that plunder my portion: / Frisk like calves on the green, / snort like stallions! — NAB

- 12. Your mother shall be sore confounded; she that bare you shall be ashamed:**

Shame waits for the mother that bore you, her pride must be lowered in the dust; — Knox

Your mother shall be utterly shamed, / and she who bore you shall be disgraced. — RSV

your mother-city shall be sore disgraced, / and she who bore you shall be shamed — Mof

Your mother has turned very pale, / She that bare you has turned red. — Rhm  
Yet your mother will be overwhelmed with shame. — Tay

**behold, the hindermost of the nations shall be a wilderness, a dry land, and a desert.**

least regarded of all realms, a desert, pathless and parched! — Knox

left in the rear of all the nations, / a land deserted, desolate, and dry: / an empty ruin shall she lie, — Mof

she is the least of nations now; / a wilderness, a parched land, a desert. — Jer

Look at her, the mere rump of the nations. / a wilderness, parched and desert. — NEB

- 13. Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate:**

Doomed, all of her, by the Lord's vengeance to empty desolation; — Knox  
Because of the wrath of the Lord no one will be living in it, and it will be quite unpeopled: — Bas

The fury of Yahweh will leave her uninhabited, / she will become an empty solitude. — Jerus

Because of the anger of the Lord, Babylon shall become deserted waste-land. — Tay

Because of the LORD's wrath she shall be empty, / and become a total desert: — NAB

**every one that goeth by Babylon shall be astonished, and hiss at all her plagues.**

Every one that passes by Babylon shall be astonished, / And hiss at her smittings. — ABPS

No passer-by but shall stand amazed at Babylon, or hiss derision at her sufferings. — Knox

Everyone who passes by Babylon shall hiss in horror, / at all her wounds. — AAT

and all who pass by shall be appalled, and shall mock at her for all her wounds. — Tay

All who pass by Babylon shall be horror-struck / and jeer in derision at the sight of her wounds. — NEB

- 14. Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the LORD.**

To your posts, archers, around the walls of Babylon: shoot, never spare arrow, to the Lord, her life is forfeit. — Knox

Set yourselves in array against Babylon round about · All ye who tread the bow, / Shoot at her, do not spare so much as an arrow, / For against Yahweh hath she sinned. — Rhm

Put your armies in position against Bab-

ylon on every side, all you bowmen;  
let loose your arrows at her, not keep-  
ing any back: for she has done evil  
against the Lord. — Bas

Yes, prepare to fight with Babylon, all  
you nations round about; let the arch-  
ers shoot at her; spare no arrows, for  
she has sinned against the Lord. —  
Tay

**15. Shout against her round about: she hath  
given her hand: her foundations are fallen  
her walls are thrown down:**

Shout against her round about: she hath  
submitted herself; her bulwarks are  
fallen, her walls are thrown down:  
— RV

Shout against her round about: she has  
surrendered, her foundations are fallen,  
her walls are demolished: — Lam

Give a loud cry against her on every side;  
she has given herself up, her supports  
are overturned, her walls are broken  
down: — Bas

Raise the war cry against her from all  
sides. / She surrenders! Her bastions  
fall! / Her walls collapse! — Jerus

**for it is the vengeance of the LORD; take  
vengeance upon her; as she hath done,  
do unto her.**

For it is the vengeance of Jehovah. / Be  
avenged of her, as she did-do ye to her.  
— YLT

'Tis the Eternal's vengeance on her; /  
take your revenge, / treat her as she  
treated others! — Mof

for it is the payment taken by the Lord;  
give her payment; as she has done, so  
do to her. — Bas

This is the vengeance of Yahweh. Take  
revenge on her. / Treat her as she has  
treated others. — Jerus

**16. Cut off the sower from Babylon, and him  
that handleth the sickle in the time of  
harvest:**

Leave none in Babylon to sow the fields,  
or carry scythe in harvest-time; —  
Knox

Cut off from Babylon the sower, / and  
the one who handles the sickle in the  
time of harvest; — RSV

Let the planter of seed be cut off from  
Babylon, and everyone using the  
curved blade at the time of the grain-  
cutting; — Bas

Let the migrant farm hands all depart.  
— Tay

**for fear of the oppressing sword they shall**

**turn every one to his people, and they  
shall flee every one to his own land.**

fled, each to his own, before the in-  
vader's sword, fled, this way and that,  
to the countries of their birth. — Knox  
Escape from the destroying sword, / let  
everyone return to his own people, /  
let every one escape to his own coun-  
try! — Jerus

Let them rush back to their own lands  
as the enemies advance. — Tay

Before the cruel sword every man will  
go back to his people, / every man flee  
to his own land. — NEB

**17. Israel is a scattered sheep; the lions have  
driven him away: first the king of Assyria  
hath devoured him; and last this Nebu-  
chadrezzar king of Babylon hath broken  
his bones.**

Israel is a scattered sheep! / Lions have  
worried him! / At the commencement  
the king of Assyria devoured him, /  
And at his latter end, this Nebuchad-  
rezzar king of Babylon / Hath gnawed  
him to the bone. — Sprl

Poor Israel, a flock so scattered! Lions  
have chased them away; first the As-  
syrian king would prey on them, and  
since then Nabuchodonosor of Baby-  
lon has mangled their bones! — Knox  
Israel is a wandering sheep: the lions have  
been driving him away: first he was  
attacked by the king of Assyria, and  
now his bones have been broken by  
Nebuchadrezzar, king of Babylloh. —  
Bas

The Israelites are like sheep the lions  
chase. First the king of Assyria ate  
them up: then Nebuchadnezzar, the  
king of Babylon, crunched their bones.  
— Tay

**18. Therefore thus saith the LORD of hosts,  
the God of Israel; Behold, I will punish  
the king of Babylon and his land, as I  
have punished the king of Assyria.**

And now, says the Lord of hosts, the  
God of Israel, I mean to have a reck-  
oning with the Babylonian king, and  
his realm, as once with Assyria. —  
Knox

So this is what the Lord of armies, the  
God of Israel, has said: See, I will send  
punishment on the King of Babylon  
and on his land, as I have given pun-  
ishment to the king of Assyria. — Bas

**19. And I will bring Israel again to his hab-**

**itation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead.**

And I will bring back Israel to his fold,  
/ And he shall pasture on Carmel and Bashan,  
/ and shall browse to his hearts content on Mount Ephraim and Gilead. — AAT

And I will make Israel come back to his resting-place, and he will get his food on Carmel and Bashan, and have his desire in full measure on the hills of Ephraim and in Gilead. — Bas

And I will bring Israel home again to her own land, to feed in the fields of Carmel and Bashan and to be happy once more on Mount Ephraim and Mount Gilead. — Tay

**20. In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none;**

In those days and at that time, says Jehovah. / The guilt of Israel shall be sought for and none found. — ABPS

When that day dawns, the Lord says, when the time is right for it, guilt shall be found in Israel no more. — Knox

In those days and in that time, says the Lord, when the evil-doing of Israel is looked for, there will be nothing: — Bas

In those days, says the LORD, when that time comes, search shall be made for the iniquity of Israel but there shall be none. — NEB

**and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.**

and the sins of Judah, and they shall not be found: for I will pardon them whom I leave as a remnant. — ASV

for the record of Juda's sins you shall search in vain: the remnant which I leave shall win my pardon. — Knox

and in Judah no sins will be seen: for I will have forgiveness for those whom I will keep safe.) — Bas

and for the sin of Judah but it shall not be found: for those whom I leave as a remnant I will forgive. — NEB

**21. Go up against the land of Merathaim, even against it, and against the inhabitants of Pekod:**

Against the land of Double Rebellion go up, even against it, / And against the inhabitants of Punishment: — ABPS

March on, the Lord says, into the land of tyranny and call its citizens to account; — Knox

Go up against (Babylon) the land of Merathaim — meaning, of two rebellions and of double or intense defiance; even against it and against the inhabitants of Pekod (in Babylonia) — Amp

**waste and utterly destroy after them, saith the LORD, and do according to all that I have commanded thee.**

unsheath the sword and destroy them, says the LORD, and do according to all that I have commanded you. — Lam  
follow them: / brandish the sword, let their destruction be complete, / it is Yahweh who speaks. — Jerus

Yes, march against Babylon, the land of rebels, a land that I will judge! Annihilate them, as I have commanded you.

— Tay

**22. A sound of battle is in the land, and of great destruction.**

Din of battle sounds through the land, and the crash of ruin: rack and ruin everywhere! — Knox

The din of battle fills the country, / immense destruction. — Jerus

Let there be the shout of battle in the land, a shout of great destruction. — Tay

Battle alarm in the land, / dire destruction! — NAB

**23. How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!**

And this Babylon was once a hammer to smite the world: now it lies by all the world abandoned! — Knox

How is the mighty one of the whole earth defeated and taken! How has Babylon become an amazement among the nations! — Lam

Babylon, the mightiest hammer in all the earth, lies broken and shattered. Babylon is desolate among the nations! — Tay

**24. I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware;**

I have put a net for you, and you have been taken, O Babylon, without your knowledge: — Bas

You ensnared yourself, and were caught, / O Babylon, before you knew it! — NAB

O. Babylon, you have laid a snare to your own undoing: / you have been trapped, all unawares: — NEB  
**thou art found, and also caught, because thou hast striven against the LORD.**

you were found, and caught because you have provoked the LORD. — Ber

You have been found out and overpowered, / because you defied Yahweh. — Jerus

there you are, you are caught, / because you have challenged the LORD. — NEB

- 25. The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this is the work of the Lord God of hosts in the land of the Chaldeans.**

Jehovah hath unlocked His arsenal. / and brought forth the weapons of His indignation: / Because this achievement in the land of Chaldea / Is of the Lord JEHOVAH God of hosts. — Sprl

Now the Lord opens his armoury, takes out from it the tools that shall wreak his vengeance; he, the Lord of hosts, has work for them to do in the country of the Chaldaeans. — Knox

The Lord has opened His armory, and has brought forth (the nations who unknowingly are) the weapons of his indignation and wrath, for the Lord God of hosts has a work to do in the land of Chaldeans. — Amp

The Lord has opened His armory and brought out weapons to explode His wrath upon His enemies. The terror that befalls Babylon will be the work of the Lord, the God of hosts. — Tay

- 26. Come against her from the utmost border, open her storehouses: cast her up as heaps, and destroy her utterly: let nothing of her be left.**

From the furthest confines of the land draw near: open a way for the spoilers: pile up stones for the road in heaps: make an end of her, leave nothing to survive. — Knox

Rush at her from every quarter. / rifle her granaries, / pile up her stores of grain, / and devastate all of her, / leaving no trace of her. — Mof

Come ye against her from farthest parts / Throw open her granaries, / Cast her up as heaps and devote her to destruction, / Do not let her have a remnant. — Rhm

Yes, come against her from distant lands: break open her granaries: knock down her walls and houses into heaps of ruins and utterly destroy her: let nothing be left. — Tay

- 27. Slay all her bullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation.** Slay her bulls of warriors, / butcher everyone of them! Woe betide them, their hour has come, / their day of doom! — Mof

Destroy her: and let all her off-spring be delivered to the slaughter: woe to them! for their day is come, the time of their punishment. — Lam

Put all her oxen to the sword: let them go down to death: sorrow is theirs, for their day has come, the time of their punishment. — Bas

Slay all her bullocks (her choice used, the strength of her army): let them go down to the slaughter. Woe to (the Chaldaens)! for their day has come, the time of their visitation — their inspection and punishment. — Amp

Not even her cattle — woe to them, too! Kill them all! For the time has come for Babylon to be devastated. — Tay

- 28. The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.**

Listen to the buzz of voices, as the fugitives escaped from Babylon come back to Zion, spreading the news how the Lord has been avenged, how the Lord's temple has been avenged. — Knox

The voice of those who are in flight, who have got away safe from the land of Babylon, to give news in Zion a punishment from the Lord our God, even payment for his Temple. — Bas

Hark! The voice of those (Jews) who flee and escape out of the land of Babylon, to proclaim in Zion the vengeance of the Lord our God, the vengeance (of the Lord upon the Chaldeans) for (the plundering and destruction of) His Temple. — Amp

But My people will flee: they will escape back to their own country to tell how the Lord our God has broken forth in fury upon those who destroyed His Temple. — Tay

- 29. Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape:**

Call together great armies against Babylon: all who know how to bend the bow shoot against her round about; let none be spared; — Lam

Mustering the archers against Babylon, all those who bend the bow. Encamp against her on every side; let no one escape. — Ber

Send for the archers to come together against Babylon, all the bowmen; put up your tents against her on every side: let no one get away: — Bas

Send out a call for archers to come to Babylon: surround the city so that none can escape. — Tay

**recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the LORD, against the Holy One of Israel.**

give her the reward of her work: as she has done, so do to her: for she has been uplifted in pride against the Lord, against the Holy One of Israel. — Bas

Repay her as her deeds deserve: / treat her as she has treated others, / to repay her arrogance against Yahweh, / against the Holy One of Israel. — Jerus  
Do to her as she has done to others, for she has haughtily defied the Lord, the Holy One of Israel. — Tay

- 30. Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD.**

So shall her youth fall in the open street, / and all her warriors in death be silenced. — Mof

And so in her squares her young men will fall, and all her fighting men will perish, that day. It is Yahweh who speaks. — Jerus

Therefore her young men shall fall in her streets, / and all her warriors shall lie still in death that day. / This is the very word of the LORD. — NEB

- 31. Behold, I am against thee, O thou most proud, saith the Lord GOD of hosts: for thy day is come, the time that I will visit thee.**

I am attacking you. Queen Insolence, / says the Lord, the Lord of hosts: / your hour has come. / the day for me to doom you. — Mof

My quarrel is with you, 'Arrogance'! / It is the Lord Yahweh Sabaoth who speaks: / your day has come, / the time when I must punish you. — Jerus  
For see, I am against you, O people so proud: and now your day of reckoning has come. — Tay

- 32. And the most proud shall stumble and fall, and none shall raise him up:**

Stumbles the tyrant and falls, with none there to raise him: — Knox

And pride will go with uncertain steps and have a fall, and there will be no one to come to his help: — Bas

And Pride shall stumble-totter-and-fall, and none shall raise him up. — Amp  
**and I will kindle a fire in his cities, and it shall devour all round about him.**

and in those cities of his I will kindle such a fire as shall consume all around it. — Knox

I will kindle a fire in his cities, and it shall engulf all that is around him. — Ber

For the Lord will light a fire in the cities of Babylon that will burn everything around him. — Tay

- 33. Thus saith the LORD of hosts; The children of Israel and the children of Judah were oppressed together:**

Thus says the Lord of Hosts: Here is great wrong done to Israel and to Judah both: — Knox

The Lord of hosts proclaims: "Israelites and men of Judah are trampled down together: — Mof

This is what the Lord of armies has said: The children of Israel and the children of Judah are crushed down together: — Bas

The Lord of Hosts says: The people of Israel and Judah have been wronged. — Tay

**and all that took them captives held them fast; they refused to let them go.**

all those who took them prisoner keep them in a tight grip: they will not let them go. — Bas

Their captors hold them and refuse to let them go. — Tay

Their captors hold them firmly and refuse to release them. — NEB

- 34. Their Redeemer is strong; the LORD of hosts is his name:**

Yet they have a strong champion that claims them as his own: his name is the Lord of hosts: — Knox



But their vindicator is strong, / He whose name is the Lord of hosts; — AAT

Their saviour is strong; the Lord of armies is his name: — Bas

But they have a powerful advocate, / whose name is LORD of Hosts: — NEB

**he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.**

he will certainly take up their cause, so that he may give rest to the earth and trouble to the people of Babylon. — Bas

He has taken up their cause: / he will bring peacefulness to the world, / but trembling to the inhabitants of Babylon. — Jerus

He will plead for them and see that they are freed to live again in quietness in Israel. As for the people of Babylon — there is no rest for them! — Tay

he himself will plead their cause, / bringing distress on Babylon and turmoil on its people. — NEB

- 35. A sword is upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men.**

Sword, strike the Chaldeans / (the Eternal orders), / strike all the folk of Babylon, her nobles and her sages! — Mof

A sword upon the Chaldeans, says the Lord, and upon the inhabitants of Babylon, and upon her princes (rulers in civic matters) and upon her wise men (the astrologers and rulers in religious affairs)! — Amp

A sword hangs over the Chaldaens, / over the people of Babylon, her officers and her wise men, says the LORD. — NEB

- 36. A sword is upon the liars; and they shall dote: a sword is upon her mighty men; and they shall be dismayed.**

A sword is on the men of pride, and they will become foolish: a sword is on her man of war and they will be broken. — Bas

A sword for her diviners: may they lose their wits! / A sword for her men of war: may they be discomfited! — Jerus

All her wise counselors shall become fools! Panic shall seize her mightiest warriors! — Tay

A sword over the false prophets, and they are made fools, / a sword over her warriors, and they despair, — NEB

- 37. A sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her; and they shall become as women:**

the sword for horse and chariot, the sword for all the mixed breed in it, that shall be weak as women, — Knox  
A sword upon her horses and upon her chariots, / and upon all the foreign troops in her midst, / that they may become women! — RSV

A sword is upon her horses and upon her chariots and upon all sojourners that are in the midst of her: and they shall become cowards; — Lam

A sword upon their horses and upon their chariots, and upon all the mingled troops that are in the midst of her, that they may become (weak and defenseless) as women! — Amp

A sword upon her motley throng, / that they may become women! — NAB  
**a sword is upon her treasures; and they shall be robbed.**

A sword is against her treasures / And they shall be made a prey: — Rhm

A sword is on her store-houses, and they will be taken by her attackers. — Bas  
A sword for her treasures: may they be plundered. — Jerus

Her treasures shall all be robbed: — Tay

- 38. A drought is upon her waters; and they shall be dried up:**

And for their waters, not a sword, but drought to dry them up: — Knox

A sword and a drought upon her waters, that they may be dried up! — Amp  
Even her water supply will fail. — Tay  
**for it is the land of graven images, and they are mad upon their idols.**

Because it is the land of graven images, / And they glory in idols! — Sprl

For she is the land of the maker of images, who boast in their idols. — Lam  
for it is a country of idols: they are mad, they and their bogies. — Jerus

And why? Because the whole land is full of images and the people are madly in love with their idols. — Tay

For it is a land of idols, / and they shall be made frantic by fearful things. — NAB

- 39. Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein:**

“Therefore desert demons and goblins

- shall dwell there, / And ostriches shall inhabit her; — AAT
- So wolves and wildcats shall live there, / ostriches shall quarter there; — Mof
- Therefore screech-owls shall dwell in her, and ostriches shall inhabit her; — Lam
- Therefore marmots and jackals shall skulk in it, desert-owls shall haunt it. — NEB
- and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.**
- She shall be peopled no more forever, / Nor occupied throughout the ages. — AAT
- Never again will men be living there, it will be unpeopled from generation to generation. — Bas
- Never again shall it be lived in by human beings; it shall lie desolate forever. — Tay
- 40. As God overthrew Sodom and Gomorrah and the neighbour cities thereof, saith the LORD; so shall no man abide there, neither shall any son of man dwell therein.**
- As when Sodom and Gomorrah and their neighbouring towns were overturned by God, says the Lord, so no man will be living in it, and no son of man will have a resting-place there. — Bas
- The Lord declares that He will destroy Babylon just as He destroyed Sodom and Gomorrah and their neighboring towns. No one has lived in them since, and no one will live again in Babylon. — Tay
- 41. Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth.**
- Look! A people comes from the North, and a great nation and many kings are stirring from the remote corners of the earth. — Ber
- See, a people is coming from the north: a great nation and a number of kings will be put in motion from the inmost parts of the earth. — Bas
- See them coming! A great army from the north! It is accompanied by many kings called by God from many lands. — Tay
- 42. They shall hold the bow and the lance: they are cruel, and will not shew mercy: Bow and shield they ply, and their hard hearts pity none; — Knox**

They are fully armed for slaughter; they are cruel and show no mercy; — Tay

armed with bow and sabre, they are cruel and pitiless; — NEB

**their voice shall roar like the sea, and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon.**

loud their battle-cry as the roaring of the sea. So they ride on, as warriors ride, poor Babylon, thy enemies. — Knox

their voice is like the thunder of the sea, and they go on horses, everyone in his place like men going to the fight, against you. O daughter of Babylon. — Bas

their battle cry roars like the surf against the shore line. O Babylon, they ride against you fully ready for the battle. — Tay

- 43. The king of Babylon hath heard the report of them, and his hands waxed feeble: Unnerved the king's hands droop at the very rumor of it: — Knox**
- The king of Babylon has heard the report of them, / And his hands fall helpless: — AAT
- When the king of Babylon received the dispatch his hands fell helpless at his sides: — Tay
- anguish took hold of him, and pangs as of a woman in travail.**
- distress has seized him and pain as of a woman in labor. — Ber
- trouble has come on him and pain like the pain of a woman in childbirth. — Bas
- 44. Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong; but I will make them suddenly run away from her: Behold, the enemy shall come up like a lion from the thickets of Jordan against the folds of Athan; and I will make the people suddenly run away from Babylon: — Lam**
- See, he will come up like a lion from the thick growth of Jordan against the resting-place of Teman; but I will suddenly make them go in flight from her: — Bas
- As when a lion comes up from the Jordan's thicket / to the permanent feeding grounds, / So I, in one instant, will drive them off. — NAB
- and who is a chosen man, that I may appoint over her? for who is like me?**

**and who will appoint me the time? and who is that shepherd that will stand before me?**

and the flock shall have a master of my own choosing. Match for me is none, there is none dare implead me, no rival shepherd may challenge a claim like mine! — Knox

and seize their rarest rams. / Who can match me? Who dare challenge me? / What shepherd can face me? — Mof  
And place there whom I please. / For who is there like me? / Who can hail me into court? / Name me the shepherd who can stand up to me. — NAB

- 45. Therefore hear ye the counsel of the LORD, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans:** Would you know what the Lord's design is for Babylon, what plans he is devising against the realm of Chaldaeae? — Knox

Therefore hear the program of the LORD which He devised against Babylon, and the purposes that He has planned against the land of the Chaldeans. — Ber

Therefore listen to the LORD's whole purpose against Babylon and all his plans against the land of Chaldaeans: — NEB

**Surely the least of the flock shall draw them out; surely he shall make their habitation desolate with them.**

Why, he says, it will need but an array of weaklings to dislodge them, pull their dwelling-place down about their ears! — Knox

for they shall shear even the least of the flock, and they shall make their folds a desolation upon them. — Lam

yes, even the weakest of the flock will be dragged away. / At such a sight their pastures will shudder with dread. — Jerus

For even little children shall be dragged away as slaves; Oh, the horror; oh, the terror. — Tay

- 46. At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.**

Babylon has fallen; earth trembles at the sound of it; a great cry goes up for all the world to hear. — Knox

Earth trembles at the sound of the capture of Babylon, / the dirge for her is heard throughout the nations. — Jerus  
The whole earth shall shake at Babylon's fall and her cry of despair shall be heard around the world. — Tay

At the cry "Babylon is captured!" the earth quakes; / the outcry is heard among the nations. — NAB

## CHAPTER 51

- 1. Thus saith the LORD; Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind;**

Thus says the LORD, the God of hosts: Behold, I will stir up against Babylon and against its inhabitants a man of cruel heart and like a destroying wind: — Lam

The Lord says: I will stir up a destroyer against Babylon, against the whole land of the Chaldeans, and destroy it. — Tay

The Lord has said: See, I will make a wind of destruction come up against Babylon and against those who are living in Chaldaeae: — Bas

- 2. And will send unto Babylon fanners, that shall fan her, and shall empty her land: And I will send to Babylon winnowers,**

/ and they shall winnow her, / and they shall empty her land, — RSV

And I will send Babylon destroyers, and they shall plunder her and tread her under their feet; — Lam

And I will send men to Babylon to make her clean and get her land cleared: — Bas

Winnowers shall come and winnow her and blow her away; — Tay

**for in the day of trouble they shall be against her round about.**

an ill day for Babylon, cut off on every side. — Knox

for in the day of trouble they will put up their tents against her on every side. — Bas

For they shall assail her on all sides on the day of disaster. — NEB

- 3. Against him that bendeth let the archer**

**bend his bow, and against him that lif-  
teth himself up in his brigandine:**

The archer shall not cease from bending  
his bow, and the warrior shall not put  
off his breastplate: — Lam

Against her the bow of the archer is bent,  
and he puts on his coat of metal: —  
Bas

The arrows of the enemies shall strike  
down the bowmen of Babylon and  
pierce her warriors in their coats of  
mail. — Tay

Let the bowman draw his bow, / and  
flaunt his coat of mail: — NAB

**and spare ye not her young men; destroy  
ye utterly all her host.**

Spare not her young men, / but utterly  
destroy all her host: — AAT

Spare none of her soldiers, / annihilate  
her army: — Mof

Have no mercy on her young men; give  
all her army up to the curse. — Bas

No one shall be spared; both young and  
old alike shall be destroyed. — Tay

Spare not her young men, / doom her  
entire army. — NAB

**4. Thus the slain shall fall in the land of  
the Chaldeans, and they that are thrust  
through in her streets.**

Everywhere in country-side and street of  
Chaldaeae the mangled corpses lie: —  
Knox

strike them down within Chaldea, / stab  
them in her streets: — Mof

In the country of the Chaldaeans the  
slaughtered will fall, / in the streets of  
Babylon, those whom the sword runs  
through. — Jerus

They shall fall down slain in the land of  
Chaldeans, slashed to death in her  
streets. — Tay

**5. For Israel hath not been forsaken, nor  
Judah of his God, of the LORD of hosts;**

For Israel is not widowed, nor Judah,  
Of his God, of the LORD of hosts: —

JPS

(For Israel has not been given up, or Ju-  
dah, by his God, by the Lord of arm-  
ies:) — Bas

**though their land was filled with sin  
against the Holy One of Israel.**

but the land of the Chaldeans is full of  
guilt / against the Holy One of Israel.

— RSV

And the Chaldean land is full of guilt to  
be punished by the Holy One of Israel.

— NAB

but the land of the Chaldaeans is full of  
guilt, / condemned by the Holy One  
of Israel. — NEB

**6. Flee out of the midst of Babylon, and  
deliver every man his soul:**

Go in flight out of Babylon, so that every  
man may keep his life: — Bas

Flee from Babylon! Save yourselves!  
— Tay

**be not cut off in her iniquity; for this is  
the time of the LORD's vengeance; he  
will render unto her a recompense.**

Be not cut off in her iniquity; for this is  
a time of retribution for the LORD, the  
recompense He is repaying her. — Ber

do not be cut off in her evil-doing; for it  
is the time of the Lord's punishment,  
he will give her her reward. — Bas

Don't get trapped! If you stay, you will  
be destroyed when God takes His ven-  
geance on all of Babylon's sins. — Tay

or you will be struck down for her sin:  
/ for this is the LORD's day of ven-  
geance, / and he is paying her full re-  
compense. — NEB

**7. Babylon hath been a golden cup in the  
LORD's hand, that made all the earth  
drunken:**

A golden cup is Babylon in the hand of  
Jehovah. / Making drunk all the earth.

— YLT

Babylon has been a gold cup in the hand  
of the Lord, which has made all the  
earth overcome with wine: — Bas

**the nations have drunken of her wine;  
therefore the nations are mad.**

Drank nations of that cup, how they  
reeled and tottered! — Knox

the nations drank her wine, and lay be-  
fore her helpless. — Mof

the nations have taken of her wine, and  
for this cause the nations have gone  
off their heads. — Bas

a cup from which He made the whole  
earth drink and go mad. — Tay

**8. Babylon is suddenly fallen and de-  
stroyed; howl for her; take balm for her  
pain, if so be she may be healed.**

And now, all in a moment, Babylon her-  
self falls to her ruin. Raise the dirge,  
go find balm to heal those wounds of  
hers! — Knox

Sudden is the downfall of Babylon and  
her destruction: make cries of grief for  
her; take sweet oil for her pain, if it is  
possible for her to be made well. --

Bas

But now, suddenly Babylon too has fallen: weep for her: give her medicine: perhaps she can yet be healed.  
— Tay

9. **We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country:**

“No,” you answer, “we would fain have healed her, / but there is no curing Babylon: / we must leave her to her fate, / and all go home. — Mof

“We tried to cure Babylon; she has got no better, / Leave her alone and let us go each go to his own country,” — Jerus

“We have tried to heal Babylon, / but she cannot be healed. / Leave her, let us go, each to his own land,” / — NAB  
**for her judgment reacheth unto heaven, and is lifted up even to the skies.**

towering heavens-high the measure of her punishment, and is lost among the clouds. — Knox

Yes, her sentence reaches to the sky, / rises to the very clouds. — Jerus

for her doom reaches to heaven and mounts up to the skies. — NEB

10. **The LORD hath brought forth our righteousness: come, and let us declare in Zion the work of the LORD our God.**

Come, then, since, he has given us the redress we needed, recount we in Zion the great doings of the Lord our God.  
— Knox

The LORD has made evident our innocence: come let us declare in Zion the works of the LORD our God. — Lam  
Yahweh has vindicated our integrity. / Come, let us tell in Zion / what Yahweh our God has done. — Jerus

The LORD has made our innocence plain to see; / come, let us proclaim in Zion / what the LORD our God has done.  
— NEB

11. **Make bright the arrows; gather the shields: the LORD hath raised up the spirit of the kings of the Medes:**

Whet arrow, and fill quiver; the Lord has put a resolve into the heart of the Median king: — Knox

Gather the quivers; fill them with arrows; the LORD hath stirred up the spirit of the king of the Medes: — Lam

Make clean and sharp the arrows; take up the shields or coats of armor and cover your bodies with them; the Lord

has stirred up the spirit of the kings of the Medes (who with the Persians will destroy the Babylonian Empire: — Amp

**for his device is against Babylon, to destroy it, because it is the vengeance of the LORD, the vengeance of his temple.**  
because he has a plan against Babylon to destroy it; this is the vengeance of Yahweh, the revenge for his Temple.  
— Jerus

for His purpose concerning Babylon is to destroy it; for that is the vengeance of the Lord, the vengeance (upon Babylon for the plundering and the burning) of His temple. — Amp

to march on Babylon and destroy her. This is His vengeance on those who wronged His people and desecrated His Temple — Tay

12. **Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes:**

Against Babylon's walls display the standard, keep strict watch, post sentinels, lay ambush; — Knox

Raise your standard against Babylon, / blockade it round and round; / post your sentries, / lay your ambushes: — Mof

Let the flag be lifted up against the walls of Babylon, make the watch strong, put the watchmen in their places, make ready a surprise attack: — Bas

Against the walls of Babylon display the standard! / Strengthen the guard! / Post the sentries! / Take up concealed positions! — Jerus

**for the LORD hath both devised and done that which he spake against the inhabitants of Babylon.**

For Jehovah hath purposed, verily hath achieved, / That which He hath spoken against the inhabitants of Babylon. — Sprl

the doom of its folk, long since devised, long since announced, he will execute.  
— Knox

For Yahweh made a plan, and he has treated the citizens of Babylon as he promised he would. — Jerus

For the LORD has planned and he will carry out / his threat against the inhabitants of Babylon. — NAB

13. **O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness.**

O thou that dwellest by abundant waters,  
rich in treasures, / Thine end is come,  
the measure of thy dishonest gain. —

ABPS

Land by all those tributary streams, so  
enriched, thy end is reached, thy  
thread is spun. — Knox

O you whose living-place is by the wide  
waters, whose stores are great, your  
end is come, your evil profit is ended.

— Bas

O wealthy port, great center of com-  
merce, your end has come; the thread  
of your life is cut. — Tay

- 14. The LORD of hosts hath sworn by him-  
self, saying, Surely I will fill thee with  
men, as with caterpillers; and they shall  
lift up a shout against thee.**

By his own honour the Lord of hosts has  
sworn it, thy enemies shall swarm  
about thee like locusts, raising their  
vintage-song. — Knox

The LORD of hosts has sworn by him-  
self, saying, Surely I will fill you with  
men, numerous as locusts; and they  
shall lift up a shout against you, say-  
ing, It is done! It is done! — Lam

The Lord of hosts has taken this vow,  
and sworn to it in His own Name: Your  
cities shall be filled with enemies, like  
fields filled with locusts in a plague;  
and they shall lift to the skies their  
mighty shouts of victory. — Tay

- 15. He hath made the earth by his power, he  
hath established the world by his wis-  
dom, and hath stretched out the heaven  
by his understanding.**

He has made the earth by his power, he  
has made the world strong in its place  
by his wisdom and by his wise design  
the heavens have been stretched out:  
— Bas

By his power he made the earth, / by  
his wisdom set the world firm, / by his  
discernment spread out the heavens.  
— Jerus

God made the earth by His power and  
wisdom. He stretched out the heavens  
by His understanding. — Tay

God made the earth by his power, / fixed  
the world in place by his wisdom, /  
unfurled the skies by his understand-  
ing. — NEB

- 16. When he uttereth his voice, there is a  
multitude of waters in the heavens; and**

**he causeth the vapours to ascend from  
the ends of the earth:**

When he utters his voice, there is a tu-  
mult of waters in the heavens, / And  
he causes the clouds to rise from the  
ends of the earth: — ABPS

At the sound of his voice there is a mass-  
ing of the waters in the heavens, and  
he makes the mists go up from the ends  
of the earth: — Bas

When he speaks there is thunder in the  
heavens and He causes the vapors to  
rise around the world: — Tay

**he maketh lightnings with rain, and  
bringeth forth the wind out of his  
treasures.**

turning the lightening into a rain-storm,  
bringing the winds out of his store-  
house: — Knox

he makes the thunder-flames for the rain  
and sends out the wind from his store-  
houses. — Bas

He makes the lightening flash in the rain,  
/ and releases stormwinds from their  
chambers. — NAB

- 17. Every man is brutish by his knowledge;  
every founder is confounded by the  
graven image:**

now puny, then, is man's skill, how sorry  
a thing is a metal-caster's workman-  
ship: — Knox

At this all men stand stupefied, uncom-  
prehending, / every goldsmith blushes  
for the idol he has made. — Jerus  
Compared to Him, all men are stupid  
beasts. They have no wisdom — none  
at all! The silversmith is dulled by the  
images he makes, for in making them  
he lies: — Tay

All men are brutish and ignorant, every  
goldsmith is discredited by his idol:  
— NEB

**for his molten image is falsehood, and  
there is no breath in them.**

after all his labour at the forge, only a  
lifeless counterfeit! — Knox

For his idols are frauds, which have no  
breath in them. — AAT

for he calls them gods, when there is no  
breath of life within them. — Tay  
for the figures he casts are a sham,  
there is no breath in them. — NEB

- 18. They are vanity, the work of errors; in  
the time of their visitation they shall  
perish.**

They are a mockery, a delusion, / Which

will break down in their time of trial.

— AAT

They are a Nothing, a laughable production, / when the time comes for them to be punished, they will vanish. — Jerus

Idols are nothing! They are lies! and the time is coming when God will come and see, and shall destroy them all.

— Tay

They are worth nothing, mere mockeries, / which perish when their day of reckoning comes. — NEB

- 19. The portion of Jacob is not like them; for he is the former of all things; and Israel is the rod of his inheritance: the LORD of hosts is his name.**

Not such is the portion of Jacob / But he is the framer of all things, / And Israel is the tribe of his inheritance / the LORD of hosts is his name. — AAT

The portion of Jacob is not the same; for he who has created everything, he is their portion and the sceptre of their inheritance; the LORD of hosts is his name. — Lam

Not like these (gods) is He Who is the portion of Jacob, for He is the one who formed all things, and Israel is the tribe of His inheritance; the Lord of hosts is His name. — Amp

But the God of Israel is no idol! For He made everything there is, and Israel is His nation; the Lord of Hosts is His name. — Tay

- 20. Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms;**

Great conqueror, the weapon I wield! By the means I crush the nations, undo empires: — Knox

"You are my maul, my weapon of war, / With you I shatter nations, / With you I destroy kingdoms: — AAT

You have been my battle-ax; / by you I shattered nations, / by you I have ruined realms, — Mof

You (Cyrus, Persian king of Babylon) are my battle-ax or maul and weapon of war; for with you I break nations in pieces, and with you will I destroy kingdoms; — Amp

- 21. And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;**

crush horse and rider, crush chariot and charioteer, — Knox

With you the horse and the horseman will be broken; with you the war-charriage and he who goes in it will be broken; — Bas

- 22. With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid;**

crush man and woman, crush old and young, crush lad and lass, — Knox

by you I shattered man and woman, / old and young, maidens and boys, — Mof

Yes, and the civilians too, both old and young, young men and maidens. — Tay

- 23. I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.**

crush shepherd and flock, crush plowman and team, crush prince and ruler! — Knox

by you I shattered flock and shepherd, / ploughmen and their teams, / by you I shattered satraps and regents — Mof

Shepherd and flocks; farmers and oxen, captains and rulers; — Tay

With you I will break shepherd and flock / with you I will break plowman and team, / with you I will break viceroys and governors. — NEB

- 24. And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD.**

And now I mean to repay Babylon, and all the people of Chaldaea, for the wrongs they did, says the Lord, and your eyes shall see it. — Knox

yes, and (the Eternal promises) / I will let Sion see I repay both Babylon and the Chaldeans all, / for all the wrongs they did her. — Mof

but I will let you see how I made Babylon and all the inhabitants of Chaldaea pay for all the wrongs they have done to Zion. It is Yahweh who speaks. — Jerus

Before your eyes, I will repay Babylon and all the Chaldeans for all the evil

they have done to My people, says the Lord. — Tay

**25. Behold, I am against thee, O destroying mountain, saith the LORD, which destroyest all the earth:**

I strike at you, says the Eternal, / you volcano, ruining the world! — Mof

My quarrel is with you, / Mountain of destruction / — it is Yahweh who speaks — / destroyed of the whole world! — Jerus

Behold, I am against you, says the Lord. O destroying and burning out mountain (you who shall be as barren and desolate as an extinct volcano) which would destroy the whole earth: — Amp

For see, I am against you. O mighty mountain, Babylon, destroyer of the earth! — Tay

**and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.**

I will stretch out My hand against you / and send you tumbling from the crags / and make you a mountain scorched. — Jerus

I will stretch out My hand over and against you, and roll you down from the (burnt) crags, and will make you a burnt out mountain (or combustion fires). — Amp

and I will stretch out my hand against you / and send you tumbling from your terraces / and make you a burnt-out mountain. — NEB

**26. And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith the LORD.**

men will never get from you / any stones for building: / you shall be a desolation for all time. — Mof

Never a corner stone will be taken from you, / never a foundation-stone either, / for you will be a desert for ever. / it is Yahweh who speaks. — Jerus

**27. Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her,**

Display your standard for all the world to see, sound the trumpet far and wide, enroll the nations against her: — Knox

“Raise a signal on the earth, / Blow a trumpet among the nations: / Prepare the nations for war against her. — AAT

Let a flag be lifted up in the land, let the horn be sounded among the nations, make the nations ready against her: — Bas

Signal many nations to mobilize for war on Babylon. Sound the battle cry: — Tay

**call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillers.**

get the kingdoms of Ararat, Minni, and Ashkenaz together against her, make ready a scribe against her: let the horses come up against her like massed locusts. — Bas

bring out the armies of Ararat, Minni, and Ashkenaz. Appoint a leader: bring a multitude of horses! — Tay

Summon against her the kingdoms, Ararat, Minni, and Ashkenaz: / Appoint recruiting officers against her, send up horses like bristling locusts. — NAB

**28. Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.**

Prepare the nations for war against her. / The king of the Medes, his governors, and all his deputies. With all the land which the rules. — AAT

Prepare the nations for war against her, / the kings of the Medes, with their governors and deputies, / and every land under their dominion. — RSV

Bring against her the armies of the kings of the Medes and their generals, and the armies of all the countries they rule. — Tay

**29. And the land shall tremble and sorrow: And the land trembleth and is in pain:**

— ASV  
The earth quakes and writhes in pain. — AAT

All the world is trembling. — Mof  
**for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.**

for the purposes of the Lord are fixed, to make the land of Babylon an unpeopled waste. — Bas

for Yahweh's plan against Babylon was going forward: / to change the country



of Babylon / into an unpopulated desert. — Jerus

for all that the Lord has planned against her stands unchanged. Babylon will be left desolate without a living soul. — Tay

the LORD's plan against Babylon is carried out, / Turning the land of Babylon into a desert where no one lives. — NAB

**30. The mighty men of Babylon have forborn to fight, they have remained in their holds:**

See how her warriors quit the field, to garrison their strongholds. — Knox

Babylon's soldiers cease to fight, / they stay inside their forts; — Mof

Her mightiest soldiers no longer fight; they stay in their barracks; — Tay

Babylon's warriors have given up the fight, / they sulk in the forts; — NEB

**their might hath failed; they became as women; they have burned her dwelling-places; her bars are broken.**

Their valour hath failed; / Like unto women are they become; / Her habitations are burned; Her barriers are broken in pieces. — Sprl

their strength has gone from them, / they are weak as women. — Mof

their strength has given away, they have become like women: her houses have been put on fire, her locks are broken. — Bas

their might has failed, they have become (weak and helpless) as women; her dwelling places are burned up, her bars (and defenses generally) are broken. — Amp

their courage is gone; they have become as women. The invaders have burned the houses and broken down the city gates. — Tay

**31. One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at one end,**

One man, running, will give word to another, and one who goes with news will be handing it to another, to give word to the king of Babylon that his town has been taken from every quarter; — Bas

Courier follows close on courier, / messenger on messenger, / to tell the king of Babylon / that his city has been stormed from every side; — Jerus

Messengers from every side come running to the king to tell him all is lost!

— Tay

**32. And that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted.**

the fords occupied, the reed-beds aflame, dismayed the defenders. — Knox

The fords have been seized, / the bulwarks are burned with fire, / and the soldiers are in panic. — RSV

the fords occupied, / the bastions burnt down, / the fighting men thrown into panic. — Jerus

All the escape routes are blocked; the fortifications are burning and the army is in panic. — Tay

the river-crossings are seized, / the guard-towers set on fire / and the garrison stricken with panic. — NEB

**33. For thus saith the LORD of hosts, the God of Israel; The Daughter of Babylon is like a threshingfloor, it is time to thresh her:**

For thus says Jehovah of hosts, the God of Israel: / The daughter of Babylon is like a threshing-floor when it is trodden; — ABPS

Thus says the Lord of hosts, the God of Israel: Babylon is a threshingfloor time has worn smooth; — Knox

For these are the words of the Lord of armies, the God of Israel: The daughter of Babylon is like a grain-floor when it is stamped down; — Bas

For the Lord of Hosts, the God of Israel, says: Babylon is like the wheat upon a threshing floor; — Tay

For thus says the LORD of Hosts, the God of Israel: / Daughter Babylon is like a threshing floor / at the time it is trodden; — NAB

**yet a little while, and the time of her harvest shall come.**

before long, the time of her grain-cutting will come. — Bas

in just a little while the flailing will begin. — Tay

soon, very soon, harvest time will come. — NEB

**34. Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel,**

Nabuchodonosor king of Babylon, how he has preyed on me, feasted on me, left me but an empty shell; — Knox

"Nebuchadrezzar king of Babylon / has been devouring us; / he set us down like an empty cup. — Mof

Nebuchadrezzar, king of Babylon, has made a meal of me, violently crushing me, he has made me a vessel with nothing in it. — Bas

"Nebuchadrezzar king of Babylon has devoured me and sucked me dry. / he has set me aside like an empty jar. —

NEB

he hath swallowed me up like a dragon, he hath filled his belly with my delicacies, he hath cast me out.

he has swallowed me like a monster;

He has filled his maw with my dainties, / he has rinsed me out. — AAT

he swallowed us like a monster, he gorged himself with our delights, / and then he threw us aside. — Mof

he has taken me in his mouth like a dragon, he has made his stomach full with my delicate flesh, crushing me with his teeth. — Bas

35. The violence done to me and to my flesh be upon Babylon, shall the inhabitant of Zion say;

my torn flesh be avenged on Babylon!"

— / let those who dwell in Zion cry:

— Mof

my torn flesh up upon Babylon says the city of Zion: — NAB

On Babylon be the violence done to me, / the vengeance taken upon me!;

Zion's people shall say. — NEB

and my blood upon the inhabitants of Chaldea shall Jerusalem say.

My blood be avenged on the Chaldeans!" / let Jerusalem cry. — Mof

and, May my blood be on the people of Chaldaea, Jerusalem will say. — Bas

36. Therefore thus saith the LORD; Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry.

For this reason the Lord has said: See,

I will give support to your cause, and take payment for what you have undergone: I will make her sea dry, and her fountain without water. — Bas

Therefore — Yahweh says this: / See, I myself am taking up your cause / to make sure you are avenged. / I will dry her river up, / make her springs run dry. — Jerus

And the Lord replies: I will be your law-

yer; I will plead your case; I will avenge you; I will dry up her river, her water supply. — Tay

37. And Babylon shall become heaps, a dwelling place for dragons, an astonishment, and an hissing, without an inhabitant.

and Babylon shall become a heap of ruins, / the haunt of jackals, / a horror and a hissing, / without inhabitant — RSV

Babylon shall become heaps, a kennel for wild dogs, a horror, and a hissing, without inhabitant. — Ber

And Babylon will become a mass of broken walls, a hole for jackals, a cause of wonder and surprise, without a living man in it. — Bas

and Babylon shall become a heap of ruins, a haunt of wolves, a scene of horror and derision, with no inhabitant. — NEB

38. They shall roar together like lions: they shall yell as lions whelps.

The Babylonians all roar like lions,

growling like lion cubs over their prey:"

— Mof

They (the Chaldean lords) shall be roaring together [before their sudden capture] like lions over their prey: they (the princes) shall be growling like lions' whelps. — Amp

In their drunken feasts, the men of Babylon roar like lions. — Tay

39. In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD.

I will feast them in my fury, make them drunk and stupefied, till they sleep the sleep that knows no waking: — Mof

And while they lie inflamed with all their wine, I will prepare a different kind of feast for them and make them drink until they fall unconscious to the floor, to sleep forever, never to wake again, says the Lord — Tay

I will cause their drinking bouts to end in fever / and make them so drunk that they will writhe and toss, then sink into unending sleep, never to wake. This is the very word of the LORD. — NEB

40. I will bring them down like lambs to the slaughter, like rams with he goats.

Never was lamb led to the slaughter-house, never ram or buck-goat, so unsuspecting. — Knox

I will drive them to the shambles, / like sheep, like rams and goats. — Mof

And I will deliver them like fatlings to be slain, like rams and he-goats to slaughter. — Lam

- 41. How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!**

What a downfall for Babylon! / The Splendor of the world surprised! / What horror in the world is Babylon's fate! — Mof

How Babylon is fallen — great Babylon, lauded by all the earth! The world can scarce believe its eyes at Babylon's fall! — Tay

How has she been seized, made captive, / the glory of the whole world! / What a horror has Babylon become among the nations: — NAB

- 42. The sea is come up upon Babylon: she is covered with the multitude of the waves thereof.**

Babylon foundered and gone, the waste waves closing over her! — Knox

A sea has burst on Babylon, / she sinks below the roaring tides of war: — Mof  
The sea has risen over Babylon, / she sinks under its boisterous waves. — Jer

- 43. Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby.**

Her towns have become a waste, a dry and unwatered land, where no man has his living place and no son of man goes by. — Bas

Her cities lie in ruins — she is a wilderness where no man lives nor even travelers pass by. — Tay

Her cities have become waste places, / a land dried up in desert, a land in whose cities no man lives and through which no mortal travels. — NAB

- 44. And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up:**

Bel, too, the God of Babylon, I will call to account, and make him disgorge his treasures: — Knox

And I will send punishment on Bel in

Babylon, and take out of his mouth what went into it; — Bas

And I will punish and execute judgment upon Bel (the god) in Babylon, and take out of his mouth what he swallowed up (the sacred vessels, the people of Judah and elsewhere which were taken captive). — Amp

**and the nations shall not flow together any more unto him: yea, the wall of Babylon shall fall.**

prisoners shall stream to him no more, / for Babylon's walls are down. — Mof  
and the nations shall not worship him anymore; yea, even the broad walls of Babylon shall fall. — Lam

- 45. My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD.**

You that are my own people, separate yourselves from her, flee all of you from the Lord's vengeance; — Knox

Leave her, my people, let each one save himself / from the burning wrath of the LORD. — NAB

- 46. And lest your heart faint, and ye fear for the rumour that shall be heard in the land;**

And let not your heart faint, neither fear ye for the rumour that shall be heard in the land; — ASV

Be not downhearted or fearful / At the rumors heard in the land: — AAT

So that your hearts may not become feeble and full of fear because of the news which will go about in the land: — Bas

But don't panic when you hear the first rumour of approaching forces. — Tay  
Then beware of losing heart, / fear no rumours spread abroad in the land. — NEB

**a rumour shall both come one year, and after that in another year shall come a rumour, and violence in the land, ruler against ruler.**

ever daunted by the news that reaches you, each year a fresh rumour of wrongs done in this land, of rulers struggling for preeminence. — Knox

A rumor one year, another rumor the next year. There is violence in the land, ruler is against ruler. — Ber

For rumours will keep coming year by year. Then there will be a time of civil war as the governors of Babylon fight against each other. — Tay

- 47. Therefore, behold, the days come, that I will do judgment upon the graven images of Babylon:**  
 A time is coming when I mean to have a reckoning with the idols of Babylon: — Knox  
 Therefore, behold, the days are coming, says the LORD, when I will break the graven images of Babylon: — Lam  
**and her whole land shall be confounded, and all her slain shall fall in the midst of her.**  
 the land will learn that they have played it false, when corpses lie thick in the heart of it. — Knox  
 And all her land shall turn pale. — / Yea all her wounded shall fall in her midst. — Rhm  
 Her whole country shall be put to shame / with all her slaughtered lying in her midst. — Jerus
- 48. Then the heaven and the earth, and all that is therein, shall sing for Babylon:**  
 And cried aloud against Babylon / Have heavens and earth, and all that is in them. — YLT  
 Heaven and earth, and all they contain, will be triumphing over Babylon, — Knox  
 Then heaven, and earth, and everything in them shall shout over Babylon with joy. — NAB  
**for the spoilers shall come unto her from the north, saith the LORD.**  
 for invaders from the northland / shall reach her, the Eternal promises. — Mof  
 because the destroyers from the North / are coming against her — it is Yahweh who speaks. — Jerus  
 for marauders from the north shall overrun her. / This is the very word of the LORD. — NEB
- 49. As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth.**  
 "And Babylon also must fall for the slain of Israel. / As for Babylon have fallen the slain of all the earth. — AAT  
 As Babylon had the dead of Israel put to the sword, so in Babylon the dead of all the land will be stretched out. — Bas  
 Just as Babylon killed people of Israel, so must she be killed. — Tay  
 Babylon, too, must fall, O slain of Israel,

as at the hands of Babylon have fallen the slain of all the earth. — NAB

- 50. Ye that have escaped the sword, go away, stand not still: remember the LORD afar off, and let Jerusalem come into your mind.**  
 Come, linger not, you that have escaped the sword: exiled far away, bethink you still of the Lord, still let the thought of Jerusalem return to your hearts. — Knox  
 You who have got away safe from the sword, go, waiting for nothing: have the Lord in memory when you are far away, and keep Jerusalem in mind. — Bas  
 You who have escaped the sword, go away, stand not still! (Seriously and earnestly) remember the Lord from afar off (Babylon), and let (desolate) Jerusalem come into your mind. — Amp  
 Go, you who escaped the sword! Don't stand and watch — flee while you can! Remember the Lord and return to Jerusalem far away! — Tay
- 51. We are confounded, because we have heard reproach: shame hath covered our faces: for strangers are come into the sanctuaries of the LORD's house.**  
 'We are put to shame, for we have heard reproach: / dishonour has covered our face, / for aliens have come / into the holy places of the LORD's house.' — RSV  
 We are ashamed because bitter words have come to our ears: our faces are covered with shame: for men from strange lands have come into the holy places of the Lord's house. — Bas  
 We are confounded and ashamed, for we have heard reproach: confusion and shame have covered our faces: for strangers have come into the most sacred parts of the sanctuary of the Lord (even those forbidden to any but the high priest or the appointed priests). — Amp  
 "We are ashamed because the Temple of the Lord has been defiled by foreigners from Babylon. — Tay
- 52. Wherefore, behold, the days come, saith the LORD, that I will do judgment upon her graven images: and through all her land the wounded shall groan.**  
 A time is coming, the Lord says, when

I mean to have a reckoning with those false gods of hers. Everywhere in Chaldaea, there shall be wounded men a-groaning; — Knox

Therefore behold, days are coming," / Is the oracle of the Lord, / "When I will punish her images, / And all through her land the slain shall lie.

— AAI

Yes, says the Lord. But the time is coming for the destruction of the idols of Babylon. All through the land will be heard the groans of the wounded. — Tay

- 53. Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith the LORD.**

Though Babylon mounted to the sky, / though she entrenched herself on high, / yet I would speed invaders to assail her, / the Eternal answers. — Mof

Were Babylon to scale the heavens, / or reinforce her towering citadel, destroyers would still fall on her at my command, / it is Yahweh who speaks. — Jerus

Though Babylon be as powerful as heaven, though she increase her strength immeasurably, she shall die, says the Lord. — Tay

Though Babylon should reach to the skies / and make her high towers inaccessible, / I will send marauders to overrun her. / This is the very word of the LORD. — NEB

- 54. A sound of a cry cometh from Babylon, and great destruction from the land of the Chaldeans:**

A sound of wailing comes from Babylon, and great destruction from the land of the Chaldeans. — Lam

Listen to the shouting from Babylon, / the mighty crash from the country of the Chaldeans! — Jerus

Listen! Hear the cry of great destruction out of Babylon, the land the Chaldeans rule! — Tay

Hear! loud cries from Babylon, / dire destruction from the land of the Chaldeans: — NAB

- 55. Because the LORD hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of her voice is uttered:**

the mighty stir of the city will be drowned, when the Lord lays it waste, by the surge of armies, wave upon wave, and the noise of their shouting.

— Knox

'Tis the Eternal battering down Babylon, / stilling the den of her city-life! / The enemy surge in like the roaring tides, / shouting aloud; — Mof

That is Yahweh as he lays Babylon waste / and silences her monstrous din; / well may her waves roar like mighty waters / and their tumultuous voice resound: — Jerus

For the Lord is destroying Babylon: her mighty voice is stilled as the waves roar in upon her. — Tay

For the LORD lays Babylon waste, stills her loud cry, / Though her waves were roaring like mighty waters, / and their clamour was heard afar. — NAB

- 56. Because the spoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken:**

The spoiler has come upon Babylon: her warriors are caught in a trap, their bows are useless now: — Knox

for devastation has come upon her, even upon Babylon; her warriors are taken: their bows are broken in pieces: — Ber

Destroying armies come and slay her mighty men: all her weapons break in her hands; — Tay

**for the Lord God of recompences shall surely requite.**

For the God of recompences — / Jehovah-doth certainly repay. — YLT

For the Eternal is a God of retribution, / he never fails to punish. — Mof  
for the Lord is a rewarding God, and he will certainly give payment. — Bas

for the Lord God gives just punishment and is giving Babylon all her due. — Tay

- 57. And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men:**

"I will make her nobles and her sages drunk, / satraps and regents and soldiers. — Mof

I will intoxicate her princes, her wise men, her governors, her viceroys and her warriors: — Ber

And I will make her chiefs and her wise

men, her rulers and her captains and her men of war overcome with wine;

— Bas

**and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the LORD of Hosts.**

All shall sleep eternally the sleep from which there is no waking; such is the decree of their King whose name is Lord of Hosts. — Knox

Their sleep will be an eternal sleep without awakening says the King; the Lord of armies is his name. — Bas

They shall sleep and not wake up again!

So says the King, the Lord of Hosts.

— Tay

so that they sleep an eternal sleep, never to awaken, says the King, whose name is the LORD of hosts. — NAB

- 58. Thus saith the LORD of hosts; The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire;**

That wide wall of Babylon, says the Lord of hosts, shall be dismantled at last, those high gates burnt. — Knox

Yahwh Sabaoth says this: / The wide ramparts of Babylon / will be razed to the ground, / and her high gates / will be burnt down. — Jerus

The LORD of Hosts says: / The walls of broad Babylon shall be razed to the ground, / her lofty gates shall be set on fire. — NEB

**and the people shall labour in vain, and the folk in the fire, and they shall be weary.**

The peoples labor for nought / and the nations weary themselves only for fire." — RSV

So ends the toil of nations, ends in smoke, / and pagans waste their pains." — Mof

so peoples keep on working for nothing, and the weariness of nations comes to an end in the smoke. — Bas

The builders from many lands have worked in vain — their work shall be destroyed by fire! — Tay

Worthless now is the thing for which the nations toiled; / the peoples wore themselves out for a mere nothing.

— NEB

- 59. The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went with**

**Zedekiah the king of Judah into Babylon in the fourth year of his reign.**

Instructions given by the prophet Jeremiah to Sereiah the son of Neriah, the grandson of Mahaseiah, the quarter-master who accompanied Zedekiah, king of Judah to Babylon in the fourth year of his reign. — Mof

This is the order that the prophet Jeremiah gave to Sereiah, son of Mahaseiah, when the latter left for Babylon at the command of Zedekiah king of Judah, in the fourth year of his reign.

— Jerus

**And this Seraiah was a quiet prince.**

Now, Seraiah was chief chamberlain.

— ABPS

Seraiah being quarter-master. — AAT

And Sheraiah was commander of an army. — Lam

Now Seraiah was the chief controller of the house. — Bas

- 60. So Jeremiah wrote in a book all the evil that should come upon Babylon, even all these words that are written against Babylon.**

Jeremias had written down on a single scroll all the doom that was to befall Babylon all the prophecy against Babylon aforegoing. — Knox

So Jeremiah wrote all the calamity which was to come unto Babylon in one scroll: even all these words which have been written against Babylon. — Rhm

Jeremiah wrote on a scroll all the terrible things God had scheduled against Babylon — all the words written above

— Tay

Jeremiah had written all the misfortune that was to befall Babylon in a single book; all these words that were written against Babylon. — NAB

- 61. And Jeremiah said to Seraiah, When thou comest to Babylon and shalt see, and shalt read all these words;**

And Jeremiah said to Seraiah: When thou comest to Babylon, and lookest upon it, then thou shalt read all these declarations. — Sprl

and he said to Seraiah. "When you reach Babylon, be sure to read this all over: — Mof

And Jeremiah said to Seraiah, When you come to Babylon, see that you give them all these words: — Bas

And Jeremiah said to Seraiah: When you

reach Babylon, see that you read aloud all these words. — NAB

- 62. Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate forever.**

After reading them, say, O Lord, you have said about this place that it is to be cut off so that no one would be living in it, not a man or beast, but it will be unpeopled for ever. — Bas

Then say, "Yahweh, you yourself have proclaimed that this place will be destroyed, that no one will live here ever again, neither man nor beast, but that it will remain desolate forever." — Jerus

and then say: "O LORD, you yourself threatened to destroy this place, so that neither man nor beast should dwell in it, since it would remain an everlasting desert. — NAB

- 63. And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates:**

When you complete reading this book, tie a stone to it, and cast it into the middle of the Euphrates. — Ber

And it will be that when you have come to an end of reading this book, you are to have a stone fixed to it, and have it dropped into the Euphrates: — Bas

- 64. And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far are the words of Jeremiah.**

and this add: Thus Babylon shall sink, and rise no more out of the calamity I mean to bring upon it; Babylon shall melt away. Here ends the prophecy of Jeremias. — Knox

And say, 'So shall Babylon sink, never more to rise, because of the evil I am bringing upon her.' " (This ends Jeremiah's messages) — Tay

and then say, "So shall Babylon sink, never to rise again after the disaster which I shall bring upon her." " / Thus far are the collected sayings of Jeremiah. — NEB

## CHAPTER 52

- 1. ZEDEKIAH was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem.**

Sedecias was twenty one years old when he came to the throne, and his reign in Jerusalem lasted eleven years; — Knox

**And his mother's name was Hamutal the daughter of Jeremiah of Libnah.**

His mother's name was Hamutal, daughter of Jeremiah of Libnah. — NAB

- 2. And he did that which was evil in the eyes of the LORD, according to all that Jehoiakim had done.**

He disobeyed the Lord's will, as Joachim had; — Knox

He committed evil before the LORD, matching all that Jehoiakim had done. — Ber

But he was a wicked king, just as Jehoiakim had been. — Tay

- 3. For through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.**

The Eternal was so wroth that he let Jerusalem go from bad to worse, till he would have no more to do with them. / And then Zedekiah rebelled against the king of Babylon. — Mof

And because of the wrath of the Lord this came about in Jerusalem and Judah, till he had sent them away from before him: and Zedekiah took up arms against the king of Babylon. — Bas

Things became so bad at last that the Lord, in His anger, saw to it that Zedekiah rebelled against the king of Babylon until he and the people of Israel were ejected from the Lord's presence in Jerusalem and Judah, and were taken away as captives to Babylon. — Tay

- 4. And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about.**

And it came to pass in the ninth year of

his reign, in the tenth month, on the tenth day of the month, Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and encamped against it; and they built an embankment against it round about.

— ABPS

And now, in the ninth month of Sedecias' reign, on the tenth day of the tenth month, Nabuchodonosor reached Jerusalem at the head of his army. — Knox

And in the ninth year of his rule, on the tenth day of the tenth month, Nebuchadrezzar, king of Babylon, came against Jerusalem with all his army and took up his position before it, building earthworks all around it. — Bas

In the ninth year of his reign, in the tenth month, on the tenth day of the month, Nebuchadrezzar, king of Babylon advanced with all of his army against Jerusalem, invested it and erected watch-towers against it on every side; — NEB

**5. So the city was besieged unto the eleventh year of king Zedekiah.**

So the town was shut in by their forces till the eleventh year of King Zedekiah.

— Bas

And laid siege to the city for two years. — Tay

**6. And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land.**

In the fourth month, in the ninth day of the month, the famine was severe in the city, and the people of the land had nothing (more) to eat. — ABPS

In the fourth month, on the ninth day of the month, the store of food in the town was almost gone, so that there was no food for the people of the land.

— Bas

Then finally, on the ninth day of the fourth month, when the famine in the city was very serious, with the last of the food entirely gone. — Tay

**7. Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which was by the king's garden;**

a breach was made in the walls of the city. Seeing this, the whole garrison took to flight, leaving the city during

the night by the gate beside the royal garden. — Mof

The people in the city tore a hole in the city wall and all the soldiers fled from the city during the night, going out by the gate between the two walls near the king's gardens — Tay

(now the Chaldeans were by the city round about;) and they went by the way of the plain.

leaving the Chaldeans to continue the siege of the city. They chose for their flight the road which leads to the desert — Knox

(for the city was surrounded by the Chaldeans), and made a dash for it across the fields, toward Arabah. — Tay

With the Chaldeans surrounding the city, they went in the direction of Arabah.

— NAB

**8. But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.**

However, the Chaldean army went in pursuit of the king and overtook Zedekiah in the steppes of Jericho, his own army having all scattered and left him.

— Mof

The Chaldaean troops pursued the king and caught up with Zedekiah in the plains of Jericho, where all his troops deserted. — Jerus

But the Chaldaean army pursued the king and overtook him in the lowland of Jericho; and all his company was dispersed. — NEB

**9. Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him.**

and so, a prisoner, the king was borne away to Reblatha in the Emath country, where Nabuchodonosor passed sentence on him. — Knox

Then they made the king a prisoner and took him up to the king of Babylon to Riblah in the land of Hamath to be judged. — Bas

The king was seized and brought before the king of Babylon at Riblah in the land of Hamath, where he pleaded his case before him. — NEB

**10. And the king of Babylon slew the sons**



**of Zedekiah before his eyes; he slew also all the princes of Judah in Riblah.**

Slain by the king of Babylon were all his sons, there in their father's sight; slain by the king of Babylon at Reblatha, were all the nobles of Juda: — Knox  
At Riblah the king of Babylon slew Zedekiah's sons before their father's eyes and also all the authorities of Judah. — Mof

He had the sons of Zedekiah slaughtered before his eyes; he also had the leading men of Judah put to death at Riblah. — Jerus

He made Zedekiah watch while his sons and all the princes of Judah were killed before his eyes, — Tay

As Zedekiah looked on, the king of Babylon slew his sons as well as all the princes of Judah at Riblah. — NAB

- 11. Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.**  
And he blinded the eyes of Zedekiah, and bound him in brazen fetters; then the king of Babylon brought him to Babylon, and he incarcerated him in prison unto the day of his death. — Sprl

He then gouged out the eyes of Zedekiah, and the king of Babylon bound him in fetters, carried him to Babylon, and put him in prison until the day of his death. — Ber

- 12. Now in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzaradan, captain of the guard, which served the king of Babylon, into Jerusalem,**

In the fifth month, on the tenth day of the month — which was the nineteenth year of King Nebuchadrezzar, king of Babylon, — Nebuzaradan the captain of the bodyguard who served the king of Babylon, entered Jerusalem. — RSV

And in the fifth month on the tenth of the month, the same was the nineteenth year of King Nebuchadrezzar king of Babylon came Nebuzaradan chief of the royal executioners, who stood before the king of Babylon into Jerusalem: — Rhm

- 13. And burned the house of the LORD, and**

**the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire:**

and set fire to the temple of the Eternal, as well as the royal palace and indeed all of the principal buildings in the country. — Mof

He burned the LORD's house, the king's house, and all the houses of Jerusalem; every prominent house he burned with fire. — Ber

And burned the Temple and the palace and all the larger homes, — Tay

He burned the house of the LORD, the palace of the king, and all the houses of Jerusalem; every large building he destroyed with fire. — NAB

- 14. And all the army of the Chaldeans, that were with the captain of the guard, brake down all the walls of Jerusalem round about.**

and all the walls of Jerusalem round about broken down have all the forces of the Chaldeans that are with the chief of the executioners. — YLT

The troops he brought with him were employed in dismanteling the walls on every side of it. — Knox

The Chaldaean troops who accompanied the commander of the guard demolished all the walls surrounding Jerusalem. — Jerus

And set the Chaldean army to work tearing down the walls of the city. — Tay

- 15. Then Nebuzaradan the captain of the guard carried away captive certain of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.**

Then Nebuzaradan carried off the remnants of the people that were left in the city, the deserters who had gone over to Nabuchodonosor, and the common folk generally; — Knox

Any people left in the city, together with those who had already surrendered to the king of Babylon, and any craftsman who were left, Nebuzaradan the commander of the body-guard carried away prisoners. — Mof

Then he took to Babylon, as captives, some of the poorest of the people — along with those who survived the city's destruction, and those who had deserted Zedekiah and come over to

the Babylonian army, and the tradesmen who were left. — Tay

- 16. But Nebuzaradan the captain of the guard left certain of the poor of the land for vine-dressers and for husbandmen.**

But Nebuzaradan, the general of the guard, left some of the poor of the land for vine-dressers and for other work. — Lam

But Nebuzaradan, the captain of the armed men, let the poorest of the land go on living there, to take care of the vines and the fields. — Bas

Nebuzaradan, commander of the guard, left some of the humbler country people as vineyard workers and plowmen. — Jerus

The captain of the guard left only the weakest class of people to be vine-dressers and labourers. — NEB

- 17. Also the pillars of brass that were in the house of the LORD, and the bases, and the brasen sea that was in the house of the LORD, the Chaldeans, brake, and carried all the brass of them to Babylon.**

The bronze columns, the trolleys, and the bronze tank that were in the temple, were broken up by the Chaldeans, who took all the bronze away to Babylon; — Mof

And the brass pillars which were in the house of the Lord and the wheeled bases and the great brass water-vessel in the house of the Lord, were broken up by the Chaldeans, who took all the brass away to Babylon. — Bas

The Babylonians dismantled two large bronze pillars that stood at the entrance of the temple, and the bronze laver and bronze bulls on which it stood, and carted them off to Babylon. — Tay

- 18. The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away.**

for bronze, too, they carried away pot and fork, ladle and cup and saucer, all the appurtenances of worship that were of bronze: — Knox

Also the pots, the shovels, the snuffers, the basins, the pans, and all the vessels of bronze with which the service was conducted, they took away. — AAT

They also took the ash containers, the

scoops, the knives, the sprinkling bowls, the incense boats, and all the bronze furnishings used in worship. — Jerus

They took also the pots, shovels, snuffers, tossing-bowls, saucers, and all the vessels of bronze used in the service of the temple. — NEB

- 19. And the basons, and the fire-pans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups;**

And the goblets, and the snuff-dishes, and the basins, and the pots, and the candlesticks, and the spoons, and the chalices: — ABPS

also the small bowls, and the fire-pans and the basins, and the pots, and the lampstands, and the dishes for incense, and the bowls for libation. — RSV

The commander of the guard also took the bowls, the censers, the sprinkling bowls, the ash containers, the lampstands, the goblets and the saucers: — Jerus

**that which was of gold in gold, and that which was of silver in silver, took the captain of the guard away.**

which were made of gold and of silver the general of the guard took away. — Lam

the gold of the gold vessels, and the silver of the silver vessels, the captain of the armed men took away. — Bas  
everything that was made of gold and everything made of silver. — Jerus

- 20. The two pillars, one sea, and twelve brasen bulls that were under the bases, which King Solomon had made in the house of the LORD:**

besides the two columns, the sea, the twelve bronze bulls that were under the sea, and the stands which King Solomon had made for the house of the LORD. — AAT

The two pillars, the great water-vessel, and the twelve brass oxen which were under it, and the ten wheeled bases which King Solomon had made for the house of the Lord: — Bas

**the brass of all these vessels was without weight.**

there was no reckoning the weight of bronze in all these objects — Jerus  
the bronze of all these things was beyond weighing. — Amp

The bronze of all these furnishings could not be weighed. — NAB

- 21. And concerning the pillars, the height of one pillar was eighteen cubits; and a fillet of twelve cubits did compass it; and the thickness thereof was four fingers: it was hollow.**

Now the pillars were eighteen cubits in height, and the girth of one pillar measured a line of twelve cubits; and it was four fingers thick, being tubular. — Sprl

The columns were each eighteen cubits in height, twelve cubits in circumference, and four fingers in diameter, the center being hollow. — AAT

And as for the pillars, one pillar was eighteen cubits high, and twelve cubits measured all round, and it was as thick as a man's hand: it was hollow. — Bas  
For the pillars were each 27 feet high and 18 feet in circumference, hollow, with three-inch walls. — Tay

- 22. And a chapter of brass was upon it; and the height of one chapter was five cubits, with network and pomegranates upon the chapters round about, all of brass.**

And a capitol of bronze was upon it; and the height of the one capitol was five cubits, with wreathen-work and pomegranates upon the capitol round about, all of bronze: — ABPS

And there was a crown of brass on it, the crown was five cubits high, circled with a network of apples, all of brass: — Bas

on it stood a capital of bronze, the height of a capital being five cubits: round the capital were filigree and pomegranates, all in bronze. — Jer

It had a capital of bronze, five cubits high, and a decoration of network and pomegranates ran all round it, wholly of bronze. — NEB

**The second pillar also and the pomegranates were like unto thee.**

the pattern of each was the same. — Knox

and the second column had the same network and pomegranates. — AAT

The second pillar also and pomegranates were similar to these. — Amp

- 23. And there were ninety and six pomegranates on a side; and all the pomegranates upon the network were an hundred round about.**

And the pomegranates were ninety-six on a side, all the pomegranates were a hundred upon the lattice-work round about. — Rhm

There were ninety-six apples on the outside; the number of apples all round the network was a hundred. — Bas

There were ninety-six pomegranates which hung down, making a hundred pomegranates round the filigree in all. — Jerus

There were 96 pomegranates on the sides, and on the network round about there were 100 more. — Tay

- 24. And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door:**

Prisoners, too, Nabuzaradan carried away with him, the two chief priests, Saraïas and Sophonias, the three door-keepers from the temple. — Knox

The commander of the body-guard carried off Seraiah the chief priest, Zephaniah, the vice-priest, and the three wardens. — Mof

And the chief of the royal executioners took away Seraiah the first priest, and Zephaniah the second priest. — and the three keepers of the entrance hall: — Rhm

The commander of the guard took prisoner Seraiah the chief priest, Zephaniah the priest next in rank, and the three guardians of the threshold. — Jerus

- 25. He took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that were near the king's person, which were found in the city;**

and among the citizens, the chamberlain who commanded the army, seven other courtiers who were left in the city. — Knox

along with a eunuch in charge of the army, seven privy councillors who were found in the city. — Mof

And from the city he took one courtier, a commander of soldiers, and seven men in the personal service of the king who was present in the city. — NAB

he took also from the city a eunuch who was in charge of the fighting men, several of those with right of access to the king who were still in the city. — NEB

**and the principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city.**

the secretary who was charged with the army and had the levying of recruits and sixty surviving citizens of the common sort. — Knox

also the secretary of the commander of the army, who drafted the people of the land; and sixty men, natives of the land, who were found in the midst of the city. — Ber

and the scribe of the captain of the army, who was responsible for getting the people of the land together in military order, and sixty men of the people of the land who were in the town. — Bas  
the secretary of the army commander, responsible for military conscription, and sixty men of distinction discovered in the city. — Jerus

- 26. So Nebuzaradan the captain of the guard took them and brought them to the king of Babylon to Riblah.**

Nebuzaradan the captain of the guards seized them and brought them to the king of Babylon to Riblah. — Ber

The captain of the guard, Nebuzaradan, arrested these and brought them to the king of Babylon at Riblah. — NAB

- 27. And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.**

and the king of Babylon smote them: he put them to death in Riblah, in the land of Hamath. So Judah was carried into exile out of its own land. — Ber

Then the king of Babylon struck them down and put them to death at Riblah in the land of Hamath. Thus was Judah carried captive from its land. —

AAT

Where the king kills them all. So it was that Judah's exile was accomplished. — Tay

- 28. This is the people whom Nebuchadrezzar carried away captive: in the seventh year three thousand Jews and three and twenty:**

Three thousand and twenty-three Jewish citizens Nebuchodonosor banished in the seventh year of his reign. — Knox

This is the sum-total of the people whom

Nebuchadrezzar carried captive in the seventh year, three thousand and twenty-three Jews; — AAT

The number of captives taken to Babylon in the seventh year of Nebuchadrezzar's reign was 3,023. — Tay

- 29. In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two persons:**

and another eight hundred and thirty-two, from Jerusalem, in the eighteenth year of it: — Knox

Then, eleven years later, he took 832 more; — Tay

- 30. In the three and twentieth year of Nebuchadrezzar Nebuzaradan the captain of the guard carried away captive of the Jews seven hundred forty and five persons:**

In the twenty-third year of Nebuchadrezzar king of Babylon Nebuzaradan, the general of the guard, carried away captive of the Jews seven hundred and forty-five persons: — Lam

In the twenty-third year of Nebuchadrezzar, Nebuzaradan, the captain of the armed men, took away as prisoners seven hundred and forty-five of the Jews: — Bas

Five years after that he sent Nebuzaradan, his captain of the guard, and took 745 — Tay

all the persons were four thousand and six hundred.

All the souls were four thousand and six hundred. — Rhm

In all: four thousand six hundred persons. — Jerus

- 31. And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of the month, that Evil-merodach king of Babylon in the first year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison.**

In the thirty-seventh year of the exile of Jehoiakin, king of Judah, on the twenty-fifth day of the twelfth month, Evil-merodach king of Babylon — it was the first year of his reign — took Jehoiakin king of Judah out of prison: — Mof

But in the thirty-seventh year of the exile of Jehoiachin king of Judah, in the twelfth month, on the twenty-fifth day of the month, Evil-merodach king of

Babylon, in the year he came to the throne, pardoned Jehoiachin, king of Judah and released him from prison.

— Jerus

On February 25, of the thirty seventh year of the imprisonment in Babylon of Jehoiachin, king of Judah, Evil-merodach, who became king of Babylon that year, was kind to King Jehoiachin and brought him out of prison.

— Tay

- 32. And spake kindly unto him, and set his throne above the throne of the kings that were with him in Babylon,**

he was civil to Jehoiachin and treated him better than his fellow-monarchs in captivity at Babylon; — Mof

And spoke pleasantly to him and gave him preference over all the kings in Babylon. — Tay

He spoke kindly to him and gave him a throne higher than that of the other kings who were with him in Babylon.

— NAB

He brought him out of prison, treated him kindly and gave him a seat at table above the kings with him in Babylon.

— NEB

- 33. And changed his prison garments: and**

**he did continually eat bread before him all the days of his life.**

All the rest of his life he was entertained at the royal table; — Knox

So Jehoiachin lay aside his prisoner's garb, and for the rest of his life always ate at the king's table. — Jerus

And gave him new clothes and fed him from the king's kitchen as long as he lived. — Tay

So Jehoiachin discarded his prison clothes and lived as a pensioner of the king for the rest of his life. — NEB

- 34. And for his diet, there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.**

And for his maintenance, there was a continual allowance given him by the king of Babylon, the daily supply every day until the day of his death, as long as he lived. — ABPS

And his upkeep was permanently ensured by the king of the rest of his life day after day until his dying day. — Jerus

And he was given a regular allowance to cover his daily needs until the day of his death. — Tay

# THE BOOK OF THE LAMENTATIONS OF JEREMIAH

## CHAPTER 1

- 1. How doth the city sit solitary, that was full of people! how is she become as a widow!**

Ah, how lonely lies the city, / once so full of folk, / once a power among the nations, / now like a poor widow! — Mof

Oh, how lonely she sits, / the city once thronged with people, / as if suddenly widowed. — Jerus

How solitary lies the city, once so full of people! / Once great among nations, now become a widow; — NEB

**she that was great among the nations, and princess among the provinces, how is she become tributary!**

she, great among the nation, / a princess in the provinces, / has now become a vassal. — Ber

Though once great among the nations, / she, the princess among the provinces, is now reduced to vassalage. — Jerus  
she sits alone in her mourning. She, once queen of nations, is now a slave. — Tay

once queen among provinces, now put to forced labour! — NEB

- 2. She weepeth sore in the night, and her tears are on her cheeks:**

Be sure she weeps; there in the darkness her cheeks are wet with tears: — Knox  
She is sorrowing bitterly in the night, and her face is wet with weeping; — Bas

**among all her lovers she hath none to comfort her:**

She has no comforter / out of all her lovers; — AAT  
of all her allies there is none to aid her. — Mof

among all her lovers (allies) she has no one to comfort her: — Amp

With no one to console her / of all her dear ones: — NAB

**all her friends have dealt treacherously with her, they are become her enemies.**

All her friends have betrayed her; / they have become her enemies. — AAT  
all her friends have been false to her, they have become her haters. — Bas

All her friends are now her enemies. — Tay

- 3. Judah is gone into captivity because of affliction, and because of great servitude:**

Judah has been carried into exile, to suffer tribulation and hard servitude: — AAT

To an exile of sad slavery has Judah departed, — Mof

Judah has been taken away as a prisoner because of trouble and hard work: — Bas

Why is Judah led away, a slave? Because of all the wrong she did to others, making them her slaves. — Tay

**she dwelleth among the heathen, she findeth no rest:**

She settles down in the midst of the nations, she findeth no repose: — Sprl  
to settle among pagans, with no peace: — Tay

she dwells among the Gentiles, she finds no rest; — Lam

**all her persecutors overtook her between the straits.**

her pursuers have all overtaken her in the midst of her distress. — RSV  
all her attackers have overtaken her in a narrow place. — Bas

Her pursuers all overtake her in places where there is no way out. — Jerus  
all her persecutors fell upon her in her sore straits. — NEB

- 4. The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate:**

Desolate, the streets of Sion; no flocking, now, to the assembly; the gateways lie deserted. — Knox

The roads to Zion mourn, / for none come to the appointed feast: / all her gates are desolate. — RSV

The ways of Zion are sad, because no one comes to the holy meeting; all her doorways are made waste. — Bas

The roads to Zion mourn, no longer filled with joyous throngs who come to celebrate the Temple feasts; the city gates are silent: — Tay

**her priests sigh, her virgins are afflicted, and she is in bitterness.**

- her priests moan: / Her maidens have been dragged off, / while she is left disconsolate. — AAT
- her priests are breathing out sorrow; her virgins are troubled, and it is bitter for her. — Bas
- Her priests groan and sigh. / her virgins are cruelly treated. / How bitter is her fate! — NEB
- 5. Her adversaries are the chief, her enemies prosper; for the LORD hath afflicted her for the multitude of her transgressions:**
- Her adversaries are supreme, her enemies succeed; / For JEHOVAH hath led her forth because of the multitude of her rebellions; — Sprl
- Her foes have now the upper hand, / her enemies exult — / it is her punishment from the Eternal / for her many sins. — Mof
- Those who are against her have become the head, everything goes well for her haters; for the Lord has sent sorrow on her because of the great number of her sins: — Bas
- Her enemies prosper, for the Lord has punished Jerusalem for all her many sins: — Tay
- her children are gone into captivity before the enemy.**
- her young children have gone away as prisoners before the attacker. — Bas
- her young children are captured and taken far away as slaves. — Tay
- her young children have gone, / driven away captive by the enemy. — NEB
- 6. And from the daughter of Zion all her beauty is departed:**
- From the daughter of Sion all her comeliness is taken away. — Sept
- Fled is her beauty, the Sion that was once so fair; — Knox
- Gone too from the daughter of Zion is all her splendor; — AAT
- From the daughter of Zion all her beauty and majesty have departed: — Amp
- her princes are become like harts that find no pasture, and they are gone without strength before the pursuer.**
- Her chiefs were like rams which could find no pasture; and they came without strength in view of the pursuer. — Sept
- her princes are like starving deer that search for pasture — helpless game too weak to keep on running from their foes. — Tay
- Her princes have become like deer / that can find no pasture / and run on, their strength all spent, / pursued by the hunter. — NEB
- 7. Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her:**
- Grievous the memories she holds, of the hour when all her ancient glories pass from her, when her people fell defenseless before the invaders, — Knox
- Jerusalem keeps in mind, in the days of her sorrow and of her wanderings all the desired things which were hers in the days gone by; when her people came into the power of her hater and she had no helper, — Bas
- Jerusalem (earnestly) remembers in the days of her affliction, of her (compulsory) wanderings and her bitterness, all the pleasant and precious things that she had from the days of old. When her people fell into and by the hand of the adversary, and there was none to help her, — Amp
- Jerusalem is mindful of the days of her wretched homelessness, / When her people fell into enemy hands, / and she had no one to help her; — NAB
- the adversaries saw her, and did mock at her sabbaths.**
- her enemies seeing this, laughed at her festivals held in commemoration of her settlement. — Sept
- the foe gloated over her, / mocking at her downfall. — RSV
- her oppressors saw her, and mocked at her destruction. — Lam
- The adversaries saw and mocked / at her fallen state. — NEB
- 8. Jerusalem hath grievously sinned; therefore she is removed:**
- Jerusalem hath grievously sinned, / Therefore she is become as one unclean; — JPS
- Jerusalem has grievously sinned; therefore she has become an abomination: — Lam
- Jerusalem has grievously sinned, / For this cause unto exile has she been delivered, — Rhm
- Jerusalem had sinned greatly. / and so

she was treated like a filthy rag: —

NEB

**all that honoured her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward.**

All her late admirers despise her, / because they see her condition; / Whereas she herself moans, / and turns away. — AAT

All who honored her despise her now, for they have seen her stripped naked in humiliation. She groans and hides her face. — Tay

All who esteemed her think her vile / now that they see her nakedness; / She herself groans / and turns away. —

NAB

All those who had honoured held her cheap, / for they have seen her nakedness. / What could she do but sigh / and turn away? — NEB

- 9. Her filthiness is in her skirts; she remembereth not her last end; therefore she came down wonderfully:**

Her uncleanness clung to her skirts: / she took no thought of her future: / So she has fallen most horribly. —

AAT

Her filth clung to the hem of her clothes. / She had never thought of ending like this, / sinking as low as this. — Jerus  
Her filthiness was in and on her skirts; she did not (seriously and earnestly) consider her final end; therefore she has come down (from throne to slavery) singularly and astonishingly: — Amp

Uncleanness clung to her skirts, / and she gave no thought of her fate. Her fall was beyond belief — NEB

**she had no comforter. O LORD, behold my affliction: for the enemy hath magnified himself.**

with none to comfort her! Mark it well, Lord; see how humbled I, how exultant my adversary! — Knox

and there was for her no comforter. Behold, O LORD, my affliction, for the enemy has become arrogant. — Ber

with no one to console her. / Look, O LORD, upon her misery, / for the enemy has triumphed! — NAB

- 10. The adversary hath spread out his hand upon all her pleasant things:**

Upon all the objects of her desire / the

enemy hath outstretched his hand:

— Sprl

Jealous hands were laid on all she treasured: — Knox

The hand of her hater is stretched out over all her desired things: — Bas

Her enemies have plundered her completely, taking everything precious she owns. — Tay

**for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation.**

she has seen pagans pushing into her shrine, / men thou didst forbid to enter thy community. — Mof

for she has seen that the nations have come into her holy place, about whom you gave orders that they were not to come into the meeting of your people. — Bas

She has seen foreign nations violate her sacred Temple — foreigners You had forbidden even to enter. — Tay

- 11. All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul:**

Her whole population mourn in search for bread, / They had given their objects of delight for food to sustain life. — Sprl

Kindred was none but went sighing for lack of bread, offered its precious heirlooms for food to revive men's hearts. — Knox

Breathing out grief, all her people are looking for bread; they have given their desired things for food to give them life: — Bas

Her people groan and cry for bread; they have sold all they have for food to give a little strength. — Tay

**see, O LORD, and consider; for I am become vile.**

Look down, O Lord, and see how she is dishonoured. — Sept

Mark it well, Lord, and see my pride abased! — Knox

"Look, O LORD, and behold, for I am despised." — RSV

See, O Lord, and consider how wretched and lightly esteemed, how vile and abominable I have become! — Amp

- 12. Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto**



me, wherewith the LORD hath afflicted me in the day of his fierce anger.

Look well, you that pass by, and say if there was ever grief like this grief of mine; never a grape on the vineyard left to glean, when the Lord's threat of vengeance is fulfilled. — Knox

Come to me, all you who go by! Keep your eyes on me, and see if there is any pain like the pain of my wound, which the Lord has sent on me in the day of his burning wrath. — Bas

Is it nothing to you, all you who pass by? Look and see if there is any sorrow like my sorrow, because of all the Lord has done to me in the day of His fierce wrath. — Tay

**13. From above hath he sent fire into my bones, and it prevaileth against them:**

From above hath he sent fire into my bones, and it hath penetrated them; — Sprl

Must fire from heaven waste my whole being, ere I can learn my lesson? — Knox

He hath sent a fever down / to waste my limbs; — Mof

he hath spread a net for my feet, he hath turned me back:

Must he catch me in a net to drag me back from my course? — Knox

He has spread net for my feet; he has tripped me up; — AAT

he has laid a snare underneath my feet; / he has brought me down; — Jerus

He has placed a pitfall in my path and turned me back. — Tay

he hath made me desolate and faint all the day.

Desolate he leaves me, to pine away all the day long with grief. — Knox

he has delivered me to the sword and I am miserable all the day. — Lam

he hath left me deserted / and ill all day long. — Jerus

he made me an example of desolation, / racked with sickness all day long. — NEB

**14. The yoke of my transgressions is bound by his hand:**

He singled out my sins, / then twisted them together, / and bound them as a yoke upon my neck. — Mof

The yoke of my transgressions is impressed by His hand; — JPS

My sins have wrought vengeance upon me; — Lam

A watch is kept on my sins; — Bas  
they are wreathed, and come up upon my neck:

then twisted them together, / and bound them as a yoke upon my neck, — Mof  
they are joined together by his hand, they have come on to my neck; — Bas

by his hand they have been plaited: / They have settled about my neck, — NAB

he hath made my strength to fall, the LORD hath delivered me into their hands, from whom I am not able to rise up.

he has made my strength give way: the Lord has given me up into the hands of those against whom I have no power.

— Bas

he makes my energy fail, / The Lord has put me at their mercy, / I have no strength left to resist. — Jerus

He sapped my strength and gave me to my enemies; I am helpless in their hands. — Tay

he has brought my strength to its knees: / The Lord hath delivered me into their grip, / I am unable to rise. — NAB

**15. The LORD hath trodden underfoot all my mighty men in the midst of me:**

Of all I had, the Lord has taken away the noblest; — Knox

The Lord has made sport of all my men of war in me, — Bas

The Lord has trampled all my mighty men. — Tay

he hath called an assembly against me to crush my young men:

He hath brought up on me the time for crushing my chosen bands. — Sept

lost to me, all the flower of my chivalry, under his strict audit; — Knox

A great army has come at His command to crush the noblest youth. — Tay

the LORD hath trodden the virgin, the daughter of Judah, as in a wine-press.

Sion, poor maid, here was a wine-press well trodden down! — Knox

the virgin daughter of Judah has been crushed like grapes under the feet of the Lord. — Bas

The Lord has trampled His beloved city as grapes in a winepress. — Tay

**16. For these things I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me:**

Pray you, should I not weep? Fountains

these eyes are, that these must flow;  
comforter is none at hand, that should  
revive my spirits. — Knox

For all these things I weep; tears flow  
down my cheeks. My Comforter is far  
away — He who could help me. —  
Tay

**my children are desolate, because the  
enemy prevailed.**

Lost to me, all those sons of mine, out-  
matched by their enemy. — Knox

My children are made waste, because  
the hater is strong. — Bas

My sons are in despair, / the enemy has  
proved too strong. — Jerus

My children have no future; we are a  
conquered land. — Tay

My sons are an example of desolation.  
/ for my enemy is victorious. — NEB

**17. Zion spreadeth forth her hands, and  
there is none to comfort her:**

Sion is stretching her hands out, / but  
none relieves her; — Mof

Jerusalem pleads for help but no one  
comforts her. — Tay

Zion lifted her hands in prayer, / but there  
was no one to comfort her; — NEB

**the LORD hath commanded concerning,  
Jacob, that his adversaries should be  
round about him:**

the LORD has commanded against Jacob  
/ that his neighbors should be his foes;  
— RSV

the Lord has given orders to the attack-  
ers of Jacob round about him: — Bas

the Lord has commanded concerning and  
against Jacob that his neighbors should  
be his adversaries; — Amp

the LORD gave Jacob's enemies the or-  
der / to beset him on every side. —  
NEB

**Jerusalem is as a menstruous woman  
among them.**

Jerusalem hath become like one set apart  
as unclean in their midst. — Sprl

Jerusalem has become a filthy thing  
among them. — ABPS

Jerusalem is as a filthy thing among them  
— an object of contempt. — Amp

"Let her be thrown out like filthy rags!"  
— Tay

**18. The LORD is righteous; for I have re-  
belled against his commandment;**

Right the Lord has in his quarrel; I have  
set his commands at defiance. — Knox

"The LORD is in the right, / for I have  
rebelled against his word; — RSV

Yahweh is acting rightly, / for I have re-  
belled against his order. — Jerus

The LORD was in the right; / it was I  
who rebelled against his commands.

— NEB

**hear, I pray you, all people, and behold  
my sorrow;**

But listen, O peoples, all of you / look  
at my agony: — Mof

Hear, I pray you, all ye peoples, / And  
behold my pain: — JPS

And yet, O people everywhere, behold  
and see my anguish and despair: —  
Tay

**my virgins and my young men are gone  
into captivity.**

my virgins and my young men have gone  
away as prisoners. — Bas

for my sons and daughters are taken far  
away as slaves to distant lands. — Tay

all my folk gone into exile, both man and  
maid. — Knox

**19. I called for my lovers, but they deceived  
me:**

So false the friends that were once my  
suitsors! — Knox

I called to my allies, / and they failed  
me: — Mof

I sent for my lovers, but they were false  
to me: — Bas

I called to my lovers, they broke faith  
with me: — NEB

**my priests and mine elders gave up the  
ghost in the city, while they sought their  
meat to relieve their souls.**

My priests and mine elders expired in  
the city, / Whilst in search of food for  
themselves for the preservation of their  
life. — Sprl

my priests and my elders perished in the  
city: they searched for food to relieve  
their souls but they found it not. —  
Lam

my priests and my responsible men were  
breathing their last breath in the town,  
while they were looking for food to  
give them new life. — Bas

Nor could my priests and elders — they  
were starving in the streets while  
searching through the garbage dumps  
for bread. — Tay

**20. Behold, O LORD; for I am in distress:  
my bowels are troubled; mine heart is  
turned within me; for I have grievously  
rebelled;**

"Behold, O LORD, for I am in distress.  
my soul is in tumult, / my heart is

wrung within me, / because I have been rebellious." — RSV  
 O thou Eternal, consider my anguish, / my soul is wretched, / my heart writhing, / and my vitals burn; — Mof  
 Look Yahweh, How great my anguish! / My entrails shudder; / my heart turns over inside me. / Alas! I have always been a rebel — Jerus  
 See. LORD, how sorely I am distressed. / My bowels writhe in anguish / and my stomach turns within me, / because I wantonly rebelled. NEB  
**abroad the sword bereaveth, at home there is as death.**  
 And all the while, sword threatens without, and death not less cruel within. — Knox  
 outside the house the sword bereaves, at home there is (famine, pestilence) death! — Amp  
 In the streets the sword awaits me; at home, disease and death. — Tay  
 The sword makes orphans in the street, / as plague does within doors. — NEB

**21. They have heard that I sigh: there is none to comfort me:**  
 Here, I beseech thee! because I groan; there is none to comfort me. — Sept  
 Give ear to the voice of my grief; I have no comforter; — Bas  
 (My foes) have heard that I (Jerusalem) sigh and groan, that I have no comforter in You; — Amp  
 Here my groans! And there is no one anywhere to help. — Tay  
**all mine enemies have heard of my trouble; they are glad that thou has done it:**  
 All mine enemies heard of my calamities, and rejoiced at what thou has done. — Sept

my enemies hear it, and rejoice that my miseries are of thy contriving. — Knox  
 All my enemies gloat over my disaster: / this is your doing. — Jerus  
 All my enemies have heard my troubles and they are glad to see what You have done. — Tay  
**thou wilt bring the day that thou hast called, and they shall be like unto me.**  
 Ah, but when thy promise come true, they shall feel my pangs! — Knox  
 Let the day of fate come when they will be like me. — Bas  
 And yet, O Lord, the time will surely come, for You have promised it — when You will do to them as You have done to me. — Tay  
 Bring on the day you have proclaimed, / that they may be even as I. — NAB

**22. Let all their wickedness come before thee; and do unto them, as thou hast done unto me for all my transgressions:**  
 But let their evil hour arrive, / let them fare as I fare; / as thou hast done to me, / so do to them. — Mof  
 Let all their wickedness come before thee; harass them, as thou has harassed me for all my transgressions; — Lam  
 Let all their evil deeds come before thee: / torment them in their turn, / as thou has tormented me, / for all my transgressions; — NEB  
**for my sighs are many, and my heart is faint.**  
 For my groans are many, and my heart is afflicted with grief. — Sept  
 For many are my groanings, / and my heart is forlorn. — Ber  
 for loud is the sound of my grief, and the strength of my heart is gone. — Bas

## CHAPTER 2

**1. How hath the LORD covered the daughter of Zion with a cloud in his anger,**  
 OH! How the Lord hath in his wrath covered with darkness the daughter of Zion! — Sept  
 Alas, what mantle of cloud is this, the divine anger has thrown over unhappy Sion? — Knox  
 Oh, how Yahweh in his wrath / has brought darkness on the daughter of Zion! — Jerus  
 A cloud of anger from the Lord has overcast Jerusalem; — Tay

**and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!**  
 The pride of Israel cast down from heaven to earth; the ground where the Lord's feet once rested, now, in his anger, forgotten? — Knox  
 he has sent down from heaven to earth the glory of Israel, and has not kept in memory the resting-place of his feet in the day of his wrath. — Bas  
 He hurled down from heaven to earth /

the glory of Israel, / and did not remember in the day of his anger / that Zion was his footstool. — NEB

- 2. The LORD hath swallowed up all the habitations of Jacob, and hath not pitied:** In the day of his indignation the Lord overwhelmed and did not spare; in his wrath he destroyed all the comeliness of Jacob: — Sept

Blessed abodes of Jacob, by the Lord's unsparing vengeance engulfed: — Knox

The Lord has given up to destruction all the living-places of Jacob without pity: — Bas

The Lord without mercy has destroyed every home in Israel. — Tay

**he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath brought them down to the ground:**

towers that kept Juda inviolable hurled to the ground in ruin: — Knox

pulling down in his wrath the strong places of the daughter of Judah, stretching out on the earth the wounded, — Bas

In his wrath, He has broken every fortress, every wall. — Tay

**he hath polluted the kingdom and the princes thereof.**

He brought contempt on her king, and her chiefs. — Sept

kingdom and throne dragged in the dust! — Knox

He has brought the kingdom to dust, with all its rulers. — Tay

- 3. He hath cut off in his fierce anger all the horn of Israel:**

Crushed lay all the defences of Israel, under his displeasure: — Knox

He has cut off in fierce anger / all of Israel's strength: — AAT

He has broken off in His fierce anger every horn (means of defense) of Israel. — Amp

All the strength of Israel vanishes beneath His wrath. — Tay

**he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, which devoureth round about.**

failed us, at the enemy's onset, the protection of his right hand; Jacob must be hedged about, as by flames of a consuming fire. — Knox

He has withdrawn His protection as the enemy attacks. God burns across the land of Israel like a raging fire. — Tay

- 4. He hath bent his bow like an enemy:**

He bent his bow like an opposing enemy — Sept

He has bent his bow like an oppressor: — Lam

His bow has been bent for the attack, — Bas

He bends His bow against His people as though He were an enemy. — Tay

**he stood with his right hand as an adversary, and slew all that were pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire.**

he slaughters and kills the children, the delight of our eyes, / in the tent of maiden Zion he pours out / like fire his fury. — Mof

he has taken his place with his hand ready, in his hate he as put to death all who were pleasing to the eye: on the tent of the daughter of Zion he has let loose his passion like fire. — Bas

His strength is used against them to kill their finest youth. His fury is poured out like fire upon them. — Tay

he took his stand like an adversary / and with his strong arm he slew / all those who had been his delight: / he poured his fury out like fire / on the tent of the daughter of Zion — NEB

- 5. The LORD was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces:**

The Lord has become like one fighting against her, sending destruction on Israel: he has sent destruction on all her great houses. — Bas

The Lord has been like an enemy: he has destroyed Israel: he has destroyed every one of her palaces. — Jerus

**he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation.**

He destroyed his own munitions, and multiplied on the daughter of Juda humiliation on humiliation. — Sept

he has made havoc in all her provinces, and has increased in the daughter of Judah mourning and lamentation. — Lam

making waste his strong places: increas-

ing the grief and the sorrow of the daughter of Judah. — Bas

6. **And he hath violently taken away his tabernacle, as if it were of a garden: he hath destroyed his places of the assembly: He laid open like a vineyard his own dwelling: he marred his own festivals.**  
— Sept

And he has thrown down his tabernacle like a shed in a garden: he has destroyed the places of his festivals: — Lam

And he has violently taken away his tent, as from a garden: he has made waste his meeting-place: — Bas

And He has violently broken down His temple like a booth or hedge of a garden. He has destroyed the place of His appointed festivals: — Amp

**the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest.**

Feast-day and sabbath should be forgotten in Zion: for king and priest, only anger and scorn. — Knox

the Lord has taken away the memory of feast and Sabbath in Zion, and in the passion of his wrath he is against king and priest. — Bas

No longer can the people celebrate their holy feasts and sabbaths. Kings and priests together fall before His wrath.  
— Tay

7. **The LORD hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the LORD, as in the day of a solemn feast.**

Grown weary of his altar, from his own sanctuary turning away in abhorrence, the Lord has given up yonder embattled towers to the enemy; their cries ring through the temple like shout of holiday. — Knox

The Lord has discarded his own altar, / scorned his sanctuary, / and let the foe lay hands upon the ark of the compact. / What shouts they raised in the Eternal's house, / as in an orgy! — Mof

The Lord has rejected His own altar, for He despises the false "worship" of His people: He has given their palaces to their enemies, who carouse in the

Temple as Israel used to do on days of holy feasts! — Tay

8. **The LORD hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from destroying:**

He turned back to destroy the wall of the daughter of Zion: he stretched out a measuring line: he withdrew not his hand from destruction: — Sept

It is the Lord's purpose to make waste the wall of the daughter of Zion: his line has been stretched out, he has not kept back his hand from destruction: — Bas

The Lord determined to destroy Jerusalem. He laid on an unalterable line of destruction. — Tay

**therefore he made the rampart and the wall to lament; they languished together.**

so the outer wall mourned and the inner wall languished with it. — Sept

he has sent sorrow on tower and wall, they have become feeble together. — Bas

bringing mourning on city wall and rampart; / now they are crumbling down together. — Jerus

he brought grief on wall and rampart till both succumbed. — NAB

he made rampart and wall lament, / and both together lay dejected. — NEB

9. **Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes are among the Gentiles:**

Her gates were dashed to the ground: he destroyed and broke to pieces her bars, her king and her chiefs among the nations. — Sept

Her gates are sunk into the ground: he has destroyed and broken her bars: her kings and her princes are among the Gentiles: — Lam

Jerusalem's gates are useless. All their locks and bars are broken, for He has crushed them. Her kings and princes are enslaved in far-off lands. — Tay

Sunk into the ground are her gates: / he has removed and broken her bars. / Her king and her princes are among the pagans: — NAB

**the law is no more; her prophets also find no vision from the LORD.**

tradition is dead, nor any prophet learns,  
in vision, the Lord's will. — Knox  
Instruction is no more; / Yea, her proph-  
ets find / No vision from the LORD.  
— JPS

There is no instruction, / Even her  
prophets have found no vision from  
Yahweh. — Rhm  
without a temple, without a divine law  
to govern them, or prophetic vision to  
guide them. — Tay

**10. The elders of the daughter of Zion sit upon the ground, and keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth:**

Jerusalem's aged folk sit there in the dust,  
dumb with sorrow; dust scattered over  
their heads, and sackcloth their garb;  
— Knox

they sit in silence on the ground, / the  
sheikhs of maiden Sion; / and, with  
dust flung on their heads, / with sack-  
cloth round their loins. — Mof

The responsible men of the daughter of  
Zion are seated on the earth without  
a word; they have put dust on their  
heads, they are clothed in haircloth:  
— Bas

Mutely they sit on the ground, / the el-  
ders of the daughter of Zion; / they have  
put dust on their heads, / and wrapped  
themselves in sackcloth. — Jerus  
**the virgins of Jerusalem hang down their heads to the ground.**

He humbled to the ground the virgin  
princesses in Jerusalem. — Sept

The virgins of Jerusalem have lowered  
their heads to the ground. — ABPS  
never a maid shall you see but has her  
head bowed down to earth. — Knox  
The virgins of Jerusalem hang their heads  
in shame. — Tay

**11. Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people;**

My eyes are spent with tears; / my spir-  
its are troubled. / My grief is poured  
out on the ground, / over the downfall  
of the daughter of my people; — AAT

My eyes are wasted with weeping, the  
inmost parts of my body are deeply  
moved, my inner parts are drained out  
on the earth, for the destruction of the  
daughter of my people; — Bas

My eyes wasted away with weeping, /  
my entrails shuddered, / my liver

spilled on the ground / at the ruin of  
the daughters of my people. — Jerus  
My eyes are blinded with tears, / my  
bowels writhe in anguish. / In my bit-  
terness my bile is spilt on the earth /  
because of my people's wound — NEB  
**because the children and the sucklings swoon in the streets of the city.**

Child and babe lie fainting in the streets.  
— Knox

because of the young children and ba-  
bies at the breast who are falling with-  
out strength in the open squares of the  
town. — Bas

little children and tiny babies are fainting  
and dying in the streets. — Tay

**12. They say to their mothers, Where is corn and wine?**

They keep saying to their mothers,

Where is grain and wine? — ABPS

Listen, how they ask where all the bread  
and wine is gone to! — Knox  
crying to their mothers / for their food.  
— Mof

"Mamma, Mamma, we want food," they  
cry, — Tay

**when they swooned as the wounded in the streets of the city, when their soul was poured out into their mother's bosom:**

Wound they have none, yet there in the  
open streets you shall see them faint  
away, sighing out their lives on their  
mother's bosoms. — Knox

While they swoon like one wounded in  
the city squares; / While their lives  
ebb away on their mother's bosoms.  
— AAT

and then collapse upon their mother's  
shrunk breasts. Their lives ebb away  
like those wounded in battle. — Tay

As they faint away like the wounded / in  
the streets of the city, / and breathe  
their last / in their mother's arms. —

NAB

**13. What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem?**

To what can I liken you; / what can I  
compare with you, / O daughter of Je-  
rusalem? — AAT

What thing shall I testify for you, and  
to whom shall I liken you, O daughter  
of Jerusalem? — Lam

What (example of suffering in the past)  
is sufficient for me to remind you for  
your comfort? To what shall I LIKEN

YOU, O daughter of Jerusalem? —  
Amp

In all the world has their ever been such  
sorrow? O Jerusalem, what can I com-  
pare your anguish to? — Tay

**what shall I equal to thee, that I may  
comfort thee, O virgin daughter of  
Zion? for thy breach is great like the  
sea; who can heal thee?**

What can I liken to you, / that I may  
comfort you, O virgin daughter of  
Zion? / For your ruin is as vast as the  
sea; / who can heal you? — AAT

Who can rescue and comfort you, / vir-  
gin daughter of Zion? / for huge as the  
sea is your affliction; / who can pos-  
sibly cure you? — Jerus

To what can I compare you for your  
comfort, / virgin daughter of Zion? /  
For your wound gapes wide as the  
ocean; / who can heal you? — NEB

**14. Thy prophets have seen vain and foolish  
things for thee:**

Thy prophets saw vanities and follies for  
thee; — Sept

Your prophets have divined for you stuff  
and nonsense; — AAT

Your "prophets" have said so many  
foolish things, false to the core. — Tay  
The visions that your prophets saw for  
you / were false and painted shams;  
— NEB

**and they have not discovered thine iniquity,  
to turn away thy captivity; but  
have seen for thee false burdens and  
causes of banishment.**

and they have not revealed to you any-  
thing of your sins, that you might re-  
pent and I should bring you back from  
captivity; but have seen for you false  
and deceptive prophecies. — Lam

they have not made clear to you your sin  
so that your faith might be changed:  
but they have seen for you false words,  
driving you away. — Bas

they never pointed out your sin, / to ward  
off your exile. / The visions they pro-  
ffered you were false, fallacious, mis-  
leading. — Jerus

They have not tried to hold you back  
from slavery by pointing out your sins.  
They lied and said that all was well.  
— Tay

**15. All that pass by clap their hands at thee;  
they hiss and wag their head at the  
daughter of Jerusalem, saying, Is this**

**the city that men call The perfection of  
beauty, The joy of the whole earth?**

Openly the passers-by deride thee, poor  
maid; clap hands, and hiss, and wag  
their heads at thee; So much, they cry,  
for the city that was once the nonpa-  
reil of beauty, pride of the whole earth!  
— Knox

All who go by make a voice with their  
hands at you; they make hisses, shak-  
ing their heads at the daughter of Je-  
rusalem, and saying, Is this the town  
which was the crown of everything  
beautiful, the joy of all the earth? —  
Bas

All who pass by scoff and shake their  
heads and say, "Is this the city called  
'Most Beautiful in All the world,' and  
'Joy of All the Earth'?" — Tay

**16. All thine enemies have opened their  
mouth against thee: they hiss and gnash  
the teeth:**

Your foes, they are all yelling against you,  
/ hissing with clinched teeth, — Mof

All your haters are opening their mouths  
wide against you; making hisses and  
whistling through their teeth. — Bas

All your enemies have opened wide their  
mouths against you; they scornfully  
hiss and gnash their teeth; — Amp

**they say, We have swallowed her up: cer-  
tainly this is the day that we looked  
for; we have found, we have seen it.**

Now to prey on her carrion! What for-  
tune, that we should have lived to see  
this day, so long looked for in vain!

— Knox

they say, We have made a meal of her:  
certainly this is the day we have been  
looking for; it has come, we have seen  
it. — Bas

They say, "We have devoured her. / This  
is at last the day we hoped for: / we  
have lived to see it!" — NAB

**17. The LORD hath done that which he had  
devised; he hath fulfilled his word that  
he had commanded in the days of old:**

The LORD has done what he planned: /  
he has carried out his word, / As he  
decreed long ago. — AAT

The Lord has done that which was his  
purpose; he has put into force the or-  
ders which he gave in the days which  
are past; — Bas

But it is the Lord who did it, just as He  
had warned. He has fulfilled the prom-

ises of doom He made so long ago.

— Tay

**he hath thrown down, and hath not pitied: and he hath caused thine enemy to rejoice over thee, he hath set up the horn of thine adversaries.**

he has devastated without mercy, / And he has let the enemy rejoice over you; / he has exalted the strength of your oppressors. — AAT

he has demolished without pity: / he has made the enemy rejoice over you, / and exalted the might of your foes.

— RSV

He has destroyed Jerusalem without mercy and caused her enemies to rejoice over her and boast of their power.

— Tay

**18. Their heart cried unto the LORD, O wall of the daughter of Zion, let tears run down like a river day and night:**

Round those inviolable defenses, cry they upon the Lord in good earnest. Day and night. Sion, let thy tears stream down: — Knox

The heart (of the inhabitants of Jerusalem) cried to the Lord. (Then to the congregation, I Jeremiah, cried, addressing the wall as its symbol) Oh wall of the daughter of Zion, let tears run down like a river day and night. — Amp

**give thyself no rest; let not the apple of thine eye cease.**

Give yourself no respite: / let your tears cease not. — AAT

give yourself no relief, / grant your eyes no rest. — Jerus

Give yourself not a moment's rest, / let your tears never cease. — NEB

**19. Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the LORD:**

Sleepless in the night-watches raise thy song: flow thy heart's prayer unceasingly: — Knox

Arise, offer praise in the night at the beginning of the watches: pour out your heart like water before the presence of the LORD: — Lam

Up! give cries in the night, at the starting of the night-watches: let your heart be flowing out like water before the face of the Lord. — Bas

Arise from your bed, cry out in the night, at the beginning of the watches. Pour

out your heart like water before the face of the Lord: — Amp

**lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street.**

lift up thy hands to him for the life of thine infants, who are perishing with hunger at the head of every street. — Sept

lift ever thy hands in supplication for infant lives: yonder, at the street corner, they are dying of famine. — Knox

lifting up your hands to him for the life of your young children who are falling down, feeble for need of food, at the top of every street. — Bas

**20. Behold, O LORD, and consider to whom thou hast done this,**

Think well, Lord, is there any other people of whom thou hast taken such toll? — Knox

Look, Yahweh, and consider: / whom have you ever treated like this? — Jerus  
O Lord, think! These are Your own people to whom You are doing this. — Tay

Look, LORD, and see: / who is it that thou hast thus tormented? — NEB

**shall the women eat their fruit, and children of a span long? shall the priest and the prophet be slain in the sanctuary of the LORD?**

Shall women eat the fruit of their womb! The cook hath made search! Shall infants at the breast be butchered? Will thou slay in the sanctuary of the Lord, priest and prophet? — Sept

Are the women to take as their food the fruit of their bodies, the children who are folded in their arms? are the priest and the prophet to be put to death in the holy place of the Lord? — Bas

Shall mothers eat their little children? those they bounced upon their knees? Shall priests and prophets die within the Temple of the Lord? — Tay

**21. The young and the old lie on the ground in the streets:**

The youth and the aged lie prostrate on the ground in the streets: — Sprl  
Untended they lie on the bare earth, the young and the aged: — Knox

In the dust of the streets lie boy and greybeard: — Ber

**my virgins and my young men are fallen by the sword; thou hast slain them in**



**the day of thine anger; thou hast killed, and not pitied.**

maid and warrior slain by the sword! This day of thy vengeance was to be all massacre, thou wouldst kill unsparingly — Knox

My maidens and my young men / have fallen by the sword; / in the day of thy anger thou has slain them, / slaughtering with mercy. — RSV

boys and girls, killed by the enemies' swords. You have killed them, Lord, in your anger, You have killed them without mercy. — Tay

**22. Thou hast called as in a solemn day my terrors round about, so that in the day of the LORD's anger none escaped nor remained:**

Thou didst invite them as though it were a feast day, / to my guest chamber from the neighborhood; / But in the day of the LORD's anger there was none / that escaped or survived; — AAT

Thou hast called as to a festival day my adversaries round about me, so that in

the day of the LORD's anger none escaped or survived; — Lam

You have deliberately called for this destruction; in the day of Your anger none escaped or remained. — Tay

Thou didst summon my enemies against me from every side, / like men assembling for a festival; / not a man escaped, not one survived / in the day of the LORD's anger. — NEB

**those that I have swaddled and brought up hath mine enemy consumed.**

of all I fondled and fostered, the enemy has taken full toll. — Knox

those that I carried on my arms and brought up, my enemies have consumed. — Lam

those who were folded in my arms, whom I took care of, have been sent to their destruction by my hater. — Bas

Those whom I have nursed and reared, / my enemy has murdered them all. — Jerus

All my little children lie dead upon the streets before the enemy. — Tay

## CHAPTER 3

**1. I AM the man that hath seen affliction by the rod of his wrath.**

"I am a person who has seen affliction by the rod of his wrath: — AAT

I AM a man who has seen trouble by the rod of his wrath. — Bas

I am the man familiar with misery / under the rod of his anger; — Jerus

I am the man who has seen the afflictions that come from the rod of God's wrath. — Tay

**2. He hath led me, and brought me into darkness, but not into light.**

He hath seized me and dragged me into darkness and there is no light. — Sept

I am the man he has been leading / on a dark, unlighted road; — Mof

He has led me, but I walked in darkness and not in light. — Lam

He has brought me into deepest darkness, shutting out all light. — Tay

**3. Surely against me is he turned; he turneth his hand against me all the day.**

But still he turned his hand against me all the day long. — Sept

Always upon me, none other, falls endlessly the blow. — Knox

he has baffled me over and again, / all the day long; — Mof

Against me alone he has turned his hand, / and so it is all day long. — NEB

**4. My flesh and my skin hath he made old; he hath broken my bones.**

He hath worn away my flesh and my skin, He hath shivered my bones. — Sprl

Broken this frame, under the wrinkled skin, the sunk flesh. — Knox

He has made my skin and my flesh turn old; / He has crushed my bones. — Ber

He has made me old and has broken my bones. — Tay

**5. He hath builded against me, and compassed me with gall and travail.**

He has fenced me in, / and encompassed me with bitterness and hardship. — AAT

He has besieged and enveloped me with bitterness and tribulation; — RSV

He has built ramparts against me, and compassed me with bitterness and travail. — Lam

He has built forts against me and sur-

- rounded me with anguish and distress.  
— Tay
- 6. He hath set me in dark places, as they that be dead of old.**  
in dark mansions he placed me like the dead of old. — Sept  
Buried in darkness, and, like the dead, interminably. — Knox  
He buried me in dark places, like those long dead; — Tay
- 7. He hath hedged me about, that I cannot get out: he hath made my chain heavy.**  
He hath hedged me about, and I go not out, / He hath made heavy my fetter.  
— YLT  
Closely he fences me in, beyond hope of rescue; loads me with fetters. — Knox  
he has walled me round, till I cannot go out, / he has loaded me with chains:  
— Mof  
He has walled me in, I cannot escape:  
He has fastened me with heavy chains.  
— Tay
- 8. Also when I cry and shout, he shutteth out my prayer.**  
Yea, when I cry and call for help, / he shuts out my prayer. — ABPS  
Cry out for mercy as I will, prayer of mine wins no audience; — Knox  
and when I fain would cry for help, / he stops my prayers: — Mof
- 9. He hath inclosed my ways with hewn stone, he hath made my paths crooked.**  
Climb these smooth walls I may not; every way of escape he has undone.  
— Knox  
He has blocked my ways with cut stones, / he has obstructed my paths. — Jerus  
He has blocked my ways with fitted stones, / and turned my paths aside.  
— NAB
- 10. He was unto me as a bear lying in wait, and as a lion in secret places.**  
He lurks for me like a bear, / like a lion in ambush; — Mof  
For me he has been a lurking bear, / a lion on the watch. — Jerus  
He lurks like a bear, like a lion, waiting to attack me. — Tay
- 11. He hath turned aside my ways, and pulled me in pieces: he hath made me desolate.**  
He has waylaid me and mangled me; / he has made me desolate. — AAT  
By him my ways have been turned on
- one side and I have been pulled in bits; he has made me waste. — Bas  
He has filled my paths with briars and torn me. / he has made me a thing of terror. — Jerus  
He has dragged me into the underbrush and torn me with His claws, and left me bleeding and desolate. — Tay
- 12. He hath bent his bow, and set me as a mark for the arrow.**  
Dread archer, of me he makes a target for all his arrows; — Knox  
He has bent his bow and taken aim, / making me the target for his arrows.  
— Jerus  
He has bent His bow and aimed it squarely at me, — Tay
- 13. He hath caused the arrows of his quiver to enter into my reins.**  
He has let loose his arrows into the inmost parts of my body. — Bas  
In my back he has planted his darts, the children of his quiver. — Jerus  
He has caused the arrows of His quiver to enter into my heart (the seat of my affections and desires). — Amp
- 14. I was a derision to all my people; and their song all the day.**  
I became a subject of laughter to all my people — their song all the day long.  
— Sept  
I have become the butt of all peoples, their taunt — song all the time. — AAT  
I have become the laughing-stock, the burden of their songs all day long. — RSV  
I am the butt of all nations, / the burden of their satire all day long. — Mof
- 15. He hath filled me with bitterness, he hath made me drunken with wormwood.**  
He has made my life nothing but pain, he has given me the bitter root in full measure. — Bas  
He has filled me with bitterness, and given me a cup to drink of deepest sorrows. — Tay
- 16. He hath also broken my teeth with gravel stones, he hath covered me with ashes.**  
By him my teeth have been broken with crushed stones, and I am bent low in the dust. — Bas  
He has made me eat gravel and broken my teeth: He has rolled me in ashes and dirt. — Tay

He has broken my teeth on gravel; / fed  
on ashes, I am racked with pain; —  
NEB

17. **And thou hast removed my soul far off  
from peace: I forgot prosperity.**

Far away is my old contentment, hap-  
pier days forgotten; — Knox

And he has robbed me of happiness; / I  
have forgotten what prosperity is; —

AAT

my soul is bereft of peace, / I have for-  
gotten what happiness is; — rsv

He has bereft me of all bliss, / I forget  
what it is to prosper; — Mof

18. **And I said, My strength and my hope is  
perished from the LORD:**

And now I say, 'My strength is gone, /  
that hope which came from Yahweh'.  
— Jerus

All hope is gone; my strength has turned  
to water, for the Lord has left me. —  
Tay

I tell myself my future is lost, / all that  
I hoped for from the LORD. — NAB

19. **Remembering mine affliction and my  
misery, the wormwood and the gall.**

Guilt and suffering, gall and wormwood,  
keep all this well in memory. — Knox

Remember my humiliation and my  
fleeings / The wormwood and poison:  
— Rhm

Keep in mind my trouble and my wan-  
dering, the bitter root and the poison.  
— Bas

Oh, remember the bitterness and suffer-  
ing, You have dealt to me! — Tay

20. **My soul hath them still in remembrance,  
and is humbled in me.**

God knows it shall be remembered, and  
with sinking of the heart; — Knox

I am indeed thinking of it, / and I am  
crushed in spirit. — AAT

Thou wilt indeed remember / That bowed  
down concerning myself is my soul:  
— Rhm

For I can never forget these awful years:  
always my soul will live in utter shame.  
— Tay

21. **This I recall to my mind, therefore have  
I hope.**

But this I recall, therefore have I hope  
and expectation: — Amp

But I will call this to mind, / as my rea-  
son to have hope: — NAB

22. **It is of the LORD'S mercies that we are**

**not consumed, because his compassions  
fail not.**

that the Eternal's love is lasting, / and  
will never fail. — Mof

It is through the Lord's love that we have  
not come to destruction, because his  
mercies have no limit. — Bas

the favours of Yahweh are not all past.  
/ his kindnesses are not exhausted:

— Jerus

His compassion never ends. It is only the  
Lord's mercies that have kept us from  
complete destruction. — Tay

23. **They are new every morning: great is  
thy faithfulness.**

Hope comes with each dawn; art thou  
not faithful, Lord, to thy promise?  
— Knox

New things for the mornings! / Abun-  
dant is thy faithfulness; — Rhm

Great is His faithfulness; His loving-  
kindness begins afresh each day. —  
Tay

They are renewed each morning, / so  
great is his faithfulness. — NAB

24. **The LORD is my portion, saith my soul;  
therefore will I hope in him.**

Heart whispers, The Lord is my portion:  
I will trust him yet. — Knox

The Eternal is my allotted share, I say;  
/ therefore I will hope in him. — Mof

I said to myself, The Lord is my heri-  
tage; and because of this I will have  
hope in him. — Bas

My soul claims the Lord as my inheri-  
tance; therefore I will hope in Him.  
— Tay

25. **The LORD is good unto them that wait  
for him, to the soul that seeketh him.**

"The LORD is good to him who craves  
him, / to the person who seeks him.  
— AAT

The Lord is good to those who hopefully  
and expectantly wait for Him to those  
who seek Him — inquire of and for  
Him, and require Him (by right of ne-  
cessity and on the authority of God's  
Word). — Amp

26. **It is good that a man should both hope  
and quietly wait for the salvation of the  
LORD.**

If deliverance thy wouldst have from the  
Lord, in silence await it. — Knox

It is good to go on hoping and quietly  
waiting for the salvation of the Lord.

— Bas

**27. It is good for a man that he bear the yoke in his youth.**

It is good for a man to undergo the yoke when he is young. — Bas

It is good for a man to bear the yoke from youth onwards. — Jerus

It is good for a man that he bear the yoke (of divine disciplinary dealings) in his youth. — Amp

It is good for a young man to be under discipline. — Tay

**28. He sitteth alone and keepeth silence, because he hath borne it upon him.**

Just burden, in solitude and silence justly borne. — Knox

Let him sit alone uncomplaining and silent in hope, because God has laid the yoke upon him (for his benefit). (Rom. 8:28) — Amp

Let him sit alone and sigh / if it is heavy upon him: — NEB

**29. He putteth his mouth in the dust; if so be there may be hope.**

Let him humble himself, for there is hope. — Lam

Let him put his mouth in the dust (in abject recognition of his unworthiness); there may yet be hope. (Mic. 7:17) — Amp

**30. He giveth his cheek to him that smiteth him: he is filled full with reproach.**

Let him offer his cheek to the smiter; / let him be sated with disgrace: — AAT

Let him give his cheek to the smiter, / and be filled with insults. — RSV

Let him offer his cheek to the striker, / and suffer all man's taunts. — Mof

Let him turn the other cheek to those who strike him, and accept their awful insults. — Tay

**31. For the LORD will not cast off for ever: Know for certain, the Lord has not finally abandoned thee; — Knox**

For the Lord does not give a man up for ever. — Bas

For the Lord will not abandon him forever. — Tay

**32. But though he cause grief, yet will he have compassion according to the multitude of his mercies.**

Kind welcome the outcast shall have, from one so rich in kindness. — Knox

but, though he cause grief, he will have compassion / according to the abundance of his steadfast love: — RSV

Although God gives him grief, yet He will show compassion too, according to the greatness of His lovingkindness.

— Tay

Though he punishes, he takes pity, / in the abundance of his mercies; — NAB

**33. For he doth not afflict willingly nor grieve the children of men.**

For he has no pleasure in troubling and causing grief to the children of men. — Bas

For He does not enjoy afflicting men and causing sorrow. — Tay

he does not willingly afflict / or punish any mortal man. — NEB

**34. To crush under his feet all the prisoners of the earth,**

To subdue under his feet all the prisoners of the earth, — Lam

To crush under his feet any of the prisoners of the earth: — Rhm

In a man's crushing under of his feet all of the prisoners of the earth. — Bas

**35. To turn aside the right of a man before the face of the most High,**

To turn aside a man's cause before the face of a superior. — Sprl

To deprive a man of his rights, / in the face of the Almighty. — AAT

To turn aside and deprive a man of his rights before the face of the Most High or a superior. — Amp

**36. To subvert a man in his cause, the LORD approveth not.**

To subvert man in his cause, / the Lord does not countenance. — AAT

In his doing wrong to a man in his cause, the Lord has no pleasure. — Bas

To subvert a man in his cause, the Lord does not approve. — Amp

When he presses a crooked claim, the Lord does not look on unconcerned. — NAB

to pervert justice in the courts — such things the Lord has never approved. — NEB

**37. Who is he that saith, and it cometh to pass, when the LORD commandeth it not?**

"Who is there that can order anything into being, / when the Lord has not decreed it?" — AAT

Who can carry out his will, / unless it is the Lord's order? — Mof

Who is able to say a thing, and give effect to it if it has not been ordered by the Lord? — Bas

Who commands, so that it comes to pass,  
/ except the Lord ordains it; — NAB

**38. Out of the mouth of the most High proceedeth not evil and good?**

Out of the mouth of the Most High, evil and good do not come. — Lam  
From where, if not from the mouth of the Most High, / do evil and good come? — Jerus

Is it not out of the mouth of the Most High that evil and good both proceed — adversity and prosperity, physical evil or misfortune and physical good or happiness? — Amp

It is the Lord who helps one and harms another. — Tay

**39. Wherefore doth a living man complain, a man for the punishment of his sins?**

What protest may a living man make, even a man about the punishment of his sin? — Bas

Why then should we, humans as we are, murmur and complain when punished for our sins? — Tay

Why should any living man complain, / any mortal, in the face of his sins? — NAB

**40. Let us search and try our ways, and turn again to the LORD.**

Let us search out our ways, and explore them, and return unto JEHOVAH? — Sprl

Let us test and examine our ways, / and return to the LORD! — RSV

Let us search out our ways and examine them well, / and let us return unto Yahweh; — Rhm

Let us examine ourselves instead, and repent and turn again to the Lord. — Tay

**41. Let us lift up our heart with our hands unto God in the heavens.**

Let us offer up our hearts on our hands to Him who is High in heaven. — Sept  
Never hand or heart but must point heavenward this day! — Knox

Let us lift our hearts and hands to Him in heaven, — Tay

Let us lift up our hearts, not our hands, / to God in heaven. — NEB

**42. We have transgressed and have rebelled: thou hast not pardoned.**

We have sinned; we have been guilty of impiety; and thou hast not been appeased. — Sept

"The sin is ours, we have rebelled, / and thou-thou has not pardoned. — Mof  
We have done wrong and gone against your law; we have not had your forgiveness. — Bas

For we have sinned; we have rebelled against the Lord, and He has not forgotten it. — Tay

**43. Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied.**

thou hast veiled thy face in anger, / pursuing us without pity; — Mof

Covering yourself with wrath you have gone after us, cutting us off without pity; — Bas

You have engulfed us by Your anger, Lord, and slain us without mercy. — Tay

**44. Thou hast covered thyself with a cloud, that our prayer should not pass through.**

Oh, barrier of cloud, our prayers had no strength to pierce! — Knox

You have wrapped yourself in a cloud / too thick for prayer to pierce. — Jerus  
You have veiled Yourself as with a cloud so that our prayers do not reach through. — Tay

Thou hast hidden thyself behind the clouds / beyond reach of our prayers: — NEB

**45. Thou hast made us as the offscouring and refuse in the midst of the people.**

Thou hast made us scum and refuse among the peoples. — AAT

You have made us like waste and that for which there is no use among the peoples. — Bas

You have reduced us to rubbish / to the scourings of the nations. — Jerus

You have made us as refuse and garbage among the nations. — Tay

**46. All our enemies have opened their mouths against us.**

"All our enemies / rail against us; — RSV  
Our foes, they are all yelling against us; — Mof

Our enemies have opened their mouths / in chorus against us. — Jerus

All our enemies make mouths / and jeer at us. — NEB

**47. Fear and a snare is come upon us, desolation and destruction.**

dismay and destruction befall us, / ravage and ruin." — Mof

Fear and deep waters have come on us,  
wasting and destruction. — Bas  
We are filled with fear, for we are  
trapped and desolate, destroyed — Tay  
Before us lie hunter's scare and pit, /  
devastation and ruin. — NEB

**48. Mine eye runneth down with rivers of water for the destruction of the daughter of my people.**

Rivulets of water go down my eye, / For  
the destruction of the daughter of my  
people. — YLT

Poor Sion, for thy calamity these cheeks  
are furrowed with tears; — Knox

My eyes are worn with tears because of  
the destruction of all the daughters of  
the cities of my people. — Lam

**49. Mine eye trickleth down, and ceaseth not, without any intermission,**

My eyes stream without ceasing, / with-  
out rest, — Mof

Mine eye poureth itself out and ceaseth  
not / Without relief; — Rhm

My eyes stream with unceasing tears /  
and refuse all comfort. — NEB

**50. Till the LORD look down, and behold from heaven.**

Quickly, Lord, look down from heaven  
and pay heed to us. — Knox

Till the LORD look forth, / and behold  
from heaven. — JPS

Till the Lord's eye is turned on me, till  
he sees my trouble from heaven. —  
Bas

Oh, that the Lord might look down from  
heaven and respond to my cry! — Tay

**51. Mine eye affecteth mine heart because of all the daughters of my city.**

Let mine eye be more watchful for my  
life, than all the daughters of a city.  
— Sept

Mine eye dealeth severely with my soul,  
/ Because of all the daughters of my  
city. — Rhm

My heart is breaking over what is hap-  
pening to the young girls of Jerusalem.  
— Tay

**52. Mine enemies chased me sore, like a bird, without cause.**

They who were mine enemies without  
cause, have chased me down like a  
bird; — Sprl

Relentless as hawk in air they pursued  
me, enemies unprovoked. — Knox

They hunted me, harried me like a bird

/ they who hate me for no reason. —  
Jerus

**53. They have cut off my life in the dungeon, and cast a stone upon me.**

Reft me of life itself, sealed with a stone  
my prison door. — Knox

They threw me into a pit to die, / and  
cast stones on me. — AAT

They threw me in a well and capped it  
with a rock. — Tay

They thrust me alive into the silent pit,  
/ and they closed it over me with a  
stone; — NEB

**54. Waters flowed over mine head; then I said, I am cut off.**

Round my head the waters closed, and  
I had given myself up for lost. — Knox

The waters went over my head: / I said,  
'I am lost'. — Jerus

The water flowed above my head. I  
thought, This is the end! — Tay

the waters rose high above my head,  
and I said, 'My end has come.' — NEB

**55. I called upon thy name, O LORD, out of the low dungeon.**

I called on thy name, O Lord, out of the  
deepest dungeon. — Sept

I was making prayer to your name, O  
Lord, out of the lowest prison. — Bas

But I called upon Your name O Lord,  
from deep within the well. — Tay

**56. Thou hast heard my voice: hide not thine ear at my breathing, at my cry.**

Thou hast heard my voice: stop not thine  
ear against my supplication. — Sept

Sure of thy audience: wouldst thou turn  
a deaf ear to sighs of complaint? —  
Knox

Thou didst hear my voice: turn not thine  
ear to my cry: but relieve me and save  
me. — Lam

And You heard me! You listened to my  
pleading: You heard my weeping! —  
Tay

**57. Thou drewest near in the day that I called upon thee: thou saidst, Fear not.**

To my assistance thou didst draw near.  
On the day I called on thee, thou saidst  
to me, Fear not. — Sept

Summoned, thou didst come to my side,  
whispering, Do not be afraid. — Knox

Yes, You came at my despairing cry and  
told me not to fear. — Tay

You came to my aid when I called to  
you: / you said, "Have no fear!" —  
NAB

**58. O LORD, thou hast pleaded the causes of my soul; thou hast redeemed my life.**  
O Lord, thou didst take my part / and save my life. — Mof

O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life.  
— RV

O Lord, You are my lawyer! Plead my case! For You have redeemed my life.  
— Tay

**59. O LORD, thou hast seen my wrong; judge thou my cause.**

O LORD, thou hast seen the wrong done me: / give me justice. — AAT

And now thou seest my wrongs; oh vindicate me! — Mof

Yahweh, you have seen the wrong done to me: / grant me redress. — Jerus  
You have seen the wrong they did to me: be my Judge, to prove me right. — Tay

**60. Thou hast seen all their vengeance and all their imaginations against me.**

You have seen all the evil rewards they have sent on me, and all their designs against me. — Bas

You have seen all their frenzy. / all their plots against me. — Jerus

You have seen the plots my foes have laid against me. — Tay

You see all their vindictiveness, / all their plots against me. — NAB

**61. Thou hast heard their reproach, O LORD, and all their imaginations against me;**

Unheard by thee their taunts, their whispered plottings? — Knox

Their bitter words have come to your ears O Lord, and all their designs against me; — Bas

Yahweh, you have heard their insults, / all their plots against me. — Jerus

You have heard the vile names they have called me, — Tay

**62. The lips of those that rose up against me, and their device against me all the day.**

their studied harangues against me all the day long. — Sept

Uttered aloud or in secret, their malice assails me from morn till night: — Knox

My opponents slandering me / under their breath all day long. — Jerus

And all they say about me and their whispered plans. — Tay

**63. Behold their sitting down, and their rising up; I am their musick.**

Oh regard, how I am their song, in their sitting down and rising up. — Sprl

Up in arms, or met in secret conclave / ever against me they raise the battle-song. — Knox

Look at them, sitting or rising — I am the burden of their satire! — Mof

See how they laugh and sing with glee, preparing my doom. — Tay

See how, whether they sit or stand, / they taunt me bitterly. — NEB

**64. Render unto them a recompence, O LORD, according to the work of their hands.**

Visit them with the punishment their ill deeds have earned: — Knox

Yahweh, repay them / as their deeds deserve. — Jerus

O Lord, repay them well for all the evil they have done. — Tay

**65. Give them sorrow of heart, thy curse unto them.**

Veiled by those blind hearts with fresh blindness of thy own making: — Knox

Give them sorrow of heart; let thy affliction pursue them. — Lam

Harden their hearts and curse them. Lord. — Tay

Show them how hard thy heart can be. / how little concern thou has for them.

— NEB

**66. Persecute and destroy them in anger from under the heavens of the LORD.**

Vanish from the earth their whole brood, ere thy vengeance leaves off pursuing them! — Knox

thou wilt chase them angrily, / and crush them out of life. — Mof

You will go after them in wrath, and put an end to them from under the heavens of the Lord. — Bas

Go after them in fierce pursuit and wipe them off the earth, beneath the heavens of the Lord. — Tay

## CHAPTER 4

**1. How is the gold become dim! how is the most fine gold changed!**

How gold can be tarnished! How pure silver can be changed! — Sept

How dark has the gold become! how changed the best gold! — Bas

How the finest gold has lost its luster! — Tay

How tarnished is the gold, / how changed  
the noble metal; — NAB

**the stones of the sanctuary are poured  
out in the top of every street.**

The hallowed stones thrown down at the  
top of every street! — Spri

Heaped up at every street-corner lie hal-  
lowed stones. — Knox

The sacred stones are being thrown out  
/ at the head of every street. — AAT

the stones of the holy place are dropping  
out at the top of every street. — Bas

**2. The precious sons of Zion, comparable  
to fine gold, how are they esteemed as  
earthen pitchers, the work of the hands  
of the potter!**

The sons of Sion who were precious,  
more precious than gold; how they

have been accounted as earth vessels,  
the works of a potter's hands. — Sept

Little regarded as common earthenware,  
of the potter's fashioning. — Knox

The precious sons of Zion, / worth their  
weight in fine gold, / how they are

reckoned as earthen pots. / the work  
of a potter's hands! — RSV

the priceless sons of Sion, / worth their  
weight in gold, / count no more than

crockery, / mere pots of clay! — Mof

The cream of our youth — the finest of  
the gold — are treated as earthenware  
pots. — Tay

**3. Even the sea monsters draw out the  
breast, they give suck to their young ones:**

Even the jackals give the breast / and  
suckle their young. — RSV

The women uncover their breasts like  
jackals, they give suck to their young  
ones: — Lam

Even the beasts of the waste land have  
full breasts, they give milk to their  
young ones: — Bas

the daughter of my people is become  
cruel, like the ostriches in the  
wilderness.

and has my people grown unnatural to-  
wards its own children, like some os-  
trich in the desert? — Knox

the daughters of my people have become  
like wounds that cannot be healed and  
like ostriches in the wilderness. — Lam

but the daughter of my people has be-  
come cruel, like the ostriches in the  
wilderness (that desert their young).  
— Amp

**4. The tongue of the sucking child cleaveth  
to the roof of his mouth for thirst:**

The tongue of the nursing cleaves / to  
the roof of its mouth for thirst: — RSV

The tongue of the child at the breast is  
fixed to the roof of his mouth for need  
of drink: — Bas

The tongue of the baby at the breast /  
sticks to his palate for thirst. — Jerus

The sucking infant's tongue / cleaves to  
its palate from thirst: — NEB

**the young children ask bread, and no  
man breaketh it unto them.**

The children are begging bread, / with  
none to offer it to them. — AAT

the children ask bread, but no one breaks  
the loaf and gives it to them. — Lam

little children go begging for bread: / no  
one spares a scrap for them. — Jerus

young children beg for bread / but no  
one offers them a crumb. — NEB

**5. They that did feed delicately are desolate  
in the streets:**

They that fed on delicacies are destitute  
in the streets: — Lam

Those used to eating dainties are fam-  
ishing in the streets. — Ber

Those who used to eat only the best,  
now lie dying in the streets: — Jerus

Those who used to eat fastidiously are  
begging in the streets for anything at  
all. — Tay

**they that were brought up in scarlet em-  
brace dunghills.**

ever went richly arrayed, and now their  
fingers clutch at the dunghill. — Knox

those who as children were dressed in  
purple are stretched out on the dust  
— Bas

those who were reared in the purple  
claw at the rubbish heaps. — Jerus

Those brought up in palaces now scratch  
in garbage pits for food. — Tay

**6. For the punishment of the iniquity of the  
daughter of my people is greater than  
the punishment of the sin of Sodom, that  
was overthrown as in a moment, and no  
hands stayed on her.**

Faithless Juda! Heavier punishment she  
must needs undergo than guilty Sodom,  
that perished all in a moment, and  
never a blow struck. — Knox

The guilt of my people was greater / than  
even the sin of Sodom — / Sodom that  
fell in a flash ere any could wring his  
hands. — Mof

For the punishment for the daughter of  
my people is greater than the punish-  
ment of Sodom, which was overturned



suddenly without any hand falling on her. — Bas

For the sin of my people is greater than that of Sodom, where utter disaster struck in a moment without the hand of man. — Tay

7. **Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire:**

Her holy ones were cleaner than snow, they were whiter than milk, their bodies were redder than corals, their form was as the sapphire: — Bas

(In physical appearance) her princes were purer than snow, they were whiter than milk, they were more ruddy in body than rubies or corals, their shapely figures (suggested a carefully cut) sapphire. — Amp

8. **Their visage is blacker than a coal; they are not known in the streets:**

Their visage became blacker than soot. They are not distinguished in the streets. — Sept

But their appearance has become blacker than coal; / they are not recognized on the streets: — AAT

Their face is blacker than night; in the streets no one has knowledge of them: — Bas

Now with faces darker than blackness itself / they move unrecognizable through the streets. — Jerus

**their skin cleaveth to their bones; it is withered, it is become like a stick.**

Their skin cleaveth unto their bones: it is become dry like a stick. — Sprl  
skin clinging to bones, dry as wood! — Knox

their skin is hanging on their bones, they are dry, they are become like wood. — Bas

Their skin sticks to their bones: it is dry and hard and withered. — Tay

9. **They that be slain with the sword are better than they that be slain with hunger:**

Better have been the pierced of a sword / Than the pierced of famine. — YLT

It were better to have fallen at the sword's point than yield thus to the stab of hunger. — Knox

Happy were those killed by the sword, / happier than those by hunger, — Jerus

Those who died by the sword were more

fortunate / than those who died of hunger: — NEB

**for these pine away, stricken through for want of the fruits of the field.**

for these come to death slowly, burned up like the fruit of the field. — Bas

for the latter pine and ebb away, stricken through for want of the fruits of the field. — Amp

Who waste away, as though pierced through, / lacking the fruits of the field! — NAB

10. **The hands of the pitiful women have sodden their own children:**

The hands of tender women have boiled their own children! — Sprl

The tender-hearted women with their own hands / have cooked their children: — AAT

The hands of (heretofore) compassionate women have boiled their own children: — Amp

**they were their meat in the destruction of the daughter of my people.**

They were their meat in the destruction of the daughter of my people. — Sprl

They have been for food to them, / In the destruction of the daughter of my people. — YLT

making that their food, / amid the wreck. — Mof

their children became their food / in the day of my people's wounding. — NEB

11. **The LORD hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof.**

The LORD gave full vent to his wrath, / he poured out his hot anger; / and he kindled a fire in Zion, / which consumed its foundations. — RSV

The Lord has given full effect to his passion, he has let loose his burning wrath: he has made a fire in Zion, causing the destruction of its bases. — Bas

Yahweh has indulged his fury, / has poured his anger out. / He has lit a fire in Zion / that has devoured her foundations. — Jerus

But now at last the anger of the Lord is satisfied: His fiercest anger has been poured out. He started a fire in Jerusalem that burned it down to its foundations. — Tay

The LORD glutted his rage / and poured forth his anger; / he kindled a fire in

Zion, / and it consumed her foundations. — NEB

- 12. The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.**

Little dreamed they, king and common folk the world over, that any assault of the foe should storm Jerusalem's gates: — Knox

To the kings of the earth and to all the people of the world it did not seem possible that the attackers and haters would go into the doors of Jerusalem. — Bas

Not a king in all the earth — no one in all the world — would have believed an enemy could enter through Jerusalem's gates! — Tay

- 13. For the sins of her prophets, and the iniquities of her priests that have shed the blood of the just in the midst of her.**

Malice and lowliness it was of priest and prophet, whereby innocent men came to their deaths, that brought such punishment. — Knox

It is because of the sins of her prophets and the evil-doing of her priests, by whom the blood of the upright have been drained out in her. — Bas

Yet, God permitted it because of the sins of her prophets and priests, who defiled the city by shedding innocent blood. — Tay

- 14. They have wandered as blind men in the streets, they have polluted themselves with blood, so that men could not touch their garments.**

They stagger blindly through the streets: / they are defiled with blood; / That which they should not, / they touch with their clothes. — AAT

Her princes wander in her streets, they wallow in blood, so that no one could touch their garments. — Lam

They are wandering like blind men in the streets, they are made unclean with blood, so that their robes may not be touched by men. — Bas

(The false prophets and priests) wandered (staggering) as if blind in the streets; they had so polluted themselves with blood it was not (lawful) for men to touch their garments. — Amp

- 15. They cried unto them, Depart ye; it is unclean; depart, depart, touch not:**

'Turn aside — unclean,' they called to them, / 'Turn aside, turn aside, touch not,' — YLT

Out of my way! cries one to another: Back, pollution, do not touch me! — Knox

Away! unclean! they were crying out to them! Away! away! let there be no touching: — Bas

"Get away!" people shout at them. "You are defiled!" — Tay

**when they fled away and wandered, they said among the heathen, They shall no more sojourn there.**

For they are fugitives, wanderers among the nations: / they no longer have a home. — AAT

If they left and took refuge with the nations, / they were not allowed to shelter there either. — Jerus

They flee to distant lands and wander there among the foreigners: but none would let them stay. — Tay

- 16. The anger of the LORD hath divided them; he will no more regard them:**

Those whose heritage was the LORD,

he no longer notices: — AAT

the Eternal himself has scattered them, / caring nothing for them. — Mof

The face of the Lord has sent them in all directions: he will no longer take care of them: — Bas

The face of Yahweh dispersed them:

He never spared a glance for them again. — Jerus

The Lord himself hath dealt with them, he no longer helps them. — Tay

**they respected not the persons of the priests, they favoured not the elders.**

No honor was shown to the priests, no favour to the elders. — RSV

They had no respect for the priests, they gave no honour to the old men. — Bas

for they persecuted the priests and elders who stayed true to God. — Tay

He does not receive the priests with favour, / nor show kindness to the elders. — NAB

- 17. As for us, our eyes as yet failed for our vain help:**

Our eyes are strained and failing, / as we look for aid unavailing. — Mof

Our eyes are still wasting away in looking for our false help: — Bas

And still we wore out our eyes, / watching for help — in vain. — Jerus  
in our watching we have watched for a nation that could not save us.

looking for help so eagerly to a nation that had none to give! — Knox

we are watching for a nation / that has never brought salvation. — Mof

From our towers we watched for a nation / which could not save us anyway. — Jerus

The nation we expected most to help us makes no move at all. — Tay

We have watched and watched / for a nation powerless to save us. — NEB

18. **They hunt our steps, that we cannot go in our streets:**

Men dog our footsteps, / so that we cannot walk in our public squares. — AAT

We can't go into the streets without danger to our lives. — Tay

When we go out, we take to by-ways / to avoid the public streets: — NEB

**our end is near, our days are fulfilled; for our end is come.**

Our extermination approached; our days are fulfilled, yea, our end is come. — Sprl

We are near the end; all is over, this is the end: — Knox

Our end drew near, and came, / our time had expired. — NAB

19. **Our persecutors are swifter than the eagles of the heaven:**

Our pursuers were swifter than the eagles of the air; — Sprl

Those who went after us were quicker than the eagles of the heaven, — Bas

**they pursued us upon the mountains, they laid wait for us in the wilderness.**

driving us before them on the mountains, waiting secretly for us in the waste land. — Bas

They dogged our steps in the mountains, / they ambushed us in the desert. — Jerus

if we flee to the mountains they find us.

If we hide in the wilderness they are waiting for us there. — Tay

they are hot on our trail over the hills, they lurk to catch us in the wilderness. — NEB

20. **The breath of our nostrils, the anointed of the LORD, was taken in their pits, of whom we said, Under his shadow we shall live among the heathen.**

Through our fault he who is breath of life to us, our anointed king, is led away captive; under his shadow we hoped our race should thrive. — Knox

Our breath of life, he on whom the holy oil was put, was taken in their holes: of whom we said, Under his shade we will be living among the nations. — Bas

(Our king) the breath of our nostrils, the anointed of the Lord was taken in their snares, he on whom we said, Under his shadow we shall live among the nations. — Amp

The LORD's anointed, the breath of life to us, / was caught in their machinations: / although we had thought to live / among the nations / safe under his protection. — NEB

21. **Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee:**

Rejoice and be glad in your home-land, / O maiden Edom! / But the cup will come round to you, — Mof

Have joy and be glad, O daughter of Edom, living in the land of Uz: the cup will be given to you in your turn, — Bas

Rejoice and be glad, O daughter of Edom, who dwells in the land of Uz: but the cup (of the wine of God's wrath) also shall pass through to you: — Amp

**thou shalt be drunken, and shalt make thyself naked.**

thou shalt be inebriated and shalt expose thy nakedness. — Sprl

and leave you drunk and dishevelled. — Mof

and you will be overcome with wine and your shame will be seen. — Bas

and when you are drunk you will expose yourself to shame. — NEB

22. **The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity:**

Your iniquity is absolved, O daughter of Zion: / he will no longer keep you in captivity. — AAT

The punishment of your evil-doing is complete, O daughter of Zion: never again will he take you away as a prisoner: — Bas

Israel's exile for her sins will end at last. — Tay

Your chastisement is completed. O

daughter Zion, / he will not prolong  
your exile: — NAB  
**he will visit thine iniquity, O daughter  
of Edom; he will discover thy sins.**  
Thy punishment, O daughter of Edom!  
advanceth, / He carries thee away cap-  
tive because of thy sins. — Sprl

Edom called to account, discovered her  
guilt! — Knox  
But, Edom, your guilt shall be punished.  
/ your sins laid bare! — Mof  
he will give you the reward of your evil-  
doing, O daughter of Edom; he will let  
your sin be uncovered. — Bas

## CHAPTER 5

### 1. REMEMBER, O LORD, what is come upon us: consider, and behold our reproach.

"Mark, O LORD, what has befallen us:  
/ Look, and see our disgrace. — AAT  
Yahweh, remember what has happened  
to us: / look on us and see our deg-  
radation. — Jerus

O LORD, (earnestly) remember what has  
come upon us! Look down and behold  
our reproach — our (national) dis-  
grace! — Amp

Remember, O LORD, what has befallen  
us: / look, and see how we are scorned.  
— NEB

### 2. Our inheritance is turned to strangers, our houses to aliens.

New tenants our lands have, our homes  
foreign masters: — Knox

Our heritage is given up to men of strange  
lands, our houses to those who are not  
our countrymen. — Bas

Our inheritance has passed to aliens, /  
our homes to barbarians. — Jerus

Our homes, our nation, now are filled  
with foreigners. — Tay

### 3. We are orphans and fatherless, our mothers are as widows.

orphaned sons of widowed mothers were  
not more defenceless. — Knox

We are orphans — our fathers dead, our  
mothers widowed. — Tay

### 4. We have drunken our water for money; our wood is sold unto us.

Ours to buy the very water we drink, pay  
a price for every stick of firewood:  
— Knox

Our drinking water we have to buy, / Our  
wood comes only by purchase. — AAT

We drink our own water — at a price:  
/ we have to pay for what is our own  
firewood. — Jerus

We must even pay for water to drink: our  
fuel is sold to us at the highest of prices.  
— Tay

### 5. Our necks are under persecution: we labour, and have no rest.

Our attackers are on our necks: over-  
come with weariness, we have no rest.  
— Bas

The yoke is on our necks: we are per-  
secuted; / we are worked to death: no  
relief for us. — Jerus

We bow our necks beneath the victor's  
feet: unending work is now our lot  
— Tay

On our necks is the yoke of those who  
drive us: / we are worn out, but al-  
lowed no rest. — NAB

### 6. We have given the hand to the Egyptians, and to the Assyrians, to be satisfied with bread.

We have stretched out our hands to  
Egypt, / To Assyria in order to get  
food enough. — AAT

We have given the hand (as a pledge of  
fidelity) to the Egyptians and to the  
Assyrians, (merely) to get food to sat-  
isfy our hunger. — Amp

To Egypt we submitted, and to As-  
syria, to fill up our need of bread. —  
NAB

We came to terms, now with the Egyp-  
tians, / now with the Assyrians, to  
provide us with food. — NEB

### 7. Our fathers have sinned, and are not; and we have borne their iniquities.

So must we bear the guilt of our fathers,  
that sinned and are gone. — Knox

Our fathers were sinners and are dead:  
and the weight of their evil-doing is on  
us. — Bas

Our fathers sinned but died before the  
hand of judgment fell. We have borne  
the blow that they deserved! — Tay

### 8. Servants have ruled over us: there is none that doth deliver us out of their hand.

Slaves for our masters now and none to  
ransom us: — Knox

Slaves rule over us, / With none to free  
us from their power: — AAT

Our former servants have become our master; there is no one left to save us.

— Tay

**9. We gat our bread with the peril of our lives because of the sword of the wilderness.**

we get in our corn at the risk of our lives / from Arabs of the desert: — Mof

We get our bread at the peril of our lives because of the sword of the wilderness (the wild Arabs, if we venture to the fields to reap our harvest). — Amp

We went into the wilderness to hunt for food, risking death from enemies. — Tay

At the peril of our lives we bring in our sustenance, / in the face of the desert heat: — NAB

**10. Our skin was black like an oven because of the terrible famine.**

Our skins are shrivelled as if by an oven, / Because of the scorching blasts of famine. — Sprl

Our skin is as hot as the oven, / such is the fever of famine. — Jerus

Our skins are blackened as in a furnace / by the ravages of starvation. — NEB

**11. They ravished the women in Zion, and the maids in the cities of Judah.**

Wives in Zion they have humbled, / Virgins — in cities in Judah. — YLT

They took by force the women in Zion, the virgins of the towns of Judah. — Bas

They have raped the women in Zion, the virgins in the towns of Judah. — Jerus

**12. Princes are hanged up by their hand; the faces of elders were not honoured.**

merciless hands hurry our princes to the gallows: reverence is none for grey hairs. — Knox

Princes are hanged by their hands; / Elders are not respected. — AAT

Their hands put princes to death by hanging: the faces of old men were not honoured. — Bas

Princes have been hanged at their hands; / the face of the old has not been respected. — Jerus

**13. They took the young men to grind, and the children fell under the wood.**

Young men are compelled to grind at the mill; / and boys stagger under loads of wood. — RSV

They take away the young men to grind

their grain and the little children stagger beneath their heavy loads. — Tay  
Young men toil to grind corn, / and boys stumble under loads of wood. — NEB

**14. The elders have ceased from the gate, the young men from their music.**

never an old man left to sit at the gate, or a young man to wake the echoes of the harp: — Knox

The old men have quit the city gate. / the young men their music. — RSV

The elders have ceased from the gate, the young men from their joy. — Lam  
The old men sit no longer at the city gate: the young no longer dance and sing. — Tay

**15. The joy of our heart is ceased; our dance is turned into mourning.**

The joy of our hearts is ended; our dancing is changed into sorrow. — Bas

Joy has vanished from our hearts; / our dancing has been turned to mourning. — Jerus

**16. The crown is fallen from our head: woe unto us, that we have sinned!**

Alas, we are sinners; the wreath has faded from our brows; — Knox

The crown has been taken from our head: sorrow is ours, for we are sinners. — Bas

Our glory is gone. The crown is fallen from our head. Woe upon us for our sins. — Tay

The garlands have fallen from our heads; / woe betide us, sinners that we are. — NEB

**17. For this our heart is faint; for these things our eyes are dim.**

there are sad hearts everywhere and dim eyes. — Knox

Because of this our hearts are feeble; for these things our eyes are dark. — Bas

This is why our hearts are sick; / this is why our eyes are dim: — Jerus

Over this our hearts are sick, / at this our eyes grow dim: — NAB

**18. Because of the mountain of Zion, which is desolate, the foxes walk upon it.**

On mount Sion, because it is desolate, foxes have walked about. — Sept

Because of Mount Sion which lies desolate, / With jackals prowling upon it. — AAT

because Mount Zion is desolate: / jackals roam to and fro on it. — Jerus

- Jerusalem and the Temple of the Lord are desolate, deserted by all but wild animals lurking in the ruins. — Tay
19. **Thou, O LORD, remainest for ever; thy throne from generation to generation.** But thou, O Lord, wilt inhabit it forever, thy throne is for all generations. — Sept  
Thou, O Jehovah, sittest (as king) forever; / Thy throne is from generation to generation. — ABPS  
You, O Lord, are seated as King forever: the seat of your power is eternal. — Bas  
Oh Lord, forever you remain the same! Your throne continues from generation to generation. — Tay
20. **Wherefore dost thou forget us for ever, and forsake us so long time?** Why wilt thou utterly forget us? Wilt thou leave us for length of days? — Sept  
Why wilt thou never remember us, / forsaking us for all these years? — Mof  
Why have we gone from your memory for ever? why have you been turned away from us for so long? — Bas  
You cannot mean to forget us forever? / You cannot mean to abandon us for good? — Jerus
21. **Turn thou us unto thee, O LORD, and we shall be turned; renew our days as of old.** Bring us back to thee, Lord, and let us find our own; bring back to us the days of our youth: — Knox  
Restore us, O LORD, to thyself, so that we may return: renew our days as of old; — AAT  
Make us to come back to you, O Lord, and let us be turned; make our days new again as in the past. — Bas  
Turn us around and bring us back to you again! That is our only hope! Give us back the joys we used to have! — Tay
22. **But thou hast utterly rejected us; thou art very wroth against us.** "For if thou were to reject us completely, / Thou wouldst be going too far in thy anger against us." — AAT  
Wouldst thou reject us completely? Art Thou excessively angered against us? — Ber  
unless you have utterly rejected us, in an anger that knows no limit. — Jerus  
For if thou hast utterly rejected us, then great indeed has been thy anger against us. — NEB

# THE BOOK OF THE PROPHET EZEKIEL

## CHAPTER 1

- 1. Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month.**

Now when I was in my thirtieth year

— Amp

Thirty years had passed: it was the fifth day of the fourth month — Knox

**as I was among the captives by the river of Chebar,**

while I was among the exiles . . . — NAB  
while I was by the river Chebar among

those who had been made prisoners

— Bas

. . . I was sharing the lot of the exiles

— Knox

**that the heavens were opened, and I saw visions of God.**

. . . I saw visions from God — Ber

. . . I saw appearances of God — ABPS

- 2. In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity,**

It was on the fifth day of the month, in the fifth year of king Jehoiachin's exile

— Mof

On the fifth day of the month (it was the fifth year of the exile of king Jehoiachin) — RSV

- 3. The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him.**

the word of the LORD came to the priest Ezekiel, the son of Buzi, in the land of the Chaldeans by the river Chebar.

— There the hand of the LORD came upon me — NAB

To the priest Ezechiel, son of Buzi, the divine word came; there in the Chaldaean land, by the river Chebar, the power of the LORD could reach him — Knox

The word of the LORD came to me, Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar: and the hand of the Lord was on me there — Bas

- 4. And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it,**

As I looked, behold, a stormy wind came out of the north, and a great cloud, with brightness round about it, and fire flashing forth continually — RSV

And, looking, I saw a storm-wind coming out of the north, a great cloud with flames of fire coming after one another, and a bright light shining round about it — Bas

. . . and as I gazed, there was a storm-wind blowing from the north! — a huge cloud with fire flashing out of it, and with a sheen encircling it . . . — Mof

I looked; a stormy wind blew from the north, a great cloud with light around it, a fire from which flashes of lightning darted — Jerus

**and out of the midst thereof as of the colour of amber, out of the midst of the fire.**

and out of the midst thereof as it were glowing metal . . . — ASV

and in the midst of the fire, as it were gleaming bronze — RSV

and in the centre a sheen like bronze at the heart of the fire — Jerus

. . . and issuing from it, the colour of amber — Mof

- 5. Also out of the midst thereof came the likeness of four living creatures.**

And in the heart of it were the forms of four living beings — Bas

Within it were figures resembling four living creatures — NAB

Then out of its center emerged what looked like four living beings — Ber

**And this was their appearance; they had the likeness of a man.**

And this was what they were like . . . — Bas

. . . they had the form of men — RSV  
that looked like this: their form was human — NAB

- 6. And every one had four faces, and every one had four wings.**

but each had four faces and four wings — NAB

- 7. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like the colour of burnished brass.**

Their legs were straight, and the soles of

their feet were like the sole of a calf's foot: and they sparkled like burnished bronze — RSV

Either leg was straight-formed, yet ended in a calf's hoof; they sparkled like red-hot bronze — Knox

Their legs were straight; they had hooves like oxen, glittering like polished brass — Jerus

- 8. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings.**

... and they four had their faces and their wings thus: — ASV

And they had the hands of a man under their wings: the four of them had faces on their four sides — Bas

On each of the four sides, human arms shewed beneath the wings: faces and wings looked outwards four ways — Knox

- 9. Their wings were joined one to another; they turned not when they went; they went every one straight forward.**

their wings touched one another; they went every one straight forward, without turning as they went — RSV

their wings touched one another, and their faces never turned as they moved: each moved straight forward — Mof

- 10. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle.**

... they had the face of a man; and they four had the face of a lion on the right side; and they four had ... — ASV

... each had the face of a man in front; the four had the face of a lion on the right side; ... and the four had the face of an eagle at the back — RSV

As to what they looked like, they had human faces, and all four had a lion's face to the right, and all four had a bull's face to the left, and all four had an eagle's face — Jerus

- 11. Thus were their faces; and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.**

And their faces and their wings were separate above ... — ASV

Such were their faces. And their wings were spread out above; each creature

had two wings, each of which touched the wing of another, while two covered their bodies — RSV

So much for their faces; each had two wings spread out above him, those two which met his neighbour's wings; with the other two he veiled his body — Knox

Their wings were spread upwards; each had two wings that touched, and two wings that covered his body — Jerus

- 12. And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went.**

And each went straight forward; whither the spirit would go, they went, without turning as they went — RSV

- 13. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.**

... their appearance was like burning coals of fire, like the appearance of torches: the fire went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning — ASV

In the midst of the living creatures there was something that looked like burning coals of fire, like torches moving to and fro among the living creatures: ... — RSV

And between the living beings it was like burning coals of fire, as if flames were going one after the other between the living beings: ... — Bas

And in the midst of the creatures was an appearance like burning coals of fire, resembling torches, moving to and fro among the creatures: ... — AAT

- 14. And the living creatures ran and returned as the appearance of a flash of lightning.**

And the living creatures darted to and fro, like a flash of lightning — RSV

So the living creatures came and went, vivid as lightning flashes — Knox

- 15. Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.**

... behold, one wheel upon the earth beside the living creatures, for each of the four faces thereof — ASV



Now as I looked at the living creatures,  
I saw a wheel upon the earth beside  
the living creatures, one for each of  
the four of them — RSV

As I was still looking at the living beings,  
I saw a wheel on the ground beside  
each of the four living beings — Ber  
Now while I was looking at the four living  
beings, I saw one wheel on the  
earth, by the side of the living beings,  
for the four of them — Bas

**16. The appearance of the wheels and their work was like unto the colour of a beryl:**

As for the appearance of the wheels and  
their construction: their appearance  
was like the gleaming of a chrysolite  
— RSV

... their appearance was like the gleam  
of a Tarshish stone — Ber

The wheels glittered as if made of chry-  
solite — Jerus

The wheels were the colour of a topaz  
— Mof

**and they four had one likeness: and their  
appearance and their work was as it  
were a wheel in the middle of a wheel.**  
and the four had the same likeness, their  
construction being as it were a wheel  
within a wheel — RSV

and the four of them had the same shape,  
their construction being as if one wheel  
were within another — AAT

All four looked alike, and seemed to be  
made one inside the other — Jerus

**17. When they went, they went upon their four sides: and they turned not when they went.**

When they went, they went in any of  
their four directions without turning as  
they went — RSV

They could move in any of the four di-  
rections they faced, without veering as  
they moved — NAB

**18. As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four.**

As for their rims, they were high and  
dreadful; and they four had their rims  
full of eyes round about — ASV

As for their size, their height was terri-  
ble to look upon; and the whole frame  
of them, all round, was full of eyes  
— Knox

The four wheels had rims and they had  
spokes; and their rims were full of eyes  
round about — RSV

And I saw that they had edges, . . . —  
Bas

**19. And when the living creatures went, the wheels went by them:**

... the wheels went beside them — ASV  
... the wheels moved with them — ABPS  
**and when the living creatures were lifted  
up from the earth, the wheels were  
lifted up.**

and when the living creatures rose from  
the earth, the wheels rose — Mof

**20. Whithersoever the spirit was to go, they went, thither was their spirit to go;**

Wherever the spirit would go, they went  
— RSV

Wherever the spirit wished to go, there  
the wheels went — NAB

Where the spirit urged them, there the  
wheels went — Jerus

Wherever the spirit impelled them to go  
... — Mof

**and the wheels were lifted up over against  
them: for the spirit of the living crea-  
ture was in the wheels.**

and the wheels were lifted up beside them  
... — ASV

and the wheels rose along with them;  
... — RSV

... for a living spirit was in the wheels  
— Mof

**21. When those went, these went, and when those stood, these stood;**

When these went on, the others went;  
and when these came to rest, the oth-  
ers came to rest — Bas

**and when those were lifted up from the  
earth, the wheels were lifted up over  
against them: for the spirit of the liv-  
ing creature was in the wheels.**

... the wheels were lifted up beside them  
... — ASV

and when those rose from the earth, the  
wheels rose along with them; ... —  
RSV

... for a living spirit was in these wheels  
— Mof

**22. And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above.**

And over the head of the living creature  
there was the likeness of a firmament,  
like the terrible crystal to look upon,  
stretched forth over their heads above  
— ASV

Over the heads of the living creatures

there was the likeness of a firmament,  
shining like crystal, spread out above  
their heads — RSV

Over the heads of the living creatures,  
something like a firmament could be  
seen, seeming like glittering crystal,  
stretched straight out above their heads  
— NAB

And over the heads of the living beings  
there was the form of an arch, looking  
like ice, stretched out over their heads  
on high — Bas

... there was the semblance of an ex-  
panse, glittering like transparent crystal,  
spread out above their heads — Ber

... there was the likeness of a firma-  
ment, like the glistening of the glo-  
rious crystal, outstretched over their  
heads above — ABPS

... there was the semblance of a vault  
... — Mof

- 23. And under the firmament were their wings straight, the one toward the other:**  
And under the firmament their wings  
were stretched out straight, one to-  
ward another — RSV

Under the expanse their wings were  
stretched out straight, one pair touch-  
ing those of the next being. — Ber

And under the vault their wings were  
level ... — Mof

**every one had two, which covered on this  
side, and every one had two, which  
covered on that side, their bodies.**

every one had two wings covering their  
bodies on this side and two covering  
their bodies on that side — Bas

and each creature had two wings cover-  
ing its body — RSV

the other pair covering the body — Ber

- 24. And when they went, I heard the noise  
of their wings, like the noise of great  
waters, as the voice of the Almighty, the  
voice of speech, as the noise of an host:**

... like the voice of the Almighty, a  
noise of tumult like the noise of a host  
— ASV

... I heard the sound of their wings like  
the sound of many waters, like the  
thunder of the Almighty, a sound of  
tumult like the sound of a host — RSV

I heard the noise of their wings as they  
moved: it sounded like rushing water,  
like the voice of Shaddai, a noise like  
a storm, like the noise of a camp — Jerus

Then I heard the sound of their wings,  
like the roaring of mighty waters, like  
the voice of the Almighty. When they  
moved, the sound of tumult was like  
the din of an army — NAB

... — it was the sound of a tumult like  
that of an armed camp — AAT

**when they stood, they let down their  
wings.**

when they halted, they folded their wings  
— Jerus

- 25. And there was a voice from the firma-  
ment that was over their heads, when  
they stood, and had let down their wings.**

And there was a voice above the firma-  
ment that was over their heads: when  
they stood, they let down their wings  
— ASV

And there came a voice from above the  
firmament over their heads: ... — RSV

- 26. And above the firmament that was over  
their heads was the likeness of a throne,  
as the appearance of a sapphire stone:**

... there was the likeness of a throne,  
in appearance like sapphire — RSV

... something like a throne could be  
seen, looking like sapphire — NAB

... was the semblance of a throne, col-  
ored like sapphire — AAT

Above the vault over their heads was  
something that looked like a sapphire;  
it was shaped like a throne — Jerus

**and upon the likeness of the throne was  
the likeness as the appearance of a man  
above upon it.**

and seated above the likeness of a throne  
was a likeness as it were of a human  
form — RSV

Upon it was seated, up above, one who  
had the appearance of a man — NAB  
and on the throne-like appearance there  
was the semblance of a human form  
— Mof

and high up on this throne was a being  
that looked like a man — Jerus

- 27. And I saw as the colour of amber, as the  
appearance of fire round about within it,  
from the appearance of his loins even  
upward,**

And I saw as it were glowing metal, as  
the appearance of fire within it round  
about, from the appearance of his loins  
and upward — ASV

And upward from what had the appear-  
ance of his loins I saw as it were  
gleaming bronze, like the appearance  
of fire enclosed round about — RSV

From the appearance of his loins upward  
I saw something with a luster like that  
of shining metal — AAT

I saw him shine like bronze, and close  
to and all around him from what  
seemed his loins upwards was what  
looked like fire — Jerus

Upward from what resembled his waist  
I saw what gleamed like electrum —  
NAB

**and from the appearance of his loins even  
downward, I saw as it were the ap-  
pearance of fire, and it had brightness  
round about.**

And from the appearance of his loins  
downward I saw as it were the ap-  
pearance of fire, and there was bright-  
ness round about him — ASV

and downward from what had the ap-  
pearance of his loins I saw . . . — RSV  
downward from what resembled his waist  
I saw what looked like fire; he was sur-  
rounded with splendor — NAB

and going down from what seemed to be  
the middle of his body . . . — Bas  
. . . and there was a radiance round about  
him — ABPS

. . . there was something resembling fire  
with a bright halo all about it — Ber

**28. As the appearance of the bow that is in  
the cloud in the day of rain, so was the  
appearance of the brightness round about.**

Like the bow in the cloud on a day of  
rain, so was the light shining round  
him — Bas

Like the bow which appears in the clouds  
on a rainy day was the splendor that  
surrounded him — NAB

like a bow in the clouds on rainy days;  
that is how the surrounding light ap-  
peared — Jerus

like the rainbow in the clouds after a  
shower — Ber

**This was the appearance of the likeness  
of the glory of the LORD.**

Such was the . . . — RSV

Such was the vision of the likeness . . .  
— NAB

And this is what the glory of the LORD  
was like — Bas

it was like the appearance of the glory  
of the LORD — NEB

That was the way the glory of the LORD  
appeared to me — Tay

**And when I saw it, I fell upon my face,  
and I heard a voice of one that spake.**

I looked, and prostrated myself . . . —  
Jerus

. . . I went down on my face, and the  
voice of one talking came to my ears  
— Bas

. . . and heard the voice of one speaking  
— Rhm

. . . and I heard a voice speaking — ABPS

## CHAPTER 2

**1. And he said unto me, Son of man, stand  
upon thy feet, and I will speak unto thee.**

. . . and I will speak with thee — ASV

. . . that I may speak with thee — Rhm

Son of Man, stand up! I wish to speak  
with you — NAB

. . . O Mortal man, stand upon your feet  
— AAT

**2. And the spirit entered into me when he  
spake unto me, and set me upon my feet,  
that I heard him that spake unto me.**

. . . and set me upon my feet; and I heard  
him that spake unto me — ASV

. . . and I heard the one who was speak-  
ing — NAB

. . . and I heard him speaking to me —  
RSV

. . . and made me stand up . . . — Jerus

**3. And he said unto me, Son of man, I send  
thee to the children of Israel,**

. . . I am sending you to the children of  
Israel — Lam

. . . I am sending you to the Israelites  
— NAB

**to a rebellious nation that hath rebelled  
against me,**

to a nation of rebels, who have rebelled  
against me — RSV

to a rebellious people who have risen up  
against me — Lam

**They and their fathers have transgressed  
against me, even unto this very day.**

they and their fathers have sinned against  
me to this very day — AAT

till now they and their ancestors have  
been in revolt against me — Jerus

Past generations of them have been in  
revolt against me to this very day —  
NEB

**4. For they are impudent children and**

**stiffhearted. I do send thee unto them, and thou shalt say unto them, Thus saith the Lord God.**

And the children are impudent and stiffhearted — ASV

The people also are impudent and stubborn — RSV

Hard of face and obstinate of heart are they — NAB

To brazen-faced folk and hard-hearted thy errand is — Knox

This generation to which I am sending you is stubborn and obstinate — NEB

The sons are defiant and obstinate — Jerus

5. **And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them.**

And whether they hear or refuse to hear (for they are a rebellious house) they will know . . . — RSV

And whether they heed or resist . . . — NAB

6. **And thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house.**

But as for you, son of man, fear neither them nor their words . . . — NAB

Son of man, fear them not, fear not what they say, . . . dread not their scowls . . . — Mof

7. **And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious.**

. . . whether they hear or refuse to hear;

for they are a rebellious house — RSV

. . . whether they heed or resist for they are rebellious — NAB

. . . they are a defiant brood — Knox

8. **But thou, son of man, hear what I say unto thee:**

. . . obey me when I speak to you — NAB

**Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.**

. . . and eat that which I give thee — ASV

. . . and eat what I am giving you — Mof

. . . and eat what I am about to give thee — ABPS

9. **And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein;**

. . . a hand was put forth unto me . . . — ASV

. . . a hand was stretched out to me, and, lo, a written scroll was in it — RSV

. . . there was a hand stretched out to me, holding a written scroll — Mof

10. **And he spread it before me;**

When he unrolled it before me — Mof

And he put it open before me — Bas

**and it was written within and without: and there was written therein lamentations, and mourning, and woe.**

and it had writing on the front and on the back, and there were written on it words of lamentation and mourning and woe — RSV

It was covered with writing front and back, and written on it was: Lamentation and wailing and woe! — NAB

. . . and it was written all over on both sides with dirges and laments and words of woe — NEB

## CHAPTER 3

1. **Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel.**

. . . Son of man. What thou findest eat, . . . — Rhm

. . . eat what you find here . . . — AAT

. . . eat what is offered to you; eat this scroll . . . — RSV

. . . 'Man, eat what is in front of you, . . . — NEB

2. **So I opened my mouth, and he caused me to eat that roll.**

. . . he gave me the scroll to eat — RSV

. . . and he had me eat the scroll — Ber

3. **And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee.**

. . . feed your belly and fill your stomach with this scroll I am giving you — NAB

. . . eat this scroll that I give you and fill your stomach with it — RSV

. . . let your stomach make a meal of it and let your inside be full of this roll . . . — Bas

- ... feed and be satisfied by the scroll I am giving you — Jerus  
**Then did I eat it; and it was in my mouth as honey for sweetness.**  
 ... and it was in my mouth as sweet as honey — RSV  
 it was as sweet as honey in my mouth — AAT  
 and it tasted sweet as honey — Jerus
- 4. And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.**  
 ... go now to the house of Israel and speak to them with My words — Ber  
 ... go now to the house of Israel, and speak my words to them — NAB  
 ... go and tell the Israelites what I have to say to them — NEB
- 5. For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel;**  
 You are sent not to people whose speech is thick and difficult ... — NEB  
 ... to a people of foreign speech and a hard language ... — RSV  
 ... to a people whose talk is strange and whose language is hard ... — Bas  
 ... to a people with difficult speech and barbarous language ... — NAB  
 ... to a people of unintelligible speech or difficult language ... — AAT
- 6. Not to many people of a strange speech and of an hard language, whose words thou canst not understand.**  
 not to many peoples of foreign speech and a hard language ... — RSV  
 No; I am not sending you to great nations whose speech is so thick and so difficult that you cannot make out what they say — NEB  
 not to many peoples of unintelligible speech or difficult language ... — AAT  
 Not to a number of people whose talk is strange and whose language is hard ... — Bas  
 nor to the many peoples (with difficult speech and barbarous language) ... — NAB
- Surely, had I sent thee to them, they would have hearkened unto thee.**  
 Surely if I sent thee to them they would hearken unto thee — ASV  
 Surely, if I sent you to such, they would listen to you — RSV  
 If I were to send you to these, they would listen to you — NAB
- 7. But the house of Israel will not hearken unto thee; for they will not hearken unto me:**  
 But the house of Israel will not be willing to hearken unto thee, for they are not willing to hearken unto me — Rhm  
 But the house of Israel will not listen to you; for they are not willing to listen to me — RSV  
 But the Israelites will refuse to listen to you, for they refuse to listen to me — NEB
- for all the house of Israel are impudent and hardhearted.**  
 for all the house of Israel are of a hard forehead and of a stiff heart — ASV  
 because all the house of Israel are ... of a stubborn heart — RSV  
 For the whole house of Israel is stubborn of brow and obstinate in heart — NAB  
 because the whole house of Israel is defiant ... — Ber  
 for the whole house of Israel is hard-faced and stubborn — AAT
- 8. Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads.**  
 Behold, I have made thy face hard against their faces, and thy forehead hard against their foreheads — ASV  
 But I will make your face as hard as theirs, and your brow as stubborn as theirs — NAB  
 But now, I will make you as defiant as they are, and as obstinate as they are — Jerus
- 9. As an adamant harder than flint have I made thy forehead:**  
 like a diamond, harder than flint, I will make your forehead — Ber  
 I am going to make your resolution as hard as a diamond ... — Jerus  
 I will make your temper unyielding as adamant, harder than flint — Mof
- fear them not, neither be dismayed at their looks, though they be a rebellious house.**  
 ... for they are a rebellious house — RSV  
 ... nor be dismayed before them ... — AAT  
 ... never let their frown daunt thee ... — Knox  
 ... dread not their scowls ... — Mof
- 10. Moreover he said unto me, Son of man,**

**all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.**

... take into your heart all my words that I speak to you: hear them well — NAB

... remember everything I say to you, listen closely — Jerus

... attend and listen to all I tell you — Mof

- 11. And go, get thee to them of the captivity, unto the children of thy people,**  
And go, get you to the exiles, to your people — RSV

Then go to the exiles, your fellow countrymen — AAT

Go, get to your fellow exiles — Ber  
And go now to those who have been taken away as prisoners ... — Bas

**and speak unto them, and tell them, Thus saith the Lord God; whether they will hear or whether they will forbear.**

and say to them, 'Thus says the Lord God'; whether they hear or refuse to hear — RSV

Whether they listen or refuse to listen, say, 'These are the words of the Lord God.' — NEB

and say to them, This is what the LORD has said; if they give ear or if they do not — Bas

and say to them: Thus says the Lord God! - whether they heed or resist — NAB

- 12. Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the LORD from his place.**

... and I heard behind me a fierce rushing sound as the glory of the LORD rose from his place. — NEB

... and as the glory of the LORD arose from its place, I heard behind me the sound of a great earthquake — RSV

... behind me I could hear a tumultuous shouting, 'Blessed be the glory of Yahweh in his dwelling place' — Jerus

- 13. I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing.**

And I heard the noise of the wings of the living creatures as they touched one another, and the noise of the wheels beside them, even the noise of a great rushing — ASV

I heard the sound of the living creatures' wings brushing against one another, the sound of the wheels beside them, and a fierce rushing sound — NEB

It was the sound of the wings of the living creatures as they touched one another, and the sound of the wheels beside them, that sounded like a great earthquake — RSV

the noise made by the wings of the living creatures striking one another, and by the wheels along side them, a loud rumbling — NAB

And there was the sound of the wings of the living beings touching one another ... — Bas

- 14. So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me.**

... in the heat of my spirit, the hand of the LORD being strong upon me — RSV

... And I went full of exaltation, ... — NEB

... my heart, as I went, overflowed with bitterness and anger ... — Jerus

The spirit which had lifted me up seized me, and I went off spiritually stirred, while the hand of the LORD rested heavily upon me — NAB

- 15. Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar,**

and I came to the exiles at Tel-abib, who dwelt by the river Chebar — RSV

And I came to the exiles living at Tel-Abib by the river Chebar — Ber

**and I sat where they sat, and remained there astonished among them seven days.**

and to where they dwelt; and I sat there overwhelmed among them seven days — ASV

For seven days I stayed with them, dumbfounded — NEB

and for seven days I sat among them distraught — NAB

There I remained with them, overwhelmed in spirit for seven days — Ber

and I stayed with them for seven days like a man stunned — Jerus

and stayed with them there for seven days in a state of stupor — AAT

- 16. And it came to pass at the end of seven**

days, that the word of the LORD came unto me, saying,

17. Son of man, I have made thee a watchman unto the house of Israel:

... for the house of Israel — RSV

... I have appointed you a watchman

... — NAB

therefore hear the word at my mouth, and give them warning from me.

whenever you hear a word from my mouth, you shall give them warning from me — RSV

When you hear a word from my mouth, you shall warn them for me — NAB

18. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life;

... or speak out to dissuade him from his wicked conduct ... so that he may live — NAB

... and warn him to renounce his evil ways and so live — Jerus

the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

... but I will make you responsible for his blood — Ber

that wicked man shall die for his sin, but I will hold you responsible for his death — NAB

... but I will hold you answerable for his death — NEB

19. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

... but you will have saved your life — RSV

... but you have saved yourself — Mof

20. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die:

Again, when an upright man, turning away from his righteousness, does evil ... — Bas

When the upright man renounces his integrity to do evil and I set a trap for him ... — Jerus

... when I put temptation before him ... — Mof

... and I make that the occasion for bringing about his downfall ... — AAT

... and does wrong when I place a stumblingblock before him ... — NAB

because thou hast not given him warning, he shall die in his sin, and his righteousness which he hast done shall not be remembered; but his blood will I require at thine hand.

... but I will make you responsible for his blood — Ber

... only I will hold you responsible for his death — Mof

... and I will hold you answerable for his death — NEB

21. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

Nevertheless, if you warn the righteousness man not to sin ... and you will have saved your life — RSV

... and you have saved yourself — Mof

22. And the hand of the LORD was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee.

The hand of the LORD came upon me, and he said to me: Get up and go out into the plain, where I will speak with you — NAB

Get up and go out into the valley ... — Bas

... Move away to the valley ... — Mof

23. Then I arose, and went forth into the plain:

So I got up and went to the plain — Ber  
Then I got up and went out into thy valley — Bas

and, behold, the glory of the LORD stood there, as the glory which I saw by the river of Chebar: and I fell on my face.

... like the glory which I had seen by the river Chebar ... — RSV

and I saw the glory of the LORD resting there ... — Bas

the glory of Yahweh was resting there ... and I prostrated myself — Jerus

and I saw that the glory of the LORD was in that place ... I fell prone — NAB

24. Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.

... He addressed me and said to me: Go inside and shut yourself up in your house — BER

25. But thou, O son of man, behold, they shall put bands upon thee, and shall bind

**thee with them, and thou shalt not go out among them:**

... they shall lay bands upon thee ...  
— ASV

... they will bind you with ropes ...  
— Ber

... cords will be placed upon you, and you shall be bound with them, so that you cannot go out among the people  
— RSV

... bonds are now about to be laid on you ... so that you cannot go out in public — AAT

... I will put bands on you, prisoning you in them ... — Bas

- 26. And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house.**

... and unable to reprove them ... — RSV

I will make your tongue cleave to your pallet ... — Ber

I will fasten your tongue to the roof of your mouth ... — NEB

I am going to make your tongue stick to the roof of your mouth ... you will stop warning them, for they are rebels  
— Jerus

... and unable to rebuke them for being a rebellious house — NAB

- 27. But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God; He that heareth, let him hear; and he that forbear-eth, let him forbear: for they are a rebellious house.**

... he that will hear, let him hear; and he that will refuse to hear, let him refuse ... — RSV

... Whoever will listen, let him listen; whoever will not, let him not ... — Jerus

... let him hear who will, and let him decline to hear who will ... — AAT

... Let the hearer give ear; and as for him who will not, let him keep his ears shut ... — Bas

## CHAPTER 4

- 1. Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem:**

... take a brick and lay it before you ... — RSV

... and on it make a picture of a town, even Jerusalem — Bas

... get a clay tablet and placing it before you, trace on it the city of Jerusalem — Ber

... on it scratch a city, Jerusalem — Jerus

... and draw on it a city (Jerusalem) — NAB

- 2. And lay siege against it, and build a fort against it,**

and put siegework against it, and build a siege wall against it — RSV

lay siege to it, erect watch-towers against it — NEB

... build a watch tower against it — Ber  
You are then to besiege it, trench round it — Jerus

... run trenches — Mof

and lay entrenchments against it, ... — AAT

**and cast a mount against it; set the camp also against it, and set battering rams against it round about.**

and cast up a mount against it ... — ASV

and making high an earthwork against it: and put up tents against it, placing engines all around it for smashing down its walls — Bas

build earthworks, pitch camps and bring up battering-rams all around — Jerus  
throw up a rampart against it, pitch army camps against it, ... — Ber

raise a siege-ramp, put montelets in position, and bring battering-rams against it all round. — NEB

- 3. Moreover take thou unto thee an iron pan, and set it for a wall of iron between thee and the city:**

And take an iron plate, and place it as an iron wall ... — RSV

And take a flat iron plate, ... — Bas  
... and place it as if it were an iron wall ... — Jerus

Then take an iron griddle ... — AAT

**and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel.**

... and let it be in a state of siege, and press the siege against it ... — RSV  
and turn your face toward it, ... and



- conduct the siege against it . . . — Ber  
 . . . it is being besieged and you are besieging it . . . — Jerus  
 Fix your gaze on it: it shall be in the state of siege, and you shall besiege it.  
 . . . — NAB
- 4. Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it:**  
 . . . and I will lay the punishment of the house of Israel upon you — RSV  
 Then you will lie on your left side and lay the iniquity of the house of Israel upon it — Ber  
 Then, stretching yourself out on your left side, take the sin of the children of Israel on yourself — Bas  
 . . . and bear upon it the guilt of the house of Israel — AAT  
 . . . while I place the sins of the house of Israel upon you — NAB  
**according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.**  
 As many days as you lie on it, you will carry their iniquity — Ber  
 you must bear it for the number of days you lie upon your side — Mof  
 For as long as you are stretched out, so long will the sin of the children of Israel be on you — Bas
- 5. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.**  
 For I have appointed the years of their iniquity to be unto thee a number of days, even three hundred and ninety days: . . . — ASV  
 For I assigned to you a number of days, three hundred and ninety days, equal to the number of the years of their punishment . . . — RSV  
 For the years of their sin I allot you the same number of days, three hundred and ninety, . . . — NAB  
 . . . during all of which you shall have on you the guilt of the house of Israel — Ber
- 6. And when thou hast accomplished them, lie again on thy right side,**  
 And again, when thou hast accomplished these, thou shalt lie on thy right side — ASV  
 And when you have completed these, you

- shall lie down a second time, but on your right side — RSV  
 And at the end of these days, you are to lie down again on your right side — Jerus  
 When you finish this — NAB  
**and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.**  
 and shalt bear the iniquity of the house of Judah: forty days, each day for a year, have I appointed it unto thee — ASV  
 and bear the punishment of the house of Judah: forty days I assign you, a day for each year — RSV  
 and take on you the punishment of the house of Judah . . . — Ber  
 . . . forty days I assign you, each day representing a year — AAT  
 . . . I have set the length for you and one day for one year — Jerus
- 7. Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it.**  
 . . . with thine arm uncovered . . . — ASV  
 . . . with your arm bared, and you shall prophesy against the city — RSV  
 . . . lift your bare arm and prophesy against it — Jerus  
 Fixing your gaze on the siege of Jerusalem, with bared arm you shall prophesy against it — NAB
- 8. And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege.**  
 . . . and thou shalt not turn from one side to the other, till thou hast accomplished the days of thy siege — ASV  
 And, behold, I will put cords upon you, so that you cannot turn from one side to the other, till you have completed the days of your siege — RSV  
 And, see, I am going to place binding cords upon you, that you may not turn from one side to the other . . . — Ber  
 and you must not turn over until the period of your seclusion is finished — Jerus  
 . . . and you shall not turn from side to side . . . — AAT
- 9. Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet,**

**and fitches, and put them in one vessel, and make thee bread thereof.**

... and millet, and spelt, and put them in one vessel ... — ASV

... and put them into a single vessel and make bread of them — RSV

... put them into a pot and make them into bread — AAT

... put them all in the same pot and make yourself some bread — Jerus

**according to the number of the days that thou shalt lie upon thy side; three hundred and ninety days shalt thou eat thereof.**

and during all the days that you are lying upon your side — three hundred and ninety days you shall eat it — AAT

for during the 390 days that you are lying upon your side, you shall eat it — Ber

Eat it for as many days as you lie upon your side, three hundred and ninety — NAB

You are to eat it for as many days as you have been lying on your side, a hundred and ninety days — Jerus

**10. And thy meat which thou shalt eat shall be by weight, twenty shekels a day: from time to time shalt thou eat it.**

And thy food which thou shalt eat ... — ASV

And the food which you eat ... once a day you shall eat it — RSV

... eating only eight ounces a day and eating at fixed intervals — Mof

... to be eaten at a fixed hour each day — AAT

... at set times a portion — Knox

The food you eat shall be twenty shekels a day by weight: each day the same — NAB

As regards this food you are to measure out a daily portion of twenty shekels and make it last the whole day — Jerus

**11. Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink.**

... once a day you shall drink — RSV

... drinking only two pints and at fixed intervals — Mof

... to be drunk at a fixed hour each day — AAT

... each day the same — NAB

... your drink is to be the sixth of a hin and to last the whole day — Jerus

**12. And thou shalt eat it as barley cakes, And you shall eat it as a barley cake —**

RSV

And your food shall be in the form of barley cakes — AAT

eat it cooked like barley cakes — Mof  
And let your food be barley cakes — Bas

For your food you must bake barley loaves — NAB

**and thou shalt bake it with dung that cometh out of man, in their sight.**

and thou shalt bake it in their sight with dung that cometh out of man — ASV

baking it in their sight on human dung — RSV

baked where they can see you, over human dung — Jerus

which you shall bake on human excrement in the presence of the people — AAT

and dung of man shall be thy fuel, for all to see — Knox

**13. And the LORD said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.**

... eat their bread unclean among the nations ... — ASV

Polluted as this ... shall be the bread Israel eats ... — Knox

... among the nations where I scatter them — NAB

... This is the way the Israelites will have to eat their defiled food, wherever I disperse them among the nations — Jerus

**14. Then said I, Ah Lord God! behold, my soul hath not been polluted:**

... I have never defiled myself — RSV

... I have never yet defiled myself with uncleanness — AAT

... Never have I been made unclean — NAB

**for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces, neither came there abominable flesh into my mouth.**

... I have never eaten the flesh of any animal that died of itself nor flesh torn by wild beasts: ... — Ber

... never have I eaten carrion flesh or that torn by wild beasts: ... — NAB

... I have never eaten an animal that has died a natural death ... no unclean flesh has ever entered my mouth — Jerus

... nor ever did food unclean cross my lips — Knox

- ... neither has unclean meat entered into my mouth — Lam
- ... never have I touched a morsel of carrion — Mof
- 15. Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.**
- ... See, I will let you have cow dung instead of human dung, on which you may prepare your bread — RSV
- ... See, I will allow you cow's dung instead of man's excrement. . . . — Ber
- ... for dung of man droppings of cattle thou shalt have . . . — Knox
- 16. Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem:**
- ... I mean to cut off from Jerusalem every source of bread — Knox
- ... I will take away from Jerusalem her necessary bread — Bas
- ... I mean to destroy the stock of bread in Jerusalem — Jerus
- and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment:**
- ... and with fearfulness: . . . , and in dismay — ASV
- ... in anxious fear, . . . , in dire dismay — AAT
- ... which they have weighed out anxiously, . . . which they have measured out fearfully — NAB
- with anxiety they shall eat bread rationed by weight, and in dismay they shall drink water rationed by measure — Ber
- in their distress they will eat bread strictly weighed; in terror they will drink water grudgingly measured — Jerus
- 17. That they may want bread and water, and be astonished one with another, and consume away for their iniquity.**
- ... and be dismayed one with another, and pine away in their iniquity — ASV
- I will do this that they may lack bread and water, look at one another in dismay, and waste away unto their punishment — RSV
- so that, owing to the scarcity of bread and water, everyone shall be filled with terror . . . — NAB
- till from want of bread and water they fall together into a stupor . . . — AAT

## CHAPTER 5

- 1. And thou, son of man, take thee a sharp knife, take thee a barber's razor and cause it to pass upon thine head and upon thy beard:**
- ... take thee a sharp sword; as a barber's razor shalt thou take it unto thee . . . — ASV
- ... use it as a barber's razor and pass it over your head and your beard — RSV
- ... take a sharp blade, sharp as a barber's razor, take it and use it on your head and beard — Jerus
- ... and shave your head and your beard — AMP
- ... running it over your head and beard — Mof
- then take thee balances to weigh, and divide the hair.**
- then take balances for weighing . . . — RSV
- Then take a pair of scales and divide the hair — Mof
- and take scales for separating the hair by weight — Bas
- ... and divide the hair into three parts — Lam
- 2. Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled:**
- A third part shalt thou burn in the fire . . . — ASV
- A third part thou shalt set alight and burn up . . . — Knox
- You are to set fire to a third . . . — Jerus
- One-third you shall burn in the fire that shall rage within the city when the days of the siege are over — AAT
- ... when the days of the siege are completed — RSV
- and thou shalt take a third part, and smite about it with a knife:**
- ... and smite with the sword round about it — ASV
- cut up one third with the sword all round the city — NEB
- ... and strike with the sword round about the city — RSV
- ... and cut it with the sword, going round about the city — Lam

place another third around the city and strike it with the sword — NAB  
**and a third part thou shalt scatter in the wind; and I will draw out a sword after them.**

... and I will unsheath the sword after them — RSV

... and my unsheathed sword shall pursue it — Ber

... and I will follow it with drawn sword — NEB

the final third strew in the wind and pursue it with the sword — NAB

- 3. Thou shalt also take thereof a few in number, and bind them in thy skirts.**

And you shall take from these a small number, and bind them in skirts of your robe — RSV

Take, however, a few of your hairs, and tie them in the skirts of your robe — Ber

... and rap them in the folds of your cloak — Jerus

- 4. Then take of them again, and cast them into the midst of the fire, and burn them in the fire; for thereof shall a fire come forth into all the house of Israel.**

And of these again shalt thou take, ... — ASV

And of these again you shall take some, ... — RSV

... From them will issue fire — Jerus

- 5. Thus saith the Lord God; This is Jerusalem: I have set it in the midst of the nations and countries that are round about her.**

... and countries are round about her — ASV

... I have set her in the center of the nations, with countries round about her — RSV

... I have put her among the nations, and countries are round her on every side — Bas

... This is Jerusalem, which I have placed in the middle of the nations, surrounded with foreign countries — Jerus

Thus says the LORD: This is a symbol of the fate of Jerusalem — AAT

- 6. And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her:**

And she hath rebelled against mine ordinances in doing wickedness more

than the nations, and against my statutes more than ... — ASV

And she has wickedly rebelled against my ordinances more than the nations.

... — RSV

And she has gone against my orders by doing evil more than the nations, and against my rules more than the countries round her — Bas

Yet she has wickedly rebelled against my ordinances and statutes more than the nations and lands that are round about her — AAT

**for they have refused my judgments and my statutes, they have not walked in them.**

for they have rejected my ordinances and as for my statutes ... — ASV

by rejecting my ordinances and not walking in my statutes — RSV

for they have scorned My ordinances and have not followed My statutes — Ber

she has spurned my ordinances and has not lived by my statutes — NAB

for she has rejected my observances and refused to keep my laws — Jerus

- 7. Therefore thus saith the Lord God; Because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that are round about you;**

... Because ye are turbulent more than the nations that are round about you, ... neither have kept mine ordinances, neither have done after the ordinances of the nations ... — ASV

Because you are more turbulent than the nations ... and have not walked in my statutes or kept my ordinances, but have acted according to the ordinances ... — RSV

... Because you have been more rebellious than the nations around you, by not walking in My statutes or obeying My ordinances. ... — Ber

... Since you are more rebellious than the nations round you, since you do not keep my laws or respect my observances, and since you do not even respect the observances of the surrounding nations — Jerus

... not living by my statutes nor fulfilling my ordinances, but acting according to the ordinances of the surrounding nations — NAB

- 8. Therefore thus saith the Lord God; Behold, I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations.**

... I have now set myself against you,  
I will inflict punishments upon you for  
all the nations to see — Jerus

... I will inflict punishments in your  
midst while the nations look on — NAB

- 9. And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.**

... I will do with you what I have never  
yet done, and the like of which I will  
never do again — RSV

... because of all your disgusting ways  
— Bas

On account of all your filthy practices  
... — Jerus

... owing to all your detestable deeds  
— Mof

so abominable have your offenses been  
— NEB

- 10. Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds.**

... and any of you who survive I will  
scatter to all the winds — RSV

... and all who are left of you I will  
scatter to all the winds — Ber

... and disperse what remains of you to  
the winds — Jerus

- 11. Wherefore, as I live, saith the Lord God; Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations,**

... because you have defiled My sanctu-  
ary with all your detestable and  
loathsome impurities — Ber

because you have made my holy place  
unclean with all your hated things and  
all your disgusting ways — Bas

... as sure as you have defiled my sanctu-  
ary with all your horrors and all your  
filthy practices — Jerus

... as you have polluted my sanctuary  
with all your loathsome and detestable  
impieties — Mof

... because you have defiled my holy  
place with all your vile and abomina-  
ble rites. — NEB

**therefore will I also diminish thee; nei-  
ther shall mine eye spare, neither will  
I have any pity.**

... and I also will have no pity — ASV  
therefore I will cut you down ... — RSV  
... my eye will have no mercy, ...  
— Bas

I will cut you down without mercy or  
pity — AAT

... I will not look upon you with pity  
nor have mercy — NAB

- 12. A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee;**

A third part of you shall die of pestilence  
and be consumed with famine in the  
midst of you — RSV

A third of your people shall die of pes-  
tilence and perish of hunger within you  
— NAB

A third of your inhabitants shall die of  
plague or starve to death inside you  
— Jerus

a third of your folk shall die within your  
walls of pestilence and famine, a third  
shall fall by the sword around your  
walls — Mof

**and I will scatter a third part into all the  
winds, and I will draw out a sword  
after them.**

... and will unsheath the sword after  
them — RSV

... and My sword shall pursue them  
— Ber

and one third I will scatter to the four  
winds and follow with drawn sword  
— NEB

a third I will scatter to every wind, while  
I unsheath the sword behind them —  
Jerus

and a third I will scatter in every direc-  
tion, and I will pursue them with the  
sword — NAB

- 13. Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted:**

... I will cause my wrath toward them  
to rest ... — ASV

Thus shall my anger spend itself, and I  
will vent my fury upon them and sat-  
isfy myself; — RSV

... and I will wreak my fury upon them  
till I am appeased; — NAB

... and I will satisfy My fury upon them,  
and I will be eased. — JPS

Then my anger will be spent. I will abate  
my fury against them and be calm —  
NAB

**and they shall know that I the LORD have spoken it in my zeal, when I have accomplished my fury in them.**

... when I have accomplished my wrath upon them — ASV

... have spoken in my jealousy when I spend my fury upon them — RSV

when my fury is spent they will know that it is I, the LORD, who spoke in jealous passion — NEB

... when I have exhausted my fury against them — Jerus

- 14. Moreover I will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by.**

Moreover I will make thee a desolation and a reproach ... — ASV

... and an object of reproach among the nations ... — RSV

I will turn you into a desolate ruin, an object of scorn to every passerby — Mof

I mean to reduce you to a ruin, an object of contempt to surrounding nations — Jerus

- 15. So shall it be a reproach and a taunt, an instruction and an astonishment unto the nations that are round about thee, when I shall execute judgments in thee in anger and in fury and in furious rebukes. I the LORD have spoken it.**

... when I shall execute judgments on thee in anger and in wrath, and in wrathful rebukes (I, Jehovah have spoken it): — ASV

You shall be a reproach and a taunt, a warning and a horror, ... when I execute judgments on you in anger and fury, and with furious chastisements — I, the LORD, have spoken — RSV

You shall be a byword and an object of scorn, ... — Ber

You will become an object of contempt and shame, an example and a thing of horror, ... — Jerus

you shall be scorned and derided, a warning and a wonder ... — Mof

- 16. When I shall send upon them the evil arrows of famine, which shall be for their destruction, and which I will send to destroy you:**

when I loose against you my deadly arrows of famine, arrows for destruction, which I will loose to destroy you — RSV

When I send My fatal arrows of famine and destruction against you — Ber

Against you I mean to send the deadly arrows of starvation — which will destroy you, since I shall send them to destroy you — Jerus

When I shoot the deadly arrows of famine against you, arrows of destruction, I will shoot to destroy you — NEB

When I loose against you the cruel, destructive arrows of hunger — NAB

**and I will increase the famine upon you, and will break your staff of bread:**

and when I bring more and more famine upon you, ... — RSV

and prolong the agonies of famine on you, breaking your staff of bread — Ber

and I will bring repeated attacks of famine upon you, ... — AAT

famine that grows worse and worse as the stocks of bread fail — Knox

and I will destroy your stock of bread — Jerus

- 17. So will I send you famine and evil beasts, and they shall bereave thee;**

I will send famine and wild beasts against you, and they will rob you of your children — RSV

sending hunger and wild beasts among you, which will rob you of your children — Ber

I will unleash famine and beasts of prey upon you, and they will leave you childless — NEB

**and pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the LORD have spoken it.**

sending pestilence and bloodshed to decimate you and the sword to destroy you, ... — Ber

Pestilence and bloodshed shall stalk through you, ... — NAB

when pestilence and bloodshed sweep across you, ... — Mof

plague and bloodshed shall visit you. I will summon the sword against you ... — Jerus

## CHAPTER 6

1. And the word of the LORD came unto me, saying,

2. Son of man, set thy face toward the mountains of Israel, and prophesy against them,

... turn toward the mountains of Israel,  
... — NAB

3. And say, Ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys; Behold, I, even I, will bring a sword upon you, and I will destroy your high places.

... to the hills, to the water courses and to the valleys: ... — ASV

... to the mountains and the hills, to the ravines and the valleys: ... — RSV

... to mountain and hill, to rocky slope and riverbed ... — Knox

... I will destroy your shrines — Mof

4. And your altars shall be desolate, and your images shall be broken: and I will cast down your slain men before your idols.

And your altars shall become desolate, and your sun-images shall be broken:  
... — ASV

... and your incense altars shall be broken: and I will cast down your slain before your idols — RSV

Your altars shall be demolished ... — Ber

Your altars will be wrecked ... — Jerus

5. And I will lay the dead carcases of the children of Israel before their idols; and I will scatter your bones round about your altars.

And I will lay the dead bodies of the children of Israel before their idols ... — ASV

I will pile up the corpses of the Israelites before their idols ... — Ber

6. In all your dwellingplaces the cities shall be laid waste, and the high places shall be desolate;

In all your settlements the cities shall be laid waste and the high places demolished — AAT

Wherever you dwell your cities shall be laid waste and your high places ruined — RSV

Wherever you live, the cities shall be destroyed and the high places made desolate — Ber

Throughout your territory the towns will be destroyed and the high places wrecked — Jerus

Wherever people dwell, the villages shall be laid waste and the shrines ruined — Mof

that your altars may be laid waste and made desolate, and your idols may be broken and cease,

so that your altars will be waste and ruin, your idols broken and destroyed — RSV

to the ruin and wrecking of your altars, the shattering and abolition of your idols — Jerus

... your idols smashed — Ber

... that your idols may be shattered to nothing — Mof

and your images may be cut down, and your works may be abolished.

and your sun-images may be hewn down.  
... — ASV

your incense altars cut down and your works wiped out — RSV

that your sun-pillars may be cut down, and all you have constructed blotted out — Mof

... and your evil doings ended — Ber

7. And the slain shall fall in the midst of you, and ye shall know that I am the LORD.

The slain shall lie among you and you will recognize that I am the LORD — Ber

men shall fall slain among you. ... — Mof

... and so you will learn that I am Yahweh — Jerus

8. Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries.

Yet I will leave some of you alive. When you have among the nations some who escape the sword, ... — RSV

Yet I will spare a few who escape the sword among the nations ... — Ber

But I shall spare some of you ... — Jerus

when I leave but a few of you who escape from the sword among the nations, ... — AAT

9. And they that escape of you shall remember me among the nations whither they shall be carried captives,

Those who escape shall remember Me wherever they may be carried — Ber  
Your survivors will remember me among the nations where they have been deported — Jerus

... amid the nations where you lie in exile — Mof

**because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols:**

how that I have been broken with their lewd heart, ... and with their eyes which play the harlot after their idols — ASV

how I was grieved because their hearts had turned wantonly from me and their eyes had gone roving wantonly after idols — NEB

when I have broken their wanton heart ... and blinded their eyes which turned wantonly after their idols — RSV

when I have broken their adulterous hearts ... — Ber

I shall have broken their wanton hearts for having deserted me, and blinded their adulterous eyes for having fawned on idols — Jerus

remembering how I crushed the hearts that break their troth with me and the eyes that turn lustfully to their idols — Mof

**and they shall lothe themselves for the evils which they have committed in all their abominations.**

and they shall loath themselves in their own sight ... — ASV

they shall loath themselves for the wickedness they have committed, for all their detestable ways — Mof

and they will be loathsome in their own sight ... for all their abominations — RSV

They will loath themselves for all the wrong they have caused by their filthy practices — Jerus

they will look back with loathing on all the foul wrong they did. — Knox

- 10. And they shall know that I am the LORD, and that I have not said in vain that I would do this evil unto them.**

... and that I have not for naught said that I would bring this punishment on them — Ber

and confess it was no empty boast, when I threatened this calamity — Knox

... I am going to inflict all these disasters upon them — Jerus

- 11. Thus saith the Lord God; Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence.**

... Clap your hands and stamp your foot, ... — RSV

... Alas! for all the abominable sins of the House of Israel, which is about to perish by sword, famine and plague — Jerus

... and shout 'Aha! for all the detestable deeds of Israel'; ... — Mof

... and cry "Alas!" because of all the abominations of the house of Israel. ... — NAB

... Clench your fists, ... and say, 'Alas!' over all the vile abominations of the house of Israel. ... — AAT

- 12. He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I accomplish my fury upon them.**

... and he that is left and is preserved shall die of famine. Thus I will spend my fury on him — RSV

... those who are spared and besieged will die of hunger, since I mean to satisfy my fury against them — Jerus

... so will I glut my fury upon them — Mof

- 13. Then shall ye know that I am the LORD, when their slain men shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.**

... under every spreading tree, and under every leafy terebinth — the sanctuaries where they offered soothing odors to all their idols — AAT

... and under every leafy oak, wherever they offered pleasing odor to all their idols — RSV

- 14. So will I stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness toward Diblath, in all their habitations: and they shall know that I am the LORD.**

... and make the land desolate and



waste, from the wilderness toward  
Diblah; . . . — ASV  
 . . . throughout all their habitations, from  
the wilderness to Riblah. — RSV  
 . . . and lay the land waste and desolate

wherever they dwell, from the south  
desert up to Riblah; . . . — Mof  
 and reduce the country to an empty  
wasteland from the desert to Riblah.  
the length and breadth of the country;  
 . . . — Jerus

## CHAPTER 7

**1. Moreover the word of the LORD came unto me, saying,**

**2. Also, thou son of man, thus saith the Lord God unto the land of Israel; An end, the end is come upon the four corners of the land.**

. . . An end! The end has come upon the four corners of the land — RSV

. . . Finished! The end is coming for the four quarters of the land — Jerus

. . . The end is coming; the end approaches on the four corners of the land — Ber

. . . An end has come — the end has come — upon the four corners of the land — AAT

**3. Now is the end come upon thee, and I will send mine anger upon thee,**

Now is the end upon thee; . . . — ASV

Now all is over with you; I mean to unleash my anger on you. — Jerus

. . . and I will let loose my anger upon you, — RSV

**and will judge thee according to thy ways, and will recompense upon thee all thine abominations**

. . . and I will bring upon thee all thine abominations — ASV

. . . and I will punish you for all your abominations — RSV

and judge you as your conduct deserves and force you to answer for all your filthy practices — Jerus

. . . and requite you for all your detestable doings — Mof

. . . and lay upon you the consequences of all your abominations — NAB

. . . and bring your abominations upon your own heads — NEB

**4. And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I am the LORD.**

. . . but I will bring thy ways upon thee. — ASV

. . . but I will punish you for your ways,

while your abominations are in your midst . . . — RSV

. . . I will repay you for your evil ways while you are practicing them publicly . . . — Ber

. . . I am going to call you to account for your conduct and for the filthy practices that you parade . . . — Jerus

. . . I will make you suffer for your doings and the abominations that continue in your midst . . . — NEB

**5. Thus saith the Lord God; An evil, an only evil, behold, is come.**

. . . behold, it cometh — ASV

. . . Disaster after disaster! Behold, it comes — RSV

. . . Now disaster is going to follow on disaster — Jerus

. . . See, it comes! Woe upon woe! — Ber

. . . Behold, it comes, disasters one upon another — NEB

**6. An end is come, the end is come: it watcheth for thee; behold, it is come.**

. . . ; it awaketh against thee; . . . — ASV

An end has come — the end has come — it awakes against you — AAT

the end, the end, it comes, it comes — NEB

An end is coming upon you! See it coming! — NAB

**7. The morning is come unto thee, O thou that dwellest in the land:**

Thy doom is come unto thee, O inhabitant of the land: — ASV

Your day is near, inhabitant of the land! — Ber

Now it is your turn, you who live in this country. — Jerus

**the time is come, the day of trouble is near, and not the sounding again of the mountains.**

. . . the day is near, a day of tumult, and not of joyful shouting, upon thy mountains — ASV

. . . Your doom is on the way! A day of

tumult; no joyful shouting upon the mountains — Ber

... the day is near: no joy now, only tumult, on the mountains — Jerus

... the day is near, a day with panic, no merry shouts upon the hills! — Mof

**8. Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee:**

Now I will soon pour out my wrath upon you, and spend my anger against you — RSV

Soon I will vent My fury on you and spend My indignation upon you — Ber

Soon I am going to pour out my fury on you and exhaust my anger at you — Jerus

... and give full effect to my wrath against you — Bas

**and I will judge thee according to thy ways, and will recompense thee for all thine abominations.**

... and I will punish you for all your abominations — RSV

... and bring your abominations upon your own heads — NEB

judging you according to your conduct and repaying you for all your abominations — Ber

I will judge you as your conduct deserves and call you to account for all your filthy practices — Jerus

I will punish you for your conduct and requite you for all your detestable doings — Mof

**9. And mine eyes shall not spare, neither will I have pity; I will recompense thee according to thy ways and thine abominations that are in the midst of thee; and ye shall know that I am the LORD that smiteth.**

... I will bring upon thee according to thy ways; and thine abominations shall be in the midst of thee, ... — ASV

... I will punish you according to your ways, while your abominations are in your midst ... — RSV

... since I am going to call you to account for your conduct and for the filthy practices which you parade ... — Jerus

... I will deal with you according to your conduct, and the consequences of your abominations shall be in your midst ... — NAB

**10. Behold the day, behold it is come: the**

**morning is gone forth; the rod hath blossomed, pride hath budded.**

... behold, it cometh; thy doom is gone forth: ... — ASV

Here is the day; it has come! Your doom appears! Your scepter has blossomed.

... — Ber

... Your doom has come, injustice has blossomed, ... — RSV

... your turn has come, the scourge is ready, pride is at its peak — Jerus

... Pride has blossomed, insolence has budded — AAT

... Lawlessness is in full bloom, insolence flourishes — NAB

... pride has put out buds — Bas

**11. Violence is risen up into a rod of wickedness:**

Violence has grown up into a rod of wickedness; — RSV

Violence has grown into a scepter of wickedness — Ber

violence has risen to support wickedness — NAB

violence has grown into a shoot of wickedness; — AAT

Violence has risen to become the scourge of wickedness — Jerus

**none of them shall remain, nor of their multitude, nor of any of theirs:**

... nor of their wealth — ASV

Nothing of them shall survive, none of their noisy crowd, none of their wealth — Ber

... nor their abundance, nor their wealth — RSV

... neither their disturbances nor their works — Lam

yet nothing comes of them, their tumult or their turmoil — AAT

**neither shall there be wailing for them, for them there shall be no wailing — Ber**

neither shall there be eminency among them — ASV

neither shall there be pre-eminence among them — RSV

— there is no commanding power among them — AAT

**12. The time is come, the day draweth near:**

The time has come, the day has arrived — NEB

The end has come, and the time is close — Ber

**let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof.**

the buyer has no reason to be glad, and the seller none for regret, for I am angry at all their turmoil — NEB  
Let neither buyer rejoice, nor seller regret, for anger rages against all alike — Jerus

... for indignation comes on the whole noisy crowd — Ber  
for wrath falls upon all their teeming multitude — AAT

13. **For the seller shall not return to that which is sold, although they were yet alive:**

... to what he has sold, while they live — RSV

The seller shall not recover what he has sold, although they both live — Ber

The seller shall not regain what he sold as long as he lives — NAB

The seller will never go back on his bargain while either of them lives — NEB

**for the vision is touching the whole multitude thereof, which shall not return;**

The vision is for the whole throng of citizens; there is no reversing it — Knox

For the prophecy regarding the whole multitude shall not turn back — Ber

For wrath is upon all their multitude: it shall not turn back — RSV

for the bargain will never be reversed because of the turmoil — NEB

**neither shall any strengthen himself in the iniquity of his life,**

and because of his iniquity, none can maintain his life — RSV

Because of his sins, no one shall preserve his life — NAB

none can sustain his life through unrighteousness, ... — Ber

and no man will exert himself, even in his iniquity, as long as he lives — NEB

14. **They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath is upon all the multitude thereof.**

... and have made already: ... — ASV

The trumpet has sounded, and all is ready ... — Ber

They shall sound the trumpet and make everything ready, yet no one shall go to war, for my wrath is upon all the throng — NAB

... but none advances to the battle, for my wrath falls upon all their teeming multitude — AAT

15. **The sword is without, and the pestilence and the famine within:**

Outside is the sword; inside are pestilence and famine — Ber

Outside, the sword; inside, plague and famine — Jerus

**he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him.**

he who is in the open country will be put to the sword; ... — Bas

in the country men will die by the sword, in the city famine and pestilence will carry them off — NEB

Anyone who is found in the countryside will die by the sword; anyone who is found in the city will be devoured by famine and plague — Jerus

A man in the open country dies by the sword, a man inside the city is consumed by famine and by pestilence — Mof

16. **But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.**

If any escape and take to the mountains, like moaning doves ... — NEB

Even those who escape and flee to the mountains like the doves of the valley ... — NAB

And if any survivors escape, ... — RSV

Their fugitives will run away and make for the mountains; ... — Jerus

... they shall be like doves of the valley upon the mountains, all of them moaning over their guilt — AAT

17. **All hands shall be feeble, and all knees shall be weak as water.**

All hands are feeble, and all knees weak as water — RSV

All their hands shall be limp, and all their knees shall run with water — NAB

With limp hands and quaking knees, — Jerus

while their hands hang limp and their knees run with urine — NEB

18. **They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads.**

they shall put sackcloth round their waist ... — Mof

they will put on sackcloth; and shudder all over. All their faces will be red with shame and every head will be shaved — Jerus

They will go in sackcloth, shuddering

from head to foot, with faces down-  
cast and heads close shaved — NEB  
... shame and shuddering shall cover  
their faces, and bald spots shall be on  
every head — Ber

- 19. They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord:**

... and their gold shall be as an unclean  
thing: ... — ASV

They shall fling their silver into the street  
and their gold shall be considered re-  
fuse. Their silver and gold cannot save  
them on the day of the Lord's wrath  
— NAB

... and cast aside their gold like filth:  
their silver and their gold will be pow-  
erless to save them on the day of the  
Lord's fury — NEB

They will throw their silver down in the  
street and their gold will fill them with  
horror — Jerus

**they shall not satisfy their souls, neither  
fill their bowels: because it is the stum-  
blingblock of their iniquity.**

they cannot satisfy their hunger or fill  
their stomachs with it. For it was the  
stumblingblock of their iniquity — RSV  
it shall neither satisfy their cravings,  
nor stay their hunger, because it was the  
temptation that led them into sin —  
AAT

... nor fill their stomachs, for it has  
been their stumblingblock to sin — Ber  
Hunger it sates not, belly it fills not; and  
this, all the while, was the very oc-  
casion of their guilt! — Knox

- 20. As for the beauty of his ornament, he set  
it in majesty: but they made the images  
of their abominations and of their de-  
testable things therein: therefore have I  
set it far from them.**

... therefore have I made it unto them  
as an unclean thing — ASV

Their beautiful ornament they used for  
vain glory, ... — RSV

They prided themselves on its beauty,  
and made of it images of their abomi-  
nable and detestable things, on which  
account I will make it an unclean thing  
to them — AAT

They made of it beautiful ornaments with  
which to adorn their idols, and out of  
it they made detestable and loathsome  
images: ... — Ber

They used to pride themselves on the  
beauty of their jewelry, out of which  
they made their loathsome images and  
idols. That is why I mean to make it  
an object of horror to them — Jerus

In the beauty of their ornaments they  
put their pride: they made of them their  
abominable images (their idols). For  
this reason I make them refuse — NAB  
They have fed their pride on their beau-  
tiful jewels, which they made into vile  
and abominable images. Therefore I  
will treat their jewels like filth, — NEB

- 21. And I will give it into the hands of the  
strangers for a prey, and to the wicked  
of the earth for a spoil; and they shall  
pollute it.**

... and they shall profane it — ASV

I will hand it over as plunder to strangers,  
to the most godless on earth for booty,  
to defile it — Ber

And I will hand it over to aliens as a prey,  
to the most godless of the earth as a  
spoil: ... — AAT

I intend to hand it over to be the plunder  
of foreigners and loot for local bri-  
gands, who will profane it — Jerus

- 22. My face will I turn also from them, and  
they shall pollute my secret place: for the  
robbers shall enter into it, and defile it.**

I will turn my face from them, that they  
may profane my precious place: rob-  
bers shall enter and profane it, — RSV  
... and they shall pollute my sanctuary,  
... — Lam

... and they will profane My jewel.  
... — Ber

... my treasury will be profaned: bar-  
barians will force their way in and pro-  
fane it — Jerus

... and let my treasured land be pro-  
faned; brigands will come in and defile  
it — NEB

- 23. Make a chain: for the land is full of  
bloody crimes, and the city is full of  
violence.**

Prepare a chain, ... — Ber

Forge yourself a chain: for the country  
is filled with bloody murderers, the city  
is full of violent crime — Jerus

Make short work of it, ... — Knox

Clench your fists, ... — NEB  
and make a desolation. Because ... —  
RSV

- 24. Wherefore I will bring the worst of the  
heathen, and they shall possess their  
houses:**

Wherefore I will bring the worst of the nations. . . . — ASV

I will bring the worst of the nations to take possession of their houses — RSV

I am going to summon the cruelest of the nations to seize their houses — Jerus

so I will bring in the worst of pagans to take possession of the houses — Mof

I will let in the scum of nations to take possession of their houses — NEB

**I will also make the pomp of the strong to cease; and their holy places shall be defiled.**

I will also make the pride of the strong to cease; and their holy place shall be profaned — ASV

I will put an end to their proud might. . . . — RSV

for I will put an end to the pride of the mighty and their sanctuaries shall be profaned — Ber

and I will put an end to the strength on which the land prided itself. . . . — Mof

I will also silence the strongholds on which they prided themselves. . . . — AAT

I will quell the pride of the strong. . . . — NEB

I will break the pride of their grandees. . . . — Jerus

**25. Destruction cometh; and they shall seek peace, and there shall be none.**

Horror cometh; and they shall seek peace, and there shall be none — JPS

Anguish shall overtake them; they will seek peace, but there shall be none — Ber

Anguish is on its way. . . . — Jerus

When anguish comes. . . . — RSV

Panic shall come; and they shall seek peace, but in vain — AAT

Shuddering will come over them, and they will look in vain for peace — NEB

**26. Mischief shall come upon mischief, and rumour shall be upon rumour;**

Disaster comes upon disaster, rumor follows rumor — RSV

Woe upon woe and disaster upon disaster shall come — Ber

**then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients.**

Men will go seeking a vision from a prophet: there will be no more guid-

ance from a priest, no counsel from elders — NEB

they will pester the prophet for a vision: the priest will be at a loss over the law

and the elders on how to advise — Jerus

and they shall seek a vision from the prophet, but in vain. Instruction also

shall pass from the priest, and counsel from the aged — AAT

Prophetic vision shall fade; instruction shall be lacking to the priest, and

counsel to the elders — NAB

The prophet is deprived of vision, the priest is bereft of instruction, and aged

counselors have not a word to say — Mof

**27. The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled:**

The king mourns, the prince is wrapped in despair, and the hands of the people

of the land are palsied by terror — RSV

the king will mourn, the prince will be clothed with horror, the hands of the

common people will shake with fright — NEB

The king will go into mourning, the prince

be plunged in grief, the hands of the country people tremble — Jerus

. . . and the prince shall cloth himself with garments of despair. . . . — AAT

. . . and the hands of the people shall be paralyzed with fear — Ber

. . . the hands of the people of the land shall be wrung in anguish — Rhm

**I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am the LORD.**

According to their way I will do to them, and according to their own judgments

I will judge them; . . . — RSV

I will deal with them as they deserve, and call them to account for their

doings; . . . — NEB

I mean to treat them as their conduct deserves, and judge them as their own

verdict merits; . . . — Jerus

for according to their deserts I will reward them; and by their own judgment

I will judge them; . . . — Ber

I will treat them as they have behaved, and punish them for their practices . . . — NEB

## CHAPTER 8

**1. And it came to pass in the sixth year, in the sixth month, in the fifth day of the month,**

In the sixth year, in the sixth month, on the fifth day of the month — AAT

In the sixth year, on the fifth day of the sixth month — Mof

On the fifth day of the sixth month in the sixth year — NEB

The sixth year of King Sedecias came; and on the fifth day of the sixth month — Knox

**as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me.**

as I was sitting in my house, with the elders of Judah sitting before me, the hand of the Lord God fell upon me there — AAT

I was sitting at home and the elders of Judah were sitting with me, when the hand of the Lord Yahweh fell on me — Jerus

when I was in my house and the responsible men of Judah were seated before me, . . . — Bas

. . . and the elders of Judah were with me. Suddenly the hand of the Lord God came upon me — NEB

**2. Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire;**

And looking, I saw a form like fire: from the middle of his body and down there was fire — Bas

And I looked and lo! a likeness of a man! . . . — Sept

. . . a form that had the appearance of a man; below what appeared to be his loins it was fire — RSV

As I gazed, there was a form resembling a man! — from the waist downwards, like fire — Mof

I looked and saw something that looked like a man. Downwards from what seemed to be his loins he was fire — Jerus

and I saw what looked like a man. He seemed to be all fire from the waist down — NEB

**and from his loins even upward, as the appearance of brightness, as the colour of amber.**

and from his loins and upward, as the appearance of brightness, as it were glowing metal — ASV

and from His loins upward His appearance brilliant like that of a gleaming missile — Ber

and above his loins it was like the appearance of brightness, like gleaming bronze — RSV

and upward from his loins he seemed to shine like polished bronze — Jerus  
and from the waist upward, glowing like amber — Mof

**3. And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven,**

He stretched out what seemed to be a hand and took me by the hair: and the spirit lifted me into the air — Jerus

He reached out what was formed as a hand and caught me by a lock of my head. Then the Spirit lifted me up between earth and heaven — Ber

He stretched out what seemed a hand and seized me by the forelock. A spirit lifted me up between heaven and earth — NEB

It seemed as if an outstretched hand caught me by a lock of my hair: and with that, a force lifted me up between heaven and earth — Knox

**and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy.**

and, in visions from God, took me to Jerusalem, to the entrance of the inner north gate, where the idol of Jealousy stands, provoking jealousy — Jerus

. . . and put me down at the entrance to the inner gate facing north, where stands the image of Lust to rouse lustful passion — NEB

. . . to the door of the gate of the inner court that looketh toward the north: . . . — ASV

. . . to the entrance of the gateway of the inner court that faces north, . . . — RSV

. . . to the door of the north gate of the inner court, . . . — Ber

. . . to the door of the north gate leading into the inner court, where stood the image of resentment, that arouses resentment — AAT

**4. And, behold, the glory of the God of Is-**

**rael was there, according to the vision that I saw in the plain.**

... according to the appearance that I saw in the plain — ASV

... like the vision I had previously seen in the plain — Ber

... in the same appearance as I had seen it in the plain — AAT

... as I had seen it in the valley — Jerus

- 5. Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north,**

... "Son of man, lift up your eyes now in the direction of the north." So I lifted up my eyes toward the north

— RSV

... Son of man, lift up your eyes now to the north. So I looked northward

— Ber

... "O mortal man, raise your eyes to the north." So I raised my eyes to the north — AAT

... 'Man, look northward.' I did so

— NEB

**and behold northward at the gate of the altar this image of jealousy in the entry.**

and behold, northward of the gate of the altar ... — ASV

and behold, north of the altar gate, in the entrance, was this image of jealousy — RSV

and there north of the altar gate at the entrance, stood the idol He resented

— Ber

and there, to the north of the altar gate, stood this statue of Jealousy at the entrance — Jerus

and there, north of the gate, opposite the altar, stood this idol which he resented! — Mof

and there to the north of the altar gate, at the entrance, was that image of Lust

— NEB

- 6. He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary?**

... do you see what they are doing, the great abominations that the house of Israel are committing here, to drive me far from my sanctuary? — RSV

... Do you see the horrible impiety that the Israelites are practicing here, forcing me to leave my sanctuary? — Mof

... Do you see all the filth practiced here by the House of Israel, to drive me out of my sanctuary? — Jerus

... The monstrous abomination which the Israelites practice are driving me far from my sanctuary — NEB

**but turn thee yet again, and thou shalt see greater abominations.**

But thou shalt again see yet other great abominations — ASV

But you will see still greater abominations — RSV

You will see filthier practices yet — Jerus

You shall see worse than that — Mof

- 7. And he brought me to the door of the court; and when I looked, behold a hole in the wall.**

... and when I looked, behold, there was a hole in the wall — RSV

He next took me to the entrance to the court. I looked; there was a hole in the wall — Jerus

Then he brought me to the entrance to the court, and I looked and found a hole in the wall — NEB

- 8. Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.**

... dig through the wall. So I dug through the wall. And lo! there was a door — AAT

... make a hole in the wall; and after making a hole in the wall I saw a door

— Bas

... "Break through the wall." So I broke through, and there was a door! — Mof

... 'dig through the wall.' I did so, and it became an opening — NEB

- 9. And he said unto me, Go in, and behold the wicked abominations that they do here.**

... "Go in and see the vile abominations that they are committing here."

— RSV

... Go in and see the evil and disgusting things which they are doing here — Bas

... "Go in and look at the filthy things they are doing inside" — Jerus

"Go inside," he said, "look at the detestable impieties they are practicing here." — Mof

- 10. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about.**

- ... and there, portrayed upon the wall round about, were all kinds of creeping things, and loathsome beasts, and all the idols of the house of Israel — RSV
- ... and lo! there were all sorts of loathsome forms of reptiles and beasts, together with all the idols of the house of Israel, depicted upon the wall all around — AAT
- ... all sorts of images of snakes and repulsive animals and all the idols of the House of Israel drawn on the wall all round — Jerus
- ... there, pictured all round the walls, were all kinds of vermin and reptiles, loathsome representations, and all the idols of Israel! — Mof
- ... and saw figures of reptiles, beasts, and vermin, and all the idols of the Israelites carved round the walls — NEB
- 11. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan,**  
 ... seventy men of the elders of the house of Israel ... — ASV  
 And before them stood seventy men of the elders of the house of Israel, with Jaazaniah the son of Shaphan standing among them — RSV  
 Facing them stood seventy men of the elders of the house of Israel — Jerus  
 Seventy elders of the House of Israel were standing in front of the idols, among them Jaazaniah, son of Shaphan — Jerus  
 And there were seventy of the elders of the house of Israel, with Jaazaniah the son of Shaphan, in the midst of them, standing in front of the pictures — AAT  
 And there stood before these [pictures] seventy men ... — Amp  
**with every man his censer in his hand; and a thick cloud of incense went up,**  
 every man with his censer in his hand; and the odor of the cloud of incense went up — ASV  
 Each had his censer in his hand, and the smoke of the cloud of incense went up — RSV  
 each with his censer in his hand, from which rose the odor of a cloud of incense — AAT  
 and each held a censer from which rose the fragrant smoke of incense — NEB
- every man holding a censer, from which rose the scent of incense in clouds — Mof
- 12. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery?**  
 ... hast thou seen what the elders of the house of Israel do in the dark ... — ASV  
 ... have you seen what the elders of the house of Israel are doing in the dark, every man in his room of pictures? — RSV  
 ... Do you see, son of man, what each of these elders of the house of Israel is doing in his idol room? — NAB  
 ... each in his image room? — Ber  
 ... each in his painted room? — Jerus  
 ... each at the shrine of his own carved image? — NEB  
**for they say, The LORD seeth us not; the LORD hath forsaken the earth.**  
 For they say, 'The LORD does not see us, The LORD has forsaken the land.' — RSV  
 thinking, 'The LORD cannot see us, for the LORD has forsaken the land?' — AAT  
 They say, "Yahweh cannot see us; Yahweh has abandoned the country". — Jerus  
 For they say, "The LORD cannot see us"; and, "The LORD has forsaken His land!" — Ber  
 They think that the LORD does not see them, or that he has forsaken the country. — NEB
- 13. He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do.**  
 ... Thou shalt again see yet other great abominations which they do — ASV  
 ... "You will see still greater abominations which they commit." — RSV  
 ... You will see them commit still greater offenses — Ber  
 You will see, he said, yet more monstrous abominations which they practice — NEB  
 ... "You will see them at filthier practices still". — Jerus  
 ... "You shall see still worse" — Mof
- 14. Then he brought me to the door of the gate of the LORD's house which was to-**



ward the north; and, behold, there sat women weeping for Tammuz.

Then he brought me to the entrance of the north gate of the house of the LORD; and behold, there sat women weeping for Tammuz — RSV

Then he brought me to that gateway of the LORD's house which faces north; and there I saw women sitting and wailing for Tammuz — NEB

and he took me to the outer door of the north gateway into the Eternal's temple . . . — Mof

Then he brought me to the entrance of the north gate of the temple, and I saw sitting there the women who were weeping for Tammuz — NAB

. . . weeping for Tammuz [a Babylonian god, who was supposed to die annually and subsequently be resurrected] — Amp

15. Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these.

. . .? thou shalt again see yet greater abominations than these — ASV

. . .? You will see still greater abominations than these — RSV

. . . But you will see abominations more monstrous than these — NEB

. . .? You will see even filthier things than that — Jerus

. . .? You shall see even worse — Mof

16. And he brought me into the inner court of the LORD's house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men,

. . .; and there at the entrance to the LORD's temple, between the vestibules and the altar, . . . — Ber

. . . And there, at the entrance to the sanctuary of Yahweh, . . . — Jerus

with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.

. . ., worshipping the sun toward the east — RSV

. . ., worshipping the sun in the east — AAT

. . ., prostrating themselves to the rising sun — NEB

17. Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to

the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger:

. . . Is it too light a thing for the house of Judah to do the abominations which they are doing here, that they must needs fill the land with lawlessness, and vex me still more? — AAT

. . . Is it too slight a thing for the house of Judah to commit the abomination which they commit here, that they should fill the land with violence, and provoke me further to anger? — RSV

. . . "And is it too slight a thing for Judah to practice these detestable impieties of theirs here? Must they also fill the land with violence and anger me still further? — Mof

. . . Is it not bad enough for the House of Judah to do the filthy things that they are doing here? But they fill the country with violence and provoke my anger further — Jerus

. . . Is it because they think these abominations a trifle, that the Jews have filled the country with violence? They provoke me further to anger, — NEB

and, lo, they put the branch to their nose. They are thrusting the branch to the nose — Ber

look at them now putting that branch to their nostrils — Jerus

See! they are thrusting their obscenity against my very nostrils — AAT

even while they seek to appease me — NEB

and lo, they put the branch to their nose [actually, before their mouths, in superstitious worship]! — Amp

18. Therefore will I also deal in fury; mine eye shall not spare, neither will I have pity:

But I will take action in my fury. . . . — Mof

Therefore will I on my part act in fury . . . — AAT

I will turn upon them in my rage; . . . — NEB

Therefore I will recompense in fury . . . — Ber

My anger forces me to it: . . . — Jerus and though they cry in mine ears with a loud voice, yet will I not hear them, even though they call aloud in my hearing. . . . — AAT

Loudly as they may cry to me, . . . —

NEB

They may shout as loud as they like: I  
will not listen to them — Jerus

I will not listen to them, even if they call  
to me at the pitch of their voices —  
Mof

## CHAPTER 9

- 1. He cried also in mine ears with a loud voice, saying,**

He then shouted loudly in my hearing  
— Ber

Then he cried loud for me to hear —  
NAB

Then as I listened he shouted — Jerus  
A loud voice rang in my ears — NEB

**Cause them that have charge over the  
city to draw near, even every man with  
his destroying weapon in his hand.**

Come forward, you officers of the city,  
armed each with his weapon of de-  
struction — AAT

Let the overseers of the town come near,  
every man armed — Bas

Draw near, you executioners of the city,  
each with his destroying weapon in his  
hand — RSV

Come near, you executioners of the city:  
each of you with his weapon of de-  
struction in his hand — Ber

Come here, you scourges of the city and  
bring your weapons of destruction —  
Jerus

- 2. And, behold, six men came from the way  
of the higher gate, which lieth toward  
the north, and every man a slaughter  
weapon in his hand;**

And behold, six men came from the way  
of the upper gate, . . . — ASV

And lo, six men came from the direction  
of the upper gate, which faces north,  
every man with his weapon for slaugh-  
ter in his hand — RSV

Then I saw six men approaching from  
the road that leads to the upper north-  
ern gate, . . . — NEB

Immediately six men advanced on the  
upper north gate, each holding a deadly  
weapon — Jerus

. . . each holding a battle axe — Mof  
**and one man among them was clothed  
with linen, with a writer's inkhorn by  
his side;**

and with them was a man clothed in linen  
with a writing case at his side — RSV

In the middle of them was a man in white,  
with a scribe's ink horn in his belt —  
Jerus

one man among them dressed in linen,  
with pen and ink at his waist — NEB  
**and they went in, and stood beside the  
brassen altar.**

they came in and halted in front of the  
bronze altar — Jerus

They passed inside the temple, and stood  
at the bronze altar — Mof

and they halted by the altar of bronze  
— NEB

- 3. And the glory of the God of Israel was  
gone up from the cherub, whereupon he  
was, to the threshold of the house.**

Now the glory of the God of Israel had  
gone up from the cherubim on which  
it rested to the threshold of the house  
— RSV

The glory of the God of Israel rose off  
the cherub where it had been and went  
up to the threshold of the Temple —  
Jerus

Then the glory of the God of Israel rose  
from above the cherubim. He came to  
the terrace of the temple — NEB

And the glory of the God of Israel [the  
Shekinah, cloud] had gone up . . . —  
Amp

**And he called to the man clothed with  
linen, which had the writer's inkhorn  
by his side;**

and he called to the man clothed in linen,  
who had the writing case at his side  
— RSV

. . . who carried the inkhorn at his side  
— Ber

He called the man in white with a scribe's  
ink horn in his belt — Jerus  
and called to the man dressed in linen  
with pen and ink at his waist — NEB

- 4. And the LORD said unto him, Go through  
the midst of the city, through the midst  
of Jerusalem, and set a mark upon the  
foreheads of the men that sigh and that  
cry for all the abominations that be done  
in the midst thereof.**

. . . Go through the city, through Jeru-  
salem, and put a mark upon the fore-  
heads of the men who sigh and groan  
over all the abominations that are com-  
mitted in it — RSV

- ... Pass through the city (through Jerusalem) and mark an X on the foreheads of those who moan and groan over all the abominations that are practiced within it — NAB
- ... Go all through the city, all through Jerusalem, and mark a cross on the foreheads of all who deplore and disapprove of all the filth practised in it — Jerus
- 5. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity:**  
 ... Follow him through the city, and smite without mercy or pity — Ber  
 ... and strike. Show neither pity nor mercy — Jerus  
 ... and kill without pity; spare no one — NEB
- Then I heard the Lord tell the other men:  
 "Follow him through the city and kill everyone whose forehead isn't marked.  
 Spare not nor pity them — Tay
- 6. Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary.**  
 slay old men outright, young men and maidens, little children and women, but touch no one upon whom is the mark ... — RSV
- Old men, youths and maidens, women and children — wipe them out! But do not touch any marked with the X ... — NAB
- Kill and destroy them all, old men and young, girls, little children and women, but touch no one who bears the mark ... — NEB
- old men, young men, virgins, children, women, kill and exterminate them all.  
 But do not touch any one with a cross on his forehead ... — Jerus
- Then they began at the ancient men which were before the house.**  
 So they began with the elders who were before the house — RSV  
 So they began with the old men who were in front of the temple — Ber
- 7. And he said unto them, Defile the house, and fill the courts with the slain; go ye forth. And they went forth, and slew in the city.**  
 'Defile the temple,' he said, 'and fill the courts with dead bodies; then go out into the city and kill.' — NEB
- Desecrate yonder temple, said he, and fill its precinct with the slain; ... — Knox
- He said to them, 'Defile the Temple; fill the courts with corpses, and go'. They went out and hacked their way through the city — Jerus
- ... So they went out to slay in the city — Ber
- 8. And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said,**  
 And while they were smiting, and I was left alone, I fell upon my face, and cried — RSV
- As they went ahead slaying and I was left behind, I fell face down and cried out — Ber
- While they were killing, I was left alone: ... — Mof
- While they were hacking them down, I stayed behind; I fell face downward and exclaimed — Jerus
- Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?**  
 Ah Lord God! wilt thou destroy all that remain of Israel in the outpouring of the wrath upon Jerusalem? — RSV
- Ah, Lord Yahweh, are you going to annihilate all that is left of Israel as you turn your anger on Jerusalem? — Jerus
- 9. Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great,**  
 ... 'The guilt of the house of Israel and Judah is exceedingly great — RSV  
 ... The guilt of the house of Israel and of Judah is excessive — Ber  
 ... 'The guilt of the house of Israel and Judah is immeasurable — AAT  
 ... 'The guilt of the House of Israel and Judah is immense, boundless — Jerus  
 ... The sins of the house of Israel are great beyond measure — NAB  
 ... 'The iniquity of Israel and Judah is enormous — Mof
- and the land is full of blood, and the city full of perverseness:**  
 the land is full of murder, ... — NEB  
 ... and the city full of wresting of judgment — ASV  
 ... and the city full of injustice — RSV
- the country is full of bloodshed, the city overflows with wickedness — Jerus
- for they say, the LORD hath forsaken the earth, and the LORD seeth not.**

- ... 'The LORD has forsaken the land,  
and the LORD does not see' — RSV  
... "Yahweh has abandoned the coun-  
try. Yahweh cannot see" — Jerus
- 10. And as for me also, mine eye shall not  
spare, neither will I have pity, but I will  
recompense their way upon their head.**  
... but I will bring their way upon their  
head — ASV  
... I will bring down their conduct upon  
their heads — NAB  
... I will bring their doings down upon  
their own heads — Ber  
... I will requite their doings upon their  
heads — AAT  
... I mean to call them to account for  
all their behavior — Jerus

... I will make them answer for all they  
have done — NEB

- 11. And, behold, the man clothed with linen,  
which had the inkhorn by his side, re-  
ported the matter, saying,**  
And lo, the man clothed in linen, with a  
writing case at his side, brought back  
word — RSV  
The man in white with the scribe's ink  
horn in his belt then came back and  
made his report — Jerus  
Then the man dressed in linen with pen  
and ink at his waist came ... — NEB  
**I have done as thou hast commanded me.**  
I have done as thou didst command me  
— RSV  
I have carried out your orders — Jerus

## CHAPTER 10

- 1. Then I looked, and, behold, in the fir-  
mament that was above the head of the  
cherubims**

... and saw how, in the expanse over  
the heads of the cherubim — Ber

... and I saw that above the vault over  
the cherubs' heads — Jerus

Then I saw, above the vault over the heads  
of the cherubim — NEB

**there appeared over them as it were a  
sapphire stone, as the appearance of  
the likeness of a throne.**

there appeared above them something like  
a sapphire in form resembling a throne  
— RSV

there appeared above them something like  
a sapphire throne — Ber

there appeared the semblance of a throne,  
colored like sapphire — AAT

as it were a throne of sapphire visible  
above them — NEB

there was something that looked like a  
sapphire, and there showed above them  
the semblance of a throne — Jerus

- 2. And he spake unto the man clothed with  
linen, and said, Go in between the wheels,  
even under the cherub,**

... Go in between the whirling wheels,  
even under the cherub — ASV

... Go in among the whirling wheels  
underneath the cherubim — RSV

... Go in among the wheelwork under  
the cherubim — AAT

... Come in between the circling wheels  
under the cherubim — NEB

... Go under the chariots, beneath the  
cherubs — Jerus

**and fill thine hand with coals of fire from  
between the cherubims, and scatter  
them over the city.**

and fill both thy hands with coals of fire  
from between the cherubim, ... —  
ASV

fill your hands with burning coals from  
between the cherubim ... — RSV

fill both your hands with burning coals  
from among the cherubim, ... — NAB

and take a handful of the burning embers  
lying among the cherubim: then toss  
them over the city — NEB

**And he went in in my sight.**

So he went in before my eyes — AAT

He went in as I watched — Jerus

As I looked on, he entered — NAB

and I saw him go there — Ber

- 3. Now the cherubims stood on the right  
side of the house, when the man went in;  
and the cloud filled the inner court.**

Now the cherubim were standing on the  
south side of the house, ... — RSV

Now as the man went in, the cherubim  
were standing on the right side of the  
temple, ... — Ber

When he went in, the cherubs were  
standing on the south side of the tem-  
ple ... — Mol

The cherubs were on the right of the  
temple as the man went in ... — Jerus

The cherubims stood on the right side of  
the temple as a man enters ... — NEB

- 4. Then the glory of the LORD went up from  
the cherub, and stood over the threshold  
of the house;**

And the glory of Jehovah mounted up from the cherub. . . . — ASV

And the glory of the LORD went up from the cherubim to the threshold of the house — RSV

The glory of Yahweh rose off the cherub and up to the threshold of the Temple — Jerus

The glory of the LORD rose high from above the cherubim and moved on to the terrace — NEB

When the Splendour of the Eternal ascended from the kherubs and went to the threshold of the temple — Mof  
and the house was filled with the cloud,  
and the court was full of the brightness of the LORD's glory.

the temple was filled with the cloud.  
. . . — Mof

. . . while the court was filled with the radiance of the glory of the LORD — AAT

. . . and all the court was bright with the glory of the LORD — NAB

**5. And the sound of the cherubims' wings was heard even to the outer court,**

And the sound of the wings of the cherubim was heard as far as the outer court — RSV

The noise made by the wings of the kherubs was heard even in the outer court — Mof

as the voice of the Almighty God when he speaketh.

like the voice of God Almighty when he speaks — RSV

as loud as if God Almighty were speaking — NEB

loud as the thunder of God Almighty when he speaks — Mof

**6. And it came to pass, that when he had commanded the man clothed with linen, saying,**

Thus it happened, when He had ordered the man clothed in linen — Ber

So, when he had commanded the man clothed in linen — AAT

Then he told the man dressed in linen — NEB

When he ordered the man in white — Jerus

**Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.**

Take fire from between the whirling wheels, from between the cherubim,

that he went in, and stood beside a wheel — ASV

Take fire from among the wheelwork, from between the cherubim, the man went and stood beside a wheel — AAT  
to take fire from between the circling wheels and among the cherubims; the man came and stood by a wheel — NEB

to take the fire from under the chariot, between the cherubs, the man went and stopped by the wheel — Jerus

**7. And one cherub stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen: who took it, and went out.**

and a cherub from among the cherubim put its hand to the fire that lay among them, and, taking some fire, gave it to the man dressed in linen: and he received it and went out — NEB

one cherub stretched his hand toward the fire which was between the cherubs, took some and put it into the hand of the man in white, who took it and went off — Jerus

**8. And there appeared in the cherubims the form of a man's hand under their wings.**

The cherubim appeared to have the form of a human hand under their wings — RSV

Something like human hands could be seen under the wings of the cherubim — NAB

Under the wings of the cherubim there appeared what seemed a human hand — NEB

I then saw that the cherubs had what seemed to be a human hand under their wings — Jerus

**9. And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub:**

And I looked, and behold, there were four wheels beside the cherubim, one beside each cherub — RSV

As I looked, I saw that beside the cherubim there were four wheels, one wheel beside each cherub — Ber

Then I looked, and lo! there were four wheels beside the cherubim — one wheel beside one cherub, and another

wheel beside another cherub — AAT  
 And I saw four wheels beside the cherubim, one wheel beside each cherub — NEB

I looked; there were four wheels at the side of the cherubs, one wheel at the side of each cherub — Jerus

**and the appearance of the wheels was as the colour of a beryl stone.**

... was like sparkling chrysolite — RSV  
 the wheels appeared to have the luster of chrysolite stone — NAB

and the wheels glittered as if made of chrysolite — Jerus

and the color of the wheels was like topaz — AAT

They had the sparkle of topaz — NEB

- 10. And as for their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.**

... the four had the same likeness, as if a wheel were within a wheel — RSV

all four had the same appearance, ... — Ber

The four of them were similar in appearance, as if one wheel were within another — AAT

and all four were alike, like a wheel inside a wheel — NEB

All four looked alike, and seemed to be one inside the other — Jerus

- 11. When they went, they went upon their four sides; they turned not as they went, ... they went in their four directions: ... — ASV**

... they went in any of their four directions without turning as they went — RSV

When they moved, they moved in the direction of any of their four sides, never turning as they moved — Mof

When the cherubim moved in any of the four directions, they never swerved in their course — NEB

They went forward four ways and kept their course unswervingly — Jerus

**but to the place whither the head looked they followed it; they turned not as they went.**

but in whatever direction the front wheel faced the others followed without turning as they went — RSV

for in whichever direction they were faced, they went straight towards it without veering as they moved — NAB  
 they went straight on in the direction in

which their heads were turned, never swerving in their course — NEB  
 moving the way they faced and never swerving off their course — Jerus

- 12. And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had.**

And the whole body of the four of them, their backs and hands and wings, together with the wheels, were full of eyes round about — AAT

Their bodies, their backs, their hands, their wings, and the wheels — the wheels of all four — were covered in eyes all over — Jerus

And their rims, and their spokes, and the wheels were full of eyes round about — the wheels that the four of them had — RSV

- 13. As for the wheels, it was cried unto them in my hearing, O wheel.**

... they were called in my hearing the whirling wheels — ASV

And their wheels were called wheel-work in my hearing — AAT

I myself heard the wheels called "the whirling wheels" — Mof

(It was these wheels I had heard spoken of as the whirling.) — Knox

- 14. And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle.**

- 15. And the cherubims were lifted up. This is the living creature that I saw by the river of Chebar.**

And the cherubim mounted up ... — ASV

The cherubs rose ... — Jerus

... They were the same creatures that I had seen by the River Chebar — AAT

Then the cherubim raised themselves up, those same living creatures I had seen by the river Kebar — NEB

- 16. And when the cherubims went, the wheels went by them;**

And when the cherubim went, the wheels went beside them — ASV

When the cherubim moved, the wheels moved beside them — NEB

As the cherubs went forward, the wheels went forward beside them — Jerus  
**and when the cherubims lifted up their**

wings to mount up from the earth, the same wheels also turned not from beside them.

... to rise from the earth, the wheels never left their side — AAT

... and rose from the ground, the wheels did not turn away from them — NEB  
and the wheels did not swerve even when the cherubs spread their wings to leave the ground — Jerus

17. **When they stood, these stood; and when they were lifted up, these lifted up themselves also: for the spirit of the living creature was in them.**

... and when they mounted up, these mounted up with them: — ASV

When they stood still, these stood still, ... — RSV

When the one halted, the other halted: when the one rose the other rose; ... — NEB

When the former stopped, the latter stopped; when the former rose, the latter rose with them, ... — Jerus

18. **Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims.**

And the glory of Jehovah went forth from over the threshold of the house, ... — ASV

Then the glory of the LORD moved from the threshold of the temple ... — Ber

The glory of Yahweh came out from the Temple threshold and paused over the cherubs — Jerus

Then the glory of the LORD left the temple terrace and halted above the cherubim — NEB

19. **And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them,**

... and rose from the earth before my eyes, the wheels remaining beside them as they went on their way — AAT

... and mounted up from the earth in my sight when they went forth, and the wheels beside them — ASV

... and mounted up from the earth in my sight as they went forth, with the wheels beside them — RSV

The cherubs spread their wings and rose from the ground to leave, and as I watched the wheels rose with them — Jerus

... and rise from the earth as they with-

drew, accompanied by the wheels — Mof

**and every one stood at the door of the east gate of the LORD's house; and the glory of the God of Israel was over them above.**

and they stood at the door of the east gate of Jehovah's house; ... — ASV

They stood still at the entrance of the east gate of the house of the LORD ... — Ber

They halted at the eastern gateway of the LORD's house ... — NEB

They paused at the entrance to the east gate of the Temple of Yahweh, and the glory of the God of Israel hovered over them — Jerus

20. **This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubims.**

... and I recognized them as cherubim — AAT

This was the creature that I had seen supporting the God of Israel beside the river Chebar, and I was now certain that these were cherubs — Jerus

21. **Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings.**

Each had four faces, and each four wings, and underneath their wings the semblance of human hands — RSV

Each had four faces and four wings and what seemed to be human hands under their wings — Jerus

22. **And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves:**

And as for the likeness of their faces, they were the faces which I saw by the river Chebar, ... ASV

And as for the likeness of their faces, they were the very faces whose appearance I had seen by the river Chebar — RSV

Their faces were just as I had seen them beside the river Chebar — Jerus

**they went every one straight forward.**

Each one went straight ahead — Ber  
Each moved straight forward — Jerus  
they moved, each one of them, straight forward — NEB

## CHAPTER 11

- 1. Moreover the spirit lifted me up, and brought me unto the east gate of the LORD's house, which looketh eastward:**

... and brought me to the east gate of the house of the LORD, which faces east — RSV

... and carried me to the east gate of the Temple of Yahweh, the gate that looks eastwards — Jerus

**and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur and Pelatiah the son of Benaiah, princes of the people.**

And behold, at the door of the gateway there were twenty-five men; and I saw among them ... — RSV

and, facing east, there at the entrance of the gateway were twenty-five men, ... — Ber

There at the entrance to the gate stood twenty-five men, ..., leaders of the people — Jer

and there, at the door of the gateway, I saw twenty-five men, among whom I noticed Jaazaniah the son of Azzur and Pelatiah the son of Benaiah, the popular leaders! — Mof

By the doorway were twenty-five men, and I saw among them two of high office, Jaazaniah son of Azzur and Pelatiah son of Benaiah — NEB

- 2. Then said he unto me, Son of man, these are the men that devise mischief, and give wicked counsel in this city:**

..., these are the men who devise iniquity ... — RSV

... and who give evil advice in this city — Ber

..., it is these who are planning mischief and plotting trouble in this city — NEB

..., these are the wicked schemers who are spreading their bad advice through this city — Jerus

- 3. Which say, It is not near; let us build houses:**

that say, The time is not near to build houses — ASV

Who say, This is not the time for building houses — Bas

saying to themselves, 'There will be no building of houses yet a while — NEB  
saying, 'Is it not full time for us to build houses?' — AAT

saying, 'Should we not begin to build new houses?' — Ber

They say, 'Shall we not soon be building houses?' — Jerus

They argue, 'Houses have been recently rebuilding: all is well!' — Mof  
**this city is the caldron, and we be the flesh.**

This city is the pot, and we are the flesh — AAT

the city is a stewpot and we are the meat in it — NEB

Here is the cooking pot and we are the meat — Jerus

- 4. Therefore prophesy against them, prophesy, O son of man.**

- 5. And the Spirit of the Lord fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them.**

... Thus says the LORD: so you think. O house of Israel; for I know the things that come into your mind — RSV

... I know the thoughts that come up in your heart — Ber

... I know what occurs to your mind — Mof

... This is what you are saying to yourselves, you men of Israel; well do I know the thoughts that rise in your mind — NEB

... This is the way you talk, house of Israel, and what you are plotting I well know — NAB

... I know what you are saying, House of Israel, I know how insolent you are — Jerus

- 6. Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.**

You have slain many a man in this city, ... — AAT

You have killed and killed in this city and heaped the streets with the slain — NEB

But it is the many men you have murdered in this city, heaping the streets with their corpses. — Mof

You have filled this city with more and more corpses of murdered men, you have strewn its streets with its victims — Jerus

- 7. Therefore thus saith the Lord God; Your**



**slain whom ye have laid in the midst of it, they are the flesh, and this city is the caldron:**

. . . It is your slain whom you have laid in your midst who are the flesh, and the city is the caldron — Ber

. . . The bodies of the slain that you have put there, it is they that are the meat.

The city is indeed the stewpot — NEB

. . . The corpses you have thrown into it are the meat, and the city is the cooking pot — Jerus

It is these murdered men, laid low by you, it is they . . . who are to be the flesh inside this caldron of a city — Mof

**but I will bring you forth out of the midst of it.**

but ye shall be brought forth out of the midst of it — ASV

but I will take you out of it — NEB

but as for you, I will pull you out of the midst of it — Bas

as for you, I will drag you out of it — Mof

but I mean to drive you out — Jerus

**8. Ye have feared the sword; and I will bring a sword upon you, saith the Lord God.**

You are in terror of the sword, . . . — Mof

It is a sword that you fear, . . . — NEB

You are afraid of the sword and I will summon it against you — . . . — Jerus

**9. And I will bring you out of the midst thereof,**

I will take you out of it — NEB

I will thrust you out of the midst of it — Ber

Out of the city I will drag you — Mof

**I shall drive you from the city — Jerus and deliver you into the hands of strangers, and will execute judgments among you.**

and give you into the hands of foreigners . . . — RSV

and hand you over to the power of strangers to execute judgment upon you — Ber

I will give you over to a foreign power; I will bring you to justice — NEB

and hand you over to foreigners, and I shall carry out my sentence on you — Jerus

. . . I will inflict punishment upon you — Mof

**10. Ye shall fall by the sword; I will judge**

**you in the border of Israel; and ye shall know that I am the LORD.**

. . . ; I will judge you at the border of Israel; . . . — RSV

. . . , and to the utmost borders of Israel I will execute judgment . . . — Ber

You too shall fall by the sword when I judge you on the frontier of Israel;

. . . — NEB

You will fall by the sword on the soil of Israel; I shall execute justice on you — Jerus

**11. This city shall not be your caldron, neither shall ye be the flesh in the midst thereof;**

This city shall be no caldron for you, and you will not be the flesh inside of it — Ber

So the city will not be your stewpot, nor you the meat in it — NEB

This city will be no cooking pot for you and you will never be the meat inside — Jerus

**but I will judge you in the border of Israel:**

I will judge you at the border of Israel — RSV

On the frontier of Israel I will judge you — NEB

As far as the border of Israel I will punish you — Ber

I am going to execute justice on you on the soil of Israel — Jerus

**12. And ye shall know that I am the LORD: for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that are round about you.**

. . . I am the LORD, whose statutes you have not followed, and whose ordinances you have not obeyed, but have conformed to the practices of the nations that are round about you — AAT

. . . for you have not lived by my laws, you have not carried out my orders, you have followed the practices of the nations around you — Mof

. . . I am Yahweh whose laws you have not obeyed and whose observances you have not kept; instead, you have adopted the manners of the nations round you — Jerus

**13. And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died.**

While I was prophesying, Pelatiah son of Benaiah fell dead — NEB

As I delivered this prophecy, Pelatiah, the son of Benaiah, died — AAT  
 Now as I was prophesying, Pelatiah son of Benaiah dropped dead — Jerus  
**Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord God! wilt thou make a full end of the remnant of Israel?**

whereupon I fell upon my face, and cried aloud, saying, "Ah Lord GOD, wilt thou make a complete end of the remnant of Israel?" — AAT

and I threw myself upon my face, crying aloud, "O Lord GOD, must thou make an end of all the Israelites who are left?" — NEB

I fell prone and cried out in a loud voice: "Alas, Lord GOD! will you utterly wipe out what remains of Israel?" — NAB

I prostrated myself and cried aloud, "Ah, Lord Yahweh, are you going to wipe out all that is left of Israel?" — Jerus

**14. Again the word of the LORD came unto me, saying,**

And the word of the LORD came to me — RSV

The word of Yahweh was then addressed to me as follows — Jerus

**15. Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said,**

... even your brethren, your fellow exiles, the whole house of Israel, all of them, are those of whom the inhabitants of Jerusalem have said — RSV

Man, they are your brothers, your brothers and your kinsmen, this whole people of Israel, to whom the men who now live in Jerusalem have said — NEB

Son of man, your brothers, your kinsmen, the whole House of Israel, these are told by the citizens of Jerusalem — Jerus

Son of man, the citizens of Jerusalem say of your kinsmen, your fellow-exiles, the entire community of Israel — Mof

**Get you far from the LORD: unto us is this land given in possession.**

They have gone far from the LORD, to us ... — RSV

Keep your distance from the LORD: the land has been made over to us as our property — NEB

You are far away from the Eternal: this land belongs to us — Mof

They are far removed from the LORD: to us belongs this land — Ber

You have been sent away from Yahweh: it is to us that the land was given as our domain — Jerus

**16. Therefore say, Thus saith the Lord God: Although I have cast them far off among the heathen, and although I have scattered them among the countries,**

... Though I removed them far off among the nations ... — RSV

... Yes, I have sent them far away among the nations and I have dispersed them to foreign countries — Jerus

... True, I have sent them afar among the nations and scattered them over foreign lands — Mof

... When I sent them far away among the nations and scattered them in many lands — NEB

**yet will I be to them as a little sanctuary in the countries where they shall come, yet will I be to them a sanctuary for a little while ... — ASV**

for a while I became their sanctuary in the countries to which they had gone — NEB

yet I have been a sanctuary to them for a while in the countries where they have gone — RSV

but I will be a sanctuary for them in their place of exile for a while — Mof

yet, go they where they will, a sanctuary in little they shall find in my companionship — Knox

**17. Therefore say, Thus saith the Lord God: I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.**

... I will gather you together from the peoples, I will bring you all back from the countries where you have been scattered ... — Jerus

... and I will give back to you the land of Israel — Ber

... and I will restore to you the land of Israel — NAB

**18. And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence.**

And when they come there, they will remove from it all its detestable things and all its abominations — RSV

and they shall return there, and shall remove from it all its loathsome and abominable impurities — AAT

... they shall remove from it all traces of its detestable and offensive impurities — Ber

they shall come back and clear it of all its loathsome and detestable impieties — Mof

They will come and will purge it of all the horrors and the filthy practices — Jerus

19. **And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:**

I will give them a single heart . . . : I will remove the heart of stone from their bodies and give them a heart of flesh instead — Jerus

And I will give them a new nature . . . . I will remove their hard nature and give them a nature that can be touched — Mof

and I will give them another heart . . . — Sept

20. **That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.**

so that they may follow my statutes, and keep my ordinances, and obey them: . . . — AAT

so that they will live according to my statutes, and observe and carry out my ordinances: . . . — NAB

so that they will keep my laws and respect my observances and put them into practice . . . — Jerus

Then they will conform to my statutes and keep my laws . . . — NEB

21. **But as for them whose heart walketh after the heart of their detestable things and their abominations,**

But as for those whose heart goes after their detestable things and their abominations — RSV

But as for those whose heart is set upon their loathsome and abominable impurities — AAT

But those whose hearts are set on their idols and their filthy practices — Jerus

But as for these others, who are devoted to their loathsome practices and detestable impieties — Mof

**I will recompense their way upon their own heads, saith the Lord God.**

I will bring their way upon their own heads, . . . — ASV

I will requite their doings upon their heads, . . . — AAT

I will make them answer for all they have done . . . — NEB

I will call to account for their conduct — . . . — Jerus

22. **Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above.**

Then the cherubim lifted up their wings, with the wheels beside them: . . . — RSV

Then the cherubim lifted their wings — the wheels remained beside them, and the glory of the LORD resting above them — AAT

... and the wheels went along with them, while up above them was the glory of the God of Israel — NAB

The cherubs then spread their wings and the wheels began to move with them, while the glory of the God of Israel hovered over them — Jerus

23. **And the glory of the LORD went up from the midst of the city, and stood upon the mountain which is on the east side of the city.**

and the glory of the LORD rose from the midst of the city, and stood upon the mountain east of the city — AAT

The glory of the LORD rose up and left the city, and halted on the mountains to the east of it — NEB

And the glory of Yahweh rose to leave the city and paused on the mountain to the east of the city — Jerus

24. **Afterwards the spirit took me up, and brought me in a vision by the spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.**

And the spirit lifted me up, and brought me in visions of God back to the exiles in Chaldea. So the vision that I had seen passed from me — AAT

And a spirit lifted me up and brought me to the exiles in Chaldaea. All this came in a vision sent by the spirit of God, and then the vision that I had seen left me — NEB

The spirit lifted me up in vision, in the spirit of God, and took me to the Chaldaeans, away to the exiles, and so the vision I had seen faded — Jerus

**25. Then I spake unto them of the captivity all the things that the LORD had shewed me.**

And I told the exiles all the things that the LORD had showed me — RSV

I told the exiles all that the LORD had revealed to me — NEB

And then I told the exiles everything that Yahweh had shown me — Jerus

## CHAPTER 12

**1. The word of the LORD also came unto me, saying,**

**2. Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house.**

... you are living with that set of rebels who have eyes and never see, ears and never hear, for they are a set of rebels — Jerus

... you are living among rebellious folk who have eyes and will not see, who have ears and will not listen — a rebellious folk — Mof

... thou dwellest among a brood of rebels, that have eyes to see with, ears to hear with, yet see and hear nothing, so bent are they on rebellion — Knox

**3. Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight;**

... prepare for yourself an exile's baggage, and go into exile by day in their sight — RSV

... pack an exile's bundle and emigrate by daylight when they can see you — Jerus

... pack up what you need for a journey into exile, by day before their eyes; then set off on your journey — NEB

... prepare your outfit for exile; let them see you moving in broad daylight — Mof

**and thou shalt remove from thy place to another place in their sight; it may be they will consider, though they be a rebellious house.**

you shall go like an exile from your place to another place in their sight. Perhaps they will understand, though they are a rebellious house — RSV

then go like an exile from your own place to another before their eyes — perhaps they will see that they are a rebellious house — AAT

When you leave home and go off into exile before their eyes, it may be they will see that they are rebels — NEB

emigrate from where you are to somewhere else while they watch. Perhaps they will admit then that they are a set of rebels — Jerus

**4. Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing:**

You shall bring out your baggage by day in their sight, as baggage for exile — RSV

Carry out your baggage, as though it were real baggage for exile, in the daytime before their eyes — AAT

You will pack your baggage like an exile's bundle, by daylight, for them to see — Jerus

Bring out your belongings, packed as for exile; do it by day, before their eyes — NEB

**and thou shalt go forth at even in their sight, as they that go forth into captivity.**

... as when men go forth into exile — ASV-

and you shall go forth yourself at evening in their sight, as men do who must go into exile — RSV

then go out yourself, as though you were really going into exile, in the evening before their eyes — AAT

and leave like an exile in the evening, making sure that they are looking — Jerus

and then at evening, still before their eyes, leave home, as if you were going into exile — NEB

**5. Dig thou through the wall in their sight, and carry out thereby.**

Next, before their eyes, break a hole through the wall, and carry your belongings out through it — NEB

Dig through the wall in their sight, and go out through it — RSV

As they watch, make a hole through the wall, and go out through it — Jerus

**6. In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight:**

In their sight you shall lift the baggage

- upon your shoulder, and carry it out in the dark — RSV  
 As they watch, you will shoulder your pack and go out into the dark — Jerus  
 When dusk falls, take your pack on your shoulder, before their eyes, and carry it out — NEB  
**thou shalt cover thy face, that thou see not the ground: for I have set thee for a sign unto the house of Israel.**  
 . . . for I have made you a sign for the house of Israel — RSV  
 cover your face, so that you may not see the ground; for I am making you an omen to the house of Israel — AAT  
 with your face covered so that you cannot see the ground. I am making you a warning sign for the Israelites — NEB  
 you will cover your face so that you cannot see the country, since I have made you a symbol for the House of Israel — Jerus
- 7. And I did so as I was commanded:**  
 So I did as I had been commanded — AAT  
 I did exactly as I had been told — NEB  
 So I did as I was ordered — Ber  
**I brought forth my stuff by day, as stuff for captivity,**  
 I brought out my baggage by day, as baggage for exile — RSV  
 By day I brought out my belongings, packed as for exile — NEB  
 During the day I brought out my baggage as though it were that of an exile — NAB  
 I packed my baggage like an exile's bundle, by daylight — Jerus  
**and in the even I digged through the wall with mine hand;**  
 and in the evening I dug through the wall with my own hands — RSV  
 and at evening I broke through the wall with my hands — NEB  
 and in the evening I made a hole through the wall with my hand — Jerus  
**I brought it forth in the twilight, and I bare it upon my shoulder in their sight,**  
 and brought my baggage out in the dark, carrying it on my shoulder in their sight — Ber  
 I went forth in the dark, carrying my outfit upon my shoulder in their sight — RSV
- 8. And in the morning came the word of the LORD unto me, saying,**

- 9. Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou?**  
 . . . has not the house of Israel — that rebellious house — been asking you, 'What are you doing?' — AAT  
 . . . did not the House of Israel, did not that set of rebels, ask you what you were doing? — Jerus  
 . . . has that rebellious folk Israel never asked you what you were doing? — Mof
- 10. Say thou unto them, Thus saith the Lord God; This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them.**  
 . . . This oracle concerns the prince in Jerusalem and all the house of Israel who are in it — RSV  
 . . . and all the Israelites therein — NEB  
 . . . This bearing of a burden applies to the prince and all the Israelites in Jerusalem — Mof  
 . . . This oracle concerns Jerusalem and the whole house of Israel within it — NAB
- 11. Say, I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity.**  
 Say, I am a sign for you . . . — RSV  
 . . . the thing I have done will be done to them; they will go into exile, into banishment — Jerus  
 . . . as captives they shall go into exile — NAB
- 12. And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth:**  
 And the prince who is in the midst of them shall carry his baggage upon his shoulders, and go out in the dark — AAT  
 And the prince among them shall carry his belongings on his shoulder and steal away in the dark — Ber  
 Their ruler will shoulder his pack in the dark and go out through the wall — Jerus  
**they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with his eyes.**  
 he shall dig through the wall and go out through it; . . . RSV  
 having dug a hole in the wall and going

- out through it; . . . , for his eyes shall not see the ground again — Ber  
going through a hole that he has dug in the wall, and covering his face lest he be seen by anyone — NAB  
a hole will be made to let him out; he will cover his face rather than see the country — Jerus
- 13. My net also will I spread upon him, and he shall be taken in my snare:**  
And I will spread my net over him. . . . — RSV  
. . . : he shall be caught in My snare — Ber  
I shall throw my net over him and catch him in my mesh — Jerus  
**and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there.**  
and I will bring him to Babylon in the land of the Chaldeans, yet he shall not see it: . . . — RSV  
and I will bring him to Babylon, in the land of the Chaldeans — though he shall not see it — and there he shall die — AAT
- 14. And I will scatter toward every wind all that are about him to help him, and all his bands;**  
. . . all who are round about him, his helpers and all his troops: — RSV  
And all his retinue, his supporters, and all his troops, will I scatter to every wind — AAT  
All his retinue, his aids, and his troops I will scatter in every direction — NAB  
And all those who form his court, his guards and all his troops. . . . — Jerus  
**and I will draw out the sword after them, and I will unsheathe the sword after them** — RSV  
and after them will I draw the sword — AAT  
and them, too, I will pursue with my unsheathed sword — Ber
- 15. And they shall know that I am the LORD, when I shall scatter them among the nations, and disperse them in the countries.**
- 16. But I will leave a few men of them from the sword, from the famine, and from the pestilence;**  
But I will let a few of them escape from the sword, from famine and pestilence — RSV  
But I will leave a few of them who will

escape sword, famine, and pestilence — NEB  
Yet I will leave a few survivors to escape . . . Ber  
I intend to leave some of them unscathed by sword, famine and plague — Jerus  
**that they may declare all their abominations among the heathen whither they come; and they shall know that I am the LORD.**  
that they may recount all their abominable deeds among the nations where they go . . . — AAT  
that they may confess all their abominations . . . — RSV  
that they may confess all their detestable impieties among the nations of their exile . . . — Mof  
to describe all their filthy practices to the peoples among whom they will go, so that these too may learn that I am Yahweh — Jerus

- 17. Moreover the word of the LORD came to me, saying,**
- 18. Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness;**  
. . . and with fearfulness — ASV  
. . . and drink your water with trembling and anxiety — AAT  
. . . eat your bread with anxiety, and drink your water with fear and trembling — Ber  
. . . as you eat you must tremble, and as you drink you must shudder with dread — NEB  
. . . you are to tremble as you eat your bread and to behave restlessly and anxiously as you drink your water — Jerus
- 19. And say unto the people of the land, Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel:**  
. . . Thus saith the Lord Jehovah concerning the inhabitants of Jerusalem, and the land of Israel — ASV  
Say to the common people. These are the words of the Lord God about those who live in Jerusalem and about the land of Israel — NEB  
and say of the people of the land, Thus says the Lord God concerning the inhabitants of Jerusalem in the land of Israel — RSV  
and you are to say to the people of the country, "The Lord Yahweh says this

to the citizens of Jerusalem scattered throughout Israel — Jerus

**They shall eat their bread with carefulness, and drink their water with astonishment,**

They shall eat their bread with fearful-ness, and drink their water in dismay — ASV

They shall their bread with anxiety and shall drink their water with dismay — AAT

They shall be anxious as they eat their bread and dismayed as they drink their water — Mof

They will eat with dread and be filled with horror as they drink — NEB

**that her land may be desolate from all that is therein, because of the violence of all them that dwell therein.**

that her land may be desolate, and despoiled of all that is therein, . . . ASV

for the land shall be stripped bare of all that it contains, because of the lawlessness of all those who live in it — AAT

. . . because of the lawlessness and violence of those who have dwelt in it — Ber

the land shall be filled with horror because it is sated with the violence of all who live there — NEB

- 20. And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I am the LORD.**

. . . and the land shall become a desolation; . . . — AAT

Inhabited cities shall be in ruins, and the land shall be a waste; . . . — NAB

The inhabited towns are going to be destroyed and the country will be reduced to desert; . . . — Jerus

- 21. And the word of the LORD came unto me, saying,**

- 22. Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?**

. . . 'The days go on, and every vision comes to nothing'? — AAT

. . . 'The days drag on, and no vision ever comes to anything'? — NAB

. . . what is this proverb current in the land of Israel: 'Time runs on, visions die away'? — NEB

- 23. Tell them therefore, Thus saith the Lord**

**GOD; I will make this proverb to cease, and they shall no more use it as a proverb in Israel;**

. . . I will put an end to this proverb.

. . . — RSV

. . . and they shall no longer repeat it in Israel — AAT

**but say unto them, The days are at hand, and the effect of every vision.**

. . . and the fulfillment of every vision — ASV

. . . 'The days are at hand when every vision shall be fulfilled' — AAT

. . . The time, with all the vision means, is near — NEB

Instead, tell them: "The day is coming when every vision will come true"

— Jerus

- 24. For there shall be no more any vain vision nor flattering divination within the house of Israel.**

For there shall be no more any false vision . . . — ASV

No longer shall there be any empty vision . . . — AAT

. . . or smooth use of secret arts in Israel — Bas

No more vain visions and smooth oracles in Israel! — Mof

From now on there will be no empty vision, no deceitful prophesy . . . — Jerus

- 25. For I am the LORD: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged:**

. . . and the word that I shall speak shall be performed; it shall be no more deferred — ASV

But I the LORD will speak the word which I will speak, and it will be performed.

It will no longer be delayed — RSV

For I, the LORD, will say what I will, and it shall be done. It shall be put off no longer — NEB

since it is I, Yahweh, who will speak. What I say is said and will soon come true — Jerus

**for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God.**

for in your days, O rebellious house, I will both speak a word and fulfill it.

. . . AAT

In your days, rebellious house, whatever I speak I will bring about, . . . — NAB

since what I pronounce I will fulfill in

your own lifetime, you set of rebels  
... — Jerus

**26. Again the word of the LORD came to me, saying,**

**27. Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off.**

... "The vision he sees relates to the distant future: ... — Ber

... "The vision that this man sees concerns the distant future; he is prophesying for times far ahead" — Jerus

... the Israelites say that the vision you now see is not to be fulfilled for many years: you are prophesying of a time far off — NEB

**28. Therefore say unto them, Thus saith the Lord God; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God.**

... None of my words shall be any longer delayed; when I speak a word, it shall be fulfilled. ... — AAT

... No word of mine shall be delayed; even as I speak it shall be done ... — NEB

... There will be no further delay in the fulfilling of any of my words. What I say is said and will come true ... — Jerus

## CHAPTER 13

**1. And the word of the LORD came unto me, saying,**

**2. Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the LORD;**

... prophesy against the prophets of Israel, prophesy and say to those who prophesy out of their own minds ... — RSV

... and say to those prophets whose words are the invention of their hearts. ... — Bas

... and say to those who make up prophecies out of their own heads. ... — Jerus

**3. Thus saith the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!**

... Woe to the foolish prophets who prophesy out of their own mind concerning things they never saw — Ber

... Woe to the fools of prophets who follow the promptings of their own spirits, without seeing a vision! — AAT

... Oh, the wicked folly of the prophets! Their inspiration comes from themselves: they have seen no vision — NEB

**4. O Israel, thy prophets are like the foxes in the deserts.**

Your prophets have been like foxes among ruins, O Israel — RSV

O Israel, your prophets are like jackals among ruins — AAT

**5. Ye have not gone up into the gaps, nei-**

**ther made up the hedge for the house of Israel to stand in the battle in the day of the LORD.**

... neither built up the wall for the house of Israel, to stand in the battle ... ASV  
... or built up a wall for the house of Israel, that it might stand in battle ... RSV

They have not gone up into the breach to repair the broken wall round the Israelites, that they may stand firm in battle ... — NEB

You have never ventured into the breach: you have never bothered to fortify the house of Israel: to hold fast in battle ... — Jerus

**6. They have seen vanity and lying divination,**

They have seen falsehood ... — ASV

They have spoken falsehood and divined a lie — RSV

They have empty visions and give lying prophecies — Jerus

**saying, The LORD saith: and the LORD hath not sent them:**

they say, 'Says the LORD,' when the LORD has not sent them — RSV

who say, 'It is the oracle of the LORD,' when the LORD has not sent them — AAT

Oh, those prophets who say, 'It is the very word of the LORD', when it is not the LORD who has sent them — NEB  
**and they have made others to hope that they would confirm the word.**

and they have made men to hope that the word would be confirmed — ASV



- and yet they expect him to fulfil their word — RSV  
 Yet they expect the word to be fulfilled! — AAT  
 yet they expect to see their message fulfilled — Ber  
 yet they expect their words to control the event — NEB  
 and they are still waiting for their words to come true — Jerus
- 7. Have ye not seen a vain vision, and have ye not spoken a lying divination,**  
 Have ye not seen a false vision, . . . — ASV  
 Have you not seen a delusive vision, and uttered a lying divination — RSV  
 Is it not a false vision that you prophets have seen? Is not your divination a lie? — NEB  
 Is it not an empty vision which you see, and a lying divination which you speak — AAT  
 Can you deny that you have only empty visions, that you utter only lying prophecies — Jerus  
**whereas ye say, The LORD saith it; albeit I have not spoken?**  
 in that ye say, Jehovah saith; . . . — ASV  
 whenever you have said, 'Says the LORD,' although I have not spoken? — RSV  
 when you say, 'It is the oracle of the LORD,' and I have not spoken? — AAT  
 You call it the very word of the LORD, but it is not I who have spoken — NEB
- 8. Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies,**  
 . . . Because ye have spoken falsehood, . . . — ASV  
 . . . Because you have uttered delusions . . . — RSV  
 . . . Because you have spoken empty words, and have seen lying visions — AAT  
 . . . Because your words are without substance and your visions are false — Bas  
**therefore, behold, I am against you, saith the Lord God.**  
 I have now set myself against you — . . . — Jerus  
 therefore see! I am coming at you, . . . — NAB
- 9. And mine hand shall be upon the prophets that see vanity, and that divine lies:**
- And my hand shall be against the prophets that see false visions, . . . — ASV  
 My hand will be against the prophets who see delusive visions and who give lying divinations — RSV  
 and my hand shall be against the prophets who see empty visions and utter lying divinations — AAT  
 I will raise my hand against the prophets whose visions are false, whose divinations are a lie — NEB  
**they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel,**  
 they shall not be in the council of my people, . . . — ASV  
 they shall have no place in the council of my people, nor be enrolled in the register of the house of Israel — AAT  
 They shall have no place in the councils of my people; they shall not be entered in the role of Israel — NEB  
 they will not be admitted to the council of my people, their names will not be entered in the Book of the House of Israel — Jerus  
**neither shall they enter into the land of Israel; and ye shall know that I am the Lord God.**  
 nor be allowed to enter the land of Israel; . . . — AAT  
 they will not set foot on the soil of Israel: . . . Jerus
- 10. Because, even because they have seduced my people, saying, Peace; and there was no peace;**  
 Since they mislead my people by saying 'All is well,' when all is not well — Mof  
**and one built up a wall, and, lo, others daubed it with untempered mortar:**  
 and when one buildeth up a wall, behold, they daubed it . . . — ASV  
 When people have built a flimsy wall, these (prophets) daub it over with whitewash — Ber  
 since these daubers whitewash any flimsy wall run up to safeguard the people — Mof
- 11. Say unto them which daub it with untempered mortar, that it shall fall:**  
 say to those who daub it with whitewash that it shall fall! — RSV  
 Tell these daubers that it will fall — NEB  
**There shall be an overflowing shower;**  
 There will be a deluge of rain — RSV

A lashing rain shall come — AAT  
 rain will pour in torrents — NEB  
**And ye, O great hailstones, shall fall;**  
 great hailstones will fall — RSV  
 and I will send hailstones hard as rock  
 streaming down — NEB  
 huge hail-stones come down — Mof  
**and a stormy wind shall rend it.**  
 a violent gail shall crack it — Ber  
 and a stormy wind break out — RSV  
 and a violent gail shall break out — AAT  
 it will blow a gail — Jerus

12. **Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it?**

... and you will be asked, "Where is the coating you daubed it with?" — Ber

... Will not people ask: Where is the plaster you slapped on it? — Jerus

When the building falls, men will ask, 'Where is the plaster you should have used?' — NEB

13. **Therefore thus saith the Lord God; I will even rend it with a stormy wind in my fury;**

... I will make a stormy wind break out in my wrath — RSV

... I will let loose a stormy blast in my wrath — Mof

... I will let loose a violent gail in my wrath — AAT

... I am going to unleash a stormy wind in my anger — Jerus

**and there shall be an overflowing shower in mine anger,**

and there shall be a deluge of rain in my anger — RSV

rain will come in torrents in my anger — NEB

torrential rain in my wrath — Jerus

**and great hailstones in my fury to consume it.**

and great hailstones in wrath to destroy it — RSV

hailstones hard as rock in my fury, until all is destroyed — NEB

and hailstones shall fall with destructive wrath — NAB

hailstones in my destructive fury — Jerus

14. **So will I break down the wall that ye have daubed with untempered mortar,**  
 I will shatter the wall you daubed with whitewash — Ber

I will demolish the building which you have daubed with whitewash — NEB

I mean to shatter the wall you slapped with plaster — Jerus

**and bring it down to the ground, so that the foundation thereof shall be discovered,**

and level it to the ground, laying bare its foundation — NAB

to throw it down and lay its foundations bare — Jerus

demolishing it till its very foundations are laid bare — Mof

**and it shall fall, and ye shall be consumed in the midst thereof; and ye shall know that I am the Lord.**

when it falls, you shall perish in the midst of it; ... — RSV

the wall shall fall, and crush you under it ... — Mof

It will fall and you will perish under it, ... — Jerus

15. **Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar.**

Thus will I spend my fury upon the wall, and upon those who daubed it with whitewash — AAT

When I have exhausted my anger against the wall and those who plastered it — Jerus

This will satisfy my wrath against the wall and those who daubed it with their whitewash — Mof

**and will say unto you, The wall is no more, neither they that daubed it;**

I will say to you: Gone is the wall, and gone are those who daubed it — Ber

I shall say to you: The wall is gone, and so are those who slapped it over with plaster — Jerus

16. **To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God.**

These prophets of Israel who prophesy about Jerusalem and have visions of peace for her when there is no peace ... — Jerus

These prophets of Israel who prophesy about Jerusalem with their visions of "All is well" for her, when all is not well! — Mof

The prophets of Israel prophesied of Jerusalem, and who saw for her visions of welfare when nought was well ... — AAT

Those prophets of Israel who prophesied

to Jerusalem, who saw visions of prosperity when there was no prosperity . . . — NEB

- 17. Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them,**

. . . who prophesy out of their own minds; . . . — RSV

. . . who prophesy out of their own imagination, . . . — AAT

. . . turn to the daughters of your people who make up prophecies out of their own heads; . . . — Jerus

- 18. And say, Thus saith the Lord God; Woe to the women that sew pillows to all armholes,**

. . . Woe to the women who sew bands on everyone's wrists — AAT

. . . Trouble is coming to the women who sew frills round wrists — Jerus

. . . Woe to the women who tie amulets on anyone's wrist — Mof

. . . you women who hunt men's lives by sewing magic bands upon the wrist — NEB

**and make kerchiefs upon the head of every stature to hunt souls!**

and make veils for the heads of people of every stature — hunting for lives!

— AAT

who make veils for people of all sizes, the better to ensnare lives! — Jerus

and make veils for every size of head so as to entrap their owners — NAB

and mantle folk of every height in veils, to get hold of human souls! — Mof

and putting veils over the heads of persons of every age — NEB

**Will ye hunt the souls of my people, and will ye save the souls alive that come unto you?**

Would you hunt for the lives of my people to make a living for yourselves —

AAT

Will you hunt down souls belonging to my people, and keep other souls alive for your profit? — RSV

Are you to hunt the lives of my people and keep your own lives safe? — NEB

You ensnare the lives of the men of my people while looking after your own — Jerus

- 19. And will ye pollute me among my people**

**for handfuls of barley and for pieces of bread,**

And ye have profaned me . . . — ASV  
by profaning my name among my people for handfuls of barley and morsels of bread — AAT

And you have put me to shame among my people for a little barley and some bits of bread — Bas

You dishonor me in front of my people for a few handfuls of barley, a few bits of bread — Jerus

**to slay the souls that should not die, and to save the souls alive that should not live,**

putting to death persons who should not die and keeping alive persons who should not live — RSV

by bringing death to those who ought not to die, and life to those who ought not to live — AAT

killing those who ought not to die and sparing those who ought not to live — Jerus

**by your lying to my people that hear your lies?**

by your lies to my people, who listen to lies — RSV

through the lies which you tell to my people who listen to your lies — AAT

lying to my people who love to listen to lies — Jerus

- 20. Wherefore thus saith the Lord God; Behold, I am against your pillows, wherewith ye there hunt the souls to make them fly,**

. . . See! I am against your magic stripes with which you hunt souls like birds — Ber

. . . Behold, I am against your hands with which you hunt for lives — AAT

. . . We shall see about these frills you use for snaring lives like birds — Jerus

. . . I am against these amulets you use to snare poor human souls — Mof

. . . I am against your magic bands with which you hunt men's lives for the excitement of it — NEB

**and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly.**

. . . and I will let the souls that you hunt go free like birds — RSV

. . . and will set free the lives for which you hunt — AAT

I intend to rip them off your arms, and

free those lives you try to snare like birds — Jerus

... and set those lives at liberty, lives that you hunt for the excitement of it — NEB

**21. Your kerchiefs also will I tear, and deliver my people out of your hand,**

I will likewise tear off your veils, and will rescue my people from your hands — AAT

... and rescue my people from your power — NAB

I am going to rip your veils to pieces and rescue my people from you — Jerus  
**and they shall be no more in your hand to be hunted; and ye shall know that I am the LORD.**

that they may no longer remain in your hands to be hunted; ... — AAT

you shall no longer have power to hunt them ... — NEB

they will no longer be fair game for you ... — Jerus

**22. Because with lies ye have made the heart of the righteous sad, whom I have not made sad;**

Because you have disheartened the righteous falsely, although I have not disheartened him — RSV

You discouraged the righteous man with lies, when I meant him no hurt — NEB  
**and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life:**

... and be saved alive — ASV

and have encouraged the wicked, that he might not turn from his evil way ...

— AAT

you so strengthened the wicked that he would not abandoned his evil ways and be saved — NEB

and since you encourage the wicked man not to give up his wicked ways and find life again — Jerus

**23. Therefore, ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand; and ye shall know that I am the LORD.**

therefore ye shall no more see false visions, ... — ASV

therefore you shall no more see delusive visions nor practice divination; ...

— RSV

therefore you shall no longer see empty visions nor utter lying divinations; ... — AAT

... I mean to save my people from your clutches, ... KNOX

## CHAPTER 14

**1. Then came certain of the elders of Israel unto me, and sat before me.**

When certain elders of Israel came and sat down before me — NAB

Some of the elders of Israel came to visit me, and while they sat with me — NEB

When some elders of Israel had come to my house and sat down with me — Jerus

**2. And the word of the LORD came unto me, saying,**

**3. Son of man, these men have set up their idols in their heart,**

... these men have taken their idols ... — ASV

... these people have enshrined their own idols in their hearts — Jerus

... these people have set their hearts on their idols — NEB

... these men have the memory of their idols fresh in their hearts — NAB

**and put the stumbling block of their iniquity before their face:**

and have placed temptations to sin in front of them — AAT

and they keep the occasion of their sin before them — NAB

and keep their eyes fixed on the sinful things that cause their downfall — NEB

**should I be inquired of at all by them?**

am I going to let myself be consulted by them? — Jerus

Am I to let such men consult me? — NEB

Why should I allow myself to be consulted by them? — NAB

Am I to answer their inquiries? — Mof

Wouldst thou have me answer when I am consulted by such as these? — Knox

**4. Therefore speak unto them, and say unto them, Thus saith the Lord God: Every man of the house of Israel that setteth up his idols in his heart,**

... Every man of the house of Israel that taketh his idols ... — ASV

Every member of the house of Israel who enshrines his own idols in his heart — Jerus

... If any Israelite, with his heart set on his idols — NEB

- ... If anyone of the house of Israel, holding the memory of his idols in his heart — NAB
- and putteth the stumbling block of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols;**
- ... will get his answer from me, Yahweh, on account of his hundreds of idols — Jerus
- 5. That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.**
- that I may lay hold of the hearts of the house of Israel who are ... — RSV
- and in this way I hope to touch the heart of the House of Israel who have deserted me in favour of a pack of idols — Jerus
- Thus would I bring back to their senses the house of Israel, who have become estranged from me through all their idols — NAB
- My answer will grip the hearts of the Israelites, estranged from me as they are, one and all, through their idols — NEB
- (for I would ruin Israel with their hearts desire, since they have abandoned me for all their idols — Mof
- that I may catch the house of Israel in their own devices, because they have all ... — AAT
- 6. Therefore say unto the house of Israel, Thus saith the Lord God; Repent, and turn yourselves from your idols;**
- ... Repent, and turn from your idols — AAT
- ... Come back to me, leave those idols of yours — Knox
- ... Come back, renounce your idols — Jerus
- ... Turn away, turn away from your idols — Mof
- and turn away your faces from all your abominations.**
- turn your face from all your detestable impieties! — Mof
- turn yourselves away from all your abominations — NAB
- turn your backs on all your abominations — NEB
- and give up all your filthy practices — Jerus
- 7. For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me,**
- For if anyone of the house of Israel, or of the aliens residing in Israel, who severs himself from allegiance to me — AAT
- for if any member of the House of Israel — or even any foreigner living in Israel — deserts me — Jerus
- for anyone belonging to Israel or any alien resident in Israel who abandons me — Mof
- If any man, Israelite or alien, renounces me — NEB
- and setteth up his idols in his heart, and taketh his idols into his heart — ASV**
- to enshrine his own idols in his heart — Jerus
- sets his heart upon idols — NEB
- and holds the memory of his idols in his heart — NAB
- and putteth the stumbling block of his iniquity before his face,**
- and places temptations to sin in front of him — AAT
- and keeps the occasion of his sin before him — NAB
- and fixes his eyes upon the vile thing that is his downfall — NEB
- and cometh to a prophet to inquire of him concerning me;**
- ... to inquire for himself of me — ASV
- ... that he may consult me through him — AAT
- any such man who consults a prophet in order that the prophet may consult me on his behalf — Mof
- Yet asks a prophet to consult me for him — NAB
- if such a man comes to consult me through a prophet — NEB
- I the LORD will answer him by myself:**
- I, the LORD, will be his answer in person — NAB
- He will get his answer from me, Yahweh — Jerus
- I, the LORD, in my own person, shall be constrained to answer him — NEB
- 8. And I will set my face against that man, and will make him a sign and a proverb,**
- ... and make him a sign and a byword — AAT
- I will turn against that man, and make of him an example and a byword — NAB
- ... I will make an example of him, I will make him a byword — Mof
- and I will cut him off from the midst of**

my people; and ye shall know that I am the LORD.

I will rid my people of him . . . — NEB  
and exterminate him from my people  
. . . — Mof

9. And if the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet,

And if the prophet be deceived and speak a word, . . . — ASV

And if the prophet, tricked by deceit says anything, it is I the LORD by whom he has been tricked — Bas

If the prophet is led astray and speaks, it is I, Yahweh, who have led that prophet astray — Jerus

if misguided the prophet speaks, it is I, the LORD, that have guided that prophet amiss — Knox

And if the prophet be enticed into speaking a word, I the LORD have enticed that prophet — AAT

When a prophet is beguiled into some prophetic utterance, it is I, the Eternal, who have beguiled him — Mof

If a prophet is seduced into making a prophecy, it is I the LORD who have seduced him — NEB

and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

and I will stretch out my hand against him . . . — RSV

. . . and will wipe him out from my people Israel — Jerus

. . . and root him out of my people Israel — NAB

I will stretch out my hand and rid my people Israel of him — NEB

10. And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him;

And they shall bear their punishment — the punishment of the prophet and the punishment of the inquirer shall be alike — RSV

They shall both suffer punishment . . . — Mof

. . . the inquirer and the prophet shall be punished alike — NAB

Both shall be punished: the prophet and the man who consults him alike are guilty — NEB

They will bear the weight of their faults, and the fault of the prophet will be as

grave as the fault of the man who consults him — Jerus

11. That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God.

. . . may no longer stray from me . . . — NAB

. . . will not desert me anymore . . . — Jerus

. . . may no longer apostatize from me . . . — AAT

. . . neither defile themselves anymore with all their transgressions . . . — ASV

. . . stain itself with guilt no more . . . — Knox

And never again will the Israelites stray from their allegiance, never again defy my will and bring pollution upon themselves . . . — NEB

12. The word of the LORD came again to me, saying,

13. Son of man, when the land sinneth against me by trespassing grievously,

. . . when a land sinneth against me by committing a trespass — ASV

. . . when a land sins against me by acting faithlessly — RSV

. . . when a country sins by breaking faith with me — NEB

. . . if a country were to sin against me by faithlessness — Jerus

. . . if a land sin against me by acting treacherously — AAT

Then will I stretch out mine hand upon it,

and I stretch out my hand upon it — ASV  
and if I were to stretch out my hand against it — Jerus

and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it;

and destroy its stock of bread and send famine to it to kill its men and beasts — Jerus

and cut short its daily bread. . . . and destroy both men and cattle — NEB

and I cut off every source of bread . . . — Knox

14. Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God

even if these three men, Noah, Daniel,

- and Job, were in it, . . . — RSV  
 . . . they would by their righteousness save but themselves, . . . — AAT  
 and if in that country there were these three men, Noah, Daniel and Job, these men would have their lives spared because of their integrity . . . — Jerus
15. **If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts:**  
 If I cause wild beasts to pass through the land, and they ravage it, . . . — RSV  
 . . . and they depopulate it, so that it becomes a desolation, with none passing through it because of the wild beasts — AAT  
 If I should turn wild beasts loose in a country to destroy its inhabitants, until it becomes a waste through which no man would pass for fear of the beasts — NEB  
 Were I to unleash wild animals on that country to rob it of its children and reduce it to such a desert that no one would dare to cross it because of the animals — Jerus
16. **Though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters;**  
 . . . they would save no one, neither sons nor daughters — Ber  
 . . . they would not save even their own sons and daughters — NEB  
 . . . they would not be able to save either son or daughter — Jerus  
**they only shall be delivered, but the land shall be desolate.**  
 they alone would be delivered, but the land would be desolate — RSV  
 they would save but themselves alone - and the land would be left a desolation — AAT  
 they would save themselves alone, and the country would become a waste — NEB  
 they alone would be saved, and the country would become a desert — Jerus
17. **Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it:**  
 . . . and say, Let a sword go through the land; . . . — RSV  
 . . . I will strike down men and beasts with it — Jerus
- . . . and command it to go through the land and should destroy men and cattle — NEB
18. **Though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.**  
 . . . they would save neither sons nor daughters — they would save but themselves alone — AAT
19. **Or if I send a pestilence in that land, and pour out my fury upon it in blood, to cut off from it man and beast:**  
 . . . pouring out upon it my blood-thirsty fury, . . . — NAB  
 . . . venting my deadly rage upon it, . . . — Mof  
 If I were to send the plague into that country and satisfy my anger with them by bloodshed, . . . — Jerus
20. **Though Noah, Daniel, and Job were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.**  
 . . . they would deliver neither son nor daughter; they would deliver but their own lives by their righteousness — RSV  
 . . . they would save neither son nor daughter — they would by their righteousness save but themselves — AAT  
 . . . they would not be able to save either son or daughter, though they would save their own lives because of their integrity — Jerus
21. **For thus saith the Lord God; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?**  
 . . . How much more when I send against Jerusalem my four deadly judgments — sword, famine, wild beasts, and pestilence . . . — AAT  
 . . . How much less hope is there for Jerusalem when I inflict on her these four punishments of mine, . . . — NEB
22. **Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters:**  
 Some will be left in her, some survivors to be brought out, both sons and daughters — NEB  
 and if any survivors are left there to con-

trive the escape of son and daughter  
— Jerus

Yet, if there should be left in it any survivors  
to lead out sons and daughters  
— RSV

Still some survivors shall be left in it who  
will bring out sons and daughters —  
NAB

**behold, they shall come forth unto you,  
and ye shall see their way and their  
doings:**

when they come out to you, you shall  
see their conduct and their actions  
— NAB

Look at them as they come out to you,  
and see how they have behaved and  
what they have done — NEB

**and ye shall be comforted concerning the  
evil that I have brought upon Jerusa-  
lem, even concerning all that I have  
brought upon it.**

you shall be consoled for the trouble that  
I have brought upon Jerusalem - even  
for all that I have brought upon it —  
AAT

This will be some comfort to you for all

the harm I have done to Jerusalem and  
all I have inflicted upon her — NEB  
and so be comforted in spite of the  
scourges I shall have brought on Je-  
rusalem, in spite of everything I shall  
have brought on her — Jerus

**23. And they shall comfort you, when ye see  
their ways and their doings:**

They shall console you when you see  
their conduct and actions — NAB

yes, it will console you to see their life  
and ways — Mof

it will bring you comfort when you see  
how they have behaved and what they  
have done — NEB

**and ye shall know that I have not done  
without cause all that I have done in  
it, saith the Lord God.**

for you shall then know that it was not  
without reason that I did to it what I  
did, . . . — NAB

and so you will learn that I have not done  
all I have done against her for nothing  
- . . . — Jerus

you will see I had good cause for all I  
did, . . . — Mof

## CHAPTER 15

**1. And the word of the LORD came unto  
me, saying,**

**2. Son of man, What is the vine tree more  
than any tree, or than a branch which  
is among the trees of the forest?**

. . . the vine-branch which is among the  
trees of the forest? — ASV

Son of man, how does the wood of the  
vine surpass any wood, the vine branch  
which is among the trees of the forest  
— RSV

Man, how is the vine better than any  
other tree, than a branch from a tree  
in the forest? — NEB

. . . in what way does the wood of the  
vine excel that of any other tree of the  
forest? — Ber

. . . how is the wood of the vine better  
than wood from the branch of a forest  
tree? — Jerus

**3. Shall wood be taken thereof to do any  
work?**

Is wood taken from it to make anything?  
— RSV

Is timber taken from it to make anything  
— AAT

Is wood got from it fit to make anything  
useful? — NEB

Is it used to make anything? — Mof  
**or will men take a pin of it to hang any  
vessel thereon?**

Is even a peg taken from it to hang any  
kind of vessel on? — AAT

Do they make a peg out of it, and hang  
things on it? — Jerus

Can men make it into a peg and hang  
things on it? — NEB

**4. Behold, it is cast into the fire for fuel;**

Lo, it is given to the fire for fuel — RSV  
No! It is thrown into the fire as fuel —  
AAT

Why, it is flung into the fire for fuel —  
Mof

There it is, thrown on the fire for fuel  
— Jerus

**the fire devoureth both the ends of it,  
and the midst of it is burned. Is it meet  
for any work?**

when the fire has consumed both ends  
of it, and the middle of it is charred,  
is it useful for anything? — RSV

and when its two ends are devoured by  
the fire, and the middle of it is burned  
black, is it good for anything? — AAT

the fire consumes its two ends, and the  
middle is burned up: is it fit then for  
anything? — Mof



- 5. Behold, when it was whole, it was meet for no work: how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned?**

Behold, when it was whole, it was used for nothing; how much less, when the fire has consumed it and it is charred, can it ever be used for anything — RSV

Even when it was whole, it was good for nothing; how much less when the fire has devoured it, and it is burned black — AAT

Even when it is whole, it is never used for anything; much less, when the fire has consumed it, and it is burned up — Mof

Nothing useful could be made of it even when whole: . . . — NEB

- 6. Therefore thus saith the Lord God; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.**

. . . Like the wood of the vine among the trees of the forest, . . . — RSV

. . . As the wood of the vine among the forest trees, which I have thrown on the fire for fuel, so have I treated the citizens of Jerusalem — Jerus

. . . as the wood of the vine is flung into the fire as fuel, so I hand over the citizens of Jerusalem — Mof

. . . I treat the vine, as against forest-

trees, only as fuel for the fire, even so I treat the people of Jerusalem — NEB

- 7. And I will set my face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am the LORD, when I set my face against them.**

. . . they shall go forth from the fire, but the fire shall devour them: . . . — ASV

. . . though they escape from the fire, the fire shall yet consume them; . . . — RSV

. . . and though they have come out of the fire, the fire shall consume them; . . . — AAT

. . . They have escaped the fire, but the fire will devour them yet . . . — Jerus

- 8. And I will make the land desolate, because they have committed a trespass, saith the Lord God.**

. . . because they have acted faithlessly. . . . — RSV

I will make the land a waste, because they have broken faith, . . . — NAB

And I will make the land a desolation, because they have acted treacherously, . . . — AAT

and lay the land desolate for their unfaithfulness to me . . . — Mof

I mean to reduce the country to desert, to punish their faithlessness to me . . . — Jerus

## CHAPTER 16

- 1. Again the word of the LORD came unto me, saying,**

- 2. Son of man, cause Jerusalem to know her abominations,**

. . . make known to Jerusalem her abominations — RSV

. . . acquaint Jerusalem with her abominable deeds — AAT

. . . confront Jerusalem with her filthy crimes — Jerus

- 3. And say, Thus saith the Lord God unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite.**

By origin and birth you belong to the land of the Canaanites . . . — AAT

- 4. And as for thy nativity,**

and as for your birth — RSV

At birth — Jerus

This is how you were treated at birth — NEB

in the day thou wast born thy navel was not cut,

. . . your navel string was not cut — RSV

. . . your navel cord was not cut — Ber

the very day you were born, there was no one to cut your navel string — Jerus

when you were born, your navel string was not tied — NEB

**neither wast thou washed in water to supple thee;**

. . . washed in water to cleanse thee — ASV

no one washed you clean with water — Mof

you were not bathed in water ready for the rubbing — NEB

**thou wast not salted at all, nor swaddled at all.**

nor were you salted or wrapped in swaddling clothes — AAT

nor rubbed with salt, nor swathed with bands — RSV

... or folded in linen bands — Bas  
 ... or wrap you in napkins — Jerus

5. **None eye pitied thee, to do any of these unto thee, to have compassion upon thee;** no eye had pity enough upon you to do any of these things out of compassion for you — AAT

No one cared for you enough to do any of these things or, indeed, to have any pity for you — NEB

No one leaned kindly over you to do anything like that for you — Jerus

**but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born.**

... in the open field, for that thy person was abhorred — ASV

... on the open field, for you were abhorred, on the day that you were born — RSV

you were thrown out on the open field, a loathed object, on the day that you were born — Mof

... upon the open field, with no regard for your life ... — AAT

You were exposed in the open fields: you were as unloved as that on the day you were born — Jerus

you were thrown out on the bare ground in your own filth on the day of your birth — NEB

6. **And when I passed by thee, and saw thee polluted in thine own blood,**

... and saw thee weltering in thy blood — ASV

I saw you struggling in your blood as I was passing — Jerus

Then I came by and saw you kicking helplessly in your own blood — NEB

**I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live.**

I said to you in your blood, 'Live ... — RSV

and I said to you, as you lay weltering in your blood, 'Live, ... — AAT

I spoke to you, there in your blood, and bade you live — NEB

7. **I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great,**

and grow up like a plant of the field.' And you grew up and became tall — RSV

and grow like a plant in the field. You grew and developed — NAB

**and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare.**

and arrived at full maidenhood; your breasts were formed, and your hair had grown; yet you were naked and bare — RSV

till you reached the time of your maturity ... — AAT

you reached marriageable age. Your breasts and your hair both grew, but you were quite naked — Jerus

you came to the age of puberty: your breasts were formed, your hair had grown, but you were still stark naked — NAB

8. **Now when I passed by thee, and looked upon thee, behold, thy time was the time of love;**

When I passed by you again and looked upon you, behold, you were at the age for love — RSV

Again I passed by you, and saw that you had reached the age of love — Mof

Then I saw you as I was passing. Your time had come, the time for love — Jerus

**and I spread my skirt over thee, and covered thy nakedness: yea, I swear unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine.**

... yea, I plighted my troth to you and entered into a covenant with you, ... — RSV

... I bound myself by oath, I made a covenant with you ... — Jerus

... and pledged myself to you in marriage, ... — Mof

9. **Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil.**

Then I bathed you with water, washed away your blood, and anointed you with oil — NAB

10. **I clothed thee also with brodered work, and shod thee with badgers' skin,**

... and shod thee with sealskin — ASV

I clothed you also with embroidered cloth and shod you with leather — RSV

I clothed you with embroidered robes, shod you with shoes of porpoise skin — AAT

I clothed you with an embroidered gown, put sandals of fine leather on your feet — NAB

**and I girded thee about with fine linen,  
and I covered thee with silk.**

I swathed you in fine linen . . . — RSV  
wrapped you in fine linen and covered  
you with silk — Ber  
a linen headband and a cloak of silk —  
Jerus

I gave you a fine linen sash and silk robes  
to wear — NAB

- 11. I decked thee also with ornaments, and  
I put bracelets upon thy hands, and a  
chain on thy neck.**

. . . and put bracelets on your arms,  
. . . — RSV

I adorned you with ornaments, . . . —  
AAT

I adorned you with jewelry: I put brace-  
lets on your arms, a necklace about  
your neck — NAB

- 12. And I put a jewel on thy forehead, and  
earrings in thine ears, and a beautiful  
crown upon thine head.**

and I put a ring upon thy nose, . . . —  
ASV

a ring in your nose, pendants in your  
ears, and a glorious diadem upon your  
head — NAB

- 13. Thus wast thou decked with gold and  
silver; and thy raiment was of fine linen,  
and silk, and brodered work;**

. . . and your raiment was of fine linen,  
and silk, and embroidered cloth — RSV

Thus were you adorned with gold and  
silver, and clothed with fine linen, silk,  
and embroidery — AAT

You were loaded with gold and silver,  
and dressed in fine linen and embroi-  
dered silks — Jerus

**thou didst eat fine flour, and honey, and  
oil: and thou wast exceeding beautiful,  
and thou didst prosper into a kingdom.**

. . . You grew exceedingly beautiful, and  
came to regal estate — RSV

. . . You grew more and more beautiful:  
and you rose to be queen — Jerus

- 14. And thy renown went forth among the  
heathen for thy beauty: for it was perfect  
through my comeliness, which I had put  
upon thee, saith the Lord God.**

And your renown went forth among the  
nations because of your beauty, . . .  
— RSV

Your fame spread abroad among all the  
nations because of your beauty, . . .  
— Ber

. . . since it was perfect, because I had

clothed you with my own splendor  
. . . — Jerus

- 15. But thou didst trust in thine own beauty,  
and playedst the harlot because of thy  
renown, and pourest out thy fornica-  
tions on every one that passed by; his it  
was.**

. . . and lavished your harlotries on any  
passerby — RSV

But, trusting to your beauty, in the fame  
of it you played the harlot; you lav-  
ished your favors upon any passer-by  
— Mof

But you were captivated by your own  
beauty, you used your renown to make  
yourself a harlot, and you lavished  
your harlotry on every passer-by,  
whose own you became — NAB

- 16. And of thy garments thou didst take,  
and deckedst thy high places with divers  
colours, and playedst the harlot there-  
upon: the like things shall not come, nei-  
ther shall it be so.**

. . . and made for yourself gaily decked  
shrines, and on them played the har-  
lot; the like has never been, nor ever  
shall be — RSV

You have taken your clothes to brighten  
your high places . . . — Jerus

- 17. Thou hast also taken thy fair jewels of  
my gold and of my silver, which I had  
given thee, and madest to thyself images  
of men, and dist commit whoredom with  
them,**

You took the splendid gold and silver  
ornaments that I had given you . . .  
— NAB

- 18. And tookest thy brodered garments, and  
coveredst them: and thou hast set mine  
oil and mine incense before them.**

and you took your embroidered gar-  
ments to cover them. . . — RSV

. . . and the oil and incense which are  
rightly mine you have offered to them  
— Jerus

- 19. My meat also which I gave thee, fine flour,  
and oil, and honey, wherewith I fed thee,  
My bread also . . . — ASV**

the food that I had given you, the fine  
flour, the oil, and the honey with which  
I fed you — NAB

my bread which I had given you - the  
choice flour, oil, and honey with which  
I had fed you — AAT

**thou hast even set it before them for a**

**sweet savour: and thus it was, saith the Lord God.**

you set before them as an appeasing odor,  
says the Lord God — NAB  
you set before them for a pleasing odor,  
says the Lord God — RSV  
to appease them with the smell of burnt-  
sacrifice — Knox

- 20. Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured.**

The sons and daughters you had borne  
me you took and offered as sacrifices  
to be devoured by them — NAB  
... and offered them as sacrifices to be  
consumed — Ber  
... and sacrificed them to these images  
for their food — NEB

- 21. Is this of thy whoredoms a small matter. That thou hast slain my children, and delivered them to cause them to pass through the fire for them?**

Were thy whoredoms a small matter, that  
thou ... — ASV  
Were your harlotries so small a matter,  
that you slaughtered my children and  
delivered them up as an offering by  
fire to them — RSV  
Was your harlotry not enough that you  
must murder my children and burn  
them alive for these idols of yours —  
Mof

Was it not enough for you just to be a  
whore? You have slaughtered my chil-  
dren and handed them over as a burnt  
offering to them — Jerus

- 22. And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood.**

... and wast weltering in thy blood —  
ASV  
... when thou wast utterly naked ...  
— Rhm  
... you forgot those early days when  
you lay naked and exposed, kicking  
helplessly in your own blood — NEB  
... or the time when you were quite  
naked and struggling in your own blood  
— Jerus

- 23. And it came to pass after all thy wickedness, (woe, woe unto thee! saith the Lord God;)**

And now, to crown your vice (woe be-  
tide you! ... — Mof

After all the evil you had done (Oh! the  
pity of it, says the Lord God) ... —  
NEB

- 24. That thou hast also built unto thee an eminent place, and hast made thee an high place in every street.**

you built yourself a vaulted chamber, and  
made yourself a lofty place in every  
square — RSV  
you have built yourself a mound and  
made a high place at every crossroads  
— Jerus

you raised for yourself a platform and a  
dais in every public place — NAB

- 25. Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred,**

at the head of every street you built your  
lofty place and prostituted your beauty  
— RSV

At the beginning of every road you have  
built a high place to defile your beauty  
there — Jerus

At every street corner you built a dais  
for yourself to use your beauty ob-  
scenely — NAB

**and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.**

offering yourself to every passerby, and  
multiplying your harlotries — AAT

... in many an act of harlotry — Mof  
spreading your legs for every passer-by,  
playing the harlot countless times —  
NAB

- 26. Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger.**

You also played the harlot with the  
Egyptians, your lustful neighbors,  
multiplying your harlotry, to provoke  
me to anger — RSV

You have played the harlot with your  
neighbors, the sensual Egyptians; over  
and over again have you done it, to  
provoke my anger — Mof

You have lain down for those big-mem-  
bered neighbors, the Egyptians; you  
have piled whoring on whoring to pro-  
voke me — Jerus

- 27. Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary food,**

- ... I have stretched out my hand against thee, and diminished thine allotted portion — Rhm
- ... reduced your allowance — AAT
- and now I have raised my hand against you. I have rationed your food — Jerus
- So I struck at you. I cut down your rations — Mof
- and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way.**
- and handed you over to the will of your enemies, the daughters of the Philistines, who were ashamed of your lewd conduct — AAT
- and delivered you to the greed of your enemies, the daughters of the Philistines, who were ashamed of your lewd behavior — RSV
- and handed you over to the will of your foes, the Philistine towns, themselves ashamed of your lascivious life — Mof
- I have handed you over to the mercy of your enemies, the daughters of the Philistines, who are sick of your filthy ways — Jerus
- 28. Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldst not be satisfied.**
- You have played the harlot with the Assyrians, so unsatiable was your lust; and even then you were not satisfied — Mof
- 29. Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.**
- So you multiplied your harlotries with that land of traitors, Chaldea . . . — AAT
- You repeated your harlotry over and again with Chaldea . . . — Mof
- You have piled whoring on whoring with Canaanite and Chaldaean . . . — Jerus
- 30. How weak is thine heart, saith the Lord God, seeing thou doest all these things, the work of an imperious whorish woman;**
- ... the work of an impudent harlot — ASV
- How lovesick is your heart. . . the deeds of a brazen harlot — RSV
- What a passion consumes you, says the Lord the Eternal, to act like this! - to

live like an abandoned harlot — Mof

How wild your lust! says the Lord God, that you did all these things, acting like a shameless prostitute — NAB

... to behave no better than a bold-faced whore — Jerus

- 31. In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire:**
- building your vaulted chamber at the head of every street, and making your lofty place in every square. Yet you were not like a harlot, because you scorned hire — RSV
- ... but, unlike the common prostitute, you have scorned a fee — NEB
- when you built yourself a mound at the beginning of every road and made a high place at every crossroads, you were not, like the whore, out for money — Jerus
- building your platform at every street corner and erecting your dais in every public place! Yet you were unlike a prostitute, since you disdained payment — NAB
- 32. But as a wife that committeth adultery, which taketh strangers instead of her husband!**
- Adulterous wife, who receives strangers instead of her husband! — RSV
- 33. They give gifts to all whores; but thou givest thy gifts to all thy lovers, andAREST them, that they may come unto thee on every side for thy whoredom.**
- Men give gifts to all harlots; but you gave your gifts to all your lovers, bribing them to come to you from every side for your harlotries — RSV
- All harlots receive gifts. But you rather bestowed your gifts on all your lovers, bribing them to come to you from all sides for your harlotry — NAB
- A prostitute is paid. But you, in your whoring, have given your presents away to all your lovers; you have offered them gifts to attract them from everywhere — Jerus
- 34. And the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms; and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.**

So you were different from other women in your harlotries: none solicited you to play the harlot; and you gave hire, while no hire was given to you; therefore you were different — RSV

In this respect, then, you were in contrast to other women, that you solicited men to harlotry, while you were not solicited, and that you paid hire to them while no hire was paid to you — in this respect you were a contrast — AAT

You are the very opposite of other women in your fornication; no one runs after you, you do not receive a fee, you give it. You are the very opposite — NEB

**35. Wherefore, O harlot, hear the word of the LORD:**

**36. Thus saith the Lord God; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers,**

... Because your shame was laid bare and your nakedness uncovered in your harlotries with your lovers — RSV

... For the pouring out of your effrontery, and for the exposing of your nakedness in harlotry with your lovers — AAT

... Because you poured out your lust and revealed your nakedness in your harlotry with your lovers — NAB

**and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them; for the worship of all your abominable idols ... — AAT**

because of your abhorrent idolatry ... — Ber

**37. Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated;**

behold, I am assembling all your lovers, whose embraces you have enjoyed — all whom you loved, as well as all for whom you cared nothing — AAT

therefore, behold! I will gather all your paramours, whose embraces you enjoyed, those whom you loved as well as those whom you loathed — Ber

for all this, I am going to band together all the lovers who have pleased you, both those you liked and those you disliked — Jerus

**I will even gather them round about**

**against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.**

I will assemble them against you from every quarter, and will expose your nakedness for them to gaze at — AAT

I am going to band them together against you from all around; I will strip you in front of them, and let them see you naked — Jerus

**38. And I will judge thee, as women that break wedlock and shed blood are judged;**

I will punish you as women are punished for unfaithfulness and for child-murder — Mof

I will put you on trial for adultery and murder — NEB

**and I will give thee blood in fury and jealousy.**

and I will bring upon thee the blood of wrath and jealousy — ASV

and I will turn you over to my bloody fury and indignation — AAT

I will let my fury and jealousy work on you their bloody doom — Mof

**39. And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places:**

And I will give you into the hand of your lovers, and they shall throw down your vaulted chamber and break down your lofty places — RSV

... They shall destroy your vaulted shrines and demolish your high places — Ber

I will hand you over to them to tear down your platform and demolish your dais — NAB

**they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare.**

... and take away your splendid ornaments ... — AAT

... robbing you of your fine jewels, ... — Mof

... And leave thee utterly naked — Rhm

... leaving you stark naked — NAB

**40. They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.**

they shall collect a crowd, to stone you and cut you to pieces with their swords — Mof

They will bring up the mob against you  
and stone you. . . . — NEB

- 41. And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women;**

they will set your houses on fire and execute justice on you with crowds of women looking on — Jerus

they shall let many a woman witness your punishment by burning your houses — Mof

**and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.**

I will make you stop playing the harlot, and you shall also give hire no more — RSV

so will I put a stop to your harlotry, and you shall no longer pay hire to your lovers — AAT

- 42. So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.**

So will I satisfy my fury on you, . . . I will be calm, and will no more be angry — RSV

So will I appease My fury on you, and My jealousy shall pass from you; I will be pacified and no longer angry — Ber

- 43. Because thou hast not remembered the days of thy youth, but hast fretted me in all these things;**

. . . But hast enraged me with all these things — Rhm

. . . and exasperated me with all your doings — NEB

. . . since in all this you have done nothing but provoke me — Jerus

**behold, therefore I also will recompense thy way upon thine head, saith the Lord God: and thou shalt not commit this lewdness above all thine abominations.**

therefore in return I am bringing down your conduct upon your head. . . . — NAB

. . . because you have added lewdness to all your other abominations — AAT

- 44. Behold, every one that useth proverbs shall use this proverb against thee, saying, As is the mother, so is her daughter. Everyone who quotes proverbs will quote this proverb against you, 'Like mother, like daughter!'** — Mof

. . . will use this proverb about you, . . . — RSV

See, everyone who is fond of proverbs will say of you, . . . — NAB

Now all the proverb-makers will make up a proverb about you . . . — Jerus

- 45. Thou art thy mother's daughter, that lotheth her husband and her children: and thou art the sister of thy sisters, which lothed their husbands and their children: your mother was an Hittite, and your father an Amorite.**

You are the daughter of a mother who loathed her husband and her children; and you are the sister of sisters who loathed their husbands and their children . . . — AAT

Yes; you are a true daughter of your mother, who hated her husband and her children; a true sister of your sisters, who hated their husbands and their children . . . — Jerus

- 46. And thine elder sister is Samaria, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters.**

your elder sister was Samaria, who lived with her daughters to the north of you; and your younger sister was Sodom, who lived with her daughters to the south of you — AAT

- 47. Yet hast thou not walked after their ways, nor done after their abominations: but, as if that were a very little thing, thou wast corrupted more than they in all thy ways.**

Yet you were not content to walk in their ways, or do according to their abominations: within a very little time you were more corrupt than they in all your ways — RSV

Yet not only in their ways did you walk, and act as abominably as they did: in a very short time you became more corrupt in all your ways than they — NAB

But you were not content to follow their ways, nor to copy their abominations - that were too slight a thing for you! - but you acted more corruptly in all your ways than they — AAT

- 48. As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.**

. . . your sister Sodom and her daughters

ters have not done as you and your daughters have done — RSV

... I swear that your sister Sodom, with her daughters, has not done as you and your daughters have done — NAB

- 49. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.**

Behold, this was the guilt of your sister Sodom: she and her daughters had pride, surfeit of food, and prosperous ease, but did not aid the poor and needy — RSV

Behold, this was the sin of your sister Sodom: she and her daughters lived in pride, plenty, and thoughtless ease; they supported not the poor and needy — AAT

This was your sister Sodom's crime: she and her daughters lived in pride, in plenty, and in careless ease: she never lent a hand to the weak and wretched — Mof

- 50. And they were haughty, and committed abomination before me: therefore I took them away as I saw good.**

They were haughty, and did abominable things before me: therefore I removed them, when I saw it — RSV  
they grew haughty, ... so I swept them away, as you have seen — AAT

- 51. Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done.**

... you have committed more abominations than they, and have made your sisters appear righteous by all the abominations which you have committed — RSV

... You have done more abominable things than they, and have even made your sisters appear just, with all the abominable deeds you have done — NAB

- 52. Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou:**

Thou also, bear thou thine own shame, in that thou hast given judgment for thy sisters: through thy sins that thou

hast committed more abominable than they, they are more righteous than thou — ASV

In thus giving judgment in favor of your sisters, you must bear the burden of your shame; through the more abominable sins which you have committed, they are more in the right than you — AAT

You must bear the shame of having your sister judged more favorably than yourself. In comparison with you and your abominations, she is adjudged less guilty than you — Ber

You, then, bear your shame: you are an argument in favor of your sisters! In view of your sinful deeds, more abominable than theirs, they appear just in comparison with you — NAB

and now you have to bear the shame for all those faults of which you have cleared your sisters: since the grossness of the sins for which you bear the guilt is more horrible than theirs, they now appear more virtuous than you are — Jerus

**yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.**

So be ashamed, you also, and bear your disgrace, for you have made your sisters appear righteous — RSV  
and because you have placed your sisters in the right, you must bear the burden of your ignominy and shame — AAT

... bear the shame of having put your sisters in the right — Jerus

- 53. When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them.**

But I will restore their fortune — the fortune of Sodom and her daughters, and the fortune of Samaria and her daughters - and I will restore your fortune along with theirs — AAT

When I reverse the doom of exile against Sodom and her daughters, Samaria and her daughters, then, in their company, thy own exiles shall return — Knox

- 54. That thou mayest bear thine own shame, and mayest be confounded in all that thou has done, in that thou art a comfort unto them.**



that you may bear your disgrace and be ashamed of all that you have done, becoming a consolation to them — RSV  
— to make you feel the shame and the disgrace of having been some consolation to them — Mof

- 55. When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.**

And thy sisters, Sodom and her daughters, shall return . . . estate; and thou and thy daughters shall return to your former estate — ASV

As for your sisters, Sodom and her daughters shall return . . . — RSV

Then your sisters, Sodom with her daughters, and Samaria with her daughters, shall return to their former estate; and you with your daughters shall return to your former estate — AAT

but when your sister Sodom and her daughters become what they were of old, and when your sister Samaria and her daughters become what they were of old, then you and your daughters will be restored — NEB

- 56. For thy sister Sodom was not mentioned by thy mouth in the day of thy pride.**

As the name of your sister Sodom was never heard on your lips in your heyday of pride — AAT

Yet was not Sodom a byword in your mouth, during your days of pride — Mof

- 57. Before thy wickedness was discovered, Before thy wickedness was uncovered — ASV**

before your nakedness was exposed — Mof

as at the time of thy reproach of the daughters of Syria, and all that are round about her,

so have you now become the reproach of the daughters of Edom, and all who are round about her — AAT

Now you have become like her an object of reproach for the daughters of Edom and all her neighbors — RSV

the daughters of the Philistines, which despise thee round about.

the daughters of the Philistines, that do despite unto thee round about — ASV

together with the daughters of the Philistines, and all those round about them who hold you in contempt — AAT

- 58. Thou has borne thy lewdness and thine abominations, saith the LORD.**

You bear the penalty of your lasciviousness and your abominable life, . . . — Mof

You are bearing the consequences of your abominable lewdness, . . . — AAT

The penalty of your lewdness and your abominations - you must bear it all, says the LORD — NAB

- 59. For thus saith the Lord God; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.**

. . . I will deal with you as you have done in despising the oath and breaking the covenant — Ber

. . . I will treat you as you deserve, you who have despised your oath even to the extent of breaking a covenant — Jerus

. . . I will repay you for your conduct, for scorning the marriage-oath by breaking our compact — Mof

- 60. Nevertheless I will remember my covenant with thee in the days of thy youth, yet will I remember the covenant which I made with you in the days of your youth — AAT**

and I will establish unto thee an everlasting covenant.

and I will conclude a covenant with you that shall last forever — Jerus

and I will set up an everlasting covenant with you — NAB

- 61. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger:**

then you will remember how you have lived and be ashamed as you receive your sisters, the elder and the younger — Mof

Then you shall remember your conduct and be ashamed when I take your sisters, those older and younger than you — NAB

and I will give them unto thee for daughters, but not by thy covenant.

- 62. And I will establish my covenant with thee: and thou shalt know that I am the LORD.**

For I will re-establish my covenant with you, that you may know that I am the LORD — NAB

- 63. That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame.**

That you may remember and be ashamed  
and be silent under your disgrace —  
Mof

So that, at the memory of these things,  
you may be at a loss, never opening  
your mouth because of your shame  
— Bas

... and will be so ashamed and humili-

ated that you will never open your  
mouth again — NEB

**when I am pacified toward thee for all that thou hast done, saith the Lord God.**

when I have forgiven thee all that thou  
hast done, ... — ASV

when I have pardoned you for all that  
you have done, ... — Jerus

once I have accepted expiation for all  
you have done ... — NEB

## CHAPTER 17

- 1. And the word of the LORD came unto me, saying,**

- 2. Son of man, put forth a riddle, and speak a parable unto the house of Israel;**

ask them a riddle; propound a parable to  
the House of Israel — Jerus

... speak to the Israelites in allegory  
and parable — NEB

- 3. And say, Thus saith the Lord God; A great eagle with great wings, long-winged, full of feathers, which had divers colours,**

... A great eagle with great wings and  
long pinions, ... — ASV

... in full plumage, of diverse colors  
— AAT

... A large eagle, with huge wings and  
a wide span, covered with speckled  
feathers — Jerus

... A great eagle with broad wings and  
long pinions, in full plumage, richly  
patterned — NEB

**came unto Lebanon, and took the highest branch of the cedar:**

... and took the top of the cedar — ASV

... He took the very top of a cedar-tree  
— NEB

... and snatched off the crest of a cedar  
— Ber

- 4. He cropped off the top of his young twigs,**

Plucked the topmost of its twigs — AAT

he plucked the young twig on the very  
top of the branch — Mof

tearing off its topmost branch — NAB

**and carried it into a land of traffick; he set it in a city of merchants.**

And carried it to a land of traitors, ...  
— AAT

- 5. He took also of the seed of the land, and planted it in a fruitful field;**

... and planted it in a fruitful soil —  
ASV

He also took some seed from the land of  
Judah and planted it in fertile soil —  
Mof

**he placed it by great waters, and set it as a willow tree.**

he placed it beside many waters: ...  
— ASV

beside abundant waters, ... — Ber

... He set it like a willow twig — RSV

... Set it as a slip — AAT

- 6. And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him:**

and it sprouted and became a low  
spreading vine ... — RSV

To sprout and grow up a vine, dense and  
low lying, its branches turned toward  
him, its roots lying under him — NAB

... with branches turned toward him  
and its roots under it — Ber

The seedling grew, and turned into a vine,  
not tall but well spread out; its  
branches grew up towards the eagle;

its roots grew down — Jerus

**so it became a vine, and brought forth branches, and shot forth sprigs.**

And so it became a vine: it sent out its  
boughs and put out foliage — Ber

Thus it became a vine, produced  
branches and put forth shoots — NAB

- 7. There was also another great eagle with great wings and many feathers:**

But there was another great eagle with  
broad wings and thick plumage — NAB

There was another large eagle, with huge  
wings and thickly feathered — Jerus

**and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.**

- ... and shot forth its branches toward him, from the beds of its plantation, that he might water it — ASV
- and see, this vine bent its roots to him and sent out its tendrils for him to water, away from the bed where it was planted — Ber
- ... and shot forth its branches toward him that he might water it. From the bed where it was planted ... — RSV
- To him this vine bent its roots, sent out its branches, That he might water it more freely than the bed where it was planted — NAB
- 8. It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.**
- In a fertile field by plentiful waters it was planted, to grow branches, bear fruit, and become a majestic vine — NAB
- Though it was planted beside brimming streams in a rich soil to bear its branches and yield fruit and prove a noble vine — Mof
- 9. Say thou, Thus saith the Lord God; Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring,**
- ... Can it prosper? Shall he not pluck up its roots, And strip off its fruit, That all its sprouting leaves may wither? — AAT
- ... Can such a vine flourish? Will not its roots be broken off and its fruit be stripped, and all its fresh sprouting leaves wither — NEB
- even without great power or many people to pluck it up by the roots thereof.**
- it will not take a strong arm or many people to pull it from its roots — RSV
- until it is uprooted and carried away with little effort and few hands — NEB
- It will take no effort and no strong nation to pull it up by the roots — Jerus
- 10. Yea, behold, being planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew.**
- ... it shall wither in the beds where it grew — ASV
- It is planted, indeed, but can it prosper? As soon as the east wind strikes it, shall it not wither away - Wither away on the bed in which it grows? — AAT
- ... it shall wither in the furrows where it sprouted — Ber
- It is planted there; will it thrive? Will it not shrivel when the east wind blows? It will wither on the soil where it was growing — Jerus
- 11. Moreover the word of the LORD came unto me, saying,**
- 12. Say now to the rebellious house, Know ye not what these things mean? tell them, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;**
- ... and brought them to him to Babylon — ASV
- ... Then say, 'Lo! the king of Babylon came to Jerusalem, and took its king and its princes, and carried them home with him to Babylon — AAT
- ... 'Do you not know what all this means?' Tell them, the king of Babylon came to Jerusalem and took away her king and leaders, carrying them home to Babylon — Mof
- ... The king of Babylon came to Jerusalem, took its king and its officers and had them brought to him at Babylon — NEB
- 13. And hath taken of the king's seed, and made a covenant with him, and hath taken an oath of him: he hath also taken the mighty of the land:**
- And he took one of the royal family, and made a covenant with him, and put him under an oath - while he carried away the leading men of the land — AAT
- Then he selected a man of the royal line with whom he made a covenant, binding him under oath, while removing the nobles of the land — NAB
- He took a member of the royal family and made a treaty with him, forcing him to swear loyalty, after having already deported the chief men of the land — Jerus
- 14. That the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand.**
- so that it should become a humble kingdom unable to raise itself but ready to observe the treaty and keep it in force — NEB
- that the realm might be submissive and not ambitious, ... — Mof

to keep the realm in subjection without an uprising, continuing to exist under treaty obligations — Ber  
so that the kingdom would remain modest and without ambition and so maintain his treaty faithfully — Jerus

- 15. But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people.**  
But he rebelled against him by sending ambassadors to Egypt, that they might give him horses and a large army — RSV

But he rebelled against him, sending messengers to Egypt to grant him horses and a strong army — Ber

... and sent messengers to Egypt, asking for horses and men in plenty — NEB

**Shall he prosper? shall he escape that doeth such things? or shall he break the covenant, and be delivered?**

Will he succeed? Can a man escape who does such things? Can he break the covenant and yet escape? — RSV

Will he prosper? Can one who so be-haves escape? Can he break his covenant promise and go free? — Ber

- 16. As I live, saith the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die.**

... surely in the place where the king dwells who made him king, whose oath he despised, and whose covenant with him he broke, in Babylon he shall die — RSV

... In Babylon, in the country of the king who put him on the throne, whose oath he has ignored, whose treaty he has broken, there will he die — Jerus

... in the home of the king who set him up to rule, whose oath he spurned, whose covenant with him he broke, there in Babylon I swear he shall die — NAB

- 17. Neither shall Pharaoh with his mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons:**  
And Pharaoh with his great army and strong force shall do nothing for him on the day of battle, when mounts are thrown up and siege walls built to cut off many a life — AAT

When ramps are cast up and siege towers are built for the destruction of many lives, he shall not be saved in the conflict by Pharaoh with a great army and numerous troops — NAB

And Pharaoh with his mighty army and unnumbered resources will not sustain him in the day of battle when they cast up mounts and build siege walls to cut off escape — Ber

- 18. Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape.**

Because he despised the oath and broke the covenant, because he gave his hand and yet did all these things, he shall not escape — RSV

He scorned the oath, and broke the covenant; he pledged his word, and yet did all these things. Therefore he cannot escape — AAT

He spurned his oath, breaking his covenant. Though he gave his hand in pledge, he did all these things. He shall not escape — NAB

- 19. Therefore thus saith the Lord God: As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.**

... I will even bring it upon his own head — ASV

... I swear to bring down upon his head — NAB

... he has made light of the oath he took by me and has violated the covenant I made with him. I will bring retribution upon him — NEB

- 20. And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me.**

... and I will bring him to Babylon, and will enter into judgment with him there for his trespass that he hath trespassed against me — ASV

... I will carry him to Babylon, and there will I take proceedings against him for the treason which he has committed against me — AAT

I will cast my net over him, and he shall be caught in its meshes. I will carry him to Babylon and bring him to judgment there, because he has broken faith with me — NEB

21. And all his fugitives with all his hands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the LORD have spoken it.  
 All the choicest of his troops shall fall by the sword; any fugitives shall be scattered in every direction the wind blows: . . . — Ber  
 All the crack troops among his forces shall fall by the sword, and the survivors shall be scattered in every direction . . . — NAB
22. Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it:  
 . . . I, too, will take a slip from the lofty crown of the cedar and set it in the soil — NEB  
 . . . I myself will take a sprig from the lofty top of the cedar, and will set it out — RSV  
 . . . I, too, will take a tender twig from the top of a high cedar and put it in the ground — Ber  
 I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent:  
 . . . and I will plant it upon a high and lofty mountain — ASV  
 From its topmost twigs will I pluck a tender one, And will plant it on a high and commanding mountain — AAT  
 I will break off from the topmost of its young twigs a tender one, and I myself will plant it upon a high and lofty mountain — RSV
23. In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar:  
 on the mountain height of Israel will I plant it, that it may bring forth boughs and bear fruit, and become a noble cedar — RSV  
 on the mountain heights of Israel I will plant it. It shall put forth branches and bear fruit, and become a majestic cedar — NAB  
 and under it shall dwell all fowl of every wing: in the shadow of the branches thereof shall they dwell.  
 Under it shall nestle birds of every feather. In the shadow of its branches shall they nestle — AAT  
 Every kind of bird will live beneath it, every winged creature rest in the shade of its branches — Jerus
24. And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done it.  
 And all the trees of the field shall know that I the LORD Bring down the tall tree, raise up the low tree, Dry up the green tree, bring blossom to the dry tree — . . . — AAT  
 And all the trees of the field shall know that I, the LORD, Bring low the high tree, lift high thy lowly tree, Wither up the green tree, and make the withered tree bloom . . . — NAB

## CHAPTER 18

1. The word of the LORD came unto me again, saying,  
 2. What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?  
 . . . What mean you by quoting this proverb in the land of Israel: 'The fathers eat sour grapes, And the children's teeth are set on edge' — AAT  
 . . . What do you mean by repeating this proverb concerning the land of Israel, . . . — RSV
3. As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel.  
 . . . you must never quote that proverb again in Israel — Mof  
 . . . this proverb shall no more be used by you in Israel — RSV  
 . . . I swear that there shall no longer be anyone among you who will repeat this proverb in Israel — NAB
4. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. Behold, all lives are mine — the life of the son is mine equally with that of the father — the person who sins shall die — AAT  
 every living soul belongs to me; father and son alike are mine . . . — NEB

- ... the life of the father is like the life of the son, both are mine; only the one who sins shall die — NAB
5. **But if a man be just, and do that which is lawful and right,**  
If a man be righteous, and do what is lawful and right — AAT  
If a man is virtuous — if he does what is right and just — NAB  
If anyone is a good man, doing what is right and honest — Mof
6. **And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman,**  
... if he does not seduce his neighbor's wife ... — Mof  
... never dishonours another man's wife ... — NEB  
... nor have relations with a woman in her menstrual period — NAB  
... or sleep with a woman during her periods — Jerus
7. **And hath not oppressed any, but hath restored to the debtor his pledge,**  
if he oppress no one. ... — AAT  
... gives back the pledge received for a debt — NAB  
**hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment;**  
hath taken naught by robbery ... — ASV  
if he commit no robbery. ... — AAT  
... gives his own bread to the hungry. ... — Jerus
8. **He that hath not given forth upon usury, neither hath taken any increase,**  
does not lend at interest or take any increase — RSV  
if he does not lend at interest nor exact usury — NAB  
**that hath withdrawn his hand from iniquity, hath executed true judgment between man and man,**  
if he withhold his hand from crime. ... — AAT  
From dishonesty hath turned back his hand. ... — RHM  
abstains from evil. gives honest judgment between man and man — Jerus  
... judges fairly between a man and his opponent — NAB
9. **Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God.**  
follow my statutes, and be careful to observe my ordinances — he is righteous. ... — AAT  
if he lives by my statutes ... , that man is virtuous — he shall surely live — NAB  
He conforms to my statutes and loyally observes my laws. Such a man is righteous ... — NEB
10. **If he beget a son that is a robber, a shedder of blood, and that doeth the like to any one of these things,**  
But, if he begets a son who is a robber and a murderer. ... — Ber  
He may have a son who is a man of violence and a cut-throat ... — NEB  
... or who does any of these things — NAB  
But if anyone has a son prone to violence and bloodshed, who commits one of these misdeeds — Jerus
11. **And that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbour's wife,**  
... he feasts at mountain-shrines, he dishonors another man's wife — NEB  
(though he himself did not do any of these things). ... — NASV
12. **Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge,**  
... commits robbery, does not restore the debtor's pledge — AAT  
... steals. ... — Ber  
**and hath lifted up his eyes to the idols, hath committed abomination,**  
raises his eyes to idols, does abominable things — NAB  
adores idols, commits detestable impieties — Mof  
... and joins in abominable rites — NEB
13. **Hath given forth upon usury, and hath taken increase: shall he then live?**  
lends at interest, and takes increase: ... — RSV  
... and exacts usury ... — NAB  
he lends both at discount and at interest ... — NEB  
**he shall not live; he hath done all these abominations; he shall surely die; his blood shall be upon him.**  
that son shall by no means live: ... and his blood shall be upon his own head — AAT

... he is responsible for his own death  
— Mof

Because he practiced all these abominations, ... his death shall be his own fault — NAB

14. Now, lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like,

... and feareth, ... — ASV

... and is afraid, and does not act likewise — AAT

... and fears, and does not commit the same — ABPS

... has reverence and renounces his father's behavior — Ber

15. That hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,

... or raise his eyes to the idols of the house of Israel, ... — NAB

... adores no idols of Israel, seduces no man's wife — Mof

... never dishonours another man's wife — NEB

16. Neither hath oppressed any, hath not withholden the pledge,

neither hath wronged any, hath not taken aught to pledge — ASV

oppresses no one, takes no pledges — Jerus

neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment,

neither hath taken by robbery ... — ASV

commits no robbery, ... — AAT

... gives his own bread to the hungry, ... — Jerus

17. That hath taken off his hand from the poor, that hath not received usury nor increase,

that hath withdrawn his hand from the poor, ... — ASV

and turned away his hand from injustice: ... — Sept

withholds his hand from iniquity, takes no interest or increase — RSV

... accepts no interest or usury — NAB

hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

obeys my ordinances, and follows my statutes — ... — AAT

but keeps my ordinances and lives by my statutes — ... — NAB

... he will not die for his father's sins, this son shall certainly live — Jerus

18. As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity.

... robbed his brother, ... — ASV

... because he practiced oppression, ... and did what evil among his people — AAT

... because he practiced extortion, ... — RSV

... since he violated rights, ... — NAB

19. Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live.

... Why should not the son suffer for the iniquity of the father? ... — RSV

... If the son do what is lawful and right by being careful to observe all my statutes, ... — AAT

20. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son:

Only the one who sins shall die ... — NAB

The person who sins shall die ... — Mof

... The son shall not bear the consequences of the father's iniquity, nor the father bear the consequences of the son's iniquity — AAT

... The son shall not be charged with the guilt of his father, nor shall the father be charged with the guilt of his son — NAB

the righteousness of the righteous shall be upon him and the wickedness of the wicked shall be upon him.

the righteousness of the righteous shall be put to his own account, and the wickedness of the wicked shall be put to his — AAT

the good man shall be credited with his own goodness, and the wicked man with his own wickedness — Mof

The virtuous man's virtue shall be his own, as the wicked man's wickedness shall be his — NAB

good shall befall the good, evil the evil — Knox

- 21. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.**

It may be that a wicked man gives up his sinful ways . . . doing what is just and right . . . — NEB

It may be the wicked man will repent of all his sinful deeds, . . . and live honestly and uprightly; . . . — Knox

But if the wicked man renounces all the sins he has committed, . . . and is law-abiding and honest, . . . — Jerus

- 22. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.**

None of his transgressions that he hath committed shall be remembered against him; . . . — ASV

. . . for the righteousness which he has done he shall live — AAT

. . . he shall live because of the virtue he has practiced — NAB

- 23. Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways and live?**

Have I any pleasure in the death of the wicked? . . . — ASV

. . . and not rather in this, that he turn from his way and live — AAT

- 24. But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live?**

. . . and does the same abominable things that the wicked man does, shall he live? — RSV

. . . acting in accordance with all the abominations which the wicked man practices — AAT

Again, when a good man gives up being good and practices iniquity, doing every abominable thing that a wicked man does, — Mof

**All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.**

None of his righteous deeds that he hath done shall be remembered; . . . — ASV  
. . . for his trespass that he trespassed',

and for his sin that he hath sinned, for them shall he die — JPS

. . . for the treachery of which he is guilty and the sin he has committed, he shall die — RSV

. . . because he has broken faith and committed sin; because of this, he shall die — NAB

- 25. Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?**

Yet you say, 'The way of the Lord is not fair.' . . . — AAT

Yet you say, 'The way of the Lord is not just.' . . . — RSV

You say that the LORD acts without principle? . . . — NEB

. . . Is it my way that is unfair, or rather, are not your ways unfair — NAB

- 26. When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them: for his iniquity that he hath done shall he die.**

. . . he shall die for it; for the iniquity which he has committed he shall die — RSV

When the upright man renounces his integrity to commit sin and die because of this, he dies because of the evil that he himself has committed — Jerus

When a virtuous man turns away from virtue to commit iniquity, and dies, it is because of the iniquity he committed that he must die — NAB

- 27. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. . . . he shall save his life — AAT**

- 28. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.**

Because he considered and turned away from all transgressions which he had committed, . . . — RSV

If he sees his offenses as they are and turns his back on them all, . . . — NEB

- 29. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?**

Yet the house of Israel says, 'The way of the Lord is not fair.' . . . — AAT



Yet the house of Israel says, 'The way of the Lord is not just.' . . . — RSV  
 'The Lord acts without principle,' say the Israelites . . . — NEB  
 . . . Is it my way that is not fair, house of Israel, or rather, is it not that your ways are not fair? — NAB

**30. Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God.**

Therefore, O house of Israel, I will judge you each in accordance with his ways. . . . — AAT

O Israel, I will deal with every one of you as he has lived. . . . — Mof

**Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.**

Repent, then, and turn from all your transgressions. . . . — AAT

. . . or your iniquity will be your downfall — NEB

Turn and be converted from all your crimes, that they may be no cause of guilt for you — NAB

**31. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?**

Cast away from you all the transgressions which you have committed against me; and get yourselves a new spirit . . . — AAT

. . . and make for yourselves a new heart and a new spirit . . . — NAB

. . . and renew your heart and your spirit . . . — Ber

**32. For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.**

For I have no pleasure in the death of anyone who dies. . . . Turn, then, and live — AAT

I have no desire for any man's death . . . — NEB

I have no desire for anyone to die. . . . So repent and live — Mof

## CHAPTER 19

**1. Moreover take thou up a lamentation for the princes of Israel,**

And you, raise a dirge over the princes of Israel. . . . — AAT

. . . take up a dirge, for the prince of Israel; . . . — Rhm

Raise a lament over the princes of Israel . . . — NEB

**2. And say, What is thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions.**

. . . she couched among lions, in the midst of the young lions she nourished her whelps — ASV

What a lioness was your mother among lions! She couched in the midst of young lions, rearing her whelps — RSV

. . . A lioness surrounded by lions; lying among the cubs she nursed her whelps — Jerus

**3. And she brought up one of her whelps: It became a young lion, and it learned to catch the prey; it devoured men.**

. . . he became a young lion, and he learned to catch the prey; he devoured men — ASV

. . . a young lion he became; . . . , man-kind he devoured — AAT

One whelp she raised up, a young lion he became; he learned to seize prey, men he devoured — NAB

**4. The nations also heard of him; he was taken in their pit,**

The nations cried out against him . . . — Ber

Then nations raised cries against him. . . . — NAB

The nations raised a clamor against him. . . . — AAT

**and they brought him with chains unto the land of Egypt.**

They took him away with hooks to the land of Egypt — NAB

and dragged him off with hooks into the land of Egypt — Mof

**5. Now when she saw that she had waited, and her hope was lost, then she took another of her whelps, and made him a young lion.**

Then she saw that in vain she had waited, her hope was destroyed . . . — NAB

When she saw that she was baffled, that her hope was gone. . . . — Ber

Her expectation thwarted, her hope dashed. . . . — Jerus

**6. And he went up and down among the**

**lions, he became a young lion, and learned to catch the prey, and devoured men.**

He prowled among the lions: . . . — RSV  
He stalked among lions, a young lion he became: . . . mankind he devoured — AAT

. . . a young lion he became; He learned to seize prey, men he devoured — NAB

**7. And he knew their desolate palaces, and he laid waste their cities;**

He ravaged their palaces. . . . — AAT  
And he ravaged their strongholds. . . . — RSV

He stormed their palaces, and sacked their cities — Jerus

**and the land was desolate, and the fullness thereof, by the noise of his roaring,**  
and the land was appalled and all who were in it at the sound of his roaring — RSV

The land and all in it were appalled at the noise of his roar — NAB  
the country and its inhabitants were alarmed by the sound of his roars — Jerus

**8. Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit.**

Then the nations set against him snares on every side: . . . — RSV

Against him the nations placed their snares roundabout: . . . — AAT

The nations marched out against him from the surrounding provinces: . . . — Jerus

**9. And they put him in ward in chains, and brought him to the king of Babylon:**

And they put him in a cage with hooks. . . . — ASV

They caged him with hooks . . . — Jerus  
**they brought him into holds, that his voice should no more be heard upon the mountains of Israel.**

they brought him into strongholds. . . . — ASV

they brought him into custody. . . . — RV

who flung him into prison. . . . — NEB

**10. Thy mother is like a vine in thy blood, planted by the waters:**

Thy mother was like a vine of thy vineyard. . . . — Rhm

Your mother was like a vine in a vineyard. . . . — AAT

**she was fruitful and full of branches by reason of many waters.**

fruitful and full of branches by reason of abundant water — RSV

It grew fruitful and luxuriant, for there was water in plenty — NEB

fruitful, rich in branches, thanks to the wealth of water — Mof

fruitful and leafy, because the water flowed so full — Jerus

**11. And she had strong rods for the sceptres of them that bare rule,**

It had stout branches, fit to make sceptres for those who bear rule — NEB

She had one strong branch which became a royal scepter — Ber

One strong branch she put out as a royal scepter —

Here was a vine could yield sturdy boughs, sceptres for kings to govern with — Knox

**and her stature was exalted among the thick branches,**

and their stature was exalted among the thick boughs — ASV  
it towered aloft among the thick boughs — RSV

It rose in its height among the thick foliage — AAT

it towered aloft among the forest foliage — Ber

they reached up, reached so high they touched the clouds — Jerus

**and she appeared in her height with the multitude of her branches.**

and they were seen in their height with the multitude of their branches — ASV  
it was seen in its height with the mass of its branches — RSV

and was ever visible because of its height and its massive boughs — Ber

And was seen in its stateliness with a mass of tendrils — AAT

seen afar amid a mass of boughs — Mof

Notably tall was she with her many clusters — NAB

and conspicuous for its height and many trailing boughs — NEB

**12. But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit:**

But in wrath the vine was torn up, flung to the ground; the east wind withered up its fruit — Mof

But it was rooted up and thrown on the ground; the east wind dried up its fruit — Jerus

But she was torn up in fury and flung to the ground; The east wind withered her up — NAB

But it was torn up in anger and thrown to the ground; the east wind blighted it — NEB

**her strong rods were broken and withered; the fire consumed them.**

its fruit was stripped off, its strong stem was withered: the fire consumed it — RSV

her fruit was torn off: Then her strong branch withered up, fire devoured it — NAB

its fruit was blown off, its strong branches were blighted, and fire burnt it — NEB  
it was broken up; its strong branch withered away; fire consumed it all — Jerus

**13. And now she is planted in the wilderness, in a dry and thirsty ground.**

... in a dry and thirsty land — ASV

Now therefore is she planted in a desert,

In a land parched and dry — Rhm

Now it has been transplanted into the desert, the waterless country of drought — Jerus

**14. And fire is gone out of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod to be a sceptre to rule.**

And fire has gone out from its stem, has consumed its branches and fruit, so that there remains in it no strong stem, no scepter for a ruler — RSV

Fire has spread from the branch, devouring her shoots and fruit, so that there remains in her no strong scion, no scepter for a ruler — Ber

fire has come out of its stem, consumed its branches and fruit. No more strong branch for her, no more kingly sceptre — Jerus

and fire bursts forth from its own branches and burns up its shoots. It has no strong branch anymore to make a sceptre for those who bear rule — NEB

For fire came out of the branch and devoured her shoots: She is now without a strong branch, a ruler's sceptre — NAB

Fire spread from the branch, and burned the boughs, and now the vine has no great branch, no royal sceptre — Mof  
**This is a lamentation, and shall be for a lamentation.**

This is a lamentation, and it was for a lamentation — JPS

A dirge it is and hath been made a dirge — Rhm

This is a lamentation, and has become a lamentation — RSV

This is the lament and as a lament it passed into use — NEB

This is a dirge; it was used as such — Jerus

This is a dirge, and it became current as a dirge — AAT

## CHAPTER 20

**1. And it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to inquire of the LORD, and sat before me.**

... certain of the elders of Israel came to consult the LORD, and sat down before me — AAT

... some of the elders of Israel came to consult the LORD ... — NAB

... Some of the Israelite leaders had come to visit me, asking what was the Lord's will, and sat closeted with me — Knox

... and were sitting with me — NEB

**2. Then came the word of the LORD unto me, saying,**

**3. Son of man, speak unto the elders of Israel, and say unto them, Thus saith the**

**Lord God; Are ye come to inquire of me? As I live, saith the Lord God, I will not be inquired of by you.**

... Have you come to consult me? As I live! I swear I will not allow myself to be consulted by you, says the Lord GOD — NAB

... Is it to inquire of me that you come! ... — RSV

... Would you come to ask my will? As I am a living God, the LORD says, you shall have no answer — Knox

**4. Wilt thou judge them, son of man, wilt thou judge them? cause them to know the abominations of their fathers;**

... The abominations of their fathers let them know — Rhm

Would you pass judgment upon them, O mortal man? Would you pass judg-

ment upon them? Then acquaint them with the abominable deeds of their fathers — AAT

Arraign them, son of man, arraign them: let them hear the detestable impieties of their fathers — Mof

... Confront them with the filthy practices of their fathers — Jerus

**5. And say unto them, Thus saith the Lord God; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob,**

... In the day when I chose Israel, and swear unto the seed of the house of Jacob — ASV

... On the day that I chose Israel, and swore by uplifted hand to the descendants of the house of Jacob — AAT

... When I chose Israel, with uplifted hand I bound myself by oath to the race of Jacob — NEB

**and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the LORD your God;**

... when I swear unto them, ... — ASV  
revealing myself to them in the land of Egypt and swearing by uplifted hand to them, ... — AAT

making myself known to them in the land of Egypt, I swore to them, saying, ... — RSV

in the land of Egypt I revealed myself to them and swore: I am the LORD, your God — NAB

**6. In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands:**

in that day I swear unto them, to bring them forth out of the land of Egypt into a land that I had searched out for them, ... — ASV

on that day I swore by uplifted hand to them, ... — AAT

On that day I swore to them that I would bring them out of the land of Egypt into a land which I had selected for them, a land flowing with milk and honey, the gem of all countries — Ber  
... into a land that I had sought out for them, flowing with milk and honey, which is the beauty of all lands — JPS

That day I swore to bring them out of the land of Egypt to the land I had

scouted for them, a land flowing with milk and honey, a jewel among all lands — NAB

**7. Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the LORD your God.**

... Let every man among you put away the disgusting things to which his eyes are turned, ... — Bas

... Throw away, each of you, the detestable things that have held your eyes: ... — NAB

... Cast away the detestable things your eyes feast on, every one of you, ... — RSV

... Cast away each of you the detestable things which you love, ... — AAT

... Let every man of you put aside the detestable impieties you love, ... — Mof

... Each one of you must reject those horrors that attract you: ... — Jerus

**8. But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt:**

... they did not put away the disgusting things to which their eyes were turned, ... — Bas

... and refused to listen to me: none of them threw away the detestable things that had held their eyes, ... — NAB

... they did not every man cast away the detestable things their eyes feasted on, ... — RSV

... and would not listen to me: they did not cast away each one the detestable things which they loved, ... — AAT

... they would not put aside the detestable impieties they loved, they would not abandon the idols of Egypt — Mof

... Not one of them rejected those horrors that attracted them: they did not give up the idols of Egypt — Jerus

**then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.**

then I said I would pour out My fury upon them, to spend My anger upon them in the midst of the land of Egypt — JPS

Then I thought I would pour out my wrath upon them, ... — RSV

So I resolved to vent my fury upon them

and to execute my anger against them within the land of Egypt — Mof

So I resolved to pour out my fury upon them, to vent my anger against them in the midst of the land of Egypt — AAT

I was minded to let my anger have its way, glut my vengeance on them, there in Egypt — Knox

9. But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, . . . that it should not be profaned in the sight of the nations. . . . — ASV

But I acted for the sake of my name, that it should not be profaned in the sight of the nations among whom they dwelt — RSV

But I was ever careful to maintain the honor of My name, . . . — Ber

Only, in dealing with them, I had regard to my own honour, lest it should be sullied in the sight of the nations among whom they lived — Mof

But respect for my own name kept me from allowing it to be profaned in the opinion of the nations among whom they were living — Jerus

**in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.**

in whose sight I had revealed Myself to them in bringing them out of the land of Egypt — Ber

the nations who had seen me revealing myself to them by bringing them out of the land of Egypt — Mof

in whose sight I made Myself known unto them, so as to bring them forth out of the land of Egypt — JPS

and in whose sight I had revealed myself to them, promising to bring them out of the land of Egypt — AAT

10. Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness.

So I brought them out of the land of Egypt, and led them into the desert — AAT

So I led them out of the land of Egypt and brought them into the wilderness — RSV

So I led them out of Egypt and into the wilderness — Jerus

11. And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them.

. . . which if a man do, he shall live by them — JPS

I gave them my statutes and showed them my ordinances, by whose observance man shall live — RSV

Then I gave them my statutes and made known to them my ordinances, which everyone must keep to have life through them — NAB

12. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them.

. . . to mark the tie between me and them, to teach them that it is I, the Eternal, who sets them apart — Mof

. . . that they might know that it was I the LORD that set them apart for myself — AAT

. . . to show that it was I, the LORD, who made them holy — NAB

. . . so that they might learn that I, Yahweh, am the one who sanctifies them — Jerus

13. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them;

. . . and they rejected Mine ordinances, which if a man do, he shall live by them — JPS

. . . but rejected my ordinances, by whose observance man shall live — RSV

. . . They did not observe my statutes, and they despised my ordinances that bring life to those who keep them — NAB

**and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them.**

and my sabbaths they greatly profaned . . . — ASV

. . . Then I thought I would pour out my wrath upon them in the wilderness, to make a full end of them — RSV

. . . So I resolved to pour out my fury upon them in the desert by making a complete end of them — AAT

My sabbaths, too, they desecrated grievously. Then I thought of pouring out my fury on them in the desert to put an end to them — NAB

. . . So I resolved to vent my fury upon them in the desert and destroy them — Mof

- 14. But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.**

... that it should not be profaned in the sight of the nations, ... — ASV

But I acted for the sake of my name. ... — RSV

Only, in dealing with them, I had regard to my own honour, lest it should be sullied in the sight of the nations who had seen me bring them out — Mof

But respect for my own name kept me from allowing it to be profaned in the opinion of the nations, ... — Jerus

- 15. Yet also I lifted up my hand unto them in the wilderness that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands;**

Moreover also I swear to them in the wilderness, ... — ASV

I did, however, swear by uplifted hand to them in the desert, ... — AAT

... that I would not bring them to the land which I had given them, a land flowing with milk and honey, a land which is the gem of all lands — Ber

... a land flowing with milk and honey, a jewel among all lands — NAB

- 16. Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols.**

because they rejected mine ordinances, ... and profaned my sabbaths ... — ASV

because they had scorned my ordinances, and did not follow my statutes, ... for their hearts were set upon their idols — AAT

So much were their hearts devoted to their idols, they had not lived by my statutes, but despised my ordinances and desecrated my sabbaths — NAB

... their hearts being so attached to idols — Jerus

- 17. Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness.**

... and I destroyed them not, ... — ASV

But I looked on them with pity, not wanting to destroy them, so I did not put an end to them in the desert — NAB

But I took pity upon them by refraining from destroying them. ... — AAT

... and I did not kill them all in the wilderness — Jerus

- 18. But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols:**

... neither observe their ordinances, ... — ASV

... "Do not follow the statutes of your fathers, nor keep their ordinances, ... — AAT

... "Live not by your fathers' rules, follow not their regulations, ... — Mof

- 19. I am the LORD your God; walk in my statutes, and keep my judgments, and do them;**

... and keep mine ordinances, ... — ASV

... follow my statutes, and be careful to observe my ordinances — AAT

... live by my rules, observe and obey my regulations — Mof

... you must conform to my statutes: you must observe my laws and act according to them — NEB

- 20. And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the LORD your God. keep my sabbath sacred and let it mark the tie between us ... — Mof**

keep my sabbaths holy, and let them be a sign between me and you, ... — AAT

keep holy my sabbaths, as a sign between me and you to show that I am the LORD, your God — NAB

- 21. Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them;**

... neither kept Mine ordinances to do them, which if a man do, he shall live by them — JPS

... and were not careful to observe my ordinances, by whose observance man shall live — RSV

... they did not observe my statutes or keep my ordinances that bring life to those who observe them — NAB

they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

they profaned My sabbaths; . . . to spend My anger upon them in the wilderness — JPS

Then I thought I would pour out my wrath upon them and spend my anger against them in the wilderness — RSV and they desecrated my sabbath. So I resolved to vent my fury upon them, to execute my anger against them in the desert — Mof

. . . So I resolved to pour out my fury upon them, to vent my anger against them in the desert — AAT

. . . There in the desert I would have given vent to my anger, let my vengeance take its toll of them — Knox

- 22. Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.**

. . . that it should not be profaned in the sight of the nations. . . — ASV

But I withheld my hand, and acted for the sake of my name. . . — RSV

However, I withheld my hand, out of regard for my own honour, lest it should be sullied in the sight of the nations who had seen me bring them out — Mof

But I restrained my hand: respect for my own name kept me from allowing it to be profaned in the opinion of the nations, under whose eyes I had brought them out — Jerus

- 23. I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries;**

moreover I swear unto them in the wilderness, that I would scatter them among the nations. . . — ASV

I did, however, swear by uplifted hand to them in the desert. . . — AAT

But I swore to them in the desert . . . and dispersed them over foreign countries — Mof

- 24. Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols.**

because they had not executed mine ordinances, but had rejected my statutes, and had profaned my sabbaths, . . . — ASV

because they had not obeyed my ordi-

nances, but had scorned my statutes, . . . and kept their eyes upon the idols of their fathers — AAT

. . . with eyes only for the idols of their fathers — NAB

. . . and their eyes were set on their fathers' idols — RSV

. . . and turned longing eyes toward the idols of their forefathers — NEB

- 25. Wherefore I gave them also statutes that were not good, and judgments whereby they should not live;**

. . . and ordinances by which they could not have life — RSV

I myself indeed suffered them to walk in statutes which were not good. . . — Rhm

I imposed on them statutes that were not good statutes and laws by which they could not win life — NEB

- 26. And I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb,**

Yea I let them defile themselves with their gifts, when they caused every first-born to pass through the fire — Rhm and I polluted them with their own offerings. . . — Jerus

and I defiled them through their very gifts in making them offer by fire all their first-born — RSV

I let them become defiled by their gifts, by their immolation of every first-born — NAB

and I made them defile themselves by their very gifts — the sacrifice of their first-born children as burnt-offerings — AAT

and I made their very sacrifices befool them, as they burned their first-born children alive — Mof

**that I might make them desolate, to the end that they might know that I am the LORD.**

so that I might fill them with horror. Thus they would know that I am the LORD — NEB

that I might horrify them; I did it that they might know that I am the LORD — RSV

that I might confound them, and that they might know that I am the LORD — Ber so as to make them an object of horror — NAB

that I might destroy them . . . — JPS

- 27. Therefore, son of man, speak unto the**

house of Israel, and say unto them, Thus saith the Lord God; Yet in this your fathers have blasphemed me, in that they have committed a trespass against me.

... In this again your fathers blasphemed me, by dealing treacherously with me — RSV

... In still another way did your father blaspheme me — by dealing treacherously with me — AAT

... In this way also your fathers blasphemed me, breaking faith with me — NAB

... Here is another way by which your ancestors outraged me, behaving treacherously to me — Jerus

**28. For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees,**

... the land, which I swear to give unto them, ... — ASV

when I had brought them to the land I had sworn to give them, and they saw all its high hills and leafy trees — NAB

... they looked for any high hill or any lofty tree — Ber

... then wherever they saw any high hill or any leafy tree — RSV

When I brought them to the land that I had sworn by uplifted hand to give to them, as often as they saw any high hill or any leafy tree — AAT

**and they offered there their sacrifices, and there they presented the provocation of their offering:**

... And presented there their provoking gift — Rhm

... and there they presented their offensive gifts — AAT

... there did they exasperate me with their oblations — Mof

... they made the gifts which roused my anger — NEB

**there also they made their sweet savour, and poured out there their drink offerings.**

there they set forth their soothing odors, and there they poured their libations — AAT

there they sent up appeasing odors, ... — NAB

there they sent up their soothing odors, ... — RSV

offering their fragrant smoke ... — Mof

**29. Then I said unto them, What is the high**

**place whereunto ye go? And the name thereof is called Bamah unto this day.**

... What meaneth the high place whereunto ye go? ... — ASV

... "What kind of high place is this to which you go?" So it has been called "high place" to this day — AAT

... To what sort of high place do you betake yourselves? — and so they call it a high place even to the present day — NAB

**30. Wherefore say unto the house of Israel, Thus saith the Lord God; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?**

... Do ye pollute yourselves after the manner of your fathers? and play ye the harlot after their abominations — ASV

... When ye pollute yourselves after the manner of your fathers and go astray after their abominations — JPS

... Will you lust after their detestable idols — NAB

... Are you wantonly giving yourselves to their loathsome gods — NEB

... When you pollute yourselves after the manner of your fathers by running wantonly after their detestable things — AAT

**31. For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day:**

... do ye pollute yourselves with all your idols unto this day? — ASV

and when, in offering your gifts, in making your sons to pass through the fire ye pollute yourselves ... — JPS

and when, in offering your gifts, in making your sons pass through the fire, you continue to pollute yourselves with all your idols down to this very day — AAT

By offering your gifts, by making your children pass through the fire, you defile yourselves with all your idols even to this day — NAB

... you are still defiling yourselves in the service of your crowd of idols — NEB

**and shall I be inquired of by you, O house of Israel? A I live, saith the Lord God, I will not be inquired of by you.**

Shall I let myself be consulted by you.



house of Israel? As I live! says The Lord God: I swear I will not let myself be consulted by you — NAB

shall I be consulted by you, O house of Israel? As I live . . . , I will not be consulted by you — AAT

and shall I make answer to you, men of Israel? As I am a living God, the Lord says, you shall have no answer from me — Knox

32. **And that which cometh into your mind shall not be at all, that ye say. We will be as the heathen, as the families of the countries, to serve wood and stone.**

What you are thinking of shall never happen: "We shall be like the nations, like the peoples of foreign lands, serving wood and stone" — NAB

What is in your mind shall never happen — the thought. 'Let us be like the nations, like the tribes of the countries, and worship wood and stone' — RSV

And when you say, "We will be like the nations, the races of the lands, in serving wood and stone," what you have in mind shall not be — AAT

Your whim of adopting heathen practices and becoming pagan like other nations, worshipping blocks of wood and stone, will never be realized — Ber

33. **As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:**

. . . surely with a mighty hand, and with an outstretched arm and with wrath poured out, will I be king over you — ASV

. . . and with burning wrath let loose, I will be King over you — Bas

I will reign over you with a strong hand, with arm outstretched and wrath out-poured — NEB

. . . with poured-out wrath, I swear I will be king over you — NAB

34. **And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered,**

I will lead you out from the peoples and gather you from among the lands where you are scattered — Ber

will I bring you out of the peoples, and gather you from the lands over which you are scattered — AAT

. . . I will gather you out of the lands of your dispersion — Mof

. . . and gather you together from foreign countries among which you have been scattered — Jerus

**with a mighty hand, and with a stretched out arm, and with fury poured out.**

. . . and with an outstretched arm, and with wrath poured out — ASV

. . . and with burning wrath let loose — Bas

by my strong hand, my outstretched arm and outpoured wrath — NEB

35. **And I will bring you into the wilderness of the people, and there will I plead with you face to face.**

. . . and there will I enter into judgment with you face to face — ASV

. . . and there take proceedings against you face to face — AAT

. . . there will I confront you, and there will I state my case against you — NEB

. . . and deal with you there face to face — Mof

36. **Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.**

Like as I entered into judgment with your fathers in the wilderness of the land of Egypt so will I enter into judgment with you, . . . — ASV

As I took proceedings against your fathers in the desert of the land of Egypt, so will I take proceedings against you. . . — AAT

Even as I did in the wilderness of Egypt against your forefathers, so will I state my case against you . . . — NEB

As I dealt with your fathers in the Egyptian desert, so will I deal with you. . . — Mof

37. **And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:**

I mean to make you pass under my crook and I will bring a few of you back — Jerus

and I will cause you to be subject to my scepter, and will bring you into the discipline of the covenant — Lam

I will count you with the staff and bring back but small numbers — NAB

. . . and I will let you go in by number — RSV

38. **And I will purge out from among you the rebels, and them that transgress against me:**

I will separate from you those who have

rebelled and transgressed against me

— NAB

I will rid you of those who revolt and rebel against me — NEB

**I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the LORD.**

from the land where they sojourned as aliens I will bring them out, but they shall not return to the land of Israel . . . — NAB

I will take them out of the land where they are now living, but they shall not set foot on the soil of Israel . . . — NEB

**39. As for you, O house of Israel, thus saith the Lord God; Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me:**

. . . Go serve every one of you his idols, now and hereafter, if you will not listen to me — RSV

. . . Go and worship your idols, all of you! Later on you will listen to me — Mof

. . . Go on, all of you, worship your idols, but I swear that you will hear me in the end — Jerus

**but pollute ye my holy name no more with your gifts, and with your idols.**

but my holy name shall ye no more profane with your gifts, and with your idols — ASV

and no longer profane my holy name by your gifts and your idols — AAT  
and cease to sully my sacred honour with your sacrifices and idols — Mof  
or desecrate my holy name with your gifts and your idolatries — NEB

**40. For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me:**

. . . there shall all the house of Israel, all of them, serve me in the land — ASV

For on my holy mountain, the mountain height of Israel, . . . — RSV

For on my holy mountain, on the high mountain of Israel . . . is where the whole House of Israel, resettled in the country, will worship me — Jerus

. . . the whole community of Israel, every man of them, shall worship me — Mof  
**there will I accept them, and there will I require your offerings, and the first-**

**fruits of your oblations, with all your holy things.**

. . . and there will I require your heave-offerings, . . . — JPS

There will I receive them with favour; there will I demand your contribution and the best of your offerings, with all your consecrated gifts — NEB

. . . and there I will claim your tributes and the first fruits of your offerings, and all that you dedicate — NAB

There I will welcome you, and there expect your presents, your choicest gifts and all your holy offerings — Jerus

**41. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered;**

As a sweet savor will I accept you . . . — ASV

As a soothing odor will I accept you . . . — AAT

As a pleasing odor I will accept you, . . . — RSV

I will welcome like an appeasing fragrance . . . — Jerus

**and I will be sanctified in you before the heathen.**

and I will be sanctified in you in the sight of the nations — ASV

through you I intend to display my holiness for all the nations to see — Jerus

and I will be sanctified on your account in the presence of all the nations — Sprl

and through you will I reveal my holiness in the sight of the nations — AAT

and I will manifest my holiness among you in the sight of the nations — RSV

I, and only I, will have your worship, for all the nations to see — NEB

**42. And ye shall know that I am the LORD, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers.**

. . . into the country which I swear to give unto your fathers — ASV

. . . into the country which I swear with uplifted hand to give it to your fathers — Sprl

**43. And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed.**

- ... and all your doings, wherein ye have polluted yourselves; . . . — ASV  
 . . . and all those doings of yours by which you have polluted yourselves: . . . — AAT  
 There you shall recall your conduct and all the deeds by which you defiled yourselves; . . . — NAB  
 There you will remember your past behaviour and all the misdeeds by which you have defiled yourselves. . . . — Jerus  
 There you shall remember how you lived and all you did, as you befouled yourselves, . . . — Mof
- 44. And ye shall know that I am the LORD, when I have wrought with you for my name's sake,**  
 . . . when I deal with you for my name's sake — RSV  
 . . . when I have dealt with you for the sake of my own honour — Mof  
 . . . when I treat you as respect for my own name requires — Jerus  
**not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God,**  
 and not according to your evil conduct and corrupt actions, . . . — NAB  
 not as your evil life deserved, not as your corrupt practices deserved . . . — Mof  
 not as your wicked ways and your vicious deeds deserve . . . — NEB  
 and not as your wicked behavior and corrupt actions deserve, . . . — Jerus
- 45. Moreover the word of the LORD came unto me, saying,**
- 46. Son of man, set thy face toward the south, and drop thy word toward the south,**  
 . . . look southward, preach toward the south — NAB  
 . . . turn and face towards Teman and pour out your words to the south — NEB  
 . . . preach against the south — RSV  
 . . . and inveigh against the south — AAT  
**and prophesy against the forest of the south field;**  
 and prophesy against the forest of the field in the South — ASV  
 prophesy against the forest land of the south — AAT  
 and prophesy against the forest land in the Negeb — RSV
- prophesy to the rough country of the Negeb — NEB  
 prophesying also against the shrubbery of the southland — Ber
- 47. And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord God; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree:**  
 . . . Behold, I am kindling a fire in you, which shall devour every green tree and every dry tree in you — AAT  
 . . . Listen; I am about to kindle a fire in you that will burn up every green tree as well as every dry one — Jerus  
 . . . I mean to set thee alight, burn up green tree and dry — Knox  
 . . . See! I am kindling a fire in you that shall devour all trees, the green as well as the dry — NAB  
 . . . I will set fire to you, and the fire will consume all the wood, green and dry alike — NEB  
**the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.**  
 . . . and every face from south to north shall be scorched by it — AAT  
 the blazing flame shall not be quenched, . . . — RSV  
 Its fiery flame shall not be put out, but from the Negeb northwards every face will be scorched by it — NEB  
 it will be an unquenchable blaze and every face will be scorched by it from the Negeb to the North — Jerus
- 48. And all flesh shall see that I the LORD have kindled it: it shall not be quenched.**  
 All men will see that it is I, the LORD, who have set it ablaze; it shall not be put out — NEB  
 Every one shall see that I, the LORD, have kindled it, . . . — NAB  
 . . . so that it may not be quenched — AAT
- 49. Then said I, Ah Lord God! they say of me, Doth he not speak parables?**  
 . . . Is he not a speaker of parables? — ASV  
 . . . He deals only in parables — NEB  
 . . . Is not this the one who is forever spinning parables? — NAB  
 . . . What a story-teller this man is — Jerus

## CHAPTER 21

1. And the word of the LORD came unto me, saying,
2. Son of man, set thy face toward Jerusalem, and drop thy word toward the holy places, and prophesy against the land of Israel,  
 . . . and drop thy word toward the sanctuaries, . . . — ASV  
 . . . turn and face towards Jerusalem, and pour out your words against her sanctuary; . . . — NEB  
 . . . and preach toward the sanctuaries, . . . — JPS  
 . . . and inveigh against her sanctuaries: . . . — AAT
3. And say to the land of Israel, Thus saith the LORD; Behold, I am against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked.  
 . . . See! I am coming at you; I will draw my sword from its sheath and cut off from you the virtuous and the wicked — NAB  
 . . . Now I set myself against you; I am about to unsheathe my sword and to kill both upright man and sinner — Jerus  
 . . . I will unsheathe my sword and slay both good and bad within you — Mof
4. Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh from the south to the north:  
 It is because I would cut off your righteous and your wicked equally that my sword will be drawn from the scabbard against all men, from the Negeb northwards — NEB  
 and because I will slay both good and bad within you, my sword shall be unsheathed against all the world, from south to north — Mof
5. That all flesh may know that I the LORD have drawn forth my sword out of his sheath: it shall not return any more, and all flesh shall know that I, Jehovah, have drawn forth my sword out of its sheath; it shall not return any more — ASV  
 and everything living shall know that I the LORD have drawn my sword out of its sheath to return it no more — Ber
- and everyone shall know that I, the LORD, have drawn my sword from its sheath and it shall not be sheathed again — NAB
6. Sigh, therefore, thou son of man, with the breaking of thy loins; and with bitterness sigh before their eyes.  
 . . . sigh with breaking heart and bitter grief before their eyes — RSV  
 . . . sigh before them with heart-breaking, bitter grief — AAT  
 . . . groan! with shattered strength groan bitterly while they look on — NAB  
 . . . groan as though your heart were breaking. Bitterly utter your groans where they can see you — Jerus
7. And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings;  
 And when they ask you, 'Why do you sigh?' say, 'Because of news — AAT  
 And when they ask you, 'Why are you groaning?', you shall say: Because of a report — NAB  
 When they ask you why you are groaning, say to them, 'I groan at the thing I have heard — NEB  
 because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water:  
 at the coming of which every heart shall melt, every hand shall fall helpless. . . . , and every knee shall run with water — AAT  
 Evil is coming; every heart shall tremble, every hand shall be limp, . . . — Mof  
 when it comes every heart shall fail, every hand shall fall helpless, every spirit shall be daunted, and every knee shall run with water — NAB  
 when it comes, all hearts melt, all courage fails, all hands fall limp, all men's knees run with urine — NEB  
 behold, it cometh, and shall be brought to pass, saith the Lord God.  
 . . . and it shall be done. . . . — ASV  
 See, it comes, and it shall take place. . . . — Ber  
 . . . and it will be fulfilled. . . . — RSV  
 It is coming. It is here . . . — NEB
8. Again, the word of the LORD came unto me, saying,
9. Son of man, prophesy, and say, Thus saith

**the LORD; Say, A sword, a sword is sharpened and also furbished:**

... A sword, a sword is sharpened and also polished — RSV

... A sword, a sword, Is whetted and polished — AAT

... A sword, a sword is sharpened and burnished — NEB

**10. It is sharpened to make a sore slaughter; it is furbished that it may glitter:**

... it is furbished that it may be as lightning — ASV

sharpened for slaughter, polished to flash like lightning — RSV

It is whetted for slaughter, it is polished to flash as lightning — AAT

To work slaughter has it been sharpened, to flash lightning has it been burnished — NAB

**should we then make mirth? it contemneth the rod of my son, as every tree:**

... the rod of my son, it contemneth every tree — ASV

Or do we make mirth. You have despised the rod, my son, with everything of wood — RSV

and it is sharpened to cut off the family of my son; and to reject every other branch — Lam

being prepared for destruction slay; set at nought; fell every tree — Sept

Why should I now withdraw it? You have spurned the rod and every judgment — NAB

Ah! the club is brandished, my son, to defy all wooden idols — NEB

**11. And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of the slayer.**

And it is given to be furbished, that it may be handled: the sword, it is sharpened, yea, it is furbished, to give it into the hand of the slayer — ASV

The sword is given to be burnished ready for the hand to grasp. The sword — it is sharpened, it is burnished, ready to be put into the slayer's hand — NEB

It is given to the slayer. To grasp with the hand; The sword is whetted and polished. To be put in the hand of the slayer — AAT

handed to slayers to wield, whetted and polished for slayers to handle — Mof  
I have given it over to the burnisher that he might hold it in his hand, A sword

sharpened and burnished to be put in the hand of a slayer — NAB

**12. Cry and howl, son of man: for it shall be upon my people, it shall be upon all the princes of Israel:**

Cry and wail, son of man: for it is upon my people, it is upon all the princes of Israel — ASV

Cry, and wail, O mortal man! For it has fallen upon my people, And upon all the princes of Israel — AAT

... for it is destined for my people: It is for all the princes of Israel — NAB

Shriek, son of man, and howl; 'tis drawn against my people, against all Israel's leaders — Mof

**terrors by reason of the sword shall be upon my people: smite therefore upon thy thigh.**

they are delivered over to the sword with my people ... — ASV

they are thrust down to the sword with My people ... — JPS

Together with my people have they been handed over to the sword — AAT

they and my people surrendered to the sword! Smite your breast despairingly — Mof

... Therefore beat your breast in remorse — NEB

**13. Because it is a trial, and what if the sword contemn even the rod? it shall be no more, saith the Lord God.**

For there is a trial; and what if even the rod that contemneth shall be no more?

... — ASV

For there is a trial; and what if it contemn even the rod? It shall be no more, ... — JPS

For there is a trial in store; And who can despise the rod of my wrath? ... — AAT

For there is a trial ahead for you. Who would despise the rod? ... — Ber

For the sword has been tested; and why should it not be so? says the Lord God, since you have spurned the rod — NAB

this is no first attempt, and what would happen, were there no haughty sceptre? ... — Jerus

For it will not be a testing — what could it do if you despise the rod? ... RSV

for it is the test — and what if it is not in truth the club of defiance? ... — NEB

**14. Thou therefore, son of man, prophesy.**

**and smite thine hands together, and let the sword be doubled the third time, the sword of the slain:**

... the sword of the deadly wounded — ASV

... And let the sword smite twice thrice the sword of the slain — Rhm

... And clench your fists: Let the sword come down a second time, let it come down a third time. The sword of the slain — AAT

... clap your hands and let the sword come down twice, yea thrice, the sword for those to be slain — RSV

... call the doom down, swing the sword twice, thrice, the sword of mortal wounds — Mof

**it is the sword of the great men that are slain, which entereth into their privy chambers.**

it is the sword of the great one that is deadly wounded, which entereth into their chambers — ASV

it is the sword of the great one that is to be slain, which compasseth them about — JPS

the huge sword of mortal wounds, that hems them in — Mof

it is the sword for the great slaughter, which encompasses them — RSV

This great sword of slaughter which threatens all around — NAB

the great sword of slaughter whirling about them — NEB

**15. I have set the point of the sword against all their gates, that their heart may be faint, and their ruins be multiplied:**

I have set the threatening sword against all their gates, that their heart may faint and their stumblings be multiplied — ASV

so that their heart may melt, and their stumbling-blocks be multiplied. Before all their gates have I placed the point of the sword — Sprl

That their hearts may be troubled and many stumble and fall. I have set the threat of the sword at all their gates — NEB

That every heart may tremble; for many will be the fallen. At all their gates I have appointed the sword for slaughter — NAB

I have set the slaughter of the sword against all their gates, That their heart may melt, that there may be many to stumble over it — ABPS

that their hearts may melt, and many fall at all their gates. I have given the glittering sword — RSV

Bring terror upon them, till their hearts melt. And many of them fall dead at all their gates, Given over to the point of the sword — AAT

Scare them till their hearts are trembling, and the dead lie heaped at every gate. They are abandoned to the slaughtering sword — Mof

**ah! it is made bright, it is wrapped up for the slaughter.**

ah! it is made as lightning, it is pointed for slaughter — ASV

ah! it is made glittering, it is sharpened for slaughter — JPS

Which is made to flash as lightning, and is whetted for slaughter — AAT

ah! it is made like lightning, it is polished for slaughter — RSV

Fashioned to flash lightning, burnished for slaughter — NAB

**16. Go thee one way or other, either on the right hand, or on the left, whithersoever thy face is set.**

Gather thee together, go to the right, set thyself in array, go to the left. . . . — ASV

Turn, O sword, to the right or to the left, whichever way your edge is directed — Ber

Cut sharply to right and left where your edge is directed — RSV

Cleave to the right! destroy! to the left! wherever your edge is turned — NAB

Be sharpened, turn right: be unsheathed, turn left, wherever your point is aimed — NEB

Turn, O sword, to the rear, to the right, to the front, to the left. Wherever your face is set — AAT

Whirl to the rear, sword, right, front, left — wherever your edge must whirl — Mof

**17. I will also smite mine hands together, and I will cause my fury to rest: I the LORD have said it.**

... and I will satisfy My fury: . . . — JPS

I, too, will strike My hands together and give vent to My indignation . . . — Ber  
... and I will satisfy my fury: . . . — RSV

... and abate my anger . . . — NEB

I also will clench my fists. And I will sate my fury . . . — AAT

- and I will clap you on, I will glut my fury  
... — Mof
18. The word of the LORD came unto me again, saying,
19. Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land:  
... set two roads for the sword of the king of Babylon to take — both of them starting from the same country — AAT  
... trace two ways by which the sword of the king of Babylon may come, both ways coming out of the same country — Ber  
... mark two ways for the sword of the king of Babylon to come: both of them shall come forth from the same land — RSV  
... make for yourself two roads over which the sword of the king of Babylon can come. Both roads shall lead out from the same land — NAB  
and choose thou a place, choose it at the head of the way to the city.  
and mark out a place, mark it out ... — ASV  
And a hand engrave thou At the head of the way to the city engrave it — Rhm  
and mark a signpost, mark it clear at the head of the way to the city — JPS  
draw a hand to mark out the path of the sword to each city — Mof  
Then put a signpost at the head of each road — NAB  
And place a signpost at the fork of the road to the city — Ber
20. Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced.  
Thou shalt appoint a way for the sword to come to Rabbah of the children of Ammon, and to Judah in Jerusalem the fortified — ASV  
At the head of that way thou shalt set it up, for the sword to enter against Rabbath of the Ammonites, and against Judea and against Jerusalem in the midst of it — Sept  
Point out the way for the sword to come to Rabbah of the Ammonites, and to Judah, to fortified Jerusalem — Ber  
Mark out a road for the sword to come to the Ammonite city of Rabbah, to Judah, and to Jerusalem at the heart of it — NEB
21. For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination:  
For the king of Babylon is standing at the crossroads, where the two paths fork, to practise divination — Mof  
For the king of Babylon has halted at the fork where these two roads diverge, to take the omens — Jerus  
For the king of Babylon halts to take the omens at the parting of the ways, where the road divides — NEB  
For at the fork where the two roads divide stands the king of Babylon, divining — NAB  
he made his arrows bright, he consulted with images, he looked in the liver.  
he shook the arrows to and fro, he consulted the teraphim, ... — ASV  
he shakes the arrows, he enquires of the teraphim, he examines the liver — ABPS  
he shakes the arrows, he consults the teraphim, he inspects the liver — AAT  
He casts lots with arrows, consults teraphim, and inspects the livers of beasts — NEB
22. At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter,  
In his right hand was the divination for Jerusalem, to set battering rams, ... — ASV  
In his right hand is the lot Jerusalem, to set battering rams, to open the mouth for the slaughter — JPS  
On his right hand hath come the divination — Jerusalem! To plant battering-rams To open a hole by breach — Rhm  
Into his right hand falls the lot marked 'Jerusalem' calling for slaughter — AAT  
In his right hand is the divining arrow marked 'Jerusalem' bidding him to give the order for slaying — NAB  
The augur's arrow marked 'Jerusalem' falls at his right hand — NEB  
to lift up the voice with shouting, to appoint battering rams against the gates, to cast a mound, and to build a fort.  
to raise his voice in the battle cry, to post battering rams at the gates, to cast up a ramp, to build a siege tower — NAB  
for the shout of battle, for the planting of battering-rams against the gates, for the throwing up of mounds, for the building of a siege-wall — AAT

raise the war cry, level battering-rams  
 against the gates, cast up earthworks,  
 build entrenchments — Jerus  
 . . . pile siege-ramps and build watch-  
 towers — NEB  
 . . . to cast up a rampart against her gates  
 to raise a mound and build towers for  
 his engines — Sept

**23. And it shall be unto them as a false divination in their sight, to them that have sworn oaths:**

. . . who have sworn oaths unto them  
 — ASV

But to them it will seem like a false divination; they have sworn solemn oaths  
 — RSV

In their eyes this is but a lying oracle; yet they are bound by the oaths they have sworn — NAB

Jerusalem thinks it is a lot cast in vain  
 — Mof

It may well seem to the people that the auguries are false — NEB

The citizens believe that these omens are idle, whatever oaths have been sworn  
 — Jerus

. . . as a false divination in their sight, who have weeks upon weeks! — JPS

**but he will call to remembrance the iniquity that they may be taken.**

but he bringeth iniquity to remembrance. . . — ASV

but he brings their guilt to remembrance, that they may be captured — RSV

whereas they will put me in mind of their wrong-doing, and they will fall into the enemies' hand — NEB

but it keeps me in remembrance of their guilt, so that they may be taken — AAT

but it recalls to me their guilt, and for their guilt they shall be captured — Mof

**24. Therefore thus saith the Lord God; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear;**

. . . in that your transgressions are uncovered. . . — ASV

. . . Because you keep me in remembrance of your guilt, through your flagrant transgressions, and the sins that are manifest in all your doings — AAT

. . . Since you recall to me your guilt, by your open transgressions and all the

deeds that bring your sins to light — Mof

. . . Because you have drawn attention to your guilt, with your crimes laid bare and your sinfulness in all your wicked deeds revealed — NAB

. . . Because you have kept me mindful of your wrongdoing by your open rebellion, and your sins have been revealed in all your acts — NEB

**because, I say, that ye have come to remembrance, ye shall be taken with the hand.**

Because ye have brought yourselves to mind By force shall ye be captured — Rhm

because you are kept in remembrance through them, you shall be taken by force — AAT

since you remind me of yourselves, you shall be captured — Mof

because you have kept yourselves in my mind, you will fall into the enemies' hand by force — NEB

(because attention has been drawn to you), you shall be taken in hand — NAB

**25. And thou, profane wicked prince of Israel,**

And thou, O deadly wounded wicked one, the prince of Israel — ASV

And thou, O wicked one, that art to be slain, prince of Israel — JPS

And you, you knave, O prince of Israel to be slain — Mof

And thou, perjured wretch that rulest Israel — Knox

And as for you, the prince of Israel, you wicked knave — Ber

And as for you, depraved and wicked prince of Israel — NAB

You, too, you impious and wicked prince of Israel — NEB

As for you, prince of Israel, vile criminal — Jerus

**whose day is come, when iniquity shall have an end,**

. . . in the time of the iniquity of the end — ASV

whose day has come, the time of your final punishment — RSV

whose hour has come, on the final day of doom — AAT

your hour will come on the final day of reckoning — Ber

your fate has come upon you in the hour of final punishment — NEB



whose day is coming when your life of crime will be ended — NAB  
on the last of whose crimes the day is about to dawn — Jerus

**26. Thus saith the Lord God; Remove the diadem, and take off the crown:**

... Remove the mitre, ... — ASV  
... Away with the diadem; off with the crown! — AAT  
... Remove the turban ... — RSV  
**this shall not be the same: exalt him that is low, and abase him that is high.**  
this shall be no more the same; exalt that which is low, and abase that which is high — ASV  
things shall not remain as they are; ... — RSV

Nothing shall be as it was! ... — NAB  
everything will be changed; the low will be high and the high brought low — Jerus

Leave nothing alone; lift up what is low, bring down what is high — AAT  
turn things upside down, up with the low, down with the high! — Mof

**27. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it to him.**

A ruin, a ruin, a ruin, will I make it; and nothing shall be changed until he comes to whom it rightfully belongs — to him will I give it — AAT

A ruin, ruin, ruin I will make it; there shall not be even a trace of it until he comes whose right it is: and to him I will give it — RSV

I lay all in ruins, ruins, ruins; everything shall be overturned, till the rightful man arrives — and I will give him everything — Mof

Ruin! Ruin! I will bring about such ruin as never was before, until the rightful sovereign comes. Then I will give him all — NEB

Twisted, twisted, twisted will I leave it; it shall not be the same until he comes who has the claim against the city: and to him I will hand it over — NAB

To ruin, and to ruin on ruin, am I going to bring it, to such ruin as was never known before this man came who is appointed to inflict the punishment which I am determined to impose on it — Jerus

**28. And thou, son of man, prophesy and say, Thus saith the Lord God concerning the**

**Ammonites, and concerning their reproach;**

... and concerning their taunt — JPS  
... Thus says the Lord God concerning the Ammonites and their reviling — AAT

... deliver this prophetic word also from the Lord the Eternal about the Ammonites and their deriding — Mof

... Thus says the Lord God against the Ammonites and their insults — NAB

... These are the words of the Lord God to the Ammonites and to their shameful god — NEB

**even say thou, The sword, the sword is drawn; for the slaughter it is furnished, to consume because of the glittering:**

... A sword, a sword is drawn, ... , to cause it to devour, that it may be as lightning — ASV

A sword, a sword is drawn for slaughter, burnished to consume and to flash lightning — NAB

... whetted to flash like lightning and to devour — Ber

... burnished for destruction, to flash like lightning — NEB

**29. Whiles they see vanity unto thee, whiles they divine a lie unto thee,**

while they see for thee false visions, while they divine lies unto thee — ASV

Because men showed you false visions, gave you lying divinations — AAT

Your vision is to no purpose, your use of secret arts gives a false answer — Bas

while you have empty visions and consult lying omens — Jerus

**to bring thee upon the necks of them that are slain, of the wicked,**

to lay thee upon the necks of the wicked that are deadly wounded — ASV

Commanding you to wield it on the necks of wicked men destined to be slain — AAT

to lay it on the necks of depraved and wicked men — NAB

to be laid on the necks of the unhallowed wicked — RSV

you were told that you would wield it on the necks of the wicked, the doomed — Mof

**whose day is come, when their iniquity shall have an end.**

whose day is come in the time of the iniquity of the end — ASV

whose day has come. the time of their final punishment — RSV

Whose hour had come, on the final day of doom — AAT

whose day is coming at the time of final reckoning — Ber

whose fate has come upon them in the hour of final punishment — NEB

whose day has come when their crimes are at an end — NAB

on the last of whose crimes the day is about to dawn — Jerus

**30. Shall I cause it to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity.**

Cause it to return into its sheath. In the place where thou wast created, in the land of thy birth, will I judge thee — ASV

Back to thy sheath with thee, back to thy native soil: there, in the land where thou wast fashioned, I will call thee to account — Knox

Return it to its sheath! For in the place of your birth. In the land of your origin will I judge you — AAT

Sheathe your sword, therefore, for I will judge you where you were created, in your native land — Ber

**31. And I will pour out mine indignation upon thee, I will blow against thee in the**

**fire of my wrath, and deliver thee into the hand of brutish men, and skilful to destroy.**

... I will blow upon thee with the fire of my wrath: ... — ASV

I will pour out my fury upon you. ... And I will hand you over to barbarous men, Who are forgers of destruction — AAT

... blast thee with the fire of my anger: ... — Knox

... blow the flames of my wrath on you, and hand you over to savage agents of destruction — Mof

... I will hand you over to ravaging men, artisans of destruction — NAB

... and hand you over to barbarous men whose trade is destruction — Jerus

... and I will give you up into the hands of men like beasts, trained to destruction — Bas

**32. Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no more remembered: for I the LORD have spoken it.**

You shall be food for the fire. And your blood shall fill the land: ... — AAT

... your blood shall flow throughout the land ... — NAB

... your blood shall be shed within the land and you shall leave no memory behind ... — NEB

## CHAPTER 22

**1. Moreover the word of the LORD came unto me, saying,**

**2. Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? yea, thou shalt shew her all her abominations.**

... then cause her to know all her abominations — ASV

... You, son of man, would you judge, would you judge the bloody city? Then make known all her abominations — NAB

... Confront them with their foul misdeeds — Knox

... would you pass judgment, would you pass judgment, upon the city of blood? Then acquaint her with all her abominable deeds — AAT

... Son of man, arraign, arraign the bloody city: then let her hear all her detestable impieties — Mof

**3. Then say thou, Thus saith the Lord God,**

**The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself.**

... A city that sheddeth blood in the midst of her, ... and that maketh idols against herself to defile her! — ASV

... O city, that sheds blood in the midst of her, so that her time of doom may come upon her, and that makes idols for herself, so that she may be defiled! — AAT

... O city, shedding blood to draw your doom upon you, making idols for yourself that you may be befouled! — Mof

... Woe to the city which sheds blood within herself so that her time has come, and which has made idols for her own defilement — NAB

... Alas for the city that sheds blood

within her walls and brings her fate upon herself, the city that makes herself idols and is defiled thereby! — NEB

... Here is a city that hastens her own end with open bloodshed, soils herself with idols to her own undoing — Knox

**4. Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made;**

You have become guilty by the blood which you have shed, and defiled by the idols which you have made — RSV

By the blood which you shed you have been made guilty, and with the idols you made you have become defiled — NAB

**and thou hast caused thy days to draw near, and art come even unto thy years:**

and you have brought your day near, the appointed time of your years has come — RSV

you have brought on your day, so that the end of your years has come — NAB

you have brought your hour closer, you have come to the end of your time — Jerus

you have brought near your day of doom, and have drawn forward your time of reckoning — AAT

**therefore have I made thee a reproach unto the heathen, and a mocking to all countries.**

therefore have I made thee a reproach unto the nations, ... — ASV

And so I have made you an object of scorn to the nations ... — Jerus

... and a laughing-stock to all the countries — ABP

So I leave you to the scorn of the nations and the mockery of all the world — Mof

**5. Those that be near, and those that be far from thee, shall mock thee, which are infamous and much vexed.**

... shall mock thee, thou infamous one and full of tumult — ASV

Lands far and near will taunt you with your infamy and gross disorder — NEB

Near and far, they will scoff at you, the turbulent city with a tarnished name — Jerus

Those near you and those far off shall deride you because of your foul reputation and your great perversity — NAB

Both those who are near you and those who are far from you shall ridicule you, O infamous one, rank with disorder — AAT

**6. Behold, the princes of Israel, every one were in thee to their power to shed blood.**

Behold, the princes of Israel, every one according to his power, have been in thee to shed blood — ASV

Behold, the princes of Israel in you, every one according to his power, have been bent on shedding blood — RSV

In you the princes of Israel, one and all, have used their power to shed blood — NEB

Behold, the princes of Israel, every one has been high-handed in thee to shed blood — ABPS

**7. In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow.**

... in the midst of thee have they dealt by oppression with the sojourner; in thee have they wronged the fatherless and the widow — ASV

Father and mother are treated with contempt in you; the sojourner suffers extortion in your midst; the fatherless and the widow are wronged in you — RSV

Father and mother within you men despise, the resident alien within you they treat oppressively, the orphan and widow they wrong — AAT

Father and mother are treated with contempt by their children; the foreigner suffers extortion among you; the orphan and the widow are oppressed — Ber

**8. Thou hast despised mine holy things, and hast profaned my sabbaths.**

You scorn what is sacred to me, you desecrate my sabbath — Mof

What is holy to me you have spurned, ... — NAB

You have disdained what is sacred to me ... — NEB

where you have no reverence for my sanctuaries and profane my sabbaths — Jerus

**9. In thee are men that carry tales to shed blood: and in thee they eat upon the mountains:**

Slandering men have been in thee to shed blood; . . . — ASV

In thee are men, traders in slander in order that they may shed blood — Sprl

There are those among you who accuse falsely to shed blood, . . . — Ber

You harbour men who murder their fellows by false evidence . . . — Mof

In you, Jerusalem, informers have worked to procure bloodshed; in you are men who have feasted at mountain-shrines — NEB

**in the midst of thee they commit lewdness.**

in your midst are those who do lewd things — NAB

Within you men live lasciviously — Mof  
and couple promiscuously — Jerus

**10. In thee have they discovered their fathers' nakedness:**

In you men uncover their fathers' nakedness — RSV

In thee have they committed incest — ABPS

within you men take their fathers' concubines — AAT

**in thee have they humbled her that was set apart for pollution.**

in thee have they humbled her that was unclean in her impurity — ASV

within you they lie with women in their time of uncleanness — AAT

they lie with menstruous women — Mof  
and in you those who coerce women in their menstrual period — NAB

they have violated women during their periods — NEB

**11. And one hath committed abomination with his neighbour's wife;**

within you they commit abomination each with his neighbour's wife — AAT

There are those in you who do abominable things with the wives of their neighbours — NAB

where one man engages in filthy practices with his neighbour's wife — Jerus

**and another hath lewdly defiled his daughter in law;**

another lewdly couples with his daughter-in-law — Mof

men who defile their daughters-in-law by incest — NAB

**and another in thee hath humbled his sister, his father's daughter.**

men who coerce their sisters, the daughters of their own fathers — NAB

they have ravished their sisters, their own fathers' daughters — NEB

another violates his sister, his own father's daughter — Jerus

another weds his sister, the daughter of his father — Mof

**12. In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord God.**

in thee have they taken bribes to shed blood; . . . — ASV

In you they have taken rewards as the price of blood; . . . — Bas

. . . You exact usury and interest . . . — Ber

. . . and they have exacted discount and interest on their loans . . . — NEB

. . . you rob your neighbour by extortion, . . . — Jerus

. . . and you have taken away your neighbours' goods by force — Bas

. . . you despoil your neighbours violently; . . . — NAB

**13. Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.**

Behold, I clench my fists in anger at the extortion which you practice, and at the bloodshed which is in the midst of you — AAT

See, I strike My hands together in anger . . . — Ber

See, I strike with my clenched fist in anger at your ill-gotten gains and at the bloodshed within your walls — NEB

. . . because of the unjust profits you have made and because of the bloodshed in your midst — NAB

Now I will clap my hands at your acts of banditry and the blood that flows in you — Jerus

**14. Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the Lord have spoken it, and will do it.**

Will your heart remain firm . . . — AAT  
Can your courage endure, . . . — RSV

Will your strength or courage stand when I deal with you? . . . — NEB

will thy courage be so high, thy arms so powerful, when it is I that reckon with thee? . . . — Knox

**15. And I will scatter thee among the**

heathen, and disperse thee in the countries, and will consume thy filthiness out of thee.

And I will scatter thee among the nations, and disperse thee through the countries: . . . — ASV

. . . I will consume your uncleanness out of you — AAT

. . . so that I may purge your uncleanness — NAB

. . . thus will I rid you altogether of your defilement — NEB

- 16. And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I am the LORD.**

And thou shalt be profaned in thyself, in the sight of the nations: . . . — ASV

I will take possession of thee in the sight of all the nations: . . . — Sept

You shall be personally profaned before the nations. . . — Ber

And I shall be profaned through you . . . — RSV

In you I will allow myself to be profaned in the eyes of the nations: . . . — NAB

I shall be dishonored by you in the opinion of the nations: . . . — Jerus

- 17. And the word of the LORD came unto me, saying,**

- 18. Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver.**

. . . the house of Israel has become dregs to Me: all of them are but brass, tin, iron, and lead in the furnace, dross like that of silver — Ber

. . . the community of Israel is all dross to me, brass, tin, iron, lead, for the furnace — mere silver dross — Mof

- 19. Therefore thus saith the Lord God; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem.**

. . . I will collect you in Jerusalem — Mof

- 20. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it;**

As men gather silver and bronze and iron and lead and tin into a furnace, to blow the fire upon it in order to melt it — RSV

Just as silver, bronze, iron, lead, and tin

are gathered into a furnace and smelted in the roaring flames — NAB

as a mass of silver, copper, iron, lead, and tin is gathered into a crucible for the fire to be blown to full heat to melt them — NEB

As silver, copper, iron, lead and tin are thrown into the melting-pot together, and the fire is stoked underneath to melt it all down — Jerus

- so will I gather you in mine anger and in my fury, and I will leave you there, and melt you.**

. . . in my anger and fury, and I will cast you in, and melt you — AAT

. . . in my furious wrath, put you in, and smelt you — NAB

. . . and I will lay you there, . . . — ASV

- 21. Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.**

. . . and blow upon you with the fire of my wrath, . . . — ASV

. . . and you shall be melted in the midst of the city — AAT

. . . I will blast you with the fire of my anger and smelt you with it — NAB

- 22. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out my fury upon you.**

You shall be smelted by it just as silver is smelted in a furnace . . . — NAB

You will be melted as silver is melted in a crucible — NEB

As silver is melted in the melting-pot, so you will be melted down inside the city: . . . — Jerus

- 23. And the word of the LORD came unto me, saying,**

- 24. Son of man, say unto her, Thou art the land that is not cleansed, nor rained upon in the day of indignation.**

. . . Thou art a land which was not watered with showers; nor did rain fall upon thee in the day of indignation — Sept

. . . You are like a land on which no rain has fallen: no shower has come down upon you in the days of indignation — NEB

. . . On the day of my indignant wrath, you are a land bereft of rain and shower — Mof

- 25. There is a conspiracy of her prophets in**

**the midst thereof, like a roaring lion rav-  
ening the prey;**

Her prophets in the midst of her have  
conspired; they are like a lion that roars  
and tears the prey — Lam

Its princes in the midst of it were like  
roaring lions, ravening prey — Sept

Because her princes in her midst are like  
a roaring lion rending prey — Rhm

There is a conspiracy among her princes:  
like roaring lions they are tearing their  
prey — Ber

Her princes in the midst of her are like  
a roaring lion tearing the prey — RSV

**they have devoured souls; they have taken  
the treasure and precious things; they  
have made her many widows in the  
midst thereof.**

... they have made her widows many  
in the midst thereof — ASV

they devour men's lives, they seize  
treasure and wealth, they make many  
widows in the midst of her — AAT

they devour people, seizing their wealth  
and precious things, and make widows  
of many within her — NAB

... they have widowed many women  
within her walls — NEB

**26. Her priests have violated my law, and  
have profaned mine holy things:**

Her priests have done violence to my  
law ... — ASV

... and profane what is sacred to me  
— Mof

... and polluted My sanctuary — Sprl

Her priests have done violence to my  
teaching, ... — ABPS

**they have put no difference between the  
holy and profane, neither have they  
shewed difference between the un-  
clean and the clean,**

they have made no distinction between  
the holy and the common, neither have  
they caused men to discern between

the unclean and the clean — ASV

they do not distinguish between the sac-  
red and the profane, ... — NAB

they make no difference between sacred  
and secular — AAT

... neither have they taught difference  
between the unclean and the clean  
— JPS

... and lead men to see no difference  
between clean and unclean — NEB

**and have hid their eyes from my sab-  
baths, and I am profaned among them,  
and they have disregarded my sabbaths,**

so that I am profaned among them  
— RSV

they pay no attention to my sabbaths, so  
that I have been profaned in their midst  
— NAB

paying no heed to my sabbath — till I  
am profaned among them — Mof

they have turned their eyes away from  
my sabbaths and I have been dishon-  
ored by them — Jerus

they shut their eyes to my sabbaths.  
... — AAT

**27. Her princes in the midst thereof are like  
wolves ravening the prey, to shed blood,  
and to destroy souls, to get dishonest  
gain.**

... and to destroy souls, that they may  
get dishonest gain — ASV

Her princes in the midst of her are like  
wolves tearing the prey, ... — RSV

Her officers within her are like wolves  
tearing their prey, shedding blood and  
destroying men's lives to acquire ill-  
gotten gain — NEB

... shedding blood and killing people to  
steal their possessions — Jerus

**28. And her prophets have daubed them with  
untempered mortar, seeing vanity, and  
divining lies unto them, saying, Thus  
saith the Lord God, when the Lord hath  
not spoken.**

And her prophets have daubed for them  
with untempered mortar, seeing false  
visions, ... — ASV

And her prophets have daubed for them  
with whitewash, ... — RSV

Her prophets also daub their walls with  
whitewash, showing them empty vi-  
sions, and giving them lying divina-  
tions, ... — AAT

Her prophets have whitewashed these  
crimes with their empty visions and  
lying prophecies ... — Jerus

Her prophets daub with whitewash their  
empty visions and their divinations for  
them, ... — Ber

**29. The people of the land have used oppres-  
sion, and exercised robbery, and have  
vexed the poor and needy; yea, they have  
oppressed the stranger wrongfully.**

... and have oppressed the sojourner  
wrongfully — ASV

The people of the country have taken to  
extortion and banditry: ... — Jerus

The common people practice oppres-  
sion, and commit robbery; they wrong

the poor and needy, and treat the resident alien with injustice — AAT

... they have oppressed the poor and needy, and have extorted from the sojourner without redress — RSV

30. **And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.**

And I sought for a man among them, that should build up the wall . . . — ASV

And I sought for a man among them, that should make up the fence, . . . — ERV

... and stand in the breach before me for the land, . . . — RSV

When I sought among them for a man who would build up the wall, and hold the breach before me in defense of the land, to prevent my destroying it, I found no one — AAT

31. **Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God.**

... their own way have I brought upon their heads, . . . — ASV

... their ways I requite upon their heads . . . — AAT

with my fiery wrath I have consumed them; I have brought down their conduct upon their heads, . . . — NAB

... and utterly destroyed them in the fire of my wrath. Thus I brought on them the punishment they had deserved . . . — NEB

... It was but their desserts I gave them. . . . — Knox

## CHAPTER 23

1. **The word of the Lord came again unto me, saying,**

2. **Son of man, there were two women, the daughters of one mother:**

3. **And they committed whoredoms in Egypt; they committed whoredoms in their youth:**

... and they played the harlot in Egypt: they played the harlot in their youth — ASV

... In their girlhood they played the harlot, they played the harlot in Egypt — AAT

... Son of dust, there were two sisters who as young girls became prostitutes in Egypt — Tay

**there were their breasts pressed, and there they bruised the teats of their virginity.**

... and their virgin bosoms handled — RSV

There their nipples were handled, there their virgin breasts were first fondled — Jerus

for there they let their breasts be fondled and their virgin bosoms pressed — NEB

4. **And the names of them were Aholah the elder, and Aholibah her sister:**

... Oholah . . . Oholibah . . . — ASV

**and they were mine, and they bare sons and daughters.**

They became mine, and they bore . . . — RSV

I married them, and they . . . — Tay  
**Thus were their names; Samaria is Aholah, and Jerusalem Aholibah.**

As for their names . . . — RSV

5. **And Aholah played the harlot when she was mine;**

While she owed me obedience Oholah played the whore — NEB

But then Oholah turned to other gods instead of me — Tay

**and she doted on her lovers, on the Assyrians her neighbours,**

... was infatuated with her Assyrian lovers — NEB

6. **Which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.**

... Governors and deputies. Attractive young men all of them. . . . — Rhm

... viceroys and governors, handsome young cavaliers all of them, riding on horseback — NEB

dressed in purple, governors and nobles, all of them young and desirable, and skilful horsemen — Jerus

7. **Thus she committed her whoredoms with them, with all them that were the chosen men of Assyria,**

And she bestowed her whoredoms upon them, the choicest men of Assyria all of them — ASV

Thus she gave herself as a harlot to them, to all the elite of the Assyrians — NAB

She played the whore with all of them,  
the flower of the Assyrian youth —

NEB

she bestowed her favors on them, the  
flower of the Assyrians all of them

— AAT

On all of them, the choicest men of As-  
syria, she bestowed her harlotries —

Ber

**and with all of whom she doted: with all  
their idols she defiled herself.**

and on whomsoever she doted, with all  
their idols she defiled herself — ASV

and she defiled herself with all the idols  
of every one on whom she doted —

RSV

and she defiled herself with all the idols  
of all those she lusted for — Jerus

**8. Neither left she her whoredoms brought  
from Egypt: for in her youth they lay  
with her, and they bruised the breasts of  
her virginity, and poured their whore-  
dom upon her.**

Neither hath she left her whoredoms  
since the days of Egypt: . . . and they  
handled the bosom of her virginity:

. . . — ASV

She did not give up her harlotry which  
she had practiced since her days in  
Egypt: for in her youth men had lain  
with her and handled her virgin bosom  
and poured out their lust upon her

— RSV

She never gave up the whorish ways she  
had learned in Egypt, . . . and over-  
whelmed her with their fornication

— NEB

she never ceased her harlotry since in  
Egypt men lay with her as a girl and  
handled her virgin nipples and had in-  
tercourse with her freely — Mof

She did not renounce the whoring begun  
in Egypt, where men had slept with  
her from her girlhood, fondling her  
virgin breast, debauching her — Jerus

**9. Wherefore I have delivered her into the  
hand of her lovers, into the hand of the  
Assyrians, upon whom she doted.**

So I handed her over to her lovers the  
Assyrians, . . . — AAT

. . . the Assyrians for whom she had  
lusted — NAB

So I abandoned her to her lovers, the  
Assyrians, with whom she was infa-  
tuated — NEB

**10. These discovered her nakedness: they**

**took her sons and her daughters, and  
slew her with the sword:**

These uncovered her nakedness: . . . and  
her they slew with the sword — ASV

they exposed her nakedness, they seized  
her sons and daughters, . . . — Mof

They ravished her, . . . and they killed  
her with the sword — NEB

**and she became famous among women;  
for they had executed judgment upon  
her.**

and she became a byword among women:  
for they executed judgments upon her

— ASV

and she became a byword among women,  
when judgment had been executed  
upon her — RSV

and she became notorious among women  
when final judgment was executed on  
her — Ber

She became notorious among women for  
the justice done on her — Jerus

Thus she became a byword for women,  
for they punished her grievously —

NAB

**11. And when her sister Aholibah saw this,  
she was more corrupt in her inordinate  
love than she, and in her whoredoms  
more than her sister in her whoredoms.**

And her sister Oholibah saw this, yet  
was she more corrupt in her doting  
than she, and in her whoredoms which  
were more than the whoredoms of her  
sister — ASV

Her sister Oholibah saw this, yet she was  
more corrupt than she in her doting  
and in her harlotry, which was worse  
than that of her sister — RSV

Though her sister Oholibah saw all this,  
her lust was more depraved than her  
sister's, and she outdid her in harlotry

— NAB

Her sister Oholibah saw this, but she  
went further in depravity, in her lust  
and harlotry — Mof

**12. She doted upon the Assyrians her neigh-  
bours, captains and rulers clothed most  
gorgeously, horsemen riding upon horses,  
all of them desirable young men.**

She doted upon the Assyrians, govern-  
ors and commanders, warriors  
clothed in full armor . . . — RSV

After the sons of Assyria she lusted Gov-  
ernors and deputies so warlike clothed  
in splendid array, . . . Attractive  
young men all of them — Rhm

She lusted for her neighbours the Assy-



- ians, governor and nobles, dressed in sumptuous clothes, skilful horsemen, all young and desirable — Jerus
- She, too, was infatuated with Assyrians, viceroys, governors and staff officers, all handsome young cavaliers, in full dress, riding on horseback — NEB
- She too lusted after the Assyrians, governors and officers, warriors impeccably clothed, knights mounted on horses, . . . — NAB
- 13. Then I saw that she was defiled, that they took both one way,**  
 . . . they both took the same way — RSV  
 . . . that they both followed the same course — Sprl
- I saw that she was unchaste, that both sisters were as bad as each other — Jerus
- 14. And that she increased her whoredoms; for when she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermillion,**  
 And she increased her whoredoms: for she saw men portrayed upon the wall, . . . — ASV  
 . . . pictures of the Chaldaeans painted in bright red — Bas
- but she carried her fornication to greater lengths: she saw male figures carved on the wall, sculptured forms of Chaldaeans, picked out in vermillion — NEB
- But she carried her harlotry further; she saw men pictured on walls, figures of Chaldeans drawn in vermillion — Mof
- She began whoring worse than ever; no sooner had she seen wall-carvings of men, paintings of Chaldaeans coloured vermillion — Jerus
- 15. Girded with girdles upon their loins, exceeding in dyed attire upon their heads, . . . with flowing turbans upon their heads**  
 — ASV  
 with sashes girded about their waists, . . . — NAB  
 . . . and elaborate turbans on their heads — Jerus
- all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:  
 all of them princes to look upon, after the likeness of the Babylonians in Chaldea, . . . — ASV  
 all of them looking like officers, portraits of Babylonians, whose native land was Chaldea — AAT
- all seemed to be high officers and looked like Babylonians, natives of Chaldea — NEB
- all looking like chariot warriors, the portraits of Babylonians, natives of Chaldea — NAB
- fine fellows to look at, portraits of Babylonians whose native land was Chaldea — Mof
- 16. And as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.**  
 And as soon as she saw them she doted upon them, . . . — ASV
- As she looked she was infatuated with them, so she sent messengers to Chaldea for them — NEB
- . . . she fell in love with them at first sight . . . — Jerus
- she lusted for them: no sooner had she set eyes on them than she sent messengers to them in Chaldea — NAB
- 17. And the Babylonians came to her into the bed of love, and they defiled her with their whoredom,**  
 Then the Babylonians came to her, to the love couch, and defiled her with their intercourse — NAB
- And the Babylonians came to her to share her bed, and defiled her with fornication — NEB
- The Babylonians came to her, shared her love-bed and defiled her with their debauchery — Jerus
- and she was polluted with them, and her mind was alienated from them.**  
 . . . and her soul was alienated from them — ASV
- and after she was polluted by them, she turned from them in disgust — RSV
- As soon as she was defiled by them, she became disgusted with them — NAB
- she was defiled by them until she was filled with revulsion — NEB
- Once defiled she lost interest in them — Jerus
- 18. So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister.**  
 So she uncovered her whoredoms, and uncovered her nakedness: then my soul was alienated from her, . . . — ASV
- When she carried on her harlotry so openly and flaunted her nakedness, I

- turned in disgust from her, as I had turned from her sister — RSV
- Her harlotry was discovered and her shame was revealed, and I became disgusted with her as I had become disgusted with her sister — NAB
- She flaunted her whoring, she stripped naked; then I turned away from her as I had turned away from her sister — Jerus
- She made no secret that she was a whore but let herself be ravished until I was filled with revulsion against her as I was against her sister — NEB
- 19. Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.**  
 . . . remembering the days of her youth.  
 . . . — ASV
- Yet she increased her harlotry. . . . when she played the harlot in the land of Egypt — RSV
- But she played the harlot all the more, recalling the days of her girlhood, when she had been a harlot in the land of Egypt — NAB
- 20. For she doted upon their paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses.**  
 and doted upon her paramours there, whose members were like those of asses, and whose issue was like that of horses — RSV
- . . . and whose seed is like the seed of horses — Bas
- She lusted for the lechers of Egypt, whose members are like those of an ass, and whose heat is like that of stallions — NAB
- She was infatuated with their male prostitutes, whose members were like those of asses and whose seed came in floods like that of horses — NEB
- when she had been infatuated by profligates big-membered as donkeys, ejaculating as violently as stallions — Jerus
- 21. Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.**  
 . . . in the handling of thy bosom by the Egyptians for the breasts of thy youth — ASV
- Thus you longed for the lewdness of your youth, when the Egyptians handled your bosom and pressed your young breasts — RSV
- You yearned for the lewdness of your girlhood, when the Egyptians fondled your breasts, caressing your bosom — NAB
- You were hankering for the debauchery of your girlhood, when they used to handle your nipples in Egypt and fondle your young breasts — Jerus
- Thus you longed for the lewdness of your youth, when the Egyptians handled your bosom because of the breasts of your youth — Amp
- 22. Therefore, O Aholibah, thus saith the Lord God; Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side;**  
 . . . from whom thy soul is alienated.  
 . . . — ASV
- . . . Behold, I will rouse against you your lovers from whom you turned in disgust. . . . — RSV
- . . . I will now stir up your lovers against you, those with whom you are disgusted. . . . — NAB
- . . . I will rouse them against you. Aholibah, those lovers of yours who have filled you with revulsion. . . . — NEB
- 23. The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.**  
 . . . desirable young men, governors and rulers all of them, princes and men of renown, . . . — ASV
- . . . handsome young men, governors and rulers all of them, captains and counsellors. . . . — JPS
- . . . young and desirable, all governors and nobles, all famous officers and horsemen — Jerus
- . . . Handsome young men they are, viceroys and governors, commanders and staff officers, riding on horseback — NEB
- . . . desirable young men, governors and commanders all of them, officers and warriors. . . . — RSV
- 24. And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people,**

And they shall come against thee with weapons, chariots, and wagons, and with a company of peoples — ASV

They will come against you with war-horses, with chariots and wagons, with a host drawn from the nations — NEB

And they shall come against you with an army of chariots and wheels, and with a host of men on foot — AAT

And they shall come against thee from the north with chariots and wheeled carriages, . . . — Sept

They will advance on you from the North, with chariots and wagons, at the head of a horde of peoples — Jerus

**which shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments.**

they shall set themselves against thee with buckler and shield and helmet round about: and I will commit the judgment unto them . . . — ASV

. . . And I will turn over the right of judgment to them, and they shall judge thee according to their standards — ABPS

From every side they will arm against you with shield, buckler and helmet. I have told them to pass sentence on you; they will pass sentence on you; they will pass sentence on you as they think fit — Jerus

Shields, bucklers, and helmets they shall array against you everywhere. I will leave it to them to judge, and they will judge you by their own ordinances — NAB

- 25. And I will set my jealousy against thee, and they shall deal furiously with thee:**  
. . . and they shall deal with thee in fury — ASV

And I will direct my indignation against you; that they may deal with you in fury — RSV

I will vent my jealous fury upon you, and let them deal with you fiercely — Mof

I will let loose my jealousy against you, so that they shall deal with you in fury — NAB

I shall direct my jealousy against you; they will treat you with fury — Jerus  
**they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire.**

they shall cut off your nose and ears, and what remains of you shall fall by the sword: they shall take away your sons and daughters, and what remains of you shall be devoured by fire — AAT

They shall cut off your nose and your ears, and your survivors shall fall by the sword. They shall seize your sons and your daughters, and your survivors shall be devoured by fire — RSV

- 26. They shall also strip thee out of thy clothes, and take away thy fair jewels.**

They shall also strip thee of thy clothes, . . . — ASV

. . . and take away your fine jewels — Mof

They shall strip off your clothes and seize your splendid ornaments — NAB

- 27. Thus will I make thy lewdness to cease from thee, and thy whoredom brought from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.**

I will put an end to your lewdness and to the harlotry you began in Egypt: you shall no longer look toward it, nor shall you remember Egypt again — NAB

So I will put a stop to your lewdness and the way in which you learnt to play the whore in Egypt. You will never cast longing eyes on such things again, never remember Egypt any more — NEB

I mean to put an end to your debauchery and to the whorings you began in Egypt; . . . — Jerus

- 28. For thus saith the Lord God; Behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy mind is alienated:**

. . . into the hand of them from whom thy soul is alienated — ASV

. . . I will deliver you into the hands of those whom you hate, into the hands of those from whom you turned in disgust — RSV

. . . I am now handing you over to those whom you hate, to those who fill you with disgust — NAB

. . . those who have filled you with revulsion — NEB

- 29. And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare:**

- ... and shall take away all the fruits of your labor, ... — AAT  
and they shall vent their hate on you, seizing the wealth you worked for, ... — Mof  
... seizing all that you have worked for and leaving you stark naked — NAB  
... And leave thee utterly naked — Rhm
- 30. And the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms. I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols.**  
and the nakedness of thy whoredoms shall be uncovered, ... These things shall be done unto thee, for that thou hast played the harlot after the nations, ... — ASV  
So shall the shame of your harlotry be exposed — your lewd harlotry. It shall bring these things upon you, because you have played the harlot with the nations in defiling yourself with their idols — AAT  
and the nakedness of your harlotry shall be uncovered. Your lewdness and your harlotry have brought this upon you, ... — RSV  
and exposing all your shameful debauchery. Your lasciviousness and harlotry have brought it on you, for playing the harlot with the nations by befouling yourself with their idols — Mof
- 31. Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand.**  
Because you followed in the path of your sister, I will hand you her cup — NAB  
You have followed in your sister's footsteps, and I will put her cup into your hand — NEB
- 32. Thus saith the Lord God; Thou shalt drink of thy sister's cup deep and large; thou shalt be laughed to scorn and had in derision; it containeth much.**  
... You shall drink your sister's cup, Which is deep and large; You shall become a scorn and derision, For it is full to the brim — AAT  
... you shall be laughed at and held in derision, for it contains much — RSV  
... You shall drink from your sister's cup, a cup deep and wide, charged with mockery and scorn, more than ever cup can hold — NEB
- ... you will be laughed at and looked down on, more than you are able to undergo — Bas
- 33. Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.**  
... A cup of horror and desolation, is the cup of your sister Samaria — RSV  
It will be full of drunkenness and grief, a cup of ruin and desolation, the cup of your sister Samaria — NEB  
You shall be filled with pain and sorrow. For a cup of horror and awe is the cup of your sister Samaria — AAT
- 34. Thou shalt even drink it and suck it out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken it, saith the Lord God.**  
Thou shalt even drink it and drain it out, and thou shalt gnaw the sherds thereof, and shalt tear thy breasts: ... — ASV  
You shall drain it dry, and gnaw at the very sherds of the cup, and you shall tear out your breasts: ... — NAB  
and you shall drink it to the dregs. Then you will chew it in pieces and tear out your breasts, ... — NEB
- 35. Therefore thus saith the Lord God; Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.**  
... and cast me behind your back, it is for you to bear the penalty of your lewdness and harlotry — NAB  
... therefore bear the consequences of your lewdness and harlotry — RSV  
... and flung me behind your back, you must bear the guilt of your lewdness and your fornication — NEB
- 36. The Lord said moreover unto me; Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations;**  
... then declare unto them their abominations — ASV  
... would you pass judgment upon Aholah and Aholibah? Then acquaint them with their abominable deeds — AAT  
... are you willing to judge Aholah and Aholibah and charge them with their filthy crimes? — Jerus
- 37. That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery,**

For they have committed adultery, . . .

— ASV

. . . and there is bloodshed upon their hands; . . . — AAT

. . . and blood is upon their hands; . . .

— RSV

and have also caused their sons, whom they bare unto me, to pass for them through the fire, to devour them.

. . . to pass through the fire unto them to be devoured — ASV

As for the children they had borne me, they have made them pass through the fire to be consumed — Jerus

. . . they have also set apart unto them to be devoured — JPS

and they have even offered up to them for food the sons whom they had borne to me — RSV

and offered my children to them for food, the children they had borne me — NEB

**38. Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.**

**39. For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house.**

. . . For when they had slaughtered their children in sacrifice to their idols, on the same day they came into my sanctuary to profane it — RSV

On the very day they slew their children for their idols, they entered my sanctuary to desecrate it. Thus they acted within my house — NAB

for the very day they sacrificed their sons to their idols they polluted my sanctuary by entering it — Mof

**40. And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, lo, they came:**

And furthermore ye have sent for men that come from afar, . . . — ASV

Still worse, you sent for men from a far country — you sent a messenger to them, and they came — AAT

Worse still, these men summoned from distant countries, invited by messenger, arrived — Jerus

for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments,

and for them you bathed yourself, painted

your eyes, adorned yourself with ornaments — AAT

. . . decked yourself in your finery — NEB

. . . put on your jewels — Jerus

**41. And satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil.**

and sit upon a stately bed, with a table prepared before it, . . . — ASV

and sat on a stately couch, with a table spread in front of it, . . . AAT

**42. And a voice of a multitude being at ease was with her: and with the men of the common sort were brought Sabaeans from the wilderness,**

. . . and with men of the common sort were brought drunkards from the wilderness — ASV

and sounds of revelry arose! Yes, and they sent for common men, mere drunkards from the desert — Mof

Loud were the voices of the light-hearted crowd; and besides ordinary folk Sabaeans were there, brought from the wilderness — NEB

Sounds of revelry were heard there, the revelry of thoughtless men, including drunkards from the desert — AAT

**which put bracelets upon their hands, and beautiful crowns upon their heads.**

and they put bracelets upon the hands of them twain, . . . — ASV

and even for them put bracelets on their arms and . . . — Mof

and they put bracelets upon the hands of the women, . . . — RSV

**43. Then said I unto her that was old in adulteries, Will they now commit whoredoms with her, and she with them?**

Then said I of her that was old in adulteries, Now will they play the harlot with her and she with them — ASV

Then said I of her that was worn out by adulteries; still they commit harlotries with her, even her — JPS

I thought: Ah that woman, grown old in adultery! Now they will commit fornication with her — with her of all women! — NEB

So I said: "Oh, this woman jaded with adulteries! Now they will commit whoredom with her, and as for her . . ." — NAB

I said, Will they at their fading age commit adultery and play the harlot with men like them? — Ber

- 44. Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.**

And indeed they did come to her as men come to a harlot . . . — NAB

They resorted to her as a prostitute:

. . . — NEB

. . . so they went in to those lewd women, Oholah, and Oholibah — AAT

- 45. And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands.**

And righteous men, they shall judge them with the judgment of adulteresses, and with the judgment of women that shed blood; . . . — ASV

But righteous men, they shall judge them as adulteresses are judged, and as women that shed blood are judged:

. . . — JPS

But honest men shall condemn them to the punishment due to adulterous women, and such as shed blood; for they have committed adultery, and there is bloodshed upon their hands — AAT

But just men shall punish them with the sentence meted out to adulteresses and murderesses. . . . — NAB

- 46. For thus saith the Lord God; I will bring up a company upon them, and will give them to be removed and spoiled.**

. . . I will bring up a company against them, and will give them to be tossed to and fro and robbed — ASV

. . . An assembly shall be brought up against them, and they shall be made a horror and a spoil — JPS

. . . Bring up a host against them, and make them an object of terror and a spoil — RSV

. . . Summon an assembly against them, and deliver them over to terror and plunder — NAB

- 47. And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.**

. . . and hack them to pieces with their swords, kill their sons and daughters and burn down their houses — NEB

. . . let their sons and daughters be slaughtered and their houses be set on fire — Jerus

- 48. Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.**

Thus will I put a stop to lewdness in the land; and all women shall take warning, and not follow your lewd example — AAT

. . . that all women may take warning and not commit lewdness as you have done — RSV

I mean to purge the land of debauchery: all the women will thus be warned, and ape your debauchery no more — Jerus

- 49. And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I am the Lord God.**

They shall inflict on you the penalty of your lewdness. . . . — NAB

. . . and you shall bear the consequences of your sinful idolatry: . . . — AAT

. . . and you shall bear the penalty for your sinful idolatry: . . . — RSV

Your debauchery will recoil on your own heads, and you will bear the weight of your idolatrous sins: . . . — Jerus

## CHAPTER 24

- 1. Again in the ninth year, in the tenth month, in the tenth day of the month, the word of the Lord came unto me, saying,**

- 2. Son of man, write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem this same day.**

. . . write thee the name of the day, even

of this selfsame day: the king of Babylon drew close unto Jerusalem this selfsame day — ASV

. . . the king of Babylon has thrown himself against Jerusalem this very day — ABPS

. . . this selfsame day the king of Babylon hath invested Jerusalem — JPS

. . . write down the name of this day, this very day. The king of Babylon has

laid siege to Jerusalem this very day

— RSV

... write down today's date, since this is the very day the king of Babylon has laid siege to Jerusalem — Jerus

... write down this day as The Day Itself. This day, this very day, the king of Babylon has closed his grip on Jerusalem — Knox

**3. And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God; Set on a pot, set it on, and also pour water into it:**

And utter an allegory to the rebellious house ... Set on the pot, set it on, pour in water also — RSV

Propose this parable to the rebellious house ... — NAB

And propound an allegory to the rebellious house ... — AAT

... Set a cauldron on the fire, set it on and pour water into it — NEB

**4. Gather the pieces thereof into it, even every good piece, the thigh, and the shoulder; fill it with the choice bones.**

Put into it the pieces. All the good pieces, the thigh and the shoulder; ... — AAT

Put in it pieces of meat, all good pieces: thigh and shoulder; Fill it with the choicest joints — NAB

Put cuts of meat in too, the best cuts, leg and shoulder. Fill it with the best bones — Jerus

... fill it with the thigh and the shoulder, even with the choice joints — Sprl

**5. Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them seethe the bones of it therein.**

choose the finest of the flock; then pile wood under it. ... — Mof

... pile the logs under it; boil its pieces, seethe also its bones in it — RSV

Take the best of the flock. Then heap wood underneath: make the pot boil and bubble until even the bones are cooked — Jerus

**6. Wherefore thus saith the Lord God; Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it!**

... to the caldron whose rust is therein, and whose rust has not gone out of it — ASV

... to the pot whose filth is therein and whose filth is not gone out of it — JPS

O city running with blood, O pot green with corrosion, corrosion that will never be clean — NEB

... Trouble for the bloodstained city, that rusty cooking-pot whose rust can never be scoured away — Jerus

**bring it out piece by piece; let no lot fall upon it.**

take out of it piece after piece: ... — ASV

Take out its pieces, one by one, without casting lots for it — NAB

Empty it, piece after piece, though no lot is cast for any of them — NEB

Empty it scrap by scrap, drawing no lots — Jerus

... without making any choice — RSV

**7. For her blood is in the midst of her; she set it upon the top of a rock;**

... she set it upon the bare rock — ASV

For the blood she has shed is still in the midst of her ... — RSV

The city had blood in her midst and she poured it out on the gleaming rock — NEB

For her blood is in her; she has put it on the naked rock — Jerus

**she poured it not upon the ground, to cover it with dust;**

she did not pour it upon the ground to cover it with dust — RSV

instead of pouring it upon the ground, so that it may be covered with dust — AAT

**8. That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered.**

To rouse my wrath, to take vengeance.

I have set on the bare rock the blood she has shed, that it may not be covered — RSV

To make my anger overflow, to take revenge, I have put her blood on the naked rock, unhidden — Jerus

**9. Therefore thus saith the Lord God; Woe to the bloody city! I will even make the pile for fire great.**

... I myself will pile the fuel high — Mof

... I, too, will heap up a great bonfire — NAB

**10. Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.**

Heap on the wood, light it, cook the

meat, prepare the spices. . . . — Jerus  
 . . . Yea season with spice. . . . — Rhm  
 . . . make the fire hot, boil well the flesh,  
 and make thick the broth. . . . — ASV  
 . . . boil well the flesh, and empty out  
 the broth. . . . — RSV

Fill it with logs, light the fire; make an  
 end of the meat, pour out all the broth  
 and the bones with it — NEB

**11. Then set it empty upon the coals thereof,  
 that the brass of it may be hot, and may  
 burn,**

. . . that it may be hot and the brass  
 thereof may burn — ASV

. . . so that its copper may be heated red-  
 hot — NEB

. . . so that it may be heated, and its bot-  
 tom may glow — AAT

**and that the filthiness of it may be molten  
 in it, that the scum of it may be  
 consumed.**

. . . that the rest of it may be consumed  
 — ASV

and that the impurity of it may be molten  
 in it, that the filth of it may be con-  
 sumed — JPS

and then the impurities in it may be  
 melted and its corrosion burnt off —  
 Jerus

**12. She hath wearied herself with lies, and  
 her great scum went not forth out of her:  
 her scum shall be in the fire.**

She hath wearied herself with toil; yet  
 her great rust goeth not forth out of  
 her; her rust goeth not forth by fire  
 — ASV

In vain I have wearied myself; its thick  
 rust does not go out of it by fire —  
 RSV

. . . its thick filth will not leave it. To the  
 fire its impurities! — Ber

Try as you may, the corrosion is so deep  
 that it will not come off: only fire will  
 rid it of corrosion for you — NEB

**13. In thy filthiness is lewdness: because I  
 have purged thee, and thou wast not  
 purged,**

. . . because I sought to cleanse you,  
 and you would not be cleansed — AAT

. . . because I sought to cleanse you but  
 you refused to be cleansed — Ber

. . . Because I would have cleansed you  
 and you were not cleansed from your  
 filthiness — RSV

**thou shalt not be purged from thy filthi-  
 ness any more, till I have caused my  
 fury to rest upon thee.**

you shall no more be cleansed from your  
 impurity till I have spent my fury upon  
 you — AAT

you shall not be cleansed anymore till I  
 have satisfied my fury upon you —  
 RSV

therefore you shall not be purified until  
 I wreak my fury on you — NAB

So now you will not be purged until my  
 anger has been exhausted against you  
 — Jerus

**14. I the LORD have spoken it: it shall come  
 to pass, and I will do it; I will not go  
 back, neither will I spare, neither will I  
 repent;**

. . . the time is coming, I will act. I will  
 not refrain nor pity nor relent — NEB

. . . my word will come true: I shall act  
 and not relent; I shall show no pity,  
 no compassion — Jerus

. . . it is coming, for I will bring it about  
 without fail. I will not have pity nor  
 repent — NAB

. . . I will not hold back, nor pity, nor  
 relent — AAT

**according to thy ways, and according to  
 thy doings, shall they judge thee, saith  
 the Lord God.**

according to your ways and your doings  
 I will judge you. . . . — RSV

I will judge you for your conduct and for  
 all that you have done . . . — NEB

I will punish you as you have lived and  
 acted . . . — Mof

By your conduct and your deeds you  
 shall be judged . . . — NAB

**15. Also the word of the LORD came unto  
 me, saying,**

**16. Son of man, behold, I take away from  
 thee the desire of thine eyes with a stroke:**

. . . I am about to take the delight of  
 your eyes away from you at a stroke  
 — RSV

. . . by a sudden blow I am taking away  
 from you the delight of your eyes —  
 NAB

. . . at a single stroke — Amp

. . . I am taking from you at one blow  
 the dearest thing you have — NEB

. . . I am about to deprive you suddenly  
 of the delight of your eyes — Jerus

**yet neither shalt thou mourn nor weep,  
 neither shall thy tears run down.**

yet you shall not mourn or weep nor shall  
 your tears run down — RSV

but do not mourn or weep or shed any  
 tears — NAB



But you are not to lament, not to weep,  
not to let your tears run down — Jerus  
but you must not wail or weep or give  
way to tears — NEB

**17. Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee,**

Sigh, but not aloud, . . . — ASV

Sigh in silence: . . . — JPS

Groan in silence, make no lament for the dead, . . . — NAB

. . . Bind on your turban — RSV

. . . wind your turban round your head — AAT

knot your turban round your head — Jerus

**and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men.**

and put your sandals upon your feet: . . . and eat no mourning bread — AAT

. . . and cover not thine upper lip, . . . — JPS

. . . do not eat common bread — Jerus

. . . and do not eat the customary bread — NAB

**18. So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded.**

I told this to the people in the morning,  
and in the evening my wife died . . . — Mof

. . . And on the next morning I did as I was commanded — RSV

. . . and that very evening my wife died.  
Next morning I did as I was told — NEB

**19. And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so?**

. . . Will you not tell us what these things mean for us, that you are acting thus? — RSV

. . . Will you not tell us what all these things that you are doing mean for us? — NAB

. . . Will you not tell us what these things mean? Is it for us that you are acting so? — AAT

. . . Are you not going to explain what meaning these actions have for us? — Jerus

The people asked me to say what meaning my behaviour had for them — NEB

**20. Then I answered them, The word of the LORD came unto me, saying,**

**21. Speak unto the house of Israel, Thus saith the Lord God; Behold, I will profane my sanctuary, the excellency of your strength,**

. . . Behold, I am about to profane my sanctuary, the pride of your strength — AAT

. . . I am about to desecrate my own sanctuary, your pride and confidence — Mof

. . . he means to profane his own sanctuary, that proud boast of yours — Knox

**the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword.**

the delight of your eyes, and the desire of your soul; . . . — RSV

the delight of your eyes and your heart's desire — NEB

. . . and the longing of your soul — JPS

. . . the passion of your souls — Jerus

**22. And ye shall do as I have done: ye shall not cover your lips, nor eat the bread of men.**

. . . ye shall not cover your upper lips, . . . — JPS

. . . you must not cover your beards or eat common bread — Jerus

. . . nor eating the customary bread — NAB

. . . nor eat mourning bread — AAT

**23. And your tires shall be upon your heads, and your shoes upon your feet: ye shall not mourn nor weep;**

Your turbans shall be on your heads . . . — RSV

Your turbans shall remain wrapped about your head . . . — Ber

. . . and your sandals upon your feet: you shall not lament or weep — AAT

**but ye shall pine away for your iniquities, and mourn one toward another.**

but ye shall pine away in your iniquities, and moan one toward another — ASV

but shall pine away in your sins, and shall moan to one another — AAT

. . . and groan to one another — RSV

but you shall rot away because of your sins and groan one to another — NAB

You shall waste away owing to your sins and groan among yourselves — Jerus

- 24. Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I am the Lord God.**

Ezekiel is to be a sign for you. You are to do just as he has done. And when this happens, you will learn that I am Yahweh — Jerus

Ezekiel shall be a sign to you: just as he has done shall you do when the time comes; so shall you know that I am the Lord GOD — AAT

- 25. Also, thou son of man, shall it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters,**

... on the day when I take from them their stronghold, their proud joy, the delight of their eyes, that upon which their heart is set, together with their sons and daughters — AAT

... their joy and glory, the delight of their eyes and their heart's desire, and also their sons and daughters — RSV

... I am taking from them that fortress whose beauty so gladdened them.

... I am taking their sons and their daughters — NEB

... on the very day I deprived them of

their sons and daughters who are their strength, their pride and glory, the delight of their eyes, the joy of their hearts — Jerus

- 26. That he that escapeth in that day shall come unto thee, to cause thee to hear it with thine ears?**

on that day a fugitive will come to you to report to you the news — RSV

that day the fugitive will come to you, that you may hear it for yourself — NAB

Soon fugitives will come and tell you their news by word of mouth — NEB

- 27. In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I am the Lord.**

On that day your mouth will be opened to the fugitive, and you shall speak and be no longer dumb ... — RSV

... so shalt thou be a sign unto them ... — ASV

On that day your mouth will be opened to speak to the fugitive: you will speak and not be dumb any more: ... — Jerus

At once you will recover the power of speech and speak with the fugitives: ... — NEB

## CHAPTER 25

- 1. The word of the Lord came again unto me, saying,**

- 2. Son of man, set thy face against the Ammonites, and prophesy against them;**

... set your face toward the Ammonites, ... — AAT

... turn toward the Ammonites ... — NAB

- 3. And say unto the Ammonites, Hear the word of the Lord God; Thus saith the Lord God; Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;**

... Since you gloated over my sanctuary being desecrated, and over the land of Israel being laid waste, and over the community of Judah being carried into exile — Mof

... Because you exulted over my sanctuary ... — Sept

... Because you cried out your joy over the desecration of my sanctuary, the devastation of the land of Israel, and the exile of the house of Judah — NAB

... and over the land of Israel when it was ravaged, ... — Jerus

... and over the house of Judah when it went into exile — AAT

- 4. Behold, therefore I will deliver thee to the men of the east for a possession,**

therefore I will deliver you into the possession of the Easterners — NAB

therefore I am handing you over to the people of the East for a possession — RSV

behold, I am handing you over as a possession to the Kedemites — AAT

therefore will I hand you over to the Bedawin for their own — Mof

**and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.**

They shall set up their encampments among you and pitch their tents: . . .

— NAB

and they shall pitch their camps and make their settlements in you. . . . — AAT

- 5. And I will make Rabbah a stable for camels, and the Ammonites a couching place for flocks: and ye shall know that I am the LORD.**

And I will make Rabbah a pasture for camels. . . . — AAT

. . . and the villages of the Ammonites a resting place for flocks . . . — NAB

. . . and the towns of Ammon into sheepfolds . . . — Jerus

I will make Rabbah a camel-pasture and Ammon a sheep-walk . . . — NEB

I will let camels pasture in Rabbah and flocks graze in the towns of the Ammonites . . . — Mof

- 6. For thus saith the Lord God; Because thou hast clapped thine hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel;**

. . . and rejoiced with all the malice within you against the land of Israel — RSV

. . . and danced for joy, inwardly full of malice against the land of Israel — Jerus

. . . and rejoiced with all the maliciousness of your heart over the land of Israel — AAT

. . . and exulted over the land of Israel with single-minded scorn — NEB

. . . Since you clapped your hands and jumped for joy in your malicious delight over the land of Israel — Mof

- 7. Behold, therefore I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen;**

therefore, behold, I have stretched out my hand against you, and will hand you over as spoil to the nations — RSV

. . . I will make you plunder for the nations — NAB

. . . I will hand you over to be looted by the peoples — Jerus

**and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I am the LORD.**

I will cut you off from the peoples, and will blot you out from the lands — I will destroy you utterly: . . . — AAT  
obliterate you as a nation, wipe you out as a country. I will reduce you to nothing. . . . — Jerus

and cut you off from all other peoples; in every land I will exterminate you and bring you to utter ruin . . . — NEB

- 8. Thus saith the Lord God; Because that Moab and Seir do say, Behold, the house of Judah is like unto all the heathen;**

. . . Behold, the house of Judah is like all the other nations — RSV

. . . Behold, the house of Judah has become like other nations — AAT

- 9. Therefore, behold, I will open the side of Moab from the cities, from his cities which are on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim,**

Therefore I will lay open the flank of Moab from the cities on its frontier. the glory of the country, Beth-jeshimoth, Baal-meon and Kiriathaim — RSV

I will expose the flank of Moab and lay open its cities, from one end to the other — the fairest of its cities: Beth-jeshimoth, Baal-meon and Kiriathaim — NEB

therefore I will clear the shoulder of Moab totally of its cities, the jewels of the land: Beth-jeshimoth, Baal-meon and Kiriathaim — NAB

. . . I will strip the hillsides of Moab bare and destroy her towns throughout the country, including her pride, Beth-jeshimoth, Baal-meon and Kiriathaim — Jerus

- 10. Unto the men of the east with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations.**

unto the children of the east, to go against the children of Ammon; and I will give them for a possession. . . . — ASV

I will hand over Moab and Ammon together to the tribes of the east to be their possession, so that the Ammonites shall not be remembered among the nations — NEB

I will hand her over, along with the Ammonites, into the possession of the easterners, that she may not be remembered among the peoples — NAB

- I will give it along with the Ammonites to the people of the east as a possession, that it may be remembered no more among the nations — RSV
- 11. And I will execute judgments upon Moab; and they shall know that I am the LORD.** Thus I will execute judgment upon Moab, that they may know that I am the LORD — NAB  
Thus shall I punish Moab, and everyone will learn that I am Yahweh — Jerus
- 12. Thus saith the Lord God; Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them;**  
... Because Edom acted revengefully against the house of Judah and has grievously offended in taking vengeance upon them — RSV  
... and incurred grievous guilt by taking revenge upon them — AAT  
... and has been guilty of bitter revenge — Mof
- 13. Therefore thus saith the Lord God; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword.**  
... even unto Dedan shall they fall by the sword — ASV  
... I will make it a waste from Teman, and to Dedan shall they fall by the sword — AAT  
... I will stretch out My hand against Edom, destroying man and beast, and I will make it desolate from Teman to Dedan; they shall fall by the sword — Ber  
... cutting off man and beast from it and laying it waste; from Teman to Dedan the Edomites shall fall by the sword — Mof  
... and wipe out all the men and animals in the country. I shall reduce it to desert; people will be put to the sword from Teman to Dedan — Jerus
- 14. And I will lay my vengeance upon Edom by the hand of my people Israel; and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord God.**
- I will wreak my vengeance upon Edom by the hand of my people Israel, and they shall deal with Edom in accordance with my anger and fury: ... — AAT  
... They will deal with Edom as my anger and fury demand, and it shall feel my vengeance ... — NEB  
I shall unleash my revenge on Edom by means of my people Israel. They will treat Edom as my anger and fury dictate, ... — Jerus
- 15. Thus saith the Lord God; Because the Philistines have dealt by revenge, and have taken vengeance with a spiteful heart, to destroy it for the old hatred;**  
... and have taken vengeance with despite of soul to destroy with perpetual enmity — ASV  
... and took vengeance with malice of heart to destroy in never-ending enmity — RSV  
... and taken revenge maliciously, and with persistent hatred have done their best to destroy — Jerus  
... and have avenged themselves with single-minded scorn, giving vent to their age-long enmity in destruction — NEB
- 16. Therefore thus saith the Lord God; Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast.**  
... and destroy the rest of the sea coast — RSV  
... and wipe out all the rest of the coastal peoples — Jerus  
... and destroy the people of the sea coast to the last remnant — AAT
- 17. And I will execute great vengeance upon them with furious rebukes; and they shall know that I am the LORD, when I shall lay my vengeance upon them.**  
I will execute great acts of vengeance on them, punishing them furiously . . . — NAB  
I shall perform frightful acts of vengeance and inflict furious punishments on them . . . — Jerus  
I will wreak upon them sore vengeance, by acts of furious chastisements . . . — AAT

## CHAPTER 26

1. And it came to pass in the eleventh year, in the first day of the month, that the word of the LORD came unto me, saying,
2. Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people: she is turned unto me:  
 . . . Aha! the gate of the peoples is broken, She is thrown open to me — AAT  
 . . . Aha! she that was the gateway of the nations is broken, her gates swing open to me — NEB  
 . . . Aha! It is shattered, that gate of nations; it is opening to me — Jerus  
**I shall be replenished, now she is laid waste:**  
 I shall be filled, while she is laid waste — AAT  
 I shall prosper, how she is laid waste — Mof  
 I grow rich, she lies in ruins — NEB  
 I shall grow fat on Jerusalem's ruin — Knox
3. Therefore thus saith the Lord God; Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.  
 . . . And will bring up many nations against you, As the sea brings up its waves — AAT  
 . . . See! I am coming at you, Tyre; I will churn up against you many nations, even as the sea churns up its waves — NAB  
 . . . Now, Tyre, I set myself against you. I mean to cause many nations to surge against you like the sea and its waves — Jerus  
 . . . and I will bring up as many nations against you as the sea brings up waves — Ber
4. And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock.  
 . . . and make her a bare rock — ASV  
 . . . and I will scrape her soil from her, . . . — RSV  
 . . . I will scrape the ground from her and leave her a bare rock — NAB  
 . . . I will scrape her very dust from her, And will make her a bare rock — AAT
5. It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God: and it shall become a spoil to the nations.  
 It shall be a place to dry nets in the midst of the sea . . . — Sept  
 Her island in the midst of the sea shall become a place for the spreading of nets . . . — Amp
6. And her daughters which are in the field shall be slain by the sword; and they shall know that I am the LORD.  
 Her daughters also on the mainland shall be slain by the sword . . . — AAT  
 and her townships on the mainland shall fall by the sword . . . — Mof  
 Daughter-towns that stand in her territory shall be put to the sword . . . — Knox
7. For thus saith the Lord God; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.  
 . . . and a great assembly of many nations — Sept  
 . . . a horde of many races — Jerus  
 . . . and a host of men on foot — AAT  
 . . . with cavalry and a great army — NEB
8. He shall slay with the sword thy daughters in the field:  
 Your daughters on the mainland shall he slay by the sword — AAT  
 Your townships on the mainland he puts to the sword — Mof  
 to put thy daughter-towns to the sword — Knox  
**and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee.**  
 And a siege wall shall he place against you, And a mound shall he throw up against you, . . . — AAT  
 He shall place a siege tower against you, cast up a ramp about you, and raise his shields against you — NAB  
 . . . pile up siege-ramps against you and raise against you a screen of shields — NEB  
 . . . and raise a roof of shields against you — RSV
9. And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.

His battering-rams shall he place against  
your walls, . . . — AAT  
He will direct the shock of his battering  
rams against your walls, . . . — RSV  
He shall pound your walls with batter-  
ing-rams and break down your towers  
with his weapons — NAB

**10. By reason of the abundance of his horses  
their dust shall cover thee:**

His horses will be so many that their  
dust will cover you — RSV  
From the multitude of his horses the dust  
shall cover you — AAT  
His countless horses will cover you with  
the dust they raise — Ber

**thy walls shall shake at the noise of the  
horsemen, and of the wheels, and of  
the chariots, when he shall enter into  
thy gates, as men enter into a city  
wherein is made a breach.**

your walls will shake at the noise of the  
horsemen and wagons and chariots,  
when he enters your gates as one enters  
a city which has been breached  
— RSV

Noise of his horsemen and his chariots  
and wagons will make your walls  
tremble as he rides through your gates  
like a man entering a conquered city  
— Jerus

And with the noise of his horsemen, his  
wheels, and his chariots, Your walls  
shall shake when he enters your gates,  
As one enters a city that is breached  
— AAT

**11. With the hoofs of his horses shall he tread  
down all thy streets: he shall slay thy  
people by the sword, and thy strong gar-  
risons shall go down to the ground.**

With the hoofs of his horses shall he  
trample all your streets, . . . — AAT  
. . . and your strong pillars shall topple  
to the ground — Ber  
. . . and your mighty pillars will fall to  
the ground — RSV

**12. And they shall make a spoil of thy riches,  
and make a prey of thy merchandise:**

Your wealth shall be plundered, and your  
merchandise made a prey — AAT  
. . . your merchandise looted — Mof  
. . . your merchandise pillaged — NAB  
Your wealth will become spoil, your  
merchandise will be plundered — NEB  
**and they shall break down thy walls, and  
destroy thy pleasant houses:**  
Your walls shall be torn down, . . . —  
AAT

your walls levelled, your pleasant houses  
pulled down — NEB  
your walls razed, your luxurious houses  
shattered — Jerus  
**and they shall lay thy stones and thy tim-  
ber and thy dust in the midst of the  
water.**

Your stones and timber and dust shall be  
sunk in the heart of the waters — AAT  
and thy stones and thy timbers and thy  
rubbish he will throw into the midst of  
the sea — Sept  
your stones and timber and soil they will  
cast into the midst of the waters —  
RSV  
your stones and timber and your very  
dust are sunk within the sea — Mof

**13. And I will cause the noise of thy songs  
to cease; and the sound of thy harps shall  
be no more heard.**

I will silence the noise of your songs,  
. . . — AAT  
So I will silence the clamour of your  
songs, . . . — NEB  
Hushed the murmur of thy songs: . .  
— Knox  
. . . and the sound of your lyres shall be  
heard no more — RSV

**14. And I will make thee like the top of a  
rock: thou shalt be a place to spread nets  
upon; thou shalt be built no more: for I  
the LORD have spoken it, saith the Lord  
God.**

And I will make thee a bare rock: . .  
— ASV  
I will make you a gleaming rock, a place  
for fishermen to spread their nets,  
. . . — NEB  
. . . a drying place for nets: . . . — Lam  
I will reduce you to a naked rock, and  
make you into a drying-ground for  
fishing nets — Jerus

**15. Thus saith the Lord God to Tyrus: Shall  
not the isles shake at the sound of thy  
fall, when the wounded cry, when the  
slaughter is made in the midst of thee?**

. . . when the wounded groan, . . . —  
ASV  
. . . Shall not the coast-lands quake at  
the sound of your downfall, . . . and  
slaughter is rife in the midst of you  
— AAT  
. . . How the coasts and islands will shake  
at the sound of your downfall, . . .  
and the slaughter goes on in your midst  
— NEB

- 16. Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments;**

Then all the sea-kings will come down from their thrones, . . . — NEB

The rulers of the sea will all get off their thrones, . . . — Jerus

. . . and lay aside their robes, and strip off their broidered garments — ASV

Then all the princes of the sea will step down from their thrones, and remove their robes, . . . — RSV

**they shall clothe themselves with trembling; they shall sit upon the ground,**

Dressed in terror they will sit on the ground — Jerus

wrapped in dismay they sit on the bare ground — Knox

trembling all over, they will sit on the earth — Mof

**and shall tremble at every moment, and be astonished at thee.**

. . . and be appalled at thee — JPS

unable to stop trembling, terrified at your fate — Jerus

shuddering at every moment, horror-struck at your fate — NEB

. . . and shudder over you — AAT

- 17. And they shall take up a lamentation for thee, and say to thee,**

And they will raise a lamentation over you, . . . — RSV

And they shall raise a dirge over you, . . . — AAT

Then they shall utter a lament over you — NAB

**How art thou destroyed, that wast inhabited of seafaring men, the renowned city,**

How you have perished, have vanished from the sea, O city renowned — AAT

How have you perished, gone from the seas, city most prized! — NAB

How you are undone, swept from the sea, O famous city! — NEB

**which wast strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it!**

Once she was mighty on the sea, she and her dwellers, Who spread terror into all that dwelt by the sea — NAB

That was strong upon the sea, herself and her people, That struck the terror of her might upon all who dwelt there — AAT

Once so strong upon the seas, you and

your folk, once a terror to haunters of the sea — Mof

. . . who imposed your terror on all the mainland — RSV

- 18. Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure.**

Now the coast-lands quake on the day of your downfall, . . . — AAT

. . . yea, the isles that are in the sea shall be dismayed at thy departure — ASV

. . . The isles in the sea are terrified at your passing — NAB

- 19. For thus saith the Lord God; When I shall make thee a desolate city, like the cities that are not inhabited;**

. . . When I make you a city laid waste, . . . — RSV

. . . like a city where no man can live — NEB

**when I shall bring up the deep upon thee, and great waters shall cover thee;**

when I bring the deep over you, and the mighty waters cover you — AAT

. . . and the deep waters cover you — Mof

when I churn up the abyss against you, and its mighty waters cover you — NAB

- 20. When I shall bring thee down with them that descend into the pit, with the people of old time,**

then will I bring thee down with them that descend into the pit, to the people of old time — ASV

then will I trust you down, with those who go down to the Pit, to the people of ancient times — AAT

. . . those of the bygone age — NAB

I will thrust you down with those that descend to the abyss, to the dead of all the ages — NEB

**and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit,**

and will make thee to dwell in the nether parts of the earth, . . . — ASV

and will make you dwell in the underworld, in the primeval wastes — AAT

. . . among primeval ruins — RSV

. . . in the everlasting ruins — NAB

**that thou be not inhabited; and I shall set glory in the land of the living;**

. . . and no more arise in the land of the living — Ber

. . . and may no more take your place in the land of the living — AAT

- ... or have a place in the land of the living — RSV
- 21. I will make thee a terror, and thou shalt be no more: though thou be sought for, yet shalt thou never be found again, saith the Lord God.**  
... and thou shalt no more have any being: ... — ASV

- I will make you an object of terror: you will not exist ... — Jerus
- I will bring you to a fearful end, and you shall be no more: men may look for you but will never find you again ... — NEB
- I will bring you to a dreadful end, ... — RSV

## CHAPTER 27

- 1. The word of the LORD came again unto me, saying,**  
**2. Now, thou son of man, take up a lamentation for Tyrus;**  
... raise a lamentation over Tyre — RSV  
... raise a dirge against Tyre — AAT  
... utter a lament over Tyre — NAB
- 3. And say unto Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, Thus saith the Lord God; O Tyrus, thou hast said, I am of perfect beauty.**  
and say to Tyre, that sits at the gateway of the sea, merchant of the peoples along many a coast-land, ... — AAT  
and say to Tyre, who dwells at the entrance to the sea, merchant of the peoples on many coastlands, ... — RSV  
and say to Tyre that is situated at the approaches of the sea, that brought the trade of the peoples to many a coastland; ... — NAB  
and say, Tyre, above your harbors, you who carry the trade of the nations to many coasts and islands, ... — NEB  
say to Tyre, that city standing at the edge of the sea, doing business with the nations in innumerable islands, ... — Jerus
- 4. Thy borders are in the midst of the seas, thy builders have perfected thy beauty.**  
Your domain was in the heart of the seas, your builders made you perfect in beauty — AAT  
Your frontiers are on the high seas, ... — NEB  
Your frontiers stretched far out to sea; ... — Jerus
- 5. They have made all thy ship boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee.**  
Of cypress-trees from Senir have they fashioned All thy planks: ... — JPS  
With cypress from Senir they built for you all of your decks: ... — NAB

- Cyprus from Senir they used for all your planking ... — Jerus  
they fashioned all your timbers of pine from Senir; ... — NEB
- 6. Of the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim.**  
... they have made thy benches of ivory inlaid in boxwood, from the isles of Kittim — ASV  
... Thy deck have they made of ivory inlaid in larch, ... — JPS  
... they made your deck of pine from the coasts of cypress, inlaid with ivory — RSV  
... They built you a deck of cedar inlaid with ivory from the Kittim isles — Jerus  
... Your bridge they made of cypress wood from the coasts of Kittim — NAB
- 7. Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee.**  
Of fine linen with brodered work from Egypt was thy sail, that it might be to thee for an ensign; blue and purple from the isles of Elishah was thine awning — ASV  
Of fine linen from Egypt, richly embroidered, was your sail, serving you as an ensign; ... — AAT  
fine linen with Egyptian embroidery made your canvas, serving as your pennon; ... — Mof  
Embroidered linen of Egypt was used for your sail and for your flag. Purple and scarlet from the Elishah Islands formed your deck-tent — Jerus  
Your canvas was linen, patterned linen from Egypt to make your sails; ... — NEB  
... Purple and scarlet from the coasts of Elishah covered your cabin — NAB



- 8. The inhabitants of Zidon and Arvad were thy mariners: thy wise men, O Tyrus, that were in thee, were thy pilots.**

The inhabitants of Zidon and Arvad were thy rowers . . . — ASV

Bold seamen of Zidon and Arvad were your oarsmen; . . . — Ber

. . . Your skilled men, O Tyre, were in you, serving as your steersmen — AAT

. . . you had skilled men within you, O Tyre, who served as your helmsmen — NEB

. . . your own experts, O Tyre, they were your pilots — Mof

. . . Your sages, Tyre, were aboard serving as sailors — Jerus

- 9. The ancients of Gebal and the wise men thereof were in thee thy calkers:**

The elders of Gebal and her skilled men were in you, repairing your leaks — AAT

. . . caulking your seams — RSV

The elders and craftsmen of Gebal were there to caulk your seams — Jerus

The elders and experts of Gebal were in you to caulk your seams — NAB

You had skilled veterans from Gebal caulking your seams — NEB

**all the ships of the sea with their mariners were in thee to occupy thy merchandise.**

. . . to deal in thy merchandise — ASV

All the ships of the sea with their sailors were in you, to handle your wares — AAT

All ships and their sailors were in your harbour to handle your trade — Mof

Every ship and sailor on the sea came to you to carry trade — NAB

You had all sea-going ships and their sailors to market your wares — NEB

- 10. They of Persia and of Lud and of Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness.**

. . . serving as your soldiers; shield and helmet they hung on you, they displayed your glory — AAT

. . . they hung the shield and helmet in you; they gave you splendour — RSV

. . . they hung shield and helmet around you, and it was they who gave you your glory — NEB

- 11. The men of Arvad with thine army were upon thy walls round about, and the Gammadims were in thy towers: they**

**hanged their shields upon thy walls round about; they have made thy beauty perfect.**

The men of Arvad and Helech were upon thy walls round about, . . . — JPS

The sons of Arvad and Helech manned your walls round about, . . . — AAT

Men of Arvad and of Cilicia manned your walls, . . . — Mof

- 12. Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs.**

. . . with silver, iron, tin, and lead, they traded for thy wares — ASV

Tarshish traded with you because of your abundant wealth of every kind; she bartered with you silver, iron, tin, and lead — AAT

Tarshish traded with you, so great was your wealth, exchanging silver, iron, tin, and lead for your wares — NAB

Tarshish was a source of your commerce, from its abundant resources offering silver and iron, tin and lead, as your staple wares — NEB

- 13. Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and vessels of brass in thy market.**

. . . they traded the persons of men and vessels of brass for thy merchandise — ASV

Javan, Tubal, and Meshech traded with you; they supplied you with slaves and bronze utensils — AAT

. . . they exchanged for your goods, slaves and vessels of bronze — Ber

. . . exchanging slaves and articles of bronze for your goods — NAB

- 14. They of the house of Togarmah traded in thy fairs with horses and horsemen and mules.**

They of the house of Togarmah traded for thy wares . . . — ASV

Those of the house of Togarmah bartered with your horses, horsemen, and mules — AAT

Armenians fetched you wares of horses and mules — Mof

- 15. The men of Dedan were thy merchants; The sons of Dedan traded with you — Jerus**

The sons of the Rhodians were thy merchants — Sept

The men of Rhodes traded with you — AAT

many isles were the merchandise of thine

- hand: they brought thee for a present horns of ivory and ebony.**  
 many isles were the mart of thy hand: they brought thee in exchange horns of ivory and ebony — ASV  
 many isles were thy customers: . . . — ABPS  
 the people of many a coast-land were at your service: ivory tusks and ebony they brought you as tribute — AAT  
 many coastlands were your own special markets, they brought you in payment ivory tusks and ebony — RSV  
 great islands were a source of your commerce, paying what was due to you in ivory and ebony — NEB
- 16. Syria was thy merchant by reason of the multitude of the wares of thy making:**  
 Syria trafficked with you because of your many products — Ber  
 Edom did business with you because of the great number of things which you made — Bas  
 Edom traded with you, so many were your products — NAB  
 Edom was a source of your commerce, so many were your undertakings — NEB  
**they occupied in thy fairs with emeralds, purple, brodered work, and fine linen, and coral, and agate.**  
 they traded for thy wares with . . . and rubies — ASV  
 she bartered with your garnets, purple dyes, . . . — AAT  
 they exchanged for your wares . . . — RSV
- 17. Judah, and the land of Israel, they were thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm.**  
 . . . they traded for thy merchandise . . . — ASV  
 Judah and the land of Israel traded with you; they supplied you with wheat from Minnith, wax, honey, oil, and balsam — AAT  
 . . . supplying you with corn from Minnith, wax, honey, tallow and balm — Jerus
- 18. Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.**  
 Damascus traded with you because of your abundant supplies and your immense wealth of every kind . . . — Ber  
 Damascus traded with you, so great was your wealth, exchanging Helbon wine and Zahar wool — NAB  
 Damascus was a source of your commerce, so many were your undertakings, from its abundant resources offering wine of Helbon and wool of Suhar — NEB
- 19. Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.**  
 Vedan and Javan traded with yarn for thy wares: bright iron, cassia, and calamus, were among thy merchandise — ASV  
 Dan and Javan, from Uzal onwards, supplied you with wrought iron, cassia and calamus in exchange for your goods — Jerus  
 Javan exchanged wrought iron, cassia, and aromatic cane from Uzal for your wares — NAB  
 and wine from Uzal they exchanged for your wares: wrought iron, cassia, and calamus were bartered for your merchandise — RSV  
 wine also from Uzal they exchanged for your wrought iron, cinnamon, and sugar cane — Ber  
 From Uzal you received wrought iron, cassia, and sweet cane — Mof
- 20. Dedan was thy merchant in precious clothes for chariots.**  
 Dedan was thy trafficker in precious cloths for riding — ASV  
 Dedan sold you saddlecloths for riding — AAT  
 Dedan traded with you in saddlecloths for riding — RSV  
 Dedan dealt with you in coarse woollens for saddle-cloths — NEB
- 21. Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these were they thy merchants.**  
 . . . they were the merchants of thy hand: . . . — ASV  
 Arabia and all the chiefs of Kedar were at your service: they sold you lambs, rams, and goats — AAT  
 . . . were your favored dealers in lambs, rams, and goats: in these they bartered with you — Ber  
 . . . were the source of your commerce

in lambs, rams, and he-goats; this was your trade with them — NEB

- 22. The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.**

... they traded for thy wares with the chief of all spices. ... — ASV

The merchants of Sheba and Raamah traded with you; they bartered with you the finest of all kinds of spices, and the finest of all kinds of precious stones and gold — AAT

The merchants of Sheba and Raamah also traded with you, exchanging for your wares the very choicest spices, all kinds of precious stones, and gold — NAB

- 23. Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad, were thy merchants.**

Haran, Canneh, and Eden, traders of Sheba, Asshur and Chilmad traded with you — Jerus

- 24. These were thy merchants in all sorts of things, in blue clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.**

These were thy traffickers in choice wares, in wrappings of blue and broidered work. ... — ASV

They traded rich clothes, embroidered and purple cloaks, multi-coloured materials and strong plaited cords in your markets — Jerus

they sold you choice fabrics, richly embroidered mantles of blue, stuffs of various colors, and strongly twisted skeins — AAT

These traded with you in choice garments, in clothes of blue and embroidered work, and in carpets of colored stuff, bound with cords and made secure; ... — RSV

marketing with you rich garments, violet mantles, embroidered cloth, varicolored carpets, and firmly woven cords — NAB

they were your dealers in gorgeous stuffs, violet cloths and brocades, in stores of coloured fabric rolled up and tied with cords; ... — NEB

- 25. The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas.**

The ships of Tarshish were thy caravans for thy merchandise: ... — ASV

The ships of Tarshish crossed the seas for your trade. Then you were rich and glorious surrounded by the seas — Jerus

The ships of Tarshish traveled for you with your merchandise. So you were filled and heavily laden in the heart of the seas — RSV

Ships of Tarshish were the caravans for your imports; you were deeply laden with full cargoes on the high seas — NEB

Ships of Tartessus carried your trade. So, richly laden you laboured in deep water — Mof

Tarshish ships carried your merchandise, swelling your caravan and together making you an imposing fleet on the high seas — Ber

- 26. Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas.**

Your rowers brought you into deep waters; The east wind wrecked you in the heart of the seas — AAT

Your rowers have brought you out into the high seas ... — RSV

Out to the open sea your oarsmen rowed you. The east wind has shattered you, surrounded by the seas — Jerus

Through the deep waters your oarsmen brought you home. But the east wind smashed you in the heart of the sea — NAB

- 27. Thy riches, and thy fairs, thy merchandise,**

Thy riches, and thy wares, ... — ASV

Your wealth, your wares, and your merchandise — AAT

Your wealth, your goods, your wares, — NAB

Your riches, your goods, your cargo — Jerus

Your wealth, your staple wares, your imports — NEB

**thy mariners, and thy pilots, thy calkers, your sailors and your steersmen, ...** — AAT

your sailors, and your crew, the caulkers of your seams — NAB

your crew, your sailors, ... — Jerus  
and the occupiers of thy merchandise, and all thy men of war, that are in thee,

and the dealers in thy merchandise.

... — ASV

your traders, and all your soldiers aboard  
you — AAT

those who traded for your goods, all your  
warriors who were in you — NAB

your commercial agents, all the soldiers  
you carry with you — Jerus

**and in all thy company which is in the  
midst of thee, shall fall into the midst  
of the seas in the day of thy ruin.**

with all thy company which is in the midst  
of thee, ... — ASV

and the entire crew on board with you,  
shall sink into the depths of the sea

... — Ber

and all the great crowd within you Sank  
into the heart of the sea on the day of  
your shipwreck — NAB

all your ship's company, all who were  
with you, were flung into the sea on  
the day of your disaster — NEB

**28. The suburbs shall shake at the sound of  
the cry of thy pilots.**

At the sound of your steersmen's cry the  
pasture-lands shall quake — AAT

... the countryside shakes — RSV

At the sound of the outcry of thy pilots  
the coasts shall quake — Rhm

... The waves shall shake — JPS  
at the cries of your helmsmen the trou-  
bled waters tossed — NEB

**29. And all that handle the oar, the mari-  
ners, and all the pilots of the sea, shall  
come down from their ships, they shall  
stand upon the land;**

And all oarsmen and sailors, all steers-  
men of the deep, Shall come down from  
their ships, and shall stand upon the  
shore — AAT

and down from their ships come all that  
handle the oar. The mariners and all  
the pilots of the sea stand on the shore  
— RSV

Down from their ships come all who ply  
the oar; The sailors, all the mariners  
of the sea, stand on the shore — NAB

When all the rowers disembark from their  
ships, when the sailors, the helmsmen  
all together go ashore — NEB

**30. And shall cause their voice to be heard  
against thee, and shall cry bitterly,  
and shall cause their voice to be heard  
over thee, ... — ASV**

Making their voice heard on your behalf,  
shouting bitter cries — NAB

wailing over you, crying out bitterly —  
Mof

they exclaim over your fate, ... — NEB  
**and shall cast up dust upon their heads,  
they shall wallow themselves in the  
ashes:**

flinging dust on their heads, ... — Mof

Strewing dust on their heads, rolling in

the ashes — NAB

They will throw dust on their heads, and

roll in ashes — Jerus

**31. And they shall make themselves utterly  
bald for thee, and gird them with  
sackcloth,**

They shall shave their heads for you, and  
gird on sackcloth — AAT

shaving their heads to bemoan you, gird-  
ing themselves with sackcloth — Mof

... and put on sackcloth — NAB

... and put sackcloth round their waists  
— Jerus

They tear out their hair at your plight  
... — NEB

**and they shall weep for thee with bitter-  
ness of heart and bitter wailing,**

and they shall weep for thee in bitterness  
of soul with bitter mourning — ASV

For you they weep in anguish, with bit-  
ter lament — NAB

They will raise a bitter dirge over you,  
in their despair — Jerus

**32. And in their wailing they shall take up  
a lamentation for thee, and lament over  
thee, saying,**

In their mourning they utter a lament  
over you; thus they wail over you —  
NAB

And lifted up for thee have their sons a  
lamentation — YLT

**What city is like Tyrus, like the de-  
stroyed in the midst of the sea?**

Who was ever destroyed like Tyre in the  
midst of the sea — RSV

Who is there like Tyre, like her that is  
brought to silence in the midst of the  
sea — ASV

Who is like Tyre, who has come to an  
end in the deep sea — Bas

**33. When thy wares went forth out of the  
seas, thou filledst many people;**

When thy wares came forth out of the  
seas, ... — JPS

When your merchandise came from the  
seas, you supplied many peoples —

AAT

When your wares were unloaded off the

sea you met the needs of many nations

— NEB

When thy wares went out upon the seas,  
... — Sprl

When your wares went out by sea, you  
satisfied many peoples — Ber

**thou didst enrich the kings of the earth  
with the multitude of thy riches and  
of thy merchandise.**

with your abundant wealth and mer-  
chandise you enriched the kings of the  
earth — RSV

With the abundance of your wealth and  
your wares you enriched the kings of  
the earth — AAT

with your vast resources and your im-  
ports you enriched the kings of the  
earth — NEB

- 34. In the time when thou shalt be broken  
by the seas in the depths of the waters  
thy merchandise and all thy company in  
the midst of thee shall fall.**

In the time that thou wast broken by the  
seas in the depths of the waters, thy  
merchandise and all thy company did  
fall in the midst of thee — ASV

Now thou art broken by the seas; In the  
depths of the waters thy merchandise  
and all thy company are sunken —  
ABPS

Now you are wrecked by the seas, in the  
depths of the waters: your merchan-  
dise and all your crew have sunk with  
you — RSV

... your merchandise and all your crew  
have gone down with you — Amp

... Your cargo and all your crew have  
foundered with you — Jerus

- 35. All the inhabitants of the isles shall be  
astonished at thee, and their kings shall  
be sore afraid, they shall be troubled in  
their countenance.**

All the inhabitants of the isles are aston-  
ished at thee, and their kings are hor-  
ribly afraid; they are troubled in their  
countenance — ASV

All the inhabitants of the coastlands are  
appalled at you; ... — RSV

All who dwell on the coasts and islands  
are aghast at your fate; ... — NEB

... Their kings are aghast with horror,  
their faces are convulsed — AAT

Their kings have been panic-stricken,  
their faces quite cast down — Jerus

- 36. The merchants among the people shall  
hiss at thee;**

The merchants among the peoples hiss  
at thee — ASV

The traders of the nations have whistled  
at your fate — Jerus

For thee the merchants of the nations  
express pity — Sept

The merchants among the peoples hiss  
you to scorn — AAT

Among the nations the merchants jeer in  
derision at you — NEB

**thou shalt be a terror, and never shalt be  
any more.**

You have become a horror. You have for-  
ever ceased to be — Ber

since you have become an object of  
dread, gone for ever — Jerus

for you have come to an awful end, and  
shall be no more forever — AAT

## CHAPTER 28

- 1. The word of the Lord came again unto  
me, saying,**

- 2. Son of man, say unto the prince of Ty-  
rus, Thus saith the Lord God; Because  
thine heart is lifted up, and thou hast  
said, I am a god, I sit in the seat of God,  
in the midst of the seas;**

... Because your heart is proud, ...  
— RSV

... Since you are proud of heart, ...  
— Mof

Because you are puffed up with pride.  
... — AAT

... In your arrogance you say, 'I am a  
god; I sit throned like a god on the  
high seas.' — NEB

... Because you are haughty of heart,  
you say, "A god am I! I occupy a godly  
throne in the heart of the sea!" — NAB  
**yet thou art a man, and not God, though  
thou set thine heart as the heart of  
God:**

... though you boast yourself to be like  
a god — Ber

... though you deem yourself a god —  
Mof

... Though you count yourself wise as  
a god — AAT

... you consider yourself the equal of  
God — Jerus

- 3. Behold, thou art wiser than Daniel; there  
is no secret that they can hide from thee:**

Art thou wiser than Daniel? . . . — Sept  
What? are you wiser than Daniel? Is no  
secret too dark for you? — NEB

- 4. With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:**

By your shrewdness and your skill you  
have won yourself wealth, . . . — AAT  
Clever and shrewd as you are you have  
amassed wealth for yourself, you have  
amassed gold and silver in your treasuries — NEB

. . . And hast gathered gold and silver  
into thy treasures — ABPS

Skill and craft have brought thee power,  
lined thy coffers with gold and silver  
— Knox

- 5. By thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches:**

By your great shrewdness in trade you  
have increased your wealth, And be-  
cause of your wealth you are puffed  
with pride — AAT

By your sharpness in trade you have in-  
creased your wealth and because of  
your great riches you have become  
proud in heart — Ber

by great cleverness in your trading you  
have heaped up riches, and with your  
riches your arrogance has grown —  
NEB

Such is your skill in trading, your wealth  
has continued to increase, and with  
this your heart has grown more arro-  
gant — Jerus

- 6. Therefore thus saith the Lord God; Because thou has set thine heart as the heart of God;**

. . . since you think yourself a god —  
Mof

. . . Because you count yourself wise as  
a god — AAT

. . . Since you consider yourself the equal  
of God — Jerus

. . . Because you have thought yourself  
to have the mind of a god — NAB

- 7. Behold, therefore I will bring strangers upon thee, the terrible of the nations:**

Behold, I am bringing aliens against you,  
The most ruthless of nations — AAT  
I will set foreigners on you, most ruth-  
less of races — Mof

very well, I am going to bring foreigners

against you, the most barbarous of the  
nations — Jerus

- and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.**

who will draw their swords against your  
fine wisdom . . . — NEB

And they shall draw their swords against  
your subtle beauty, And shall stain  
your splendor — AAT

. . . and they shall defile your glory —  
Lam

They shall draw their swords against your  
beauteous wisdom, they shall run them  
through your splendid apparel — NAB

- 8. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas.**

They will send you down to the under-  
world, . . . — Bas

They shall thrust you down into the Pit.  
. . . — RSV

. . . and you will die a violent death sur-  
rounded by the seas — Jerus

. . . the pit, there to die a bloodied  
corpse, in the heart of the sea — NAB

- 9. Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee.**

Will you still say, 'I am a god,' . . . —  
RSV

Will you dare to say that you are a god  
. . . — NEB

Will you then venture to say, 'I am a  
god,' . . . When you are but a man,  
and no god, In the hands of those who  
pierce you? — AAT

- 10. Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God.**

You shall die the death of the uncircum-  
cised By the hands of aliens; . . . —  
AAT

At the hand of foreigners you shall die  
. . . — Mof

Your death will be the death of those  
who are without circumcision, by the  
hands of men from strange lands . . .  
— Bas

- 11. Moreover the word of the Lord came unto me, saying,**

- 12. Son of man, take up a lamentation upon the king of Tyrus, and say unto him. Thus saith the Lord God; Thou sealest up the**

**sum, full of wisdom, and perfect in beauty.**

... Thou wast of finished proportions.

... — Rhm

... You set the seal on perfection; ...

— NEB

... You were the seal of perfection.

... — AAT

... You were stamped with the seal of perfection, ... — NAB

- 13. Thou hast been in Eden the garden of God; every precious stone was thy covering,**

... you were adorned with every jewel — Mof

... A thousand gems formed your mantle — Jerus

... you were decked with every precious stone — Lam

**the sardius, topaz, and the diamond,**

Ruby, topaz, and diamond — YLT

sardin and chrysolite and jade — NEB

the carnelian, the topaz, and the emerald — JPS

**the beryl, the onyx, and the jasper,**

chrysolite, onyx, jasper — Jerus

**the sapphire, the emerald, and the carbuncle,**

Sapphire, carbuncle and emerald — Rhm

sapphire, garnet, and emerald — NAB

lapis lazuli, purple garnet and green felspar — NEB

**and gold; the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.**

... and of thy pipes was in thee: in the day that thou wast created they were prepared — ASV

And of gold was the work of thy timbrels and thy flutes within thee, ... — Rhm

and gold; the workmanship of thy settings and of thy sockets ... — JPS

and wrought in gold were your settings and your engravings ... — RSV

the gold of which your flutes and tambourines are made, all were prepared

on the day of your creation — Jerus

of gold your pendants and jewels were made, on the day you were created — NAB

Your jingling beads were of gold, and the spangles you wore were made for you on the day of your birth — NEB

- 14. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou**

**hast walked up and down in the mist of the stones of fire.**

Thou wast the anointed cherub with overshadowing wings ... — ABPS

I placed you with the guardian cherubim on the holy hill of God: ... — AAT

... and you walked proudly among stones that flashed with fire — NEB

... you walked amid red-hot coals — Jerus

- 15. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.**

You were blameless in your ways ... — RSV

Blameless you were in your conduct ... — NAB

Your behavior was exemplary ... — Jerus

... until your iniquity came to light — NEB

- 16. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned:**

By the magnitude of thy trade ... — ABPS

Through the greatness of your trade you filled your mind with lawlessness, ... — AAT

Your commerce grew so great, lawlessness filled your heart ... — NEB

**therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire.**

so I brought you down in disgrace from the mountain of God, ... — NEB

... and the cherub has driven you to your ruin away from the flashing thunderstones — Mof

... and the guardian cherubim drove you from the midst of the stones of fire — AAT

... and the guardian cherub has destroyed you from amid the coals — Jerus

- 17. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness:**

Proud was thine heart on account of thy beauty ... — Spl

You became haughty of heart because of your beauty; for the sake of splendor you debased your wisdom — NAB

Your beauty made you proud of heart, your brilliance depraved your wisdom — Mof

- A heart made proud by its own beauty,  
wisdom ruined through its own daz-  
zling brightness — Knox
- Your beauty made you arrogant, you  
misused your wisdom to increase your  
dignity — NEB
- I will cast thee to the ground, I will lay  
thee before kings, that they may be-  
hold thee.**
- I cast you to the ground; I exposed you  
before kings, to feast their eyes on you  
— RSV
- therefore I flung you to the ground, and  
exposed you for kings to gaze at —  
AAT
- I flung you to the ground, I left you there,  
a sight for kings to see — NEB
- 18. Thou hast defiled thy sanctuaries by the  
multitude of thine iniquities, by the in-  
iquity of thy traffick;**
- By the multitude of thine iniquities, in  
the unrighteousness of thy trade. Thou  
hast profaned thy sanctuaries — ABPS
- By the immense number of your sins, by  
the dishonesty of your trading you have  
defiled your sanctuaries — Jerus
- So great was your sin in your wicked  
trading that you desecrated your sanc-  
tuaries — NEB
- Through the greatness of your guilt,  
through the sins of your trade, you  
profaned your sacredness — AAT
- By the greatness of your guilt, by the  
crimes of your commerce, you have  
profaned your sacred position — Mof
- therefore will I bring forth a fire from  
the midst of thee, it shall devour thee,  
and I will bring thee to ashes upon the  
earth in the sight of all them that be-  
hold thee.**
- therefore have I brought forth a fire from  
the midst of thee; it hath devoured thee,  
and I have turned thee to ashes upon  
the earth . . . — ASV
- . . . And I will reduce thee to ashes upon  
the earth. . . — Sprl
- I have brought fire out of you to con-  
sume you. I have made you ashes on  
the ground before the eyes of all who  
saw you — Jerus
- So I kindled a fire within you, and it de-  
voured you . . . — NEB
- therefore have I made you set fire to  
yourself, with flames that consume  
you. . . — Mof
- 19. All they that know thee among the peo-  
ple shall be astonished at thee:**
- All who knew you among the nations are  
appalled at your fate — AAT
- All among the nations who knew you  
were agast — NEB
- Among the peoples, all who knew you  
stand agast at you — NAB
- None on earth that recognizes thee but  
shall be dismayed at the sight of thee  
— Knox
- thou shalt be a terror, and never shalt  
thou be any more.**
- You have become a horror, you shall be  
no more — NAB
- You are an object of terror; gone forever  
— Jerus
- you came to a fearful end and shall be  
no more for ever — NEB
- 20. Again the word of the LORD came unto  
me, saying,**
- 21. Son of man, set thy face against Zidon,  
and prophesy against it,**
- 22. And say, Thus saith the Lord God; Be-  
hold, I am against thee, O Zidon; and I  
will be glorified in the midst of thee:**  
. . . And will reveal my glory in the midst  
of you — AAT  
. . . and I will manifest my glory in the  
midst of you — RSV
- and they shall know that I am the LORD,  
when I shall have executed judgments  
in her, and shall be sanctified in her.**  
. . . when I execute judgments in her,  
and manifest my holiness in her — RSV
- Men shall learn that I am Yahweh, since  
I will execute sentence on her and dis-  
play my holiness in her — Jerus
- . . . when I inflict punishments upon it  
and use it to manifest my holiness —  
NAB
- . . . when I execute judgement upon her  
and thereby prove my holiness — NEB
- In her, too, my power shall be made  
known, my sentence executed, my  
holiness vindicated — Knox
- 23. For I will send into her pestilence, and  
blood into her streets;**  
I will let loose pestilence upon her and  
bloodshed in her streets — NEB
- I will send the plague to her; blood shall  
flow in her streets — Jerus
- and the wounded shall be judged in the  
midst of her by the sword upon her on  
every side; and they shall know that  
I am the LORD.**
- and the wounded shall fall in the midst  
of her. . . — ASV



And the slain shall fall in the midst of you, By the sword that descends upon you from every side . . . — AAT  
and in her the dead will fall under the sword raised against her on all sides . . . — Jerus

Within it shall fall those slain by the sword that comes against it from every side . . . — NAB

24. **And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them, that despised them; and they shall know that I am the Lord God.**

And for the house of Israel there shall be no more a brier to prick or a thorn to hurt them among all their neighbors who have treated them with contempt . . . — RSV

Then the house of Israel shall no more find a pricking brier or a piercing thorn among all the malicious peoples that surround them on every side . . . — AAT

No more shall the Israelites have scornful enemies round about, thorns and briars to prick and hurt them — Knox  
No more, for the House of Israel, shall any of the hostile nations surrounding her be a thorn that wounds or a briar that tears . . . — Jerus

25. **Thus saith the Lord God; When I shall have gathered the house of Israel from the people among whom they are scat-**

**tered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob.**

. . . and have revealed my holiness through them in the sight of the nations. . . . — AAT

. . . I shall thereby prove my holiness in the sight of all nations . . . — NEB

. . . this is how I am going to display my holiness in the sight of the nations — Jerus

. . . my holiness shall be vindicated for all the world to see . . . — Knox

26. **And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the Lord their God.**

Verily they shall dwell upon it in security, . . . — Sprl

They shall live there in peace of mind. . . . — NEB

. . . They shall dwell securely, when I execute judgments upon all their neighbors who have treated them with contempt . . . — RSV

. . . they shall live securely in it, when I have executed judgments upon all the malicious peoples that surround them on every side; . . . — AAT

## CHAPTER 29

1. **In the tenth year, in the tenth month, in the twelfth day of the month, the word of the Lord came unto me, saying,**

2. **Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt:**

3. **Speak, and say, Thus saith the Lord God; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.**

. . . The great crocodile that is reposing among its streams. . . . — ABPS

. . . the great dragon that lies in the midst of his streams, that says, 'My Nile is my own; I made it.' — RSV

. . . you great monster, lurking in the streams of the Nile. You have said,

'My Nile is my own; it was I who made it.' — NEB

4. **But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.**

. . . And will make the fish of your streams cleave to your scales; And I will draw you out of the midst of your streams, . . . — AAT

. . . and I will bring thee up out of the midst of thy rivers, with all the fish of thy rivers which stick unto thy scales — ASV

. . . and I will haul you up out of your Nile, with your fishes sticking to your scales — Mof

- ... Out of the river, fish clinging to scales, I will drag thee — Knox
- 5. And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers:**  
 And I will cast thee forth into the wilderness, ... — ASV  
 and fling you out into the desert, ... — Mof  
 I shall drop you in the desert, with all your Nile fish — Jerus  
**thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered:**  
 You will fall on open ground and not be taken up or buried — Jerus  
 you will fall on the bare ground with none to pick you up and bury you — NEB  
 On the open field shall you lie, Ungathered and unburied — AAT
- I have given thee for meat to the beasts of the field and to the fowls of the heaven.**  
 I have given thee for food to the beasts of the earth and to the birds of the heavens — ASV  
 carrion it shall be for beasts on earth, for bird in heaven — Knox
- 6. And all the inhabitants of Egypt shall know that I am the LORD, because they have been a staff of reed to the house of Israel.**  
 ... Because they have been a reed-staff to the house of Israel — ABPS  
 ... since they have given no more support than a reed to the House of Israel — Jerus  
 ... because you have been a false support to the children of Israel — Bas
- 7. When they took hold of thee by thy hand, thou didst break, and rend all their shoulder:**  
 when they grasped you with the hand, you broke, and tore all their shoulders — RSV  
 grasped they that staff, it splintered, and there was an arm wounded — Knox  
 When they held you in hand, you splintered, throwing every shoulder out of joint — NAB  
 which splintered in the hand when they grasped you, and tore their armpits — NEB  
 Whenever they grasped you, you broke in their hands and cut their hands all over — Jerus
- and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.**  
 ... and madest all their loins to tremble — ABPS  
 ... and caused the loins of all to stagger — Ber  
 ... and their strength gave way under them — Knox  
 ... and their limbs gave way — NEB  
 ... bringing each one of them down headlong — NAB
- 8. Therefore thus saith the Lord God; Behold, I will bring a sword upon thee, and cut off man and beast out of thee.**  
 ... Behold, I am bringing a sword upon you, ... — AAT  
 ... and will cut off from thee man and beast — ASV
- 9. And the land of Egypt shall be desolate and waste; and they shall know that I am the LORD: because he hath said, The river is mine, and I have made it.**  
 And the land of Egypt shall be a desolation and a waste; and they shall know that I am Jehovah. Because he hath said, The river is mine, and I have made it: — ASV  
 ... Because you said, 'The Nile is mine, and I made it,' — RSV  
 The land of Egypt shall become a desolate waste, ... — NEB
- 10. Behold, therefore I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia.**  
 ... and I will make the land of Egypt an utter waste and desolation, ... — ASV  
 ... from Migdol to Syene, ... — YLT  
 ... from Migdol to Syene, to the very frontier of Ethiopia — Mof
- 11. No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.**
- 12. And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years:**  
 And I have made the land of Egypt a desolation. In the midst of desolate lands, ... — YLT  
 ... and for forty years shall her cities

remain a desolation in the midst of cities that are laid waste — AAT

I will make the land of Egypt the most desolate of desolate lands; her cities shall lie derelict among the ruined cities. For forty years shall they lie derelict — NEB

and I will scatter the Egyptians among the nations, and will disperse them through the countries.

**13. Yet thus saith the Lord God; At the end of forty years will I gather the Egyptians from the people whither they were scattered:**

**14. And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom.**

and I will restore the fortune of Egypt, and will bring them back to their native land of Pathros. . . . — AAT

I will bring the Egyptian captives back and instal them in the land of Pathros, the land they came from . . . — Jerus

. . . and will cause them to return into the land of Pathros, into the land of their birth; . . . — ASV

. . . and will cause them to return into the land of Pathros, into the land of their origin; and they shall be there a lowly kingdom — JPS

. . . there they shall be a kingdom of little account — Knox

**15. It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations:**

it shall be the lowest of the kingdoms, . . . — Sprl

It shall be the weakest of all kingdoms and shall no more rise above other nations — Ber

Egypt will be the weakest of kingdoms and no longer dominate other nations — Jerus

Least of the kingdoms Egypt shall be, no more hold up its head among the nations — Knox

**for I will diminish them, that they shall no more rule over the nations.**

Yea I will make them too small to rule over the nations — Rhm

for I will make the Egyptians too few to rule over them — NEB

too weak for empire now — Knox

**16. And it shall be no more the confidence of the house of Israel, which bringeth their iniquity to remembrance, when they shall look after them: but they shall know that I am the Lord God.**

. . . bringing iniquity to remembrance, when they turned to look after them:

. . . — ASV

. . . Calling to mind iniquity, by their turning to follow them, . . . — Rhm

And it shall never again be the reliance of the house of Israel, recalling their iniquity, when they turn to them for aid . . . — RSV

It shall never again be the confidence of the house of Israel, who will recall their sin when they turn to look at them — Ber

No longer shall they be for the house of Israel to trust in, but the living reminder of its guilt for having turned to follow after them . . . — NAB

The Israelites will never trust Egypt again; this will be a reminder to them of their sin in turning to Egypt for help . . . — NEB

**17. And it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the word of the LORD came unto me, saying,**

**18. Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyre:**

. . . Nebuchadrezzar king of Babylon hath made his army undergo a long service against Tyre — Rhm

. . . Nebuchadrezzar king of Babylon made his army labor hard against Tyre — RSV

. . . Nebuchadrezzar, king of Babylon, made his army render heavy service in fighting Tyre — Ber

. . . Nebuchadrezzar, king of Babylon, engaged his army in a great campaign against Tyre — AAT

**every head was made bald, and every shoulder was peeled:**

. . . and every shoulder was rubbed bare — ABPS

till every soldier's head was rubbed bald and every shoulder galled — Mof

until every head was rubbed bare and every shoulder chafed — NEB

**yet had he no wages, nor his army, for Tyre, for the service that he had served against it:**

- yet neither he nor his army had any return, from Tyre. . . . — ABPS
- yet neither he nor his army won any return from the campaign which he directed against Tyre — AAT
- yet neither he nor his army got anything from Tyre to pay for the labor that he had performed against it — RSV
- But neither he nor his army gained anything from Tyre for their long service against her — NEB
- but even so he has derived no profit from the expedition mounted against Tyre either for himself or for his army — Jerus
- 19. Therefore thus saith the Lord God; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army.**
- . . . I am about to give the land of Egypt to Nebuchadrezzar king of Babylon: . . . — ABPS
- . . . and he shall carry off her abundance, . . . — JPS
- . . . he shall carry off its teeming people. . . . — Mof
- . . . and he shall take her wealth. . . . — Lam
- . . . and shall despoil her and prey upon her, to pay his army — AAT
- 20. I have given him the land of Egypt for his labour wherewith he served against**

**it, because they wrought for me, saith the Lord God.**

I have given him the land of Egypt as his recompense for which he served. . . . — ASV

As a return for the campaign which he directed against Tyre, I am giving him the land of Egypt. . . . — AAT

. . . because they acted for Me. . . . — Sprl

. . . because they were working for me. . . . — Bas

- 21. In that day will I cause the horn of the house of Israel to bud forth,**
- in that day will I cause a horn to bud forth unto the house of Israel — ASV
- On that day I will cause the House of Israel to sprout a horn — Jerus
- When that day comes, new life shall spring from the stock of Israel — Knox
- and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the LORD.**
- and I will give thee an open mouth . . . — ABPS
- and I will open your lips among them . . . — RSV
- and I will enable you to speak freely in the midst of them . . . — AAT
- and to the men of Israel thou shalt speak with unhampered utterance . . . — Knox
- and I will cause you to speak out in their midst . . . — NAB

## CHAPTER 30

- 1. The word of the LORD came again unto me, saying,**
- 2. Son of man, prophesy and say, Thus saith the Lord God; Howl ye, Woe worth the day!**
- . . . Wail ye, Alas for the day! — ASV
- . . . Wail, 'Woe for the day!' — AAT
- . . . Wail, 'Alas for the day!' — RSV
- . . . Howl: Alas, the day! — Jerus
- 3. For the day is near, even the day of the LORD is near, a cloudy day; it shall be the time of the heathen.**
- . . . it shall be a day of clouds, a time of the nations — ASV
- . . . the appointed time of the nations' destruction shall it be — Sprl
- . . . a time of reckoning for the nations — Lam

. . . A day of clouds, the time of doom for the nations — AAT

. . . it will be a day dark with cloud, the end of an epoch for the nations — Jerus

. . . a day of clouds, doomsday for the nations shall it be — NAB

- 4. And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt,**
- . . . and anguish shall be in Ethiopia. . . . — ASV
- . . . And there shall be writhing in Ethiopia. . . . — AAT
- . . . Ethiopia shall be in anguish, as the slain drop in Egypt — Mof
- . . . and terror will visit Ethiopia when the slaughtered fall in Egypt — Jerus
- and they shall take away her multitude,**

- and her foundations shall be broken down.  
 And they shall take away her abundance, . . . — ABPS  
 as her teeming folk are borne away, . . . — Mof  
 and they shall take away her wealth, . . . — Lam
5. **Ethiopia, and Libya, and Lydia,**  
 Ethiopia, and Put, and Lud — ASV  
 Cush and Put and Lud — NEB  
**and all the mingled people, and Chub,**  
**and the men of the land that is in**  
**league, shall fall with them by the**  
**sword.**  
 and the whole of Arabia, . . . — Sprl  
 and all the mixed people and Libya . . . — Bas  
 all the Arabs and Libyans . . . — NEB  
 . . . and the people of the land in league  
 with them, . . . — Ber  
 . . . and the people of the allied territory  
 . . . — NAB  
 . . . and men that hold their lands under  
 treaty, . . . — Knox
6. **Thus saith the LORD; They also that up-**  
**hold Egypt shall fall; and the pride of**  
**her power shall come down:**  
 . . . they who support Egypt shall fall,  
 . . . — Sprl  
 . . . Egypt's supporters shall fall, her  
 proud power shall give way — Mof  
 . . . her vaunted strength shall come  
 down — Ber  
 . . . The supports of Egypt will fall; the  
 pride of her strength will crumble —  
 Jerus  
 . . . gone, all the props that supported  
 her, gone her proud empire — Knox  
**from the tower of Syene shall they fall**  
**in it by the sword, saith the Lord God.**  
 From Migdol to Syene, by sword they  
 fall in her, . . . — YLT
7. **And they shall be desolate in the midst**  
**of the countries that are desolate, and**  
**her cities shall be in the midst of the cit-**  
**ies that are wasted.**  
 They will be laid waste among wasted  
 countries; . . . — Jerus  
 . . . And her cities shall lie in the midst  
 of cities that are laid waste — AAT  
 They shall be the most desolate of deso-  
 late lands, and their cities shall lie  
 derelict among the ruined cities — NEB
8. **And they shall know that I am the LORD,**  
**when I have set a fire in Egypt, and when**  
**all her helpers shall be destroyed.**  
 . . . when I have kindled a fire in Egypt  
 . . . — Lam  
 When I set Egypt on fire . . . — NEB  
 . . . and all her helpers are destroyed  
 — ASV  
 . . . And all her helpers are shattered  
 — AAT  
 . . . and when all who help her are bro-  
 ken — NAB
9. **In that day shall messengers go forth**  
**from me in ships to make the careless**  
**Ethiopians afraid,**  
 . . . To trouble confident Cush — YLT  
 . . . to terrify the unsuspecting Ethiopi-  
 ans — RSV  
 . . . To make the Ethiopians tremble in  
 their security — ABPS  
 On that day messengers despatched by  
 me will set out in boats to shake the  
 complacency of Ethiopia — Jerus  
 When that time comes messengers shall  
 go out . . . from my presence to alarm  
 Cush, still without a care, — NEB  
**and great pain shall come upon them, as**  
**in the day of Egypt: for, lo, it cometh.**  
 and there shall be anguish upon them,  
 . . . — ASV  
 and in the day of Egypt's visitation great  
 anguish shall come upon them; . . .  
 — Sprl  
 And writhing shall seize them on the day  
 of Egypt's doom; . . . — AAT  
 and anguish shall come upon her in  
 Egypt's hour. Even now it is on the  
 way — NEB  
 Terror will run through her inhabitants  
 on the day of Egypt — it is coming  
 now! — Jerus
10. **Thus saith the Lord God; I will also make**  
**the multitude of Egypt to cease by the**  
**hand of Nebuchadrezzar king of Babylon.**  
 . . . I will make an end of Egypt's hordes  
 . . . — NEB  
 . . . I intend to destroy the huge popu-  
 lation of Egypt . . . — Jerus  
 . . . I will put an end to the wealth of  
 Egypt, . . . — RSV  
 . . . I will make an end of the abundance  
 of Egypt . . . — AAT
11. **He and his people with him, the terrible**  
**of the nations, shall be brought to de-**  
**stroy the land: and they shall draw their**  
**swords against Egypt, and fill the land**  
**with the slain.**

- He and his people with him, the most ruthless of nations. . . . — AAT  
 He and his people with him, the most violent of nations. — Ber  
 He and his people, most barbarous of nations. . . . — Jerus  
 he and his army, in all the world is none fiercer. . . . — Knox
- 12. And I will make the rivers dry, and sell the land into the hand of the wicked:**  
 I will make the streams of the Nile dry  
 land . . . — NEB  
 I am going to dry up the arms of the Nile, hand the country over to brigands — Jerus  
 . . . and will sell the land into the hand of evil men — ASV  
**and I will make the land waste, and all that is therein, by the hand of strangers: I the LORD have spoken it.**  
 I will make the land and all that is in it a desolation. By the hand of aliens . . . — AAT  
 I will bring desolation upon the land and everything in it, by the hand of foreigners: . . . — RSV  
 I will lay waste the land and everything in it by foreign hands . . . — NEB
- 13. Thus saith the Lord God; I will also destroy the idols, and I will cause their images to cease out of Noph;**  
 . . . I will also annihilate the idols . . . — Ber  
 . . . and put an end to the images, in Memphis — RSV  
 . . . and I will put an end to the false gods in Noph — ABPS  
**and there shall be no more a prince of the land of Egypt; and I will put a fear in the land of Egypt.**  
 The land of Egypt will be left without a ruler . . . — Jerus  
 . . . And I will cause consternation throughout the land of Egypt — Sprl
- 14. And I will make Pathros desolate, And will make Pathros a desolation — AAT**  
 I will lay Pathros waste — Mof  
 I will make Pathros a ruin — Ber  
**and will set fire in Zoan,**  
 set fire to Zoan — Mof  
 And will kindle a fire in Zoan — AAT  
**and will execute judgments in No.**  
 And will execute judgments in Thebes — ABPS  
 and send my punishments on No — Bas
- and will execute acts of judgment upon Thebes — RSV
- 15. And I will pour my fury upon Sin, the strength of Egypt;**  
 And I will pour my wrath upon Sin, the stronghold of Egypt — ASV  
 And I will pour my fury upon Pelusium. . . . — ABPS  
 Pelusium, her fortress, shall feel my vengeance — Knox  
**and I will cut off the multitude of No.**  
 And I will cut off the teeming multitude of Thebes — AAT  
 I shall wipe out the crowding population of No — Jerus  
 and utterly destroy the multitude of Memphis — Sept  
 and cut down the crowds in Memphis — NAB
- 16. And I will set fire in Egypt: Sin shall have great pain,**  
 . . . Sin shall be in great anguish — ASV  
 . . . Pelusium shall be in great anguish — ABPS  
 . . . And Pelusium shall writhe in anguish — AAT  
**and No shall be rent asunder, and Noph shall have distresses daily.**  
 and No shall be broken up; and Memphis shall have adversaries in the daytime — ASV  
 and Thebes shall be broken up . . . — ABPS  
 the walls of No shall be breached and flood-waters shall burst into it — NEB  
 there will be a flood at No, the waters will inundate it — Jerus  
 Thebes shall be breached, and its walls broken down — RSV
- 17. The young men of Aven and of Pi-beseth shall fall by the sword: and these cities shall go into captivity.**  
 The young men of On and of Bubastis shall fall by the sword . . . — ABPS  
 . . . and the women shall go into captivity — Sprl
- 18. At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt; and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.**  
 At Tehaphnehes the day shall be dark, when I break there the dominion of Egypt, and her proud might shall come to an end: . . . — RSV

Daylight shall fail in Tahpanhes when I break the yoke of Egypt there; then her boasted might shall be subdued:

... — NEB

dark days there shall be at Taphnis, when I crush the power of Egypt there, and all the pride of her empire is gone:  
... — Knox

19. **Thus will execute judgments in Egypt: and they shall know that I am the LORD.** Thus I will execute acts of judgment upon Egypt ... — RSV  
And I will send my punishments on Egypt  
... — Bas

20. **And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the word of the LORD came unto me, saying,**

21. **Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.**

... and, lo, it hath not been bound up, to apply healing medicines, ... — ASV

... and behold, it shall not be bound up, so that healing applications may be used and bandages put on, to make it strong enough to grasp the sword — AAT

... you can see that no one has bound up his wound to heal it, given it a bandage or a dressing to make the arm strong enough to wield the sword again — Jerus

22. **Therefore thus saith the Lord God; Behold, I am against Pharaoh king of Egypt, and will break his arms, the strong, and**

**that which was broken; and I will cause the sword to fall out of his hand.**

... and will break his arms, the strong arm, and that which was broken; ...

— ASV

... and will break his arms. The sound one and the broken one; ... — ABPS

... and will break his arms, both the strong one and the broken one, ...

— AAT

23. **And I will scatter the Egyptians among the nations, and will disperse them through the countries.**

24. **And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded man.**

... and he will groan before him like a man mortally wounded — RSV

25. **But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I am the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.**

And I will hold up the arms of the king of Babylon; ... — ASV

I will put strength into the arms of the king of Babylon, and the arms of the Pharaoh shall give way ... — Mof

... he shall wield it against the land of Egypt — Sept

26. **And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I am the LORD.**

## CHAPTER 31

1. **And it came to pass in the eleventh year, in the third month, in the first day of the month, that the word of the LORD came unto me saying,**

2. **Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness?**

... To whom do you liken yourself in your greatness? — Lam

... This greatness of thine, whose memory does it recall? — Knox

... say to Pharaoh king of Egypt and to all his subjects: To what shall I compare you in your greatness? — Jerus

3. **Behold, the Assyrian was a cedar in Lebanon with fair branches,**

Lo, a stately cedar in Lebanon ... — ABPS

... with graceful branches — AAT

... with noble branches — Jerus

**and with a shadowing shroud, and of an high stature;**

and with a forest-like shade, ... — ASV  
and a thick shade of foliage. Lofty in height — AAT

whose fair branches overshadowed the forest, towering high — NEB

**and his top was among the thick boughs.**

with it crown finding a way through the foliage — NEB

His top was among the clouds — Sept

**4. The waters made him great, the deep set him up on high**

The waters nourished it, the deep made it to grow — ASV

. . . deep waters made it grow — Mof  
Springs nourished it, underground waters gave it height — NEB

**with her rivers running round about his plants,**

making its rivers flow round the place of its planting — RSV

pouring its rivers round the place where it is planted — Jerus

**and sent out her little rivers unto all the trees of the field.**

and it sent out its channels unto all the trees of the field — ASV

sending forth its streams to all the trees of the forest — RSV

**5. Therefore his height was exalted above all the trees of the field,**

Therefore its stature was exalted Above all the trees of the field — JPS

So it toured aloft above all the trees of the field — AAT

**and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth.**

And its boughs were many, and its branches long. Because of the abundance of water, as they shot up — ABPS

Its boughs increased in number, and its branches in length. Through the wealth of water in its rills — AAT

Its boughs were many, its branches spread far; for water was abundant in the channels — NEB

its boughs grew large and its branches long, from abundant water in its shoots — RSV

**6. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young,**

All the birds of the heavens made their nests in its boughs — ASV

. . . And under its branches all the beasts of the field bore their young — AAT

**and under his shadow dwelt all great nations.**

While within its shadow all mighty nations lived — AAT

while in its shadows many nations dwell — Ber

and in its shadow all great nations made their home — NEB

**7. Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.**

A splendid great tree it was, with its long spreading boughs, . . . — NEB

It was beautiful in its greatness, . . . for its roots went down to abundant waters — RSV

**8. The cedars in the garden of God could not hide him:**

No cedar in God's garden overshadowed it — NEB

The cedars in the garden of God could not eclipse it — AAT

**the fir trees were not like his boughs, and the chesnut trees were not like his branches;**

nor the fir trees equal its boughs: the plane trees were as nothing compared with its branches — RSV

The cypresses could not match it in boughs. Nor the plane-trees compare with it in branches — AAT

**nor any tree in the garden of God was like unto him in his beauty.**

Of all the trees in the garden of God none resembled him in his glory — Sprl  
not a tree in God's garden could rival its beauty — NEB

no tree in God's garden equalled it in beauty — Ber

There was no tree in the garden of God to match it in beauty — AAT

**9. I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him.**

I made it beautiful, with much foliage, . . . — NAB

I, the LORD, gave it beauty with its mass of spreading boughs, the envy of all the trees in Eden, the garden of God — NEB

**10. Therefore thus saith the Lord God: Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs,**

. . . Because thou art exalted in stature, . . . — ASV

. . . Because he is lofty in height And has shot up his top among the clouds — ABPS



... Because it grew so high and pushed  
its crown up through the foliage —

NEB

... Because it towered aloft, and raised  
its top to the clouds — AAT

**and his heart is lifted up in his height;**  
And his heart is haughty on account of  
his height — ABPS

and because it became proud in heart at  
its height — NAB

and has grown arrogant in its height —  
Jerus

11. **I have therefore delivered him into the  
hand of the mighty one of the heathen;  
he shall surely deal with him: I have dri-  
ven him out for his wickedness.**

I will even deliver him into the hand of  
the mighty one of the nations: ...

— ASV

I am handing it over to the mightiest of  
the nations. ... — AAT

I will give it into the hand of a mighty  
one of the nations; he shall surely deal  
with it as its wickedness deserves. I  
have cast it out — RSV

12. **And strangers, the terrible of the na-  
tions, have cut him off, and have left him:  
upon the mountains and in all the valleys  
his branches are fallen, and his boughs  
are broken by all the rivers of the land;**  
Therefore have foreigners the terrible of  
the nations cut him down And aban-  
doned him, ... — Rhm

Foreigners, the most terrible of the na-  
tions, will cut it down and leave it  
... — RSV

Strangers from the most ruthless of na-  
tions hewed it down and flung it away  
... NEB

Foreigners, the most barbarous of the  
nations, have cut it down and felled it  
... its broken boughs fill every ravine  
throughout the country — Jerus

and aliens, the most ruthless of the na-  
tions shall cut it down, and cast it upon  
the mountains: ... and its boughs shall  
lie broken in all the ravines of the land  
— AAT

**and all the people of the earth are gone  
down from his shadow, and have left  
him.**

From under his shadow all the people of  
the earth departed And forsook him  
— Sprl

All nations of the earth came out from  
under its shade and left it — NEB

and all the peoples of the land withdrew  
from its shade, abandoning it — NAB

13. **Upon his ruin shall all the fowls of the  
heaven remain, and all the beasts of the  
field shall be upon his branches:**

Upon his fallen trunk all the fowls of the  
heaven do dwell ... — ABPS

Upon his trunk shall settle down all the  
birds of the heavens. And among his  
boughs are to be found all the wild  
beasts of the field — Rhm

Upon its fallen trunk shall all the birds  
of the air nestle ... — AAT

All the birds of the air settled on its fallen  
trunk; the wild creatures all stood by  
its branches — NEB

On the wreckage perch all the birds of  
heaven; all the wild animals have made  
their dens under its branches — Jerus

14. **To the end that none of all the trees by  
the waters exalt themselves for their  
height,**

In order that none of the trees of the  
waters May become haughty because  
of their stature — YLT

In future let no tree rise in pride beside  
the waters — Jerus

All this is in order that no trees by the  
waters may grow to lofty height —  
RSV

in order that no trees nourished by water  
may tower aloft — AAT

**neither shoot up their top among the thick  
boughs,**  
or push their crowns up through the foil-  
age — NEB

Neither shoot up their top among the  
clouds — ABPS

**neither their trees stand up in their  
height, all that drink water:**

nor that their mighty ones stand up in  
their height, even all that drink water  
— ASV

Nor shall the strongest of them, well  
watered though they be, stand erect in  
their full height — NEB

and that no trees that drink water may  
reach up to them in height — RSV

no well-watered tree stretch its whole  
height towards them — Jerus

that no trees feeding on water may rival  
them in height — AAT

**for they are all delivered unto death, to  
the nether parts of the earth,**

... to the lower parts of the earth —  
ABPS

for all of them are doomed to death,  
doomed to descend to the underworld

— AAT

all of them are consigned to death, to the  
nether regions — Mof

For all of them are doomed to death, to  
the regions underground — Jerus

Death and the deep earth should await  
them all — Knox

**in the midst of the children of men, with  
them that go down to the pit.**

Amongst the graves of the common people . . . — Sprl

to mix with common men, . . . — Mof  
to share the common doom and go down  
to the abyss — NEB

For the company of mortals, those who  
go down into the pit — NAB

mortal things to a mortal doom appointed — Knox

**15. Thus saith the Lord God; In the day  
when he went down to the grave I caused**

**a mourning: I covered the deep for him,**  
. . . in the day when he went down to  
Sheol . . . — ASV

. . . In the day when he went down to  
hell . . . — RV

. . . I caused the deep to mourn and cover  
itself for him — JPS

. . . I closed the deep over it in sign of  
mourning — Jerus

. . . the abyss mourned for him — Sept

. . . I made the deep put on mourning  
for him — ABPS

**and I restrained the floods thereof, and  
the great waters were stayed:**

and check its streams till the mighty  
waters are stayed — AAT

**and I caused Lebanon to mourn for him,  
and all the trees of the field fainted for  
him.**

I will clothe Lebanon in black for it, and  
all the trees of the field shall droop in  
sorrow for it — AAT

I will clothe Lebanon in gloom for it,  
. . . — RSV

I cast gloom over Lebanon because of  
him, so that all the trees in the land  
drooped on his account — NAB

. . . and all the trees of the country-side  
wilted — NEB

**16. I made the nations to shake at the sound  
of his fall, when I cast him down to hell  
with them that descend into the pit:**

At the sound of his fall I made the na-  
tions tremble, . . . — ABPS

I will make the nations quake at the sound  
of its downfall, . . . — AAT

I shook the nations with the crash of his  
downfall, . . . — Mof

At the crash of his fall I made the nations  
rock . . . — NAB

**and all the trees of Eden, the choice and  
best of Lebanon, all that drink water,**

**shall be comforted in the nether parts  
of the earth.**

while in the nether regions the trees of  
Eden, the choicest and the best trees  
of Lebanon, nourished by water, were  
all consoled by his fate — Mof

From this all the trees of Eden, all the  
choicest and best of Lebanon, all the  
well-watered trees, drew comfort in  
the world below — NEB

In the regions underground all the trees  
of Eden took comfort, all the noble  
and lovely trees of Lebanon nourished  
by waters — Jerus

**17. They also went down into hell with him  
unto them that be slain with the sword;**

**and they that were his arm, that dwelt  
under his shadow in the midst of the  
heathen.**

. . . Yea, they that were his strength dwelt  
under his protection in the midst of  
the nations — ABPS

. . . and his seed — they who dwelt under  
his shade were in the middle of their  
life destroyed — Sept

. . . and its posterity dwelt under its  
shadow among the nations — Lam

. . . while those who lived under its  
shadow among the nations, shall like-  
wise perish — AAT

. . . and his supporters, who lived under  
his shadow among the nations, shall  
also perish — Mof

. . . those who dwelt in his shade are  
dispersed among the nations — NAB

And with it went down to Sheol, to the  
victims of the sword, all those nations  
who used to live in its shade — Jerus

**18. To whom art thou thus like in glory and  
in greatness among the trees of Eden?**

**yet shalt thou be brought down with the  
trees of Eden unto the nether parts of  
the earth: thou shalt lie in the midst of  
the uncircumcised with them that be slain  
by the sword. This is Pharaoh and all his  
multitude, saith the Lord God.**

What tree of Eden rivals you in splen-  
dour and in size? yet you must go down

like the trees of Eden into the nether regions, and lie there in a shameful death, among men whom the sword has slain . . . — Mof

Whomsoever, then, among the trees of Eden you may resemble in glory and greatness, you shall be brought down to the underworld with the trees of Eden. . . . — AAT

Which among the trees of Eden was like you in glory and greatness. Yet you will be brought down with the trees of

Eden to the world below; you will lie with those who have been slain by the sword, in the company of the strengthless dead . . . — NEB

Was anyone of all the trees of Eden your equal in glory and size, for you to be hurled with the trees of Eden down to the regions underground? . . . — Jerus  
. . . This is the fate of Pharaoh and all his army, . . . — Lam

. . . This is how it shall be with Pharaoh . . . — Amp

## CHAPTER 32

**1. And it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of the LORD came unto me, saying,**

**2. Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, . . . Take up a dirge over Pharaoh king of Egypt . . . The young lion of the nation thou didst deem thyself — Rhm . . . raise a dirge over Pharaoh, king of Egypt, . . . To a young lion of the nations you likened yourself — AAT**

. . . You consider yourself a lion among the nations — RSV

. . . Young lion of the nations, you are undone — NEB

. . . Lion of the nations, you are destroyed — NAB

**and thou art as a whale in the seas: yet art thou as a monster in the seas — ASV**

Whereas thou wast as a crocodile in the seas — ABPS

When you are nought but a dragon in the seas — AAT

You were like a crocodile in the water — Jerus

**and thou camest forth with thy rivers, and troubledst the waters with thy feet and fouledst their rivers.**

And thou didst spout forth in thy streams, And didst roil the waters with thy feet, . . . — ABPS

spouting in your streams, Stirring the water with your feet and churning its streams — NAB

spouting water from your nostrils, . . . — AAT

. . . churning the water with its feet and fouling the streams — NEB

. . . you churned the water with your feet, you muddied its streams — Jerus

**3. Thus saith the Lord God; I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net.**

. . . I will throw my net over you, . . . — Mof

. . . they will drag you ashore in my net — Jerus

. . . and I will haul you up in my dragnet — RSV

**4. Then will I leave thee upon the land, I will cast thee forth upon the open field. And I will cast you on the ground, on the open field I will fling you — RSV**  
I will fling you on land, dashing you down on the bare ground — NEB

**and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.**

. . . And with you will I glut all the beasts of the earth — AAT

. . . and I will gorge the beasts of the whole earth with you — RSV

I will let all the birds of the air settle upon you and all the wild beasts gorge themselves on your flesh — NEB

I will have all the birds of the air alight on you, and all the beasts of the earth eat their fill of you — NAB

**5. And I will lay thy flesh upon the mountains, and fill the valleys with thy height. I will strew your flesh upon the hills, and fill the valleys with your carcase — Mof**

lay your carcase on the mountainside, fill the valleys with your offal — Jerus

. . . and fill the valleys with the worms that feed on it — NEB

- ... And with your bones will I fill the valleys — AAT
- ... And fill the valleys with thy blood — Rhm
- 6. I will also water with thy blood the land wherein thou swimmest, even to the mountains; and the rivers shall be full of thee.**
- I will drench the land with your discharge, drench it with your blood to the very mountain-tops; ... — NEB
- I will also soak the land with the outflow of thy blood, even to the mountains ... — ABPS
- I will drench the earth, to the mountain tops, with your flowing blood, ... — AAT
- 7. And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.**
- And when I shall extinguish thee, ... — ASV
- When I snuff you out ... — NAB
- When I put out your light ... — NEB
- ... I will veil the heavens. And will darken their stars ... — AAT
- ... I will shroud the sun with clouds, and the moon shall not shine — Mof
- 8. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD.**
- All the shining lights of the heavens will I darken over you, ... — AAT
- I will darken all the shining lights of the sky above you and bring darkness over your land ... — NEB
- All the shining lights in the heavens I will darken on your account. And I will spread darkness over your land ... — NAB
- 9. I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.**
- I will cause dismay in the hearts of many peoples ... — Ber
- I will disquiet many peoples when I bring your broken army among the nations ... — NEB
- ... when I bring the news of your destruction among the nations ... — Lam
- ... when I announce your downfall among the nations ... — AAT
- ... when I carry you captive among the nations ... — RSV
- 10. Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them;**
- Yea, I will make many peoples aghast at you, and their kings shall be terrified because of you, ... — Lam
- I will make many peoples appalled at your fate; and their kings shall shudder with terror over you when I brandish my sword in their sight — AAT
- ... And the hair of their kings shall stand on end over thee ... Rhm
- I will appal many peoples with your fate, when I brandish my sword in the faces of their kings, their hair shall stand on end — NEB
- I shall stun many peoples with shock at your fate; their kings will be panic-stricken at your fate, when I brandish my sword before their eyes — Jerus
- and they shall tremble at every moment, every man for his own life, in the day of thy fall.**
- On the day of your fall, each will tremble continuously for his life — Jerus
- 11. For thus saith the Lord GOD; The sword of the king of Babylon shall come upon thee.**
- 12. By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them:**
- I will make the whole horde of you fall by the sword of warriors who are of all men the most ruthless — NEB
- I will make all your host fall by the sword of warriors: ... — Mof
- I will cut down your horde with the blades of warriors, all of them the most ruthless of the nations — NAB
- and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.**
- and they shall bring to nought the pride of Egypt, ... — ASV
- and they shall ruin Egypt's pride, her host shall all be destroyed — Mof
- They shall make havoc of the pride of Egypt, and all its horde shall be wiped out — NEB
- They shall lay waste the glory of Egypt, and all her hordes shall be destroyed — NAB
- 13. I will destroy also all the beasts thereof from beside the great waters;**

- I will destroy all their cattle beside many waters — NEB  
 And all her beasts will I destroy, that live beside her many streams — Mof  
 I shall make all her cattle perish too on the banks of the deep waters — Jerus  
 I will have all of her animals perish beside her abundant water — NAB  
**neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.**  
 The feet of men will not muddy them again, the feet of animals will not muddy them again — Jerus  
 No foot of man, no hoof of beast, shall ever churn them up again — NEB  
 no foot of man, no hoof of beast, shall fowl the streams again — Mof  
 The foot of man shall stir them no longer, nor shall the hoof of beast disturb them — NAB
- 14. Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord God.**  
 Then will I make their waters clear, . . . — ASV  
 Then will I make their waters settle, . . . — ABPS  
 Thus shall their waters then be at rest, and their streams shall glide like oil, . . . — Sept  
 I will make the waters settle, till the rivers run smooth as oil . . . — Mof
- 15. When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am the LORD.**  
 When I have laid Egypt waste, and the whole land is devastated, . . . — NEB  
 When I turn Egypt into a waste, the land shall be devastated of all that is in it — NAB  
 When I reduce Egypt to desert and the country is stripped of its contents — Jerus
- 16. This is the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, even for Egypt, and for all her multitude, saith the Lord God.**  
 A dirge it is And they shall chant it. The daughters of the nations Shall chant it: Over Egypt and over all her multitude Shall they chant it . . . — Rhm  
 This is a dirge, and the women of the nations shall sing it as a dirge. They shall sing it as a dirge, as a dirge over Egypt and all its horde . . . — NEB
- 17. It came to pass also in the twelfth year, in the fifteenth day of the month, that the word of the LORD came unto me, saying,**
- 18. Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.**  
 . . . wail over the multitude of Egypt, and send them down, her and the daughters of majestic nations, to the nether world, to those who have gone down to the Pit — RSV  
 . . . raise the dirge over the huge population of Egypt; send them down, her and the daughters of the nations in their majesty, to the regions under ground, with those who go down to the pit — Jerus
- 19. Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised.**  
 Whom do you surpass in beauty? . . . — RSV  
 Are you better favoured than others? . . . — NEB  
 Though you are incomparable in beauty, . . . — AAT
- 20. They shall fall in the midst of them that are slain by the sword: she is delivered to the sword: draw her and all her multitudes.**  
 . . . draw her away and all her multitudes — ASV  
 . . . The sword is ready: draw her and all her multitude down — ABPS  
 A sword stands ready. Those who marched with her, and all her horde, shall fall into the midst of those slain by the sword — NEB  
 They shall fall amid those who are slain by the sword, and with her shall lie all her multitudes — RSV  
 In the midst of those who are slain by the sword lie down, you and all your teeming multitude — AAT  
 In the midst of those slain by the sword shall they fall, and place shall be made with them for all their hordes — NAB
- 21. The strong among the mighty shall speak to him out of the midst of hell with them**

**that help him: they are gone down, they lie uncircumcised, slain by the sword.**

Warrior chieftans in Sheol speak to Pharoah and those who aided him: The strengthless dead, slain by the sword, have come down and are laid to rest — NEB

The mighty chiefs shall speak of them, with their helpers, out of the midst of Sheol: 'They have come down, they lie still, the uncircumcised, slain by the sword.' — RSV

Then out of the midst of the Sheol shall the mightiest of warriors speak of her and her helpers: 'They have come down, and lie with the uncircumcised In the midst of those who are slain by the sword' — AAT

The mighty warriors of Sheol will welcome you and your helpers. They have all gone down and lie still with the uncircumcised in the midst of those who have been slain by the sword — Ber

Then from the midst of the nether world, the mighty warriors shall speak to Egypt: "... Come down, you and your allies, lie with the uncircumcised, with those slain by the sword." — NAB

In Sheol the greatest heroes will address her, "... Come down, make your bed with the uncircumcised who have fallen by the sword." — Jerus

- 22. Asshur is there and all her company; his graves are about him: all of them slain, fallen by the sword:**

... her graves are round about her: ... — ASV

Assyria is down there with all her folk, their graves around their king's — Mof  
Assyria is there and all her people round about her grave: ... — Lam

- 23. Whose graves are set in the sides of the pit, and her company is round about her grave:**

whose graves are set in the uttermost part of the pit, ... — ASV  
her grave was made in the recesses of the Pit, ... — AAT

their graves have been made in the deepest part of the pit, with her army round her tomb — Jerus

**all of them slain, fallen by the sword, which caused terror in the land of the living.**

... who caused terror in the land of the living — ASV

... who struck terror into the land of the living — AAT

... men who once filled the land of the living with terror — NEB

all killed, all victims of the sword, yet she once spread terror throughout the land of the living — Jerus

- 24. There is Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth,**

Elam is there, and all her multitude about her grave: ... who went down uncircumcised into the nether world — RSV

There is Elam, with all her teeming multitude round about her grave. ... gone down uncircumcised to the underworld — AAT

There is Elam, with all her hordes buried around her, ... — NEB

Elam is there, with all her folk round her grave, all victims of the sword who have passed down into the nether regions — Mof

Elam is there, with all her troops round her tomb; all killed, all victims of the sword, they have gone down uncircumcised to the regions underground — Jerus

**which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit.**

Who made themselves a terror in the land of the living, ... — Rhm

who spread terror in the land of the living, ... — RSV

men who struck terror into the land of the living but now share the disgrace of those that go down to the abyss — NEB

... They endure the disgrace of those who go down to the pit — Jerus

... sharing disgrace with the victims who have gone down into the pit of death — Mof

- 25. They have set her a bed in the midst of the slain with all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword:**

They have made her a bed among the slain with all her multitude, their graves round about her, ... — RSV

In the midst of the slain a resting-place has been made for her, with all her

hordes buried around her: . . . — NEB  
 In the middle of the slaughtered a bed  
 has been made for her, with all her  
 troops round her tomb. . . . — Jerus  
**though their terror was caused in the  
 land of the living, yet have they borne  
 their shame with them that go down  
 to the pit: he is put in the midst of  
 them that be slain.**

for terror of them was spread in the land  
 of the living, and they bear their shame  
 with those who go down to the Pit:  
 they are placed among the slain —  
 RSV

yet she once spread terror throughout  
 the land of the living. They endure the  
 disgrace of those who go down to the  
 pit. They have been put among the  
 slaughtered — Jerus

For they who once struck terror into the  
 land of the living now share the dis-  
 grace of those that go down to the  
 abyss: they are assigned a place in the  
 midst of the slain — NEB

- 26. There is Meshech, Tubal, and all her  
 multitude: her graves are round about  
 him: all of them uncircumcised, slain by  
 the sword, though they caused their ter-  
 ror in the land of the living.**

There is Meshech, Tubal, and all their  
 multitude; their graves are round about  
 them; . . . for they caused their terror  
 in the land of the living — ASV

There are Meshech and Tubal with all  
 their hordes, with their buried around  
 them, . . . men who once struck ter-  
 ror into the land of the living — NEB

There are Meshech and Tubal, with all  
 their teeming multitude round about  
 their graves, . . . — AAT

Meshech and Tubal are there, with all their  
 folk in graves around them, all lying  
 in a shameful death, victims of the  
 sword, because they were a terror in  
 the land of the living — Mof

Meshech is there, and Tubal, with all her  
 troops round her tomb, . . . put to  
 the sword for having spread terror  
 throughout the land of the living —  
 Jerus

- 27. And they shall not lie with the mighty  
 that are fallen of the uncircumcised,  
 which are gone down to hell with their  
 weapons of war:**

And they do not lie with the fallen mighty  
 men of old who went down to Sheol  
 with their weapons of war — RSV

They do not lie with the mighty men  
 fallen of old, who went down to the  
 nether world with their weapons of war  
 — NAB

They do not lie with the heroes who fell  
 long ago, those who went fully armed  
 down to Sheol — Jerus

**and they have laid their swords under  
 their heads, but their iniquities shall  
 be upon their bones.**

whose swords were laid under their  
 heads, and their shields upon their  
 bodies — AAT

their swords lying under their heads, and  
 their shields upon their skeletons —  
 Mof

**though they were the terror of the mighty  
 in the land of the living.**

For the terror of their might was in the  
 land of the living — ABPS

for the terror of the mighty men was in  
 the land of the living — RSV

though the terror of their prowess once  
 lay on the land of the living — NEB

- 28. Yea, thou shalt be broken in the midst  
 of the uncircumcised, and shalt lie with  
 them that are slain with the sword.**

So you shall be broken and lie among  
 the uncircumcised, with those who are  
 slain by the sword — RSV

So shall you also lie among the uncir-  
 cumcised, . . . — AAT

- 29. There is Edom, her kings, and all her  
 princes, which with their might are laid  
 by them that were slain by the sword:  
 they shall lie with the uncircumcised, and  
 with them that go down to the pit.**

. . . who in their might are laid with them  
 that are slain by the sword . . . — ASV

. . . who for all their might are laid with  
 them that are slain by the sword . . .  
 — JPS

. . . whose king and princes, in spite of  
 all their might, are laid with those who  
 were slain by the sword . . . — Ber

. . . who, for all their prowess, have been  
 lodged with those slain by the sword  
 . . . — NEB

- 30. There be the princes of the north, all of  
 them, and all the Zidonians, which are  
 gone down with the slain; with their ter-  
 ror they are ashamed of their might;**

. . . who are gone down with the slain;  
 in the terror which they caused by their  
 might they are put to shame — ASV

. . . For all the terror which they caused

by their might they are ashamed —

ABPS

... ashamed for all the terror which they caused by their might — JPS

... who have gone down in shame with the slain, for all the terror which they caused by their might — RSV

**and they lie uncircumcised with them that be slain by the sword, and bear their shame with them that go down to the pit.**

and lie with the defeated in disgrace, sharing the shame of those who go down to the pit of death — Mof

Uncircumcised they lie with those who were victims of the sword. They endure the disgrace of those who go down to the pit — Jerus

- 31. Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord God.**

Pharaoh will see them and will take comfort for his lost hordes — Pharaoh who, with all his army is slain by the sword  
... — NEB

... and shall be consoled over all his multitude slain by the sword, ... — ABPS

These shall Pharaoh see, and be comforted for all his teeming multitude who are slain by the sword ... — AAT

... and take comfort at the sight of such a host put to the sword, Pharaoh and his whole army ... — Jerus

- 32. For I have caused my terror in the land of the living; and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh and all his multitude, saith the Lord God.**

For I have put his terror in the land of the living ... — ASV

He put terror on the land of the living, and for that he shall be laid among the defeated in disgrace, with the victims of the sword ... — Mof

though he spread terror throughout the land of the living yet he with all his horde is laid to rest with those that are slain by the sword ... — NEB

## CHAPTER 33

- 1. Again the word of the LORD came unto me, saying,**

- 2. Son of man, speak to the children of thy people, and say unto them,**

... speak unto the sons of thy people  
... — YLT

... speak to your own people ... — Lam

... tell thy fellow-countrymen ... — Knox

... speak to the members of your nation  
... — Jerus

**When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:**

... and the people of the land take a man from among them, ... — ASV

... if the people of the land take a man from among their number and make him their watchman — Bas

... the people of the land take one of their number, and appoint him their watchman — AAT

... the people of that country select one of themselves and post him as a sentry — Jerus

- 3. If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;**

and if he sees the sword coming upon the land and blows the trumpet and warns the people — RSV

When he sees the enemy approaching  
... — NEB

- 4. Then whosoever hereth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.**

then if any one who hears the sound of the trumpet does not take warning, and the sword comes and takes him away, his blood shall be upon his own head  
— RSV

anyone hearing but not heeding the warning of the trumpet and therefore slain by the sword that comes against him, shall be responsible for his own death — NAB

then if anyone does not heed the warning and is overtaken by the enemy, he is responsible for his own fate — NEB  
If someone hears the sound of the horn, but pays no attention, the sword will



overtake him and destroy him; he will have been responsible for his own death — Jerus

- 5. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.**

He has heard the sound of the horn and paid no attention: his death will be his own responsibility. But the life of someone who pays attention to the warning will be secure — Jerus

... whereas if he had taken warning, he would have delivered his soul — ASV

... for had he taken warning he would have escaped with his life — NAB

... for had he taken warning he might have saved his life — Sept

- 6. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.**

... he is taken away because of his own iniquity, but his blood will I require at the watchman's hand — Sprl

... when the sword does come and take away one of their number, that man is taken away for his iniquity. ... — AAT

... then any man who is killed is caught with all his sins upon him; but I will hold the watchman answerable for his death — NEB

... I will hold the watchman responsible for that person's death, even though that person is taken because of his own sin — NAB

- 7. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.**

... I appoint as a watchman to the house of Israel ... — AAT

... therefore hear the word at my mouth, and give them warning from me — ASV

... therefore, when thou shalt hear the word at My mouth, warn them from Me — JPS

- 8. When I say unto the wicked, O wicked man, thou shalt surely die;**

When I tell the wicked, "You must die," — Mof

If I tell the wicked man that he shall surely die — NAB

If I say to a wicked man: Wicked wretch, you are to die — Jerus

It may be that I pronounce sentence of death on a man because he is wicked — NEB

**if thou dost not speak to warn the wicked from his way,**

and you do not speak out to dissuade the wicked man from his way — NAB

and you do not speak to warn the wicked man to renounce his ways — Jerus

if you do not warn him to give up his ways — NEB

but you say nothing to warn that sinner to turn from his way — Ber

**that wicked man shall die in his iniquity; but his blood will I require at thine hand.**

then he shall die for his sin, but I will hold you responsible for his death — Jerus

he (the wicked man) shall die for his guilt,

... — NAB

... but I will hold you answerable for his death — NEB

... but thou for his death shalt answer to me — Knox

- 9. Nevertheless, if thou warn the wicked of his way to turn from it;**

If, however, you do warn a wicked man to renounce his ways and repent — Jerus

But if you warn the wicked man, trying to turn him from his way — NAB

If, however, you warn the wicked man to turn from his way — AAT

Yet if you warn the wicked to give up his evil course — Mof

**if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.**

... he shall die for his iniquity, but you shall have saved yourself — AAT

... he will die because of his wickedness, ... — NEB

... but you will have saved your life — RSV

- 10. Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live?**

... Our transgressions and our sins are

upon us . . . how then can we live?

— ASV

. . . Truly our transgressions and our sins are upon us, and we waste away because of them . . . — Amp

. . . our transgressions and our sins press upon us, we are wasting away under them; how can we live? — Mof

. . . Our sins and crimes weigh heavily on us; we are wasting away because of them. How are we to go on living? — Jerus

- 11. Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?**

. . . I swear I take no pleasure in the death of the wicked man, but rather in the wicked man's conversion, that he may live . . . — NAB

. . . but rather in this, that the wicked man turn from his way and live. Turn, O turn, from your evil ways! Why should you die, O house of Israel? — AAT

. . . I would rather that a wicked man should mend his ways and live. Give up your evil ways, give them up; O Israelites, why should you die? — NEB

- 12. Therefore, thou son of man, say unto the children of thy people,**

. . . say to your fellow-countrymen — AAT

And tell your people this, . . . — Mof

. . . say to the members of your nation — Jerus

**The righteousness of the righteous shall not deliver him in the day of his transgression:**

The righteousness of the righteous shall not deliver him when he transgresses — RSV

A good man's goodness shall not save him when he goes wrong — Mof

The integrity of an upright man will not save him once he has chosen to sin — Jerus

The virtue which a man has practiced will not save him on the day that he sins — NAB

**as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; and the wickedness of the wicked man**

shall not bring about his downfall on the day when he turns from his wickedness — AAT

When a wicked man mends his ways, his former wickedness shall not bring him down — NEB

**neither shall the righteous be able to live for his righteousness in the day that he sinneth.**

nor can the virtuous man, when he sins, remain alive — NAB

nor will an upright man live on the strength of his integrity once he has chosen to sin — Jerus

When a righteous man sins, all his righteousness cannot save his life — NEB

- 13. When I shall say to the righteous that he shall surely live;**

Though I say to the righteous that he shall surely live — RSV

It may be that, when I tell the righteous man that he will save his life — NEB

If I say to the righteous man, "You shall surely live" — AAT

**if he trust to his own righteousness and commit iniquity, all his righteousness shall not be remembered;**

. . . none of his righteous deeds shall be remembered — AAT

and when he relies upon his goodness and commits iniquity, none of his good deeds shall be remembered — Mof

and then, trusting in his own integrity, he turns to evil, all his integrity will no longer be remembered — Jerus

**but for his iniquity that he hath committed, he shall die for it.**

but for the wrong which he has done he shall die — AAT

but in the iniquity that he has committed he shall die — RSV

because he has sinned, he shall die — Jerus

- 14. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;**

And if I say to the wicked man, "You shall surely die," and he turn from his sin, and do what is lawful and right — AAT

Again, though I say to the wicked, "You shall surely die," yet if he turns from his sin . . . — RSV

It may be that when I pronounce sentence of death on the wicked, he mends his ways . . . — NEB

- ... and when he gives up his sins ...  
— Mof
- ... and he renounces his sins ... — Jerus
- 15. If the wicked restore the pledge, give again that he had robbed,**  
if he then restores the pledges he has taken, repays what he has stolen — NEB  
restoring the pledge deposited with him, refunding what he has robbed — Mof  
giving back pledges, restoring stolen goods — NAB  
**walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.**  
follow the statutes that lead to life, and do no wrong ... — AAT  
keeps the laws that give life and stops committing sin ... — Jerus  
living by the statutes that bring life, and doing no wrong, ... — NAB  
and, doing no more wrong, follows the rules that ensure life, ... — NEB
- 16. None of his sins that he hath committed shall be mentioned unto him; he hath done that which is lawful and right; he shall surely live.**  
None of his sins that he hath committed shall be remembered against him: ... — ASV  
All his previous sins will no longer be remembered ... — Jerus  
... because he has done what is lawful and right, he shall surely live — AAT
- 17. Yet the children of thy people say, The way of the LORD is not equal: but as for them, their way is not equal.**  
Yet your fellow-countrymen say, "The way of the LORD is not fair," when it is their way which is not fair! — AAT  
Yet your people say, "The way of the LORD is not just"; ... — RSV  
... "The LORD acts without principle", but it is their ways that are unprincipled — NEB  
The members of your nation object: What the LORD does is unjust; but it is what you do that is unjust — Jerus
- 18. When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.**  
If the righteous man turn from his righteousness, and do wrong, he shall die for it — AAT  
When a righteous man gives up his right-

- eousness and does wrong, he shall die because of it — NEB
- When an upright man renounces his integrity and commits sin, ... — Jerus  
When a virtuous man turns away from what is right and does wrong, ... — NAB
- 19. But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.**  
And if the wicked man turn from his wickedness, and do what is lawful and right, he shall live by it — AAT  
And when a wicked man gives up his wickedness and does what is just and right, he shall live — NEB  
And when a wicked man renounces his wickedness and does what is lawful and right, because of this he lives — Jerus
- 20. Yet ye say, The way of the LORD is not equal. O ye house of Israel, I will judge you every one after his ways.**  
Yet you say, "The way of the LORD is not fair." O house of Israel, I will judge you each according to his ways — AAT  
Yet you say, "The way of the LORD is not just." ... — RSV  
How, Israel, can you say that the LORD acts without principle, when I judge every man of you on his deeds? — NEB  
You object: What the LORD does is unjust; but I mean to judge each of you by what he does, House of Israel — Jerus
- 21. And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month;**  
It was in the twelfth year of the exile, on the fifth day of the tenth month — Knox  
In the twelfth year of our captivity, on the fifth day of the tenth month — Jerus  
On the fifth day of the tenth month in the twelfth year of our captivity — NEB  
**that one that had escaped out of Jerusalem came unto me saying, The city is smitten.**  
a man who had escaped from Jerusalem came and told me, "The city has fallen." — Mof  
fugitives came to me from Jerusalem and told me that the city had fallen — NEB

a fugitive arrived from Jerusalem and said to me, 'The city has been taken.' — Jerus

- 22. Now the hand of the LORD was upon me in the evening, afore he that was escaped came;**

Now the hand of the LORD had been upon me the evening before the fugitive came — AAT

The evening before they arrived the hand of the LORD had come upon me — NEB

**and had opened my mouth, until he came to me in the morning;**

but he opened my mouth at the moment when he came to me in the morning — AAT

and he had opened my mouth, by the time that he came to me in the morning — Rhm

and he had opened my mouth for his coming to me in the morning — ABPS  
he had opened my mouth before the man came to me the next morning — Jerus  
**and my mouth was opened, and I was no more dumb.**

and when my mouth was opened I was no longer dumb — AAT

My speech was restored and I was no longer dumb — NEB

- 23. Then the word of the LORD came unto me, saying,**

- 24. Son of Man, they that inhabit those wastes of the land of Israel speak, saying,**

... These inhabitants of waste places on the soil of Israel are saying thus — Rhm

... Those who inhabit these ruins in the land of Israel keep on saying — AAT

**Abraham was one, and he inherited the land; but we are many; the land is given us for inheritance.**

Abraham was only one man, yet he got possession of the land; but we are many; the land is surely given us to possess — RSV

Abraham was but one man, yet he received possession of the land; now, we being many, the land will surely be given to us as a possession — AAT

Abraham, though but a single individual, received possession of the land; we, therefore, being many, have as permanent possession the land that has been given to us — NAB

Abraham was alone when he was given

possession of his land. Now we are many and we hold the country as our domain — Jerus

- 25. Wherefore say unto them, Thus saith the Lord God; Ye eat with the blood, and lift up your eyes toward your idols, and shed blood; and shall ye possess the land?**

... Ye eat flesh with the blood in it.

... — AAT

... and worship idols and commit bloodshed — Mof

... You eat blood, ... Jerus

- 26. Ye stand upon your sword,**

Ye men have taken your stand by your sword — Rhm

You rely on your swords — Lam

You resort to the sword — AAT

**ye work abomination, and ye defile every one his neighbour's wife: and shall ye possess the land?**

you do abominable things ... — NAB

you who commit detestable impieties, you who seduce one another's wives — Mof

you engage in filthy practices, you each commit adultery with your neighbour's wife ... — Jerus

that practise foul rites, that dishonour your neighbours' wives, ... — Knox

- 27. Say thou thus unto them, Thus saith the Lord God; As I live, surely they that are in the wastes shall fall by the sword,**

... surely they that are in the waste places shall fall by the sword — ASV

... those in the ruins shall fall by the sword — AAT

**and him that is in the open field will I give to the beasts to be devoured,**

and those in the open field will I give to the beasts as food — AAT

those in the countryside I will give to wild animals to devour — Jerus

those who are out in the open I shall let wild beasts devour — Mof

**and they that be in the forts and in the caves shall die of the pestilence.**

and they that are in the strongholds and in the caves ... — ASV

and those in the fastnesses and caves shall die of pestilence — AAT

those in strongholds and caves will die of plague — Jerus

- 28. For I will lay the land most desolate,**

And I will make the land a desolation and a waste — AAT

I will make the land a desolate waste

— NEB

I intend to reduce the land to desert and desolation — Jerus

And I will make the land a waste and a cause of wonder — Bas

**and the pomp of her strength shall cease; and the pride of her power shall cease**

— ASV

the strength that was its pride shall pass — Mof

her boasted might shall be brought to nothing — NEB

its proud strength shall fail — AAT

**and the mountains of Israel shall be desolate, that none shall pass through.**

and the mountains of Israel shall be desolate, without a traveller — ABPS

and the mountains of Israel shall be desolate, with none to cross them — AAT

And the mountains of Israel shall be too desolate for any to pass through — Rhm

**29. Shall they know that I am the LORD, when I have laid the land most desolate**

... when I make the land a desolation and a waste — AAT

When I make the land a desolate waste ... — NEB

... when I reduce the land to desert and desolation — Jerus

... when I have made the land a waste and a cause of wonder — Bas

**because of all their abominations which they have committed.**

because of all the abominable things they have done — NAB

for all their detestable impieties, ... — Mof

on account of all their filthy practices — Jerus

in punishment of all their foul doings, ... — Knox

**30. Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses,**

... the children of thy people talk of thee by the walls ... — ASV

... your people are gossiping about you by the walls ... — Lam

... your people who talk together about you by the walls ... — RSV

... your fellow-countrymen gather in groups and talk of you under walls and in doorways — NEB

**and speak one to another, every one to**

**his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD.**

... 'Come and hear what the word is that comes from the LORD!' — AAT

... 'Come and hear the latest word that comes from the LORD' — NAB

... 'Let us go and see what message there is from the LORD' — NEB

**31. And they come unto thee as the people cometh, and they sit before thee as my people,**

They come to you, as my people used to come; and they sit before you, as if they were still my people — AAT

So my people will come crowding in, as people do, and sit down in front of you — NEB

They throng towards you; my people sit down in front of you — Jerus

**and they hear thy words, but they will not do them:**

they listen to your words, but they will not obey them — AAT

and they hear what you say but they will not do it — RSV

and listen to your words, but they do not act on them — Jerus

**for with their mouth they shew much love, but their heart goeth after their covetousness.**

for with their mouths they make a show of love, but their minds are set upon their own selfish gain — AAT

'Fine words!' they will say, but their hearts are set on selfish gain — NEB

because there is a lie in their mouth, ... — Sept

because their mouths are full of falsehood ... — Lam

their lips are full of lies, their minds are set upon their selfish ends — Mof

for lies are on their lips and their desires are fixed on dishonest gain — NAB

**32. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: and they heed you as they would a love-song beautifully rendered and well played — Mof**

As far as they are concerned, you are like a love song beautifully sung to music — Jerus

You are to them like a singer of love songs, with a beautiful voice, and able to play well on the instrument — AAT

For them you are only a ballad singer.

with a pleasant voice and a clever touch  
— NAB

You are no more to them than a singer  
of fine songs with a lovely voice, or a  
clever harpist — NEB

**for they hear thy words, but they do them  
not.**

they listen to your words, but they will  
not obey them — AAT

They listen to your words, but no one  
puts them into practice — Jerus

- 33. And when this cometh to pass, (lo, it will  
come,) then shall they know that a  
prophet hath been among them.**

## CHAPTER 34

- 1. And the word of the LORD came unto  
me, saying,**

- 2. Son of man, prophesy against the shep-  
herds of Israel, prophesy, and say unto  
them, Thus saith the Lord GOD unto the  
shepherds; Woe be to the shepherds of  
Israel that do feed themselves! should not  
the shepherds feed the flocks?**

... Woe unto the shepherds of Israel  
that have fed themselves! should not  
the shepherds feed the sheep? — JPS

... Woe to the shepherds of Israel, who  
have attended to themselves! Should  
not shepherds attend to the flock? —  
AAT

... Woe to the shepherds of Israel who  
have fed none but themselves! Ought  
not shepherds to feed their flock? —  
Mof

- 3. Ye eat the fat, and ye clothe you with the  
wool, ye kill them that are fed: but ye  
feed not the flock.**

The milk ye do eat ... — Rhm

You have fed off their milk, worn their  
wool and slaughtered the fatlings, but  
the sheep you have not pastured —  
NAB

But you have fed on the milk, and have  
clothed yourselves with the wool; you  
have slaughtered the fatlings, and have  
not tended the flock — AAT

Yet you have fed on milk, you have  
dressed yourselves in wool, you have  
sacrificed the fattest sheep, but failed  
to feed the flock — Jerus

- 4. The diseased have ye not strengthened,  
neither have ye healed that which was  
sick,**

You have failed to make weak sheep

When this comes — and come it will!  
— then they will know that a prophet  
has been among them — RSV

But when it comes, as come it will, they  
will know that there has been a prophet  
in their midst — NEB

When the thing takes place — and it is  
beginning now — they will learn that  
there has been a prophet among them  
— Jerus

Only when the hour comes — and it is  
coming — they shall know that a  
prophet has been in the midst of them  
— AAT

strong, or to care for the sick ones  
— Jerus

You have neither strengthened the weak,  
nor healed the sick — AAT

You have not encouraged the weary,  
tended the sick — NEB

**neither have ye bound up that which was  
broken,**

nor bound they the broken limb — Knox  
Neither have ye bound up the injured  
— ABPS

you never bandaged the cripples — Mof  
bandaged the hurt — NEB

or bandaged the wounded ones — Jerus  
**neither have ye brought again that which  
was driven away, neither have ye sought  
that which was lost;**

You have failed to bring back strays or  
look for the lost — Jerus

recovered the straggler, or searched for  
the lost — NEB

nor brought back the strayed, nor sought  
out the lost — AAT

**but with force and with cruelty have ye  
ruled them.**

On the contrary, you have ruled them  
cruelly and violently — Jerus

and with force and harshness you have  
ruled them — RSV

force and constraint were all the govern-  
ance they knew — Knox

and even the strong you have driven with  
ruthless severity — NEB

- 5. And they were scattered, because there  
is no shepherd; and they became meat  
to all the beasts of the field, when they  
were scattered.**

... because there was no shepherd; and  
they became food to all the beasts of  
the field, and were scattered — ASV

And they were scattered without a shepherd . . . — ABPS

For lack of a shepherd they have scattered, to become the prey of any wild animal; they have scattered far — Jerus  
. . . they have become the prey of wild beasts — NEB

**6. My sheep wandered through all the mountains, and upon every high hill:**

my flock wandered over all the mountains, and over every high hill — AAT  
My sheep go straying over the mountains and on every high hill — NEB

My flock is straying this way and that, on mountains and on high hills — Jerus  
yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.

my flock is dispersed over the whole country, with no one to ask after them or search for them — NEB

my flock has been scattered all over the country; no one bothers about them and no one looks for them — Jerus

**7. Therefore, ye shepherds, hear the word of the LORD;**

**8. As I live, saith the Lord GOD, surely**  
Well then, shepherds, hear the word of Yahweh. As I live, I swear it — it is the Lord Yahweh who speaks — Jerus  
. . . As surely as I live, says the Lord GOD, — NEB

**because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd,**

since my flock has become a prey, and my flock has become food to all the beasts of the field, for want of a shepherd — AAT

since my flock has been looted and for lack of a shepherd is now the prey of any wild animal — Jerus

because my sheep have been given over to pillage, and because my sheep have become food for every wild beast, for lack of a shepherd — NAB

because my sheep are ravaged by wild beasts and have become their prey for lack of a shepherd — NEB

since my flock has become the prey and food of every wild animal, because there was no one to shepherd them — Mof

**neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;**

because my shepherds did not look after my sheep, but pastured themselves and did not pasture my sheep — NAB

because the shepherds did not care for my flock, but attended to themselves, and did not attend to my flock — AAT  
because my shepherds have not asked after the sheep but have cared only for themselves and not for the sheep — NEB

since my shepherds have stopped bothering about my flock, since my shepherds feed themselves rather than my flock — Jerus

**9. Therefore, O ye shepherds, hear the word of the LORD;**

**10. Thus saith the Lord GOD; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock;**

. . . I will hold them answerable for the flock entrusted to them, and they shall have charge of it no more, . . . — Knox

. . . I will demand my flock back from them, I will stop them from tending my flock — Mof

. . . and put a stop to their feeding the sheep — RSV

. . . and will demand my sheep from them. I will dismiss those shepherds — NEB

. . . I am going to take my flock back from them and I shall not allow them to feed my flock — Jerus

**neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.**

they shall care only for themselves no longer; I will rescue my sheep from their jaws, and they shall feed on them no more — NEB

no longer shall the shepherds feed themselves, I will rescue my flock from their greed, and no longer shall it be food for them — Mof

In this way the shepherds will stop feeding themselves. I shall rescue my sheep from their mouths; they will not prey on them anymore — Jerus

**11. For thus saith the Lord GOD; Behold, I, even I, will both search my sheep, and seek them out.**

. . . Behold, I myself, even I, will search for my sheep, and will seek them out — ASV

- ... Now I myself will ask after my sheep  
and go in search of them — NEB
- ... I myself, I will search for my flock  
and look for them — Mof
- ... Behold, here am I, and I will search  
for My sheep, and seek them out —  
JPS
- 12. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.**  
As a shepherd, when he finds his flock scattered all about him, goes looking for his sheep. . . . — Knox  
As a shepherd goes in search of his sheep when his flock is dispersed all around him, . . . — NEB
- ... where they were scattered in the day of cloud and thick darkness — Rhm
- ... so will I search for my flock and bring them safe from all the places whither they have been scattered on a day of clouds and darkness — Mof
- 13. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.**  
... and I will feed them upon the mountains of Israel by the water courses . . . — ASV
- ... And in all the habitable places of the land — Rhm
- ... I will graze them on the mountains of Israel, by her streams . . . — NEB
- ... I shall pasture them on the mountains of Israel, in the ravines and in every inhabited place in the land — Jerus
- 14. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel.**  
I will feed them with good pasture; and upon the mountains of the height of Israel shall their fold be: . . . — ASV
- I will feed them on good grazing-ground, and their pasture shall be the high mountains of Israel . . . — NEB
- ... and upon the mountain heights of Israel shall be their pasture; there shall they lie down in good grazing land, . . . — RSV
- ... There they will rest in good grazing ground; they will browse in rich pastures on the mountains of Israel — Jerus
- 15. I will feed my flock, and I will cause them to lie down, saith the Lord God.**  
I myself will be the shepherd of my sheep, . . . — ASV
- I myself will pasture my sheep, I myself will show them where to rest . . . — Jerus
- I myself will tend my flock, I myself pen them in their fold, . . . — NEB
- 16. I will seek that which was lost, and bring again that which was driven away,**  
I shall look for the lost one, bring back the stray — Jerus
- I will search for the lost, recover the straggler — NEB
- I will seek out the lost, I will bring back the strayed — AAT
- and will bind up that which was broken, and will strengthen that which was sick:**  
bind up the broken limb, nourish the wasted frame — Knox
- And will bind up the injured, and the sick will I make strong — ABPS
- I will bandage the cripples, I will put strength into the sick — Mof
- bandage the wounded and make the weak strong — Jerus
- but I will destroy the fat and the strong; I will feed them with judgment.**  
and I will watch the strong, . . . — Sept
- and I will protect the fat and the strong: . . . — Lam
- and I will watch over the fat and strong ones, tending them rightly — AAT
- keep the well-fed and the sturdy free from harm; they shall have a true shepherd at last — Knox
- 17. And as for you, O my flock, thus saith the Lord God; Behold, I judge between cattle and cattle, between the rams and the he goats.**  
... Behold, I judge between sheep and sheep, the rams and the he-goats — ASV
- ... Behold, I will judge between sheep and sheep. But as for the rams and he-goats, — AAT
- ... I will judge between one sheep and another. You rams and he-goats! — NEB
- 18. Seemeth it a small thing unto you to have**



**eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?**

Is it not enough for you to graze on the good pasture, that you must trample the rest of the pasture beneath your feet; and to drink of the clear water, that you must foul the rest with your feet — AAT

Is it not enough for you to graze on the good pasture? Must you trample over the rest of the pasture? Is it not enough for you to claim the clear water? Must you foul the rest of the water with your feet? — Mof

Not content to graze in good pastures, you trample down the rest; not content to drink clear water, you muddy the rest with your feet — Jerus

- 19. And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.**

And must my sheep eat what you have trodden with your feet, and drink what you have fouled with your feet? — RSV

And my sheep must graze on what your feet have trampled, drink what your feet have muddied — Jerus

Are my sheep to eat what you have trampled and to drink what you have fouled? — Mof

- 20. Therefore thus saith the Lord God unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle.**

... Behold, I, even I, will judge between the fat sheep and the lean sheep — ASV

- 21. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;**

Because you push with side and shoulder, and butt at all the weak ones with your horns, till you have scattered them abroad — AAT

Since you have butted all the weak sheep with your rumps and shoulders and horns, until you have chased them away — Jerus

Thrust back with side and shoulder, gored with the horn, all the weaker of them have been driven away — Knox

- 22. Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.**

... so that they may no longer be a prey.

... — AAT

... and they shall be ravaged no more:

... — NEB

... and I will judge between sheep and sheep — ASV

- 23. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.**

I will appoint one shepherd over them to pasture them, my servant David; he shall pasture them and be their shepherd — NAB

And I will set up one shepherd over them, to tend them, even my servant David, who shall tend them, and be a shepherd to them — AAT

Then I will set over them one shepherd to take care of them, my servant David; he shall care for them and become their shepherd — NEB

- 24. And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it.**

... and my servant David prince among them; ... — ASV

... and my servant David their ruler; ... — Bas

- 25. And I will make with them a covenant of peace,**

Such a covenant I will make as shall grant them security — Knox

I will make a covenant with them to insure prosperity — NEB

**and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods.**

I shall rid the country of wild animals.

They will be able to live safely in the wilderness and go to sleep in the woods — Jerus

banishing wild beasts from the country, so that they may live undisturbed in the open and sleep within the woods — Mof

I will rid the land of wild beasts, and men shall live in peace of mind on the open pastures and sleep in the woods — NEB

- 26. And I will make them and the places round about my hill a blessing; and I will**

- cause the shower to come down in his season; there shall be showers of blessing.**  
 And I will bless them round about my hill, and will send down the showers in their season — showers of blessing shall they be — AAT
- I will place them about my hill, sending rain in due season, rains that shall be a blessing to them — NAB
- I shall settle them round my hill, I shall send rain at the proper time; it will be a fertile rain — Jerus
- I will settle them in the neighbourhood of my hill and send them rain in due season, blessed rain — NEB
- 27. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land,**  
 the trees of the field shall bear fruit, the earth shall bring forth crops, and they shall live undisturbed in the land — Mof
- Trees in the country-side shall bear their fruit, the land shall yield its produce, and men shall live in peace of mind on their own soil — NEB
- The trees of the countryside will yield their fruit and the earth its produce; they will feel safe on their own farms — Jerus
- and shall know that I am the LORD, when I have broken the bands of their yoke,**  
 . . . when I break their yoke of slavery — Mof
- . . . when I break their yokestraps — Jerus
- and delivered them out of the hand of those that served themselves of them.**  
 And shall deliver them out of the hand of them who have been using them as slaves — Rhm
- and I will rescue them out of the hand of them who enslaved them — Sept
- and release them from their captors — Jerus
- 28. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them;**
- And they shall no more be a prey to the nations . . . — ASV
- They shall never be ravaged by the nations again . . . — NEB
- They shall no longer be despoiled by the nations . . . — NAB
- but they shall dwell safely, and none shall make them afraid.**  
 but they shall live securely, with none to make them afraid — NEB
- they shall live in peace of mind, with no one to alarm them — NEB
- 29. And I will raise up for them a plant of renown,**  
 And I will raise up unto them a plantation for renown — ASV
- I will provide for them a soil renowned for fruitfulness — AAT
- I will provide them with vegetation renowned for its growth — Ber
- I shall make splendid vegetation grow for them — Jerus
- and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.**  
 they shall never again be victims of famine in the land nor any longer bear the taunts of the nations — NEB
- and they will no longer be wasted from need of food or put to shame by the nations — Bas
- 30. Thus shall they know that I the LORD their God am with them, and that they, even the house of Israel, are my people, saith the Lord God.**  
 . . . and that they, the house of Israel, are my people, . . . — ASV
- 31. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God.**  
 And you are my sheep, the flock of my pasture; you are men, and I am your God, says the LORD — Lam
- you are my sheep, even the sheep of my flock, and I, the LORD, am your God. . . . — Sept

## CHAPTER 35

- 1. Moreover the word of the LORD came unto me, saying,**  
 . . . Son of man, turn to mount Seir . . . — Mof
- 2. Son of man, set thy face against mount Seir, and prophesy against it,**  
 . . . Man, look towards the hill-country of Seir . . . — NEB

- 3. And say unto it, Thus saith the Lord God; Behold, O mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate.**

... I will stretch out my hand over you and make you a desolate waste — NEB

... My hand is raised to smite thee ... — Knox

... and I will make thee a desolation and an astonishment — ASV

... and I will make you a waste and a cause for wonder — Bas

... I am going to reduce you to desert and desolation — Jerus

- 4. I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the LORD.**

I will lay your cities in ruins ... — NEB

Your cities I will destroy ... — Ber

... and you shall lie all desolate ... — Mof

- 5. Because thou hast had a perpetual hatred,**

Because thou hast had a hatred of old — JPS

Since, nourishing a long-standing hatred, — Jerus

Because thou dost cherish an old enmity — ABPS

**and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity,**

and hast given over the children of Israel to the power of the sword — ASV

and handed them over to the sword ... — AAT

and handed over the Israelites to the sword in the hour of their doom — NEB

**in the time that their iniquity had an end:**

at the time of their final punishment — NEB

when they suffered final punishment — Mof

the time of their final doom — AAT

- 6. Therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee:**

... Surely for blood I do appoint thee — YLI

... I will prepare you for blood, ... — RSV

... I make blood your destiny, ... — NEB

... I mean to hand you over to bloodshed ... — Jerus

... I will hold you guilty of bloodshed,

... — AAT

**sith thou hast not hated blood, even blood shall pursue thee.**

since you could not bear to live without bloodshed, ... — Amp

because you are guilty of blood, ... — RSV

I swear it: you have sinned by shedding blood, ... — Jerus

- 7. Thus will I make mount Seir most desolate,**

Thus will I make mount Seir an astonishment and a desolation — ASV

I will make Mount Seir a desolation and a waste — AAT

I will make the hill-country of Seir a desolate waste — NEB

I intend to reduce the mountain of Seir to desert and desolation — Jerus

**and cut off from it him that passeth out and him that returneth.**

I will cut off from it him that comes and him that goes — AAT

cutting off all who come and go — Mof and put an end to all in it who pass to and fro — NEB

- 8. And I will fill his mountains with his slain men: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.**

... over your hills and valleys, and over all your ravines, shall men fall slain by the sword — AAT

... people will fall, struck down by the sword on your hills, in your valleys, in every one of your ravines — Jerus

- 9. I will make thee perpetual desolations, and thy cities shall not return: and ye shall know that I am the LORD.**

I will make you desolate forever, ... — NEB

I will lay you desolate for all time, ... — Mof

... and thy cities shall not be inhabited: ... — ASV

... and leave your cities without inhabitants; ... — NAB

- 10. Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas the LORD was there:**

Because you have said, "These two nations and these two lands shall become mine, and we will take possession of them," — although the LORD was there — Ber

- ... we are going to take possession here where Yahweh used to be — Jerus
- 11. Therefore, as I live, saith the Lord God, I will even do according to thine anger, and according to thine envy which thou has used out of thy hatred against them;**  
 ... I will do according to thine anger, and according to thine envy, which thou has showed out of thy hatred against them — ASV  
 ... I will treat you in accordance with the anger and indignation with which you treated them in your hatred against them — AAT  
 ... I will deal with you for the anger and envy you dealt out to them in your hatred — Mof  
 ... your anger and jealousy shall be requited, for I will do to you what you have done in your hatred against them — NEB  
**and I will make myself known among them, when I have judged thee.**  
 and I will make myself known among them, when I shall judge thee — ASV  
 and I will make myself known among you, when I judge you — RSV  
 and I will reveal my character among you when I punish you — AAT
- 12. And thou shalt know that I am the LORD, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume.**  
 And thou shalt know that I, Jehovah, have heard all thy revilings which thou hast spoken against the mountains of Israel, — ASV  
 ... I have heard all the contemptuous things you have uttered against the mountains of Israel — NAB
- ... You said, 'They are desolate, they are ours, our prey!' — Mof
- 13. Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard them.**  
 And ye have magnified yourselves against me with your mouth, ... — ASV  
 You have set yourselves up against me and spoken wrecklessly against me. I myself have heard you — NEB  
 You have talked arrogantly about me, too, you have repeatedly slandered me: I have heard — Jerus  
 I have heard the insolent and wild words you have spoken against me — NAB
- 14. Thus saith the Lord God; When the whole earth rejoiceth, I will make thee desolate.**
- 15. As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee:**  
 As you rejoiced over the heritage of the house of Israel, because it was a desolation, so will I deal with you — AAT  
 In keeping with your glee over the devastation of the inheritance of the house of Israel, so will I treat you — NAB  
 I will do to you as you did to Israel my own possession when you gloated over its desolation — NEB  
 Since you rejoiced when the domain of the House of Israel became a desert, I will do the same to you — Jerus  
**thou shalt be desolate, O mount Seir, and all Idumea, even all of it and they shall know that I am the LORD.**  
 A waste shall you be, Mount Seir, you and the whole of Edom ... — NAB  
 mountain of Seir; you will become a desert, and so will the whole of Edom: ... — Jerus

## CHAPTER 36

- 1. Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD:**
- 2. Thus saith the Lord God; Because the enemy hath said against you, Aha, even the ancient high places are our's in possession:**  
 ... Aha! and, The ancient high places are ours in possession — ASV  
 ... 'Aha!' and, 'The ancient heights have become our possession,' — RSV
- ... 'Ha! the everlasting heights have become our possession,' — NAB
- 3. Therefore prophesy and say, Thus saith the Lord God; Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen,**  
 ... Because, yea, because they made you desolate, and crushed you from all sides, so that you became the possession of the rest of the nations — RSV

- ... Since you have been ravaged and seized on by surrounding countries, and taken over by the rest of the nations — Jerus
- ... Because you have been snarled and snapped at from every side, to become the possession of the rest of the nations — AAT
- ... You mountains of Israel, all round you men gloated over you and trampled you down when you were seized and occupied by the rest of the nations — NEB
- and ye are taken up in the lips of talkers, and are an infamy of the people:**  
and made the subject of talk and gossip to the people — AAT  
and you are become a byword and scoff to the nations — Sept  
and have become a byword and a popular jeer — NAB
- 4. Therefore, ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about;**  
... Thus says the Lord God to the mountains and the hills, the ravines and the valleys ... — AAT  
... the desolate ruins and abandoned cities, which have been given over to the pillage and mockery of the remaining nations round about — NAB  
... to abandoned ruins and the empty plundered cities that have become the laughing-stock of all the surrounding nations — Jerus
- 5. Therefore thus saith the Lord God; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea,**  
In the fire of my indignation I speak against the rest of the nations, and against Edom, the whole of it — AAT  
... I swear it by the fierceness of my jealousy: I am speaking to the rest of the nations and to the whole of Edom — Jerus
- which have appointed my land into their possession with the joy of all their heart, with despisful minds, to cast it out for a prey.**  
who with wholehearted joy and utter contempt have considered my land their possession to be delivered over to plunder — NAB
- who with intense glee and maliciousness of heart took over my land as a possession for themselves, to hold it as a prey — AAT
- who so exultantly and contemptuously took possession of my country and plundered it — Jerus
- 6. Prophecy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord God;**  
... and say to the mountains and the hills the ravines and the valleys, ... — AAT
- Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen:**  
Behold, I have spoken in my jealousy and in my wrath, because ye have borne the shame of the nations — ASV
- Behold, I speak in my indignation and fury, because you have borne the reproach of the nations — AAT
- Behold, I speak in my jealous wrath, ... — RSV
- I have spoken my mind in jealousy and anger because you have had to endure the taunts of all nations — NEB
- 7. Therefore thus saith the Lord God; I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame.**  
... I have sworn saying, Surely the nations that are round about you, ... — ASV
- ... I swear by uplifted hand that the nations which are round about you shall bear their reproach — AAT
- 8. But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.**  
But you, O mountains of Israel, shall put forth your branches and bear your fruit for my people Israel, ... — AAT
- Mountains of Israel, you will grow branches and bear fruit for my people Israel: ... — Jerus
- ... for the time approaches for it to come — Spri
- ... there home-coming is not far off now — Knox
- 9. For, behold, I am for you, and I will**

- turn unto you, and ye shall be tilled and sown:  
 . . . and you will be plowed and planted — Bas
10. And I will multiply men upon you, all the house of Israel, even all of it:  
 I will put many people on you, even all the Israelites, every one of them — Mof  
 and I will settle crowds of men upon you, the whole house of Israel — NAB  
 and the cities shall be inhabited, and the wastes shall be builded.  
 The cities will be lived in again and the ruins rebuilt — Jerus  
 so that the cities may be repeople and the waste places rebuilt — AAT
11. And I will multiply upon you man and beast; and they shall increase and bring fruit:  
 I will make the men and beasts upon you numerous — Mof  
 I will plant many men and beasts upon you; they shall increase and be fruitful — NEB  
 and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the LORD.  
 and I will populate you as of old, . . . — Ber  
 I will make you populous as in days of old and more prosperous than you were at first . . . — NEB  
 And I will deal kindly with you as I did in times of old . . . — Sept  
 and will do more good to you than ever before . . . — RSV
12. Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men.  
 I will make men — my people Israel — tread your paths again . . . — NEB  
 Yea, I will let men walk upon you, even my people Israel . . . — RSV  
 . . . And thou shalt no more again make them childless — Rhm  
 . . . and never again will you take their children from them — Bas
13. Thus saith the Lord God; Because they say unto you, Thou land devourest up men, and hast bereaved thy nations;  
 . . . You are a land which devours her people . . . — Lam
- . . . you make your people childless — AAT
14. Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord God.  
 . . . and shall no longer make your people childless — AAT
15. Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God.  
 and I will no longer permit the taunts of the nations to be heard against you, . . . for no longer shall you make your people childless . . . — AAT  
 I will no longer allow any sneer of the nations against you . . . — Mof  
 . . . nor shall you have to endure the reproaches of the peoples . . . — NEB
16. Moreover the word of the LORD came unto me, saying,
17. Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: . . . but they defiled it by their conduct and actions — Jerus  
 . . . they polluted it with their practices — Mof  
 their way was before me as the uncleanness of a removed woman.  
 their way before me was as the uncleanness of a woman in her impurity — ASV  
 like the foulness of a woman in her time of uncleanness were their ways in my sight — AAT  
 to me their practices were as loathsome as a woman's menstruous discharge — Mof  
 their ways were foul and disgusting in my sight — NEB
18. Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it:  
 I poured out my fury upon them because of the blood they had poured out upon the land, . . . — NEB  
 so I vented my fury upon them, for drenching my land with bloodshed . . . — Mof  
 . . . because of those whom they had violently put to death in the land. . . . — Bas

- ... and because they had defiled it with their idols — ASV  
 ... and for the defilement which they had brought upon it through their idols — AAT
19. **And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them. and I scattered them among the nations.**  
 ... — ASV  
 I scattered them among the nations, till they were dispersed over the world:  
 ... — Mof  
 ... I passed on them the sentence which their ways and deeds deserved — NEB
20. **And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the LORD, and are gone forth out of his land.**  
 And when they came unto the nations, whither they went, they profaned my holy name: in that men said of them.  
 ... — ASV  
 ... in that it was said of them The people of Yahweh these! Yet from his land have they come forth! — Rhm  
 But when they arrived among the nations to which they came ... — AAT  
 When they came among those nations, they caused my holy name to be profaned wherever they came: ... — NEB
21. **But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.**  
 But I had regard for my holy name, which the house of Israel had profaned among the nations. ... — ASV  
 I was grieved for my holy name which the house of Israel had caused to be profaned among the nations ... — AAT  
 So I have relented because of my holy name ... — NAB
22. **Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.**  
 ... It is not for your sake that I am about to act, O house of Israel, but for my holy name which you have caused to be profaned among the nations ... — AAT
23. **And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; And I will vindicate the holiness of my great name, ... — RSV**  
 I will prove the holiness of my great name, profaned among the nations, in whose midst you have profaned it — NAB  
 I will restore the holiness of my great name ... — AAT  
 I mean to display the holiness of my great name, ... — Jerus  
**and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes.**  
 and the nations will know that I am the LORD, says the Lord GOD, when through you I vindicate my holiness before their eyes — RSV  
 Thus the nations shall know that I am the LORD, says the Lord GOD, when in their sight I prove my holiness through you — NAB  
 and when I restore my holiness in their sight, through my dealings with you, the nations shall know that I am the Lord, ... — AAT  
 And the nations will learn that I am Yahweh ... when I display my holiness for your sake before their eyes — Jerus
24. **For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.**  
 For I will take you from among the nations, ... — ASV  
 ... and gather you from every land and bring you to your own soil — NEB
25. **Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.**  
 I will sprinkle pure water over you, and you shall be pure: from all your impurities, and from all your idolatries, will I purify you — AAT  
 ... I shall cleanse you of all your defilement and all your idols — Jerus  
 ... and you will be cleansed from all your impurities: from all your idols I will purify you — Ber
26. **A new heart also will I give you, and a new spirit will I put within you: I will give you a new nature, and I will put a new spirit into you — Mof**

- and I will take away the stony heart out of your flesh and I will give you an heart of flesh.**  
 I will remove the heart of stone out of your flesh, and will give you a heart of flesh — AAT  
 I will take the heart of stone from your body and give you a heart of flesh — NEB  
 I will take away your hard nature and give you a nature that can be touched — Mof
- 27. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.**  
 . . . and make you follow my statutes and be careful to observe my ordinances — AAT  
 . . . I will make you live by my laws, and you shall obey and observe my orders — Mof  
 . . . and make you keep my laws and sincerely respect my observances — Jerus
- 28. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.**
- 29. I will also save you from all your uncleannesses:**  
 I will save you from all your impurities — AAT  
 I will keep you clear of all your impurities — Mof  
 I will save you from all that defiles you — NEB  
**I will call for the corn, and will increase it, and lay no famine upon you.**  
 and I will summon the grain and make it abundant . . . — RSV  
 . . . allowing no famine to come upon you — AAT  
 I will send my word to the harvest, and bid it come up abundantly. . . . — Knox
- 30. And I will multiply the fruit of the tree, and the increase of the field,**  
 I will also make the fruit of the trees and the produce of the fields abundant — AAT  
 I will make the trees bear abundant fruit and the ground yield heavy crops — NEB  
**that ye shall receive no more reproach of famine among the heathen.**  
 so that you may no longer bear among the nations the reproach of famine — AAT  
 that you may never again suffer the disgrace of famine among the nations — RSV  
 that you may no longer be taunted by the nations with famine — Mof  
 and the heathen shall taunt you no longer with your starving lot — Knox
- 31. Then shall ye remember your own evil ways, and your doings that were not good,**  
 And then you shall remember your evil practices and your bad conduct — Mof  
 You will recall your wicked ways and evil deeds — NEB  
 Then you will remember your evil conduct and actions — Jerus  
**and shall lothe yourselves in your own sight for your iniquities and for your abominations.**  
 and you shall loathe yourselves for your sinful and abominable deeds — AAT  
 and loathe yourselves for your iniquities and detestable deeds — Mof  
 You will loathe yourselves for your sins and your filthy practices — Jerus
- 32. Not for your sakes do I this, saith the Lord GOD, be it known unto you:**  
 It is not for your sake that I will act, says the Lord GOD; let that be known to you — RSV  
 It is not for your sake that I am acting; be sure of that, says the Lord GOD — NEB  
 But mark this, it is not for your sake that I act thus. . . . — Mof  
**be ashamed and confounded for your own ways, O house of Israel.**  
 Blush and be ashamed for your ways. . . . — Sept  
 therefore be ashamed and abashed for your ways. . . . — AAT  
 Be ashamed and blush for your conduct. . . . — Jerus  
 Feel, then, the shame and disgrace of your ways. . . . — NEB
- 33. Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities**  
 . . . On the day when I purify you from all your iniquities — AAT  
 . . . On the day I cleanse you from all your sins — Jerus  
**I will also cause you to dwell in the cities, and the wastes shall be builded.**



I will cause the cities to be inhabited.

... — ASV

I will repopulate the cities and cause the ruins to be rebuilt — Jerus

- 34. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.**

And the land which was waste will be farmed. ... — Bas

... instead of lying waste for every passer-by to see — NEB

Waste land, once desolate for every passer-by to see, will now be farmed again — Jerus

- 35. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.**

... "This land which was a waste is become like a paradise — Sept

... and the ruined cities once abandoned and leveled to the ground are now strongholds with people living in them — Jerus

... and people will make their homes in the cities once ruined, wasted, and shattered, but now well fortified — NEB

- 36. Then the heathen that are left round about you shall know that I the LORD build the ruined places, and plant that that was desolate: I the LORD have spoken it, and I will do it.**

Then the nations that are left round about you ... — ASV

... that I the LORD have rebuilt the ruined cities, and replanted the desolate wastes ... — AAT

... that I, Yahweh, have rebuilt what was destroyed and replanted what was ruined ... — Jerus

- 37. Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock.**

... This also will I let the house of Israel ask me to do for them — to make their people as numerous as a flock — AAT

... I will also let Israel ask this from me and have it done for them: I will increase their numbers like a flock — Mof

- 38. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men; and they shall know that I am the LORD.**

As the flock for sacrifice, as the flock of Jerusalem in her appointed feasts,

... — ASV

... like the flocks of Jerusalem at her festivals ... — Sept

like the sheep offered as holy-gifts, like the sheep in Jerusalem at times of festival ... — NEB

like a flock of sacrificial animals, like the flock in Jerusalem on her solemn feasts

... — Jerus

## CHAPTER 37

- 1. The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones,**

... and he brought me out by the Spirit of the LORD, ... — RSV

... and set me down in the midst of the valley; and it was full of bones — ASV

... and set me down in the midst of a plain, and the same was full of bones — Rhm

- 2. And caused me to pass by them round about; and, behold, there were very many in the open valley; and, lo, they were very dry.**

He led me all round them, and lo! there were very many of them on the surface of the valley — AAT

He made me walk among them in every direction so that I saw how many they were on the surface of the plain ...

— NAB

... There were vast quantities of these bones on the ground the whole length of the valley; ... — Jerus

- 3. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.**

... "Lord God," I answered, "you alone know that" — NAB

... I said, 'You know, Lord Yahweh' — Jerus

- 4. Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.**

Again he said unto me, Prophecy over these bones, . . . — ASV

- 5. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live:**

. . . Behold, I am about to cause the breath of life to enter into you, . . . — ABPS

. . . Lo! I am about to bring into you spirit, . . . — Rhm

- 6. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD.**

I will fasten sinews on you, . . . — NEB  
. . . and will clothe you with flesh, . . . — AAT

. . . and stretch skin over you, . . . — Sept

. . . And put in you spirit . . . — Rhm

- 7. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.**

. . . then was there a noise as I prophesied and lo! a rattling, . . . — Rhm

. . . and even as I was prophesying I heard a noise: it was a rattling as the bones came together, bone joining bone — NAB

. . . While I was prophesying, there was a noise, a sound of clattering: and the bones joined together — Jerus

. . . and as I prophesied there was a rustling sound and the bones fitted themselves together — NEB

. . . there was a noise, and, behold, an earthquake: . . . — ASV

- 8. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.**

And I beheld, and, lo, there were sinews upon them, and flesh came up, . . . — ASV

And as I looked, lo! there were sinews upon them, and flesh came up, and skin covered them over: . . . — AAT

And as I looked, there were sinews on them, and flesh had come upon them, and skin had covered them: . . . — RSV

. . . sinews appeared upon them, flesh covered them, and they were overlaid with skin, . . . — NEB

. . . but there was no spirit in them — NAB

- 9. Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live.**

. . . Prophecy unto the breath, prophecy, son of man, and say to the breath: Thus saith the Lord God: Come from the four winds, O breath, . . . — JPS

. . . Prophecy unto the spirit, Prophecy Son of man and thou shalt say unto the spirit Thus saith My Lord Yahweh From the four winds come thou O spirit, . . . — Rhm

. . . Prophecy to the wind, prophecy, man, and say to it, These are the words of the Lord God: Come, O wind, come from every quarter . . . — NEB

- 10. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.**

. . . and stood up upon their feet, an exceeding great host — JPS

. . . they came to life and stood upon their feet, a mighty host of them — Mof

. . . they came alive and stood upright, a vast army — NAB

- 11. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.**

. . . Our bones are dried up, and our hope is lost: we are clean cut off — ASV

. . . we are undone! — Mof

. . . we are as good as dead — Jerus

- 12. Therefore prophecy and say unto them, Thus saith the Lord God; Behold, O my people I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.**

. . . Behold, I am about to open your graves, . . . — ABPS

. . . Behold, I am opening your graves, and will raise you out of your graves, O my people, . . . — AAT

. . . and bring you back to the land of Israel — NAB

- 13. And ye shall know that I am the LORD, when I have opened your graves, O my**

people, and brought you up out of your graves,

... and raise you out of your graves, O my people, ... — AAT

14. And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.

And I will put my Spirit in you, ... — ASV

... And I will settle you upon your own soil ... — Rhm

... I have spoken it, and I will do it, ... — AAT

15. The word of the LORD came again unto me, saying,

16. Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions; then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

... take a stick and write on it, 'For Judah, and the children of Israel associated with him': then take another stick and write upon it, 'For Joseph (the stick of Ephraim) and all the house of Israel associated with him' — RSV

... take a stick and write on it, "Judah and those Israelites loyal to him". Take another stick and write on it, "Joseph, the wood of Ephraim, and all the House of Israel loyal to him — Jerus

... take one leaf of a wooden tablet and write on it, 'Judah and his associates of Israel.' Then take another leaf and write on it, "Joseph, the leaf of Ephraim and all his associates of Israel." — NEB

17. And join them one to another into one stick; and they shall become one in thine hand.

and join them together into one stick, that they may become one in your hand — RSV

Join one to the other to make a single piece of wood, a single stick in your hand — Jerus

Then join the two sticks together, so that they form one stick in your hand — NAB

Now bring the two together to form one tablet; then they will be a folding tablet in your hand — NEB

18. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?

And when your fellow-countrymen ask you, 'Will you not tell us what you mean by these things?' — AAT

And if your people should say to you, Will you not show us what is the meaning of these sticks? — Lam

19. Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows,

... Behold, I am about to take the stick of Joseph (which is in the hand of Ephraim) and the tribes of Israel associated with him — RSV

... Behold, I am taking the stick of Joseph ... — AAT

... I am taking the stick of Joseph, now in the hand of Ephraim, and those tribes of Israel loyal to him — Jerus

... I am taking the leaf of Joseph, which belongs to Ephraim and his associate tribes of Israel — NEB

and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

and I will join with it the stick of Judah, and make them one stick, that they may be one in my hand — RSV

... making them a single stick; they shall be one in my hand — NAB

and I will unite it with the stick of Judah, making them a single stick in my hand — AAT

20. And the sticks whereon thou writest shall be in thine hand before their eyes.

And, keeping the sticks on which you have written in your hand before their eyes, — AAT

When the sticks on which you write are in your hand before their eyes, — RSV

The leaves on which you write shall be visible in your hand for all to see — NEB

21. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

... I am going to take the sons of Israel from the nations where they have gone ... — Jerus

- ... Behold, I am taking the children of Israel from the midst of the nations to which they have gone, and I will gather them from every side . . . — AAT
- ... Behold, I will take the people of Israel from the nations among which they have gone, and will gather them from all sides . . . — RSV
- ... and I will assemble them from every quarter and restore them to their own soil — NEB
- 22. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:**
- ... and a single king shall be king over them all — they shall no longer be two nations, and shall no longer be divided into two kingdoms — AAT
- I will make them one single nation . . . and they shall have one king; they shall no longer be two nations or divided into two kingdoms — NEB
- ... Never again shall they be two nations, and never again shall they be divided into two kingdoms — NAB
- 23. Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions:**
- And they shall no longer defile themselves with their idolatries, their foul practices, and all their other transgressions — AAT
- They will no longer defile themselves with their idols and their filthy practices and all their sins — Jerus
- They shall never again be defiled with their idols, their loathsome ways and all their disloyal acts — NEB
- but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.**
- but I will save them from all the backslidings in which they have sinned, . . . — RSV
- I will rescue them from all their sinful backsliding and purify them . . . — NEB
- I shall rescue them from all the betrayals they have been guilty of; . . . — Jerus
- for I will save them from all their sinful apostasies, and will keep them pure: . . . — AAT
- 24. And David my servant shall be king over them; and they all shall have one shepherd:**
- My servant David shall be king over them, their sole shepherd — Mof
- My servant David will reign over them, one shepherd for all — Jerus
- they shall also walk in my judgments, and observe my statutes, and do them, and they shall follow my ordinances and be careful to observe my statutes —**
- AAT
- they shall live by my statutes and carefully observe my decrees — NAB
- ... they shall observe and carry out my statutes — NEB
- 25. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.**
- And they shall live on the land that I gave to Jacob my servant, the land in which their fathers lived; they and their children and their children's children shall live on it forever . . . — AAT
- They shall dwell in the land where your father dwelt that I gave to my servant Jacob; . . . — RSV
- ... they shall live on it forever, they, and their children, and their children's children, with my servant David their prince forever — NAB
- 26. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them:**
- ... A covenant of prosperity, . . . — Rhm
- I will make a covenant with them to bring them prosperity; this covenant shall be theirs for ever — NEB
- My covenant shall pledge them prosperity, . . . — Knox
- and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.**
- I will settle them . . . — Mof
- and I will bless them . . . — AAT
- 27. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people.**
- My dwelling-place also shall be over them . . . — JPS
- And my House will be over them . . . — Bas

They shall live under the shelter of my dwelling . . . — NEB

- 28. And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.**

And when my sanctuary is set in the midst of them forever, the nations shall know that I the LORD am setting Israel apart for myself — AAT

Thus the nations shall know that it is I, the LORD, who make Israel holy, when my sanctuary shall be set up among them forever — NAB

The nations shall know that I the LORD am keeping Israel sacred to myself, because my sanctuary is in the midst of them for ever — NEB

## CHAPTER 38

- 1. And the word of the LORD came unto me, saying,**

- 2. Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,**

. . . set thy face toward Gog, of the land of Magog, the prince of Rosh, Meshech, and Tubal. . . — ASV

. . . set thy face against Gog, and the land of Magog. . . — Sept

. . . set your face toward Gog, of the land of Magog, the great prince of Meshech and Tubal. . . — AAT

- 3. And say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:**

. . . O Gog, prince of Rosh, Meshech, and Tubal — ASV

- 4. And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour,**

and I will turn thee about. . . — ASV

I will turn you round. . . ; and I will lead you out, with all your army, horses, and horsemen, all of them in full panoply. . . — AAT

. . . I will lead you out, you and your whole army, horses and horsemen, all fully equipped. . . — NEB

. . . I will lead you forth with all your army, horses and riders all handsomely outfitted. . . — NAB

**even a great company with bucklers and shields, all of them handling swords:**

a mighty host, equipped with buckler and shield, all of them wielding the sword — AAT

a great force with breastplate and body-cover, all of them armed with swords — Bas

a great company, all of them with buckler and shield, wielding swords — rsv  
and all that great army carrying shields and bucklers, and wielding swords — Jerus

- 5. Persia, Ethiopia, and Libya with them; all of them with shield and helmet:**

- 6. Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee.**

. . . Gomer, and all his hordes; the house of Togarmah in the uttermost parts of the north, and all his hordes; . . . — ASV

. . . Gomer and all its troops, northernmost Beth-togarmah and all its troops. . . — Jerus

all the hordes of the Cimmerians, all the hordes from Armenia in the far north. . . — Mof

- 7. Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.**

Be thou prepared, yea, prepare thyself, thou. . . — ASV

Be ready, and keep ready, you and all your host mustered about you; keep yourself in reserve for me — AAT

- 8. After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.**

For after many days you shall be called up for service, in the end of the years you shall march against a land restored from desolation, and inhabited by a people gathered from many a nation, against the mountains of Israel

that were once a perpetual waste, but are now inhabited by a people brought home from the nations, all of them living in security — AAT

You shall be summoned after many a day, and after many a year you shall attack the land that has been restored from desolation, the nation that has been gathered home from many a people, the uplands of Israel, once a perpetual waste but now held by a nation gathered home from the peoples and living all undisturbed — Mof

After many days you will be summoned; in years to come you will enter a land restored from ruin, whose people are gathered from many nations upon the mountains of Israel that have been desolate so long . . . — NEB

9. **Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.**

You will advance, coming on like a storm, you will be like a cloud covering the land, . . . — RSV

Like a storm you will come up and onwards, and cover the land like a cloud, . . . — Jerus

You shall sweep up like a storm, covering the country like a storm-cloud, . . . — Mof

10. **Thus saith the Lord God; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought:**

. . . It shall come to pass in that day, that things shall come into thy mind, and thou shalt devise an evil device — ASV

. . . On that day thoughts will come into your mind, and you will devise an evil scheme — RSV

. . . At that time a thought will enter your head and you will plan evil — NEB

11. **And thou shalt say, I will go up to the land of unwall'd villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,**

. . . I will march against this land of open villages, I will fall upon these quiet people who live in security, all of them undefended by wall or bar or gates — AAT

. . . I will attack a land of open villages, I will fall upon a people living quiet

and undisturbed, undefended by walls, with neither gates nor bars — NEB

. . . I will attack this undefended country and march against this peaceful nation living undisturbed . . . — Jerus

12. **To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.**

. . . to turn thy hand against the waste places that are now inhabited, and against the people that are gathered out of the nations, that have gotten cattle and goods, that dwell in the middle of the earth — ASV

to seize spoil and carry off plunder; to assail the waste places which are now inhabited, and the people who were gathered from the nations, who have gotten cattle and goods, who dwell at the center of the earth — RSV

. . . to bring down your hand against the reinhabited wastes, and against the people gathered from the nations, who are peacefully acquiring cattle and goods, as they live at the center of the earth — AAT

to plunder and pillage, turning my hand against the ruins that were repeopled and against a people gathered from the nations, a people concerned with cattle and goods, who dwell at the navel of the earth — NEB

13. **Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee,**

Sheba, and Dedan, and the merchants of Tarshish, with all the magnates thereof, . . . — JPS

Sheba and Dedan, the traders of Tarshish and her leading merchants, . . . — NEB

Sheba, and Dedan, and the merchants of Tarshish, and all the villages thereof, . . . — Spl

**Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?**

Is it for booty you have come? Have you mustered for plunder, . . . — Mof

Was it to despoil them that you came? Was it to prey upon them that you mustered your host? . . . — AAT

Have you come to seize spoil? Have you assembled your hosts to carry off plunder. . . . — RSV

- 14. Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; In that day when my people of Israel dwelleth safely, shalt thou not know it?**

. . . In that day when my people Israel dwelleth securely. . . . — ASV

. . . When my people Israel are living undisturbed. . . . — Mof

. . . At the time when my people Israel shall be dwelling in peace, wilt thou not be roused? — Sept

. . . Shall it not be in that day because my people Israel are dwelling securely that thou wilt rouse thyself? — Rhm

. . . On that day when my people Israel are living in security, shall you not bestir yourself — AAT

- 15. And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:**

And thou shalt come from thy place out of the uttermost parts of the north. . . . — ASV

Then it is thou wilt come down from those northern fastnesses. . . . — Knox

and come with many nations from your home in the far recesses of the north. . . . — NEB

- 16. And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.**

. . . it shall come to pass in the latter days, that I will bring thee against my land, that the nations may know me. . . . — ASV

you will come up against my people Israel, like a cloud covering the land. In the latter days I will bring you against my land, that the nations may know me, when through you, O Gog, I vindicate my holiness before their eyes — RSV

. . . It shall come to pass in the end of the days that I will bring you against my land, so that the nations may know me, when I reveal my holiness in their

sight, through my dealings with you.

O Gog — AAT

. . . when they see me prove my holiness at your expense, O Gog — NEB

. . . when I have used you, Gog, to display my holiness to them — Jerus

- 17. Thus saith the Lord God; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?**

. . . Thou art he of whom I have spoken in former times. . . . — Sept

. . . that prophesied in those days for many years that . . . — ASV

. . . who prophesied during those days and years, that . . . — Sprl

. . . It is you of whom I predicted long ago by my servants the prophets of Israel (who prophesied for many a year then), that I would bring on your attack — Mof

. . . When I spoke in days of old through my servants the prophets, who prophesied in those days unceasingly, it was you whom I threatened to bring against Israel — NEB

. . . You are the one whom in former days, through my servants the prophets of Israel, who prophesied in those days, I threatened to bring against them — AAT

- 18. And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face.**

. . . that my wrath shall come up into my nostrils — ASV

. . . On that day, the day when Gog invades the land of Israel, my fury will be roused — Mof

. . . my wrath will boil over — NEB

- 19. For in my jealousy and in the fire of my wrath have I spoken,**

In my indignation and the fire of my wrath. — AAT

yes, in my indignation, in my hot anger, I decree — Mof

In my jealousy and in the heat of my anger — NEB

**Surely in that day there shall be a great shaking in the land of Israel;**

I swear that on that day there will be a fearful quaking in the land of Israel — Jerus

I swear: On that day there shall be an

- earthquake in the land of Israel — AAT
20. So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence,  
 . . . shall quake at my presence — RSV  
 . . . and every human being upon the surface of the earth, shall tremble at my presence — AAT  
 . . . the wild beasts and all the reptiles that crawl along the ground, . . . — Jerus  
 and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.  
 The mountains shall be torn asunder . . . — Rhm  
 the mountains shall be torn down, the cliffs shall tumble . . . — AAT  
 Mountains shall be torn up, the terraced hills collapse, and every wall crash to the ground — NEB  
 Mountains will fall, cliffs crumble, walls collapse — Jerus
21. And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother.  
 And I will call for a sword against him in all my mountains . . . — ABPS  
 And I will send to all my mountains for a sword against him. . . . — Bas  
 And for all this indeed I will call up terror . . . — Sept

Then will I call against him every terror.  
 . . . — Rhm  
 . . . and his men shall turn their swords against one another — NEB

22. And I will plead against him with pestilence and with blood;  
 And with pestilence and with blood will I enter into judgment with him — ASV  
 I will bring him to judgement with pestilence and with bloodshed — NEB  
 I will proceed against him . . . — AAT  
 and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.  
 and I will rain upon him and his hordes and the many peoples that are with him, torrential rains and hailstones.  
 . . . — RSV  
 . . . a lashing rain, accompanied by hailstones, . . . — AAT  
 flooding rain and hailstones, . . . I will rain upon him, . . . — NAB
23. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD.  
 So will I reveal my greatness and my holiness, . . . — AAT  
 Thus will I prove myself great and holy . . . — NEB  
 Thus will I demonstrate My greatness and My holiness, . . . — Amp  
 I mean to display my greatness and holiness and to compel the many nations to acknowledge me . . . — Jerus

## CHAPTER 39

1. Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:  
 . . . O Gog, prince of Rosh, Meshech and Tubal — ASV  
 . . . O Gog, the great prince of Meshech and Tubal — AAT  
 . . . See! I am coming at you, Gog, . . . — NAB
2. And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel:  
 and I will turn thee about, and will lead thee on, and will cause thee to come

up from the uttermost parts of the north: . . . — ASV  
 I will turn you round, and drive you on; I will bring you up from the farthest north, . . . — AAT  
 . . . I will fetch you up from the far recesses of the north . . . — NEB  
 I will turn you about, I will urge you on, . . . — NAB

3. And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.  
 and then I will strike the bow from your left hand and knock the arrows out of your right hand — Mof  
 . . . and will make your arrows drop out of your right hand — RSV



- ... and dash the arrows from your right hand — NEB
- 4. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee:**  
 You shall fall upon the mountains of Israel, you and all your hordes, and the peoples that are with you — AAT  
**I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.**  
 I will give you to birds of prey of every sort and to the wild beasts to be devoured — RSV
- 5. Thou shalt fall upon the open field: for I have spoken it, saith the Lord God.**  
 On the open field shall you lie ... — AAT
- 6. And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the Lord.**  
 ... and on them that dwell securely in the isles ... — ASV  
 ... and against those who live securely in the coast-lands ... — AAT  
 ... and on those who live undisturbed in the coasts and islands ... — NEB
- 7. So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the Lord, the Holy One in Israel.**  
 ... neither will I suffer my holy name to be profaned any more: and the nations shall know that I am Jehovah, the Holy One in Israel — ASV  
 I will reveal my holy name in the midst of my people Israel, and no longer allow my holy name to be profaned: ... — AAT  
 ... and I will not let my holy name be profaned any more; ... — RSV
- 8. Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken.**  
 Behold, it cometh, and it shall be done, ... — ASV  
 Lo! it comes, and it shall be, ... — AAT  
 Behold, it is coming and it will be brought about, says the Lord God. That is the day of which I have spoken — RSV  
 All this is going to happen, all this is going to take place — it is the Lord Yahweh who speaks. This is the day I predicted — Jerus
- Yes, it is coming and shall be fulfilled, says the Lord God. This is the day I have decreed — NAB
- 9. And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears,**  
 ... and shall make fires of the weapons and burn them, ... — ASV  
 Then shall those who live in the cities of Israel go out and burn weapons: ... clubs and lances; — NAB  
**and they shall burn them with fire seven years:**  
 for seven years they shall make fires with them — NAB  
 and they shall kindle fires with them for seven years — NEB
- 10. So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God.**  
 ... for they shall make fires of the weapons; ... — ASV  
 They shall not have to bring in wood from the fields nor cut it down in the forests, for they shall make fires with the weapons. Thus they shall plunder those who plundered them and pillage those who pillaged them, ... — NAB  
 and shall not need to take wood from the fields, nor to cut it from the forests, because they shall make firewood of the weapons; so shall they despoil those who despoiled them, and prey upon those who preyed upon them, ... — AAT  
 ... Thus they will plunder their plunderers and spoil their spoilers ... — NEB
- 11. And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea:**  
 ... that I will give unto Gog a place for burial in Israel, the valley of them that pass through on the east of the sea — ASV  
 ... the Valley of the Travelers east of the sea — RSV  
 And on that day will I give Gog a burial place that shall bear his name in Israel, even the valley of Aburim, east of the Dead Sea — AAT

In that day I will give to Gog, instead of a burial-ground in Israel, the valley of Abarim east of the Sea — NEB

I will give Gog then a famous place for his grave within Israel, . . . — Mof

On that day, I shall give Gog a famous spot in Israel for his grave — the valley of the Abarim, on the east of the Sea — Jerus

and it shall stop the noses of the passers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamongog.

and it shall stop them that pass through . . . — ASV

it will block the travelers, for there Gog and all his multitude will be buried . . . — RSV

men shall stop up the valley of the Abarim, and there shall they bury Gog and all his mob: and they shall call it, 'The Valley of Gog's mob.' — AAT

There they shall bury Gog and all his horde, and all Abarim will be blocked; and they shall call it the Valley of Gog's Horde — NEB

. . . There they shall bury Gog with all the rabble that came after him, and Valley of Gog's Rabble the place shall be called — Knox

- 12. And seven months shall the house of Israel be burying of them, that they may cleanse the land.**

For seven months shall the house of Israel be engaged in burying them, in order to purify the land — AAT

- 13. Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord God.**

. . . and it shall be to them a renown in the day that . . . — ASV

. . . and it will redound to their honor on the day that I show my glory . . . — RSV

. . . and it shall bring them fame on the day when I reveal my glory . . . — AAT

. . . and be honoured for this on the day when I reveal my glory . . . — Jerus

. . . The day that I win myself honour shall be a memorable day for them . . . — NEB

. . . and shall commemorate that day as the day on which I was vindicated . . . — Knox

- 14. And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it:**

They will set apart men to pass through the land continually and bury those remaining on the face of the land, so as to cleanse it — RSV

Men will be selected to go continually up and down the country to bury those left on the ground and cleanse it — Jerus

They must select men who are to be constantly occupied in traversing the land and collecting corpses that lie on the surface, so as to cleanse the land — Mof

And they shall set apart a standing commission of men who shall pass through the land, searching for those who remain unburied on the surface of the land, to purify it — AAT

. . . some there will be whose office it is to search ever the country-side, finding those remains and burying them, to rid the land of defilement — Knox

**after the end of seven months shall they search.**

at the end of seven months they will make their search — RSV

At the end of seven months shall they begin the search — AAT

For seven months they shall keep searching — NAB

- 15. And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamongog.**

And they that pass through the land shall pass through: and when any seeth a man's bone, . . . — ASV

They shall go through the country, and whenever one of them sees a human bone he shall put a marker beside it, until it has been buried in the Valley of Gog's Horde — NEB

If one of them sees any human bones as they go up and down the country, he will put a mark beside them until the gravediggers have buried them in the valley of Hamon-gog — Jerus

- 16. And also the name of the city shall be Hamonah. Thus shall they cleanse the land.**

And Hamonah shall also be the name of  
a city . . . — ASV  
(A city Hamonah is there also.) . . . —  
RSV

17. And, thou son of man, thus saith the  
Lord God; Speak unto every feathered  
fowl, and to every beast of the field,

. . . Speak to the birds of every feather  
and to all the beasts of the field — Ber  
. . . Cry to every bird that flies and to all  
the wild beasts — NEB

Assemble yourselves, and come; gather  
yourselves on every side to my sacrifice  
that I do sacrifice for you, even a  
great sacrifice upon the mountains of  
Israel, that ye may eat flesh, and drink  
blood.

Assemble and come, gather from every  
quarter, to the sacrificial feast which  
I am preparing for you upon the  
mountains of Israel, . . . — AAT

Come together, from all sides gather for  
the slaughter I am about to provide for  
you, . . . — NAB

18. Ye shall eat the flesh of the mighty, and  
drink the blood of the princes of the  
earth, of rams, of lambs, and of goats,  
of bullocks, all of them fatlings of Bashan.  
you shall eat the flesh of heroes and drink  
the blood of the world's princes —  
their rams and lambs and goats and  
bullocks, all fattened animals of Bashan  
— Mof

eat the flesh of warriors and drink the  
blood of princes of the earth: all these  
are your rams and sheep, he-goats and  
bulls, and buffaloes of Bashan — NEB

19. And ye shall eat fat till ye be full, and  
drink blood till ye be drunken, of my  
sacrifice which I have sacrificed for you.  
And ye shall eat fat to satiety, and drink  
blood to drunkenness. . . . — ABPS

you shall eat fat till you are glutted, and  
drink blood till you are drunk, at the  
sacrificial feast which I prepare for you  
— AAT

From the slaughter which I will provide  
for you, you shall eat fat until you are  
filled and drink blood until you are  
drunk — NAB

20. Thus ye shall be filled at my table with  
horses and chariots, with mighty men,  
and with all men of war, saith the Lord  
God,

at my table you shall be glutted with  
horses and horsemen, warriors and  
soldiers of every sort . . . — AAT

You will glut yourselves at my table on  
horses and chargers, on heroes and  
common soldiers . . . — Jerus

21. And I will set my glory among the  
heathen, and all the heathen shall see my  
judgment that I have executed, and my  
hand that I have laid upon them.

And I will set my glory among the na-  
tions; and all the nations shall see my  
judgment . . . — ASV

Thus will I manifest my glory among the  
nations . . . — AAT

Thus I will display my glory among the  
nations . . . — NAB

22. So the house of Israel shall know that I  
am the LORD their God from that day  
and forward.

And from that day onward the house of  
Israel shall know . . . — AAT

23. And the heathen shall know that the  
house of Israel went into captivity for  
their iniquity: because they trespassed  
against me, therefore hid I my face from  
them, and gave them into the hand of  
their enemies: so fell they all by the  
sword.

And the nations shall know that the house  
of Israel went into captivity for their  
iniquity: because they trespassed  
against me, and I hid my face from  
them . . . — ASV

. . . because they dealt so treacherously  
with me that I hid my face from them  
and gave them into the hand of their  
adversaries, and they all fell by the  
sword — RSV

. . . that it was because they had been  
unfaithful to me that I withdrew my  
favour from them and handed them  
over to their foes . . . — Mof

24. According to their uncleanness and  
according to their transgressions have I  
done unto them, and hid my face from  
them.

According to their uncleanness and ac-  
cording to their transgressions dealt I  
with them . . . — Rhm

I dealt with them according to their un-  
cleanness and their transgressions, and  
hid my face from them — RSV

According to their uncleanness and their  
transgressions I dealt with them, hid-  
ing my face from them — NAB

I treated them as their filthy sins de-  
served and hid my face from them —  
Jerus

**25. Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;**

... Now I am going to bring back the captives of Jacob. now I am going to take pity on the whole House of Israel and show my self jealous for my holy name — Jerus

... Now I will restore the fortunes of Jacob. ... — RSV

**26. After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid.**

And they shall bear their shame, and all their trespasses whereby they have trespassed against me, when they shall dwell securely in their land, and none shall make them afraid — ASV

And they will be conscious of their shame and of all the wrong which they have done against me. ... — Bas

They shall forget their shame, and all the treachery they have practiced against me, when they dwell securely in their land with none to make them afraid — RSV

They shall forget their disgrace and all the times they broke faith with me, when they live in security on their land with no one to frighten them — NAB

**27. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;**

... and through them have vindicated my holiness in the sight of many nations — RSV

... and will prove my holiness through them in the sight of many nations — NAB

... and have revealed my holiness in the sight of many nations through my dealings with them — AAT

**28. Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.**

... in that I caused them to go into captivity among the nations, and have gathered them unto their own land: and I will leave none of them any more there — ASV

... because I sent them into exile among the nations, and then gathered them into their own land. I will leave none of them remaining among the nations any more — RSV

... because I who sent them into exile among the nations will bring them together again on the soil of their own land and leave none of them behind — NEB

**29. Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God.**

I shall never hide my face from them again, since I shall pour out my spirit on the House of Israel ... — Jerus

and I will not hide my face any more from them, when I pour out my Spirit upon the house of Israel ... — RSV

No longer will I hide my face from them, I who have poured out my spirit upon Israel ... — NEB

## CHAPTER 40

**1. In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the Lord was upon me, and brought me thither.**

In the twenty-fifth year of our exile at the beginning of the year on the tenth of the month in the fourteenth year after the city was smitten ... — Rhm

... in the fourteenth year after the city was conquered, on that very day. ... — RSV

At the beginning of the year, on the tenth day of the month, in the twenty-fifth year of our exile, that is fourteen years after the destruction of the city, on that very day, the hand of the Lord came upon me and he brought me there — NEB

On the tenth day of the month beginning the twenty-fifth year of our exile, fourteen years after the city was taken. ... — NAB

**2. In the visions of God brought he me into the land of Israel, and set me upon a**

**very high mountain, by which was as the frame of a city on the south.**

... upon a very high mountain, where-on was as it were the frame of a city on the south — ASV

... on a very high mountain, on which there was a building before me resembling a city — Sept

... upon a very high mountain, on the south side of which there was what seemed to be the structure of a city — Amp

... on a very high mountain, on the south of which there seemed to be built a city — Jerus

... upon a very high mountain, on which was a structure like a city opposite me — RSV

... on a very high mountain, where I saw what seemed the buildings of a city facing me — NEB

- 3. And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.**

... I saw a man, looking like brass, with a linen cord in his hand and a measuring rod ... — Bas

... I saw a man who seemed to be made of bronze ... — Jerus

... I saw a man like a figure of bronze holding a cord of linen thread and a measuring-rod ... — NEB

- 4. And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew them unto thee art thou brought hither: declare all that thou seest to the house of Israel.**

... Son of man, look carefully, listen closely and pay attention to everything I show you ... — Jerus

Man, he said to me, look closely and listen carefully; mark well all that I show you, for this is why you have been brought here ... — NEB

... look, listen, and attend to all that I show you — for you were brought here in order that I might show them to you — then tell the house of Israel all that you see — AAT

- 5. And behold a wall on the outside of the house round about,**

And behold, there was a wall all around

the outside of the temple area — RSV  
The Temple was surrounded with a wall — Jerus

And lo! there was a wall running all round the outside of the building — AAT

**and in the man's hand a measuring reed of six cubits long by the cubit and an hand breadth:**

and in the man's hand a measuring reed six cubits long, of a cubit and a hand-breadth each — ASV

and the man was holding a measuring rod that was six cubits long, each cubit a forearm and a handbreadth — Jerus  
The length of the rod which the man was holding was six cubits, reckoning by the long cubit which was one cubit and a hand's breadth — NEB

**so he measured the breadth of the building, one reed; and the height, one reed.**  
so he measured the thickness of the building, one reed ... — ASV

He measured the thickness of this construction — one rod; and its height — one rod — Jerus

so he measured the thickness of the wall, one reed; and the height, one reed — RSV

- 6. Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, which was one reed broad; and the other threshold of the gate, which was one reed broad.**

... and he measureth the threshold of the gate one reed broad, even the one threshold one reed broad — YLT

Then he went into the gateway facing east, going up its steps, and measured the threshold of the gate, one reed deep — RSV

He went to the east gate, climbed the steps and measured its threshold; one rod deep — Jerus

- 7. And every little chamber was one reed long, and one reed broad; and between the little chambers were five cubits; and the threshold of the gate by the porch of the gate within was one reed.**

Each of the guard-rooms was one rod long and one rod broad; and between the guard-rooms was a space of five cubits. The threshold also of the gate at the vestibule leading into the building was one rod — AAT

and the siderooms one reed long, and

one reed broad; and the space between the siderooms five cubits; and the threshold of the gate by the vestibule of the gate at the inner end; one reed — RSV

Each cell was one rod long and one rod wide; the space between the cells five cubits, and the threshold of the gateway at the end of the vestibule on the side facing the temple one rod — NEB  
Each guardroom one rod by one rod; and the walls between the guardrooms five cubits thick; and the threshold of the gate inwards from the porch of the gate: one rod — Jerus

- 8. He measured also the porch of the gate within, one reed.**

- 9. Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits;**

Then he measured the vestibule, which was eight cubits broad with its jambs each two cubits broad — AAT  
... with pilasters two cubits thick — NEB

**and the porch of the gate was inward.**  
and the porch of the gate was toward the house — ASV  
the vestibule of the gateway lay at the end near the temple — NEB  
and the vestibule of the gate was at the inner end — RSV

- 10. And the little chambers of the gate eastward were three on this side, and three on that side; they three were of one measure: and the posts had one measure on this side and on that side.**

The guard-rooms of the east gate were three on each side, all of the same size; while the jambs on each side were also of the same size — AAT

And there were three siderooms on either side of the east gate; the three were of the same size; and the jambs on either side were of the same size — RSV

Now the cells of the gateway, looking back eastwards, were three in number on each side; all three of the same size, and their pilasters on each side of the same size also — NEB

... the walls between them all the same thickness each side — Jerus

This eastern gateway had three guard-chambers on each side, alike in size, and alike in size the pillars between them — Knox

- 11. And he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits.**

And he measured the breadth of the opening of the gate, ... — ASV  
... and the breadth of the gateway, thirteen cubits — RSV

He measured the entrance into the gateway; it was ten cubits wide, and the gateway itself throughout its length thirteen cubits wide — NEB

- 12. The space also before the little chambers was one cubit on this side, and the space was one cubit on that side: and the little chambers were six cubits on this side, and six cubits on that side.**

and a border before the lodges, one cubit on this side, and a border, one cubit on that side ... — ASV

The border before each of the cells on both sides was one cubit ... — NAB

There was a rail in front of the guardrooms; each rail on either side was one cubit ... — Jerus

There was a barrier before the side rooms, one cubit on either side ... — RSV

In front of each guard-room was a platform, one cubit square, ... — AAT

In front of the cells on each side lay a kerb, one cubit wide ... — NEB

- 13. He measured then the gate from the roof of one little chamber to the roof of another: the breadth was five and twenty cubits, door against door.**

... the breadth twenty and five cubits, opening over against opening — YLT

Then he measured the gate from the back of one guardroom to the back of the other, a breadth of twenty-five cubits from door to door — AAT

He measured the width of the gate from the back wall of one guardroom to the back wall of the other: it was twenty-five cubits across from window to window — Jerus

He measured the width of the gateway through the cell doors which faced one another, from the back of one cell to the back of the opposite cell; he made it twenty-five cubits — NEB

- 14. He made also posts of threescore cubits, even unto the post of the court round about the gate.**

He made also posts, threescore cubits; and the court reached unto the posts, round about the gate — ASV

... and the court reached unto the post, the gate being round about — RV  
Then measured he the porch twenty cubits ... — Rhm

He measured also the vestibule, twenty cubits; and round about the vestibule of the gateway was the court — RSV  
and the vestibule twenty cubits, across; the gateway on every side projected into the court — NEB

He measured the porch: twenty cubits; after the porch of the gate came the outer court — Jerus

Then he measured the length of the vestibule, twenty cubits, where the inner court abutted on the vestibule — AAT

And the open part of the porch or vestibule of the gateway on the outside was twenty cubits, the chambers or guard rooms of the gate being round about — Amp

**15. And from the face of the gate of the entrance unto the face of the porch of the inner gate were fifty cubits.**

And from the forefront of the gate at the entrance unto the forefront of the inner porch of the gate were fifty cubits — ASV

From the front of the gate at the entrance to the end of the inner vestibule of the gate was fifty cubits — RSV

Thus from the outside front of the gate to the inside front of the vestibule were fifty cubits — AAT

The length of the gate from the front entrance to the front of the vestibule on the inside was fifty cubits — NAB

and including this vestibule of the gate on the outside and the vestibule of the gate on the inside the extent was fifty cubits — Sept

**16. And there were narrow windows to the little chambers, and to their posts within the gate round about,**

And there were closed windows to the lodges ... — ASV

And latticed windows had the lodges ... — Rhm

And all around there were windows wide inwards and narrow outwards ... — Sept

And there were windows to the small rooms which were wide from within and narrow from without — Lam

On each side of the gate there were splayed openings both in the guard-

rooms and in the spaces between — Jerus

Both cells and pilasters had loopholes all round inside the gateway — NEB  
and likewise to the arches; and windows were round about inward; and upon each post were palm trees.

the vestibule also had windows on the inside round about; while on each jamb were palm trees — AAT

and the vestibule had windows all round within and palms carved on each pilaster — NEB

and there were openings all round inside the porch as well, and palm trees decorating the jambs — Jerus

**17. Then brought he me into the outward court, and, lo, there were chambers, and a pavement made for the court round about: thirty chambers were upon the pavement.**

... and behold, there were chambers and a pavement, round about the court: thirty chambers fronted on the pavement — RSV

... and lo! there was a pavement round about the court, with thirty chambers fronting on it — AAT

He took me through to the outer court that had rooms and a paved terrace going all the way round; there were thirty rooms on this terrace — Jerus

**18. And the pavement by the side of the gates over against the length of the gates was the lower pavement.**

And the pavement was by the side of the gates, answerable unto the length of the gates, even the lower pavement — ASV

And the pavement ran along the side of the gates, corresponding to the length of the gates; this was the lower pavement — RSV

The pavement lay alongside the gates, as wide as the gates were long; this was the lower pavement — NAB

This terrace, which came right up to the sides of the gates and matched their depth, is the Lower Terrace — Jerus

**19. Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court without, an hundred cubits eastward and northward. Then he measured the distance from the inner front of the lower gate to the outer front of the inner court, a hundred cubits — RSV**

Then he measured the breadth of the court between the inside of the outer gate and the outside of the inner court; it was a hundred and seventy-five feet, measured alike from east and north — Mof  
 . . . both on the east and on the north — ASV

- 20. And the gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof.**

And the gate of the outer court whose prospect is toward the north. . . . — ASV

He also measured the length and breadth of the gateway of the outer court which faced northward — Mof

Then he led me northward, and lo! there was a gate to this outer court facing the north. . . . — Sept

Then he went before me to the north, and behold, there was a gate which faced toward the north, belonging to the outer court . . . — RSV

- 21. And the little chambers thereof were three on this side and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof was fifty cubits, and the breadth five and twenty cubits.**

This gate had three guard-rooms on each side, with jambs and vestibule, of the same size as those of the first gate. It was fifty cubits in length and twenty-five cubits in breadth — AAT

It had three guardrooms on each side; the thickness of the walls between them, and its porch too, all measured the same as those of the first gate: fifty cubits by twenty-five cubits — Jerus

Its siderooms three on either side, and its jambs and its vestibule were of the same size as those of the first gate; its length was fifty cubits and its breadth twenty-five cubits — RSV

Its cells, three on each side, together with its pilasters and its vestibule, were the same size as those of the first gateway, fifty cubits long by twenty-five wide — NEB

- 22. And their windows, and their arches, and their palm trees, were after the measure of the gate that looketh toward the east;**

And its windows, its vestibule, and its

palm trees were of the same size as those of the gate which faced toward the east — RSV

Its windows, its porch and its palm-tree decoration all measured the same as those of the east gate — Jerus

So too its windows, and those of its vestibule, and its palms were the same size as those of the gateway which faced east — NEB

**and they went up unto it by seven steps; and the arches thereof were before them.**

it was approached by seven steps with its vestibule facing them — NEB

It was reached by a stairway of seven steps; and its vestibule was on the inside — AAT

and seven steps led up to it: . . . — RSV  
 There were seven steps up to it, and its porch was at the inner end — Jerus

- 23. And the gate of the inner court was over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits.**

And the inner court had a gate opposite this north gate, corresponding to the gate on the east; . . . — AAT

And opposite the gate on the north, as on the east, was a gate to the inner court . . . — RSV

As on the east, so on the north, the inner court had a gateway matching it, a hundred cubits distant — Knox

- 24. After that he brought me toward the south, and behold a gate toward the south; and he measured the posts thereof and the arches thereof according to these measures.**

He then led me southward, and there was a gatehouse facing southward; he took the same measurements of the jambs and the porch — Mof

Then he led me southward; and lo! there was a gate looking south. He measured its jamb and vestibule, and found them of the same size as the others — AAT

. . . He measured its cells, its pilasters, and its vestibule, and found it the same size as the others — NEB

- 25. And there were windows in it and in the arches thereof round about, like those windows; the length was fifty cubits, and the breadth five and twenty cubits.**

And there were windows round about in



it and in its vestibule, like the windows of the others; its length was fifty cubits, and its breadth twenty-five cubits — RSV

All round it and its porch were windows, like the other windows . . . — Jerus  
The gate and its vestibule had windows round about, of the same size as the others . . . — AAT

**26. And there were seven steps to go up to it, and the arches thereof were before them:**

It was approached by seven steps with a vestibule facing them — NEB

It also had a stairway of seven steps; and its vestibule was on the inside — AAT  
And there were seven steps leading up to it, . . . — RSV

and it had seven steps up to it; its porch was at the inner end — Jerus

**and it had palm trees, one on this side, and another on that side, upon the posts thereof.**

It had palm trees on its jambs, one on each side — AAT

and had palm-tree decoration on its jambs, one on each side — Jerus  
and palms carved on each pilaster — NEB

**27. And there was a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits.**

The inner court had a gateway facing southward, . . . — NEB

And the inner court had a gate opposite this south gate; . . . — AAT

**28. And he brought me to the inner court by the south gate: and he measured the south gate according to these measures;**

. . . taking the same measurements of the southern gateway — Mof

. . . and he measured the south gate; it was of the same size as the others — RSV

**29. And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures:**

Its siderooms, its jambs, and its vestibule were of the same size as the others — RSV

Its guardrooms, wall-thicknesses and porch all measured the same as the others — Jerus

Its cells, its pilasters, and its vestibule were the same size as the others — NAB

**and there were windows in it and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad.**

The gate and its vestibule had windows round about; . . . — AAT

and there were windows round about in it and in its vestibule; . . . — RSV

It and its porch had windows all round . . . — Jerus

**30. And the arches round about were five and twenty cubits long, and five cubits broad.**

And there were vestibules round about, twenty-five cubits long and five cubits broad — RSV

Its porch, measured, in all, all round, was twenty-five cubits by five cubits — Jerus

Its vestibule was twenty cubits long and five cubits broad — AAT

**31. And the arches thereof were toward the utter court;**

But its vestibule was toward the outer court — NAB

Its vestibule faced the outer court — RSV  
The porch gave on to the outer court — Jerus

**and palm trees were upon the posts thereof:**

Palm trees were on its jambs — AAT  
it had palms carved on its pilasters — NEB

**and the going up to it had eight steps.**  
and the ascent to it had eight steps — ASV

and its stairway had eight steps — AAT  
and eight steps led up to it — NEB

**32. And he brought me into the inner court toward the east: and he measured the gate according to these measures.**

He then took me into the inner court on the east side, taking the same measurements of that gatehouse — Mof

Then he brought me to the inner court on the east side, and he measured the gate; it was of the same size as the others — RSV

**33. And the little chambers thereof, and the posts thereof, and the arches thereof, were according to these measures:**

its siderooms, its jambs, and its vestibule were of the same size as the others — RSV

Its guardrooms, the thickness of its walls,

- its porch all measured the same as the others — Jerus  
 Its cells, its pilasters, and its vestibule were the same size as the others — NAB  
**and there were windows therein and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad.**  
 The gate and its vestibule had windows round about; . . . — AAT  
 and there were windows round about in it and in its vestibule: . . . — RSV  
 It and its porch had windows all round . . . — Jerus
- 34. And the arches thereof were toward the outward court;**  
 But its vestibule was toward the outer court — NAB  
 Its vestibule faced the outer court — RSV  
 Its porch gave on to the outer court — Jerus  
**and palm trees were upon the posts thereof, on this side, and on that side:**  
 and palm trees were on its jambs, on each side — AAT  
 and had a palm carved on each pilaster — NEB  
**and the going up to it had eight steps.**  
 and the ascent to it had eight steps — ASV  
 and its stairway had eight steps — AAT  
 eight steps led up to it — NEB
- 35. And he brought me to the north gate, and measured it according to these measures;**  
 He took me to the northern gatehouse, taking the same measurements of it — Mof  
 Then he brought me to the north gate, and he measured it; it had the same size as the others — RSV
- 36. The little chambers thereof, the posts thereof, and the arches thereof,**  
 Its siderooms, its jambs, and its vestibule were of the same size as the others — RSV  
 Its guardrooms, the thickness of its walls, its porch all measured the same as the others — Jerus  
**and the windows to it round about: the length was fifty cubits, and the breadth five and twenty cubits.**  
 It also had windows round about . . . — AAT  
 It and its porch had windows all round . . . — Jerus
- 37. And the posts thereof were toward the utter court;**  
 Its vestibule was toward the outer court — NAB  
 Its vestibule faced the outer court — RSV  
 Its porch gave on to the outer court — Jerus  
**and palm trees were upon the posts thereof, on this side, and on that side:**  
 and palm trees were on its jambs, on either side — AAT  
 and had palms carved on the pilaster at each side — NEB  
**and the going up to it had eight steps.**  
 and the ascent to it had eight steps — ASV  
 and its stairway had eight steps — AAT  
 eight steps led up to it — NEB
- 38. And the chambers and the entries thereof were by the posts of the gates, where they washed the burnt offering.**  
 And a chamber with the door thereof was by the posts at the gates; there they washed the burnt-offering — ASV  
 . . . there was the burnt-offering to be washed — JPS  
 . . . there they rinsed the burnt offering — NASV  
 There was a chamber with its door in the vestibule of the gate . . . — RSV  
 There was a room entered from the porch of the gates. It was here that they washed the holocaust — Jerus
- 39. And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt offering and the sin offering and the trespass offering.**  
 . . . and the guilt-offering — YLT  
 And in the vestibule of the gate were two tables on either side, on which the burnt offering and the sin offering and the guilt offering were to be slaughtered — RSV  
 . . . two tables for slaughtering the holocaust, the sacrifice for sin and the sacrifice of reparation — Jerus
- 40. And at the side without, as one goeth up to the entry of the north gate, were two tables; and on the other side, which was at the porch of the gate, were two tables.**  
 Going northward up to the gate, there were two tables outside and two more tables at the porch end of the gate — Jerus  
 At the corner on the outside, as one goes up to the opening of the northern gate-

way, stood two tables, and two more at the other corner of the vestibule of the gateway — NEB

and outside the vestibule, as one approached the entrance of the north gate, there were two tables on each side — AAT

And on the outside of the vestibule at the entrance of the north gate were two tables; and on the other side of the vestibule of the gate were two tables — RSV

Along the wall of the vestibule, but outside, near the entrance of the north gate, were two tables, and on the other side of the vestibule of the gate there were two tables — NAB

On the outside, at the stair on the north side of the entry, stood two tables and on the opposite side of the porch stood two tables — Mof

- 41. Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew their sacrifices.**

Four tables were on the inside, and four tables on the outside of the side of the gate, eight tables, on which the sacrifices were to be slaughtered — RSV

— that is, four tables inside, and four tables outside the gateway — eight tables in all, on which they were to slaughter the sacrifices — AAT

Another stood on each side at the corner of the gateway, eight tables in all at which slaughtering was done — NEB

- 42. And the four tables were of hewn stone for the burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high; whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice.**

And there were four tables for the burnt-offering, of hewn stone, . . . — ASV

In addition, there were four tables of hewn stone, each a cubit and a half long, a cubit and a half broad, and a cubit high, on which they were to lay the instruments for slaughtering the burnt-offerings and the sacrifices — AAT

There were also four tables of dressed stone for holocausts, . . . , on which all the things necessary for killing the holocaust and the sacrifices were put — Jerus

- 43. And within were hooks, an hand broad, fastened round about: and upon the tables was the flesh of the offering.**

And the hooks, a handbreadth long, were fastened within round about . . . — ASV

. . . And on the tables the flesh of the offering was to be laid — RSV

and ledges a hand's breadth in width were fixed all round facing inwards . . . — NEB

Rims, a handbreadth broad, went all round the top . . . — Jerus

And pegs, a handbreadth long, were fastened on the walls round about, on which to hang the flesh of the sacrifices — AAT

- 44. And without the inner gate were the chambers of the singers in the inner court, which was at the side of the north gate; and their prospect was toward the south: one at the side of the east gate having the prospect toward the north.**

Outside the inner gatehouses there were two chambers in the inner court, one beside the northern gatehouse, facing southward, and the other beside the southern gatehouse, facing northward — Mof

Then he brought me through the gate to the inner court; and lo! there were two chambers in the inner court, one by the northgate, facing south, and the other by the southgate, facing north — AAT

. . . and I saw two rooms in the inner court, one at the corner of the northern gateway, facing south, and one at the corner of the southern gateway, facing north — NEB

- 45. And he said unto me, This chamber, whose prospect is toward the south, is for the priests, the keepers of the charge of the house.**

. . . is for priests keeping charge of the house — YLT

. . . is for the priests who are in charge of the temple — Mof

- 46. And the chamber whose prospect is toward the north is for the priests, the keepers of the charge of the altar:**

. . . is for priests keeping charge of the altar — YLT

. . . is for the priests who are in charge of the altar — Mof

these are the sons of Zadok among the

sons of Levi, which come near to the LORD to minister unto him.

that is, for the sons of Zadok, who alone among the sons of Levi may approach the LORD, to minister to him — AAT

47. So he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare; and the altar that was before the house.

... and the altar was before the house — ASV

Then he measured the court, and found it a hundred cubits long, and a hundred cubits broad — a square. And the altar stood in front of the house — AAT

He measured the inner court. It was a quadrangle, a hundred cubits by a hundred cubits, with the altar in front of the temple — Jerus

He measured the court; it was square, a hundred cubits each way, and the altar lay in front of the temple — NEB

48. And he brought me to the porch of the house, and measured each post of the porch, five cubits on this side, and five cubits on that side:

Then he brought me to the vestibule of the house, and measured the jambs of the vestibule, which were five cubits broad on each side — AAT

He took me to the Ulam of the Temple and measured its doorjamb: five cubits each side — Jerus

Then he brought me into the vestibule of the temple, and measured a pilaster of the vestibule; it was five cubits on each side — NEB

and the breadth of the gate was three cubits on this side, and three cubits on that side.

and the breadth of the gate was fourteen cubits: and the side walls of the gate were three cubits on either side — RSV  
and the width of the entrance was fourteen cubits with a three-cubit wall each side — Jerus

49. The length of the porch was twenty cubits, and the breadth eleven cubits;

... and the breadth twelve cubits — Rhm

The vestibule was twenty cubits wide and twelve cubits deep — NAB

and he brought me by the steps whereby they went up to it:

and it was by steps that it was ascended — JPS

and by ten steps they ascend into it — Rhm

It was reached by a stairway of ten steps — AAT

and there were pillars by the posts, one on this side, and another on that side.

And pillars stood beside the jambs, one on each side — AAT

and by the pilasters rose pillars, one on each side — NEB

## CHAPTER 41

1. Afterward he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the tabernacle.

Then he brought me to the nave, and measured the jambs: on each side six cubits was the breadth of the jambs — RSV

... and measured the jambs, which were six cubits broad on each side — AAT

Then he brought me into the sanctuary and measured the pilasters: they were six cubits wide on each side — NEB

He took me into the Hekal and measured its doorjamb: six cubits deep on the one side, six cubits deep on the other — Jerus

2. And the breadth of the door was ten cubits;

And the breadth of the entrance was ten cubits — ASV

The opening was ten cubits wide — NEB

and the sides of the door were five cubits on the one side, and five cubits on the other side:

and the sidewalls of the entrance were five cubits on either side — RSV

The walls each side of the entrance were five cubits on the one side and five cubits on the other — Jerus

and its corners five cubits wide in each direction — NEB

the leaves of the door being five cubits each — AAT

and he measured the length thereof, forty cubits: and the breadth, twenty cubits.

and he measured the length of the nave forty cubits, and its breadth, twenty cubits — RSV

**3. Then went he inward, and measured the post of the door, two cubits;**

... and measured each post of the entrance, two cubits — ASV

Then he went into the inner room and measured the jambs of the entrance, two cubits — RSV

He went inside and measured the pilasters at the opening: they were two cubits — NEB

He went in and measured the door jambs at the entrance: two cubits — Jerus  
**and the door, six cubits; and the breadth of the door, seven cubits.**

and the breadth of the entrance, six cubits; and the sidewalls of the entrance, seven cubits — RSV

then the entrance: six cubits; and the walls each side of the entrance: seven cubits — Jerus

th opening itself was six cubits, and the corners of the opening were seven cubits in each direction — NEB

**4. So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, This is the most holy place.**

... and the breadth twenty cubits at the front of the temple ... — Rhm

... and twenty cubits broad, in front of the nave ... — AAT

and its width measured across the end wall of the Hekal: twenty cubits ... — Jerus

... and he saith unto me, 'This is the holy of holies.' — YLT

**5. After he measured the wall of the house, six cubits; and the breadth of every side chamber, four cubits, round about the house on every side.**

Then he measured the wall of the house, six cubits ... — ASV

He measured the wall of the temple; it was six cubits high ... — NEB

... with side chambers four cubits broad all round the house — AAT

... The width of the side cells was four cubits, all round the Temple — Jerus

... the side chambers, which extended all the way around the temple, had a width of four cubits — NAB

**6. And the side chambers were three, one over another, and thirty in order; and they entered into the wall which was of the house for the side chambers round about, that they might have hold, but**

**they had not hold in the wall of the house.**

And the side-chambers were in three stories, one over another, ... — ASV  
 There were thirty side chambers built one above the other in three stories, and there were offsets in the outside wall of the temple that enclosed the sidechambers; these served as supports so that there were no supports in the temple wall proper — NAB

... There were offsets all around the wall of the temple to serve as supports for the side chambers, so that they should not be supported by the wall of the temple — RSV

... The supports for the surrounding cells were fixed into the Temple wall, so that the cells were not recessed into the wall of the Temple — Jerus

... and they entered into the wall which pertained to the house for the side-chambers round about on every side that they might have support, — and yet not have support in the wall of the house itself — Rhm

**7. And there was an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house:**

And the side-chambers were broader as they encompassed the house higher and higher; for the encompassing of the house went higher and higher round about the house — ASV

And the side chambers became broader as they rose from story to story, corresponding to the enlargement of the offset from story to story round about the temple — RSV

The side chambers increased in breadth as they rose upward; for the rebatements round about the house increased in depth as they rose upward — AAT

**therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst.**

therefore the breadth of the house continued upward; and so one went up from the lowest chamber to the highest by the middle chamber — ASV

causing the wall of the house to contract in breadth as it rose upward ... — AAT

on the side of the temple a stairway led upward, and thus one went upward

from the lowest story to the top story through the middle story — RSV  
the temple itself had a ramp running upwards on a base, and in this way one went up from the lowest to the highest tier by way of the middle tier — NEB

- 8. I saw also the height of the house round about: the foundations of the side chambers were a full reed of six great cubits.**  
I saw also that the temple had a raised platform round about: the foundations of the side chambers measured a full reed of six long cubits — RSV

And round about the house ran a raised platform, a full rod of six cubits and six handbreadths high, which formed the foundation of the side chambers — AAT

Then I saw that there was a paved terrace all round the Temple. The height of this, which formed the base of the side cells, was a full rod of six cubits — Jerus

About the temple was a raised pavement completely enclosing it — the foundations of the side chambers — a full rod of six cubits in extent — NAB

- 9. The thickness of the wall, which was for the side chamber without, was five cubits:**  
The thickness of the outer wall of the side chambers was five cubits — RSV  
The outside wall of the side chambers was five cubits broad — AAT  
**and that which was left was the place of the side chambers that were within.**

- 10. And between the chambers was the wideness of twenty cubits round about the house on every side.**

Between the platform of the temple and the chambers of the court was a breadth of twenty cubits round about the temple on every side — RSV

and between the side chambers of the house and the row of chambers in the court lay a yard, twenty cubits broad, all round the house — AAT

and the pavement formed a veranda outside the cells of the Temple. Beyond the rooms came an area twenty cubits wide right round the Temple — Jerus

- 11. And the doors of the side chambers were toward the place that was left, one door toward the north, and another door toward the south:**

And the doors of the side chambers

opened on the part of the platform that was left free, . . . — RSV

The doors of the side chambers opened on a free space, . . . — AAT

And for getting from the side cells on to the veranda there was one entrance on the north side and one entrance on the south side — Jerus

**and the breadth of the place that was left was five cubits round about.**

and the breadth of the part that was left free was five cubits round about — RSV

and the free space was five cubits broad round about — AAT

The width of the veranda was five cubits right round — Jerus

- 12. Now the building that was before the separate place at the end toward the west was seventy cubits broad; and the wall of the building was five cubits thick round about, and the length thereof ninety cubits.**

The building that was facing the temple yard on the west side was seventy cubits broad; . . . — RSV

The building fronting the free area on the west side was seventy cubits front to back; . . . and it measured ninety cubits from side to side — NAB

- 13. So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long;**

. . . and the yard and the building with its walls, a hundred cubits long — RSV

- 14. Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.**

Also the breadth of the east front of the temple and the yard, a hundred cubits — RSV

The facade of the temple, along with the free area, on the east side, was one hundred cubits wide — NAB

- 15. And he measured the length of the building over against the separate place which was behind it, and the galleries thereof on the one side and on the other side, an hundred cubits,**

Then he measured the length of the building facing the yard which was at the west and its walls on either side, a hundred cubits — RSV

He measured the length of the building at the far end of the free space to the

west of the temple, and its corridors on each side: a hundred cubits — **NEB with the inner temple and the porches of the court;**

- 16. The door posts, and the narrow windows, and the galleries round about on their three stories, over against the door, cieled with wood round about, and from the ground up to the windows, and the windows were covered;**

The nave of the temple and the inner room and outer vestibule were paneled and round about all three had windows with recessed frames. Over against the threshold the temple was paneled with wood round about, from the floor up to the windows (now the windows were covered) — **RSV**

The inside of the Hekal and the porches of the court, their thresholds, the window screens, the three sets of doors, one at each threshold, were all panelled with wood, from floor to windows, and the windows were screened with lattice-work — **Jerus**

The nave and the sacred shrine, with its outer porch, were roofed in; all three had latticed loopholes and galleries, and the whole interior was wainscoted with wood; from the floor of the interior up to the windows — **Mof**

The sanctuary, the inner shrine and the outer vestibule were panelled; the embrasures all round the three of them were framed with wood all round. From the ground up to the windows . . . — **NEB**

The nave, the inner room, and the vestibule were roofed over; and all three had latticed windows round about. The inside walls of the house were paneled with wood round about, from the floor to the windows, and from the windows to the roof — **AAT**

The inner nave and the outer vestibule were paneled with precious wood all around, covered from the ground to the windows. There were splayed windows with trellises about them facing the threshold — **NAB**

- 17. To that above the door, even unto the inner house, and without, and by all the wall round about within and without, by measure.**
- 18. And it was made with cherubims and palm trees, so that a palm tree was between a cherub and a cherub;**

to the space above the door, even to the inner room, and on the outside. And on all the walls round about in the inner room and the nave were carved likenesses of cherubim and palm trees, a palm tree between cherub and cherub — **RSV**

as well as over the door leading to the inner room, within and without. And on all the walls round about, in the inner room and in the nave, there were carved cherubim and palm trees, palm tree alternating with cherub — **AAT**

As high as the lintel of the door, even into the interior part of the temple as well as outside, on every wall on every side in both the inner and outer rooms were carved the figures of cherubim and palmtrees: a palm tree between every two cherubim — **NAB**

and above the door, both in the inner and outer chambers, round all the walls, inside and out, were carved figures, cherubim and palmtrees, a palm between every pair of cherubim — **NEB**

From the door to the inner part of the Temple and right round the whole wall of the inner room, outside and inside, were carved cherubs and palm trees, palm trees and cherubs alternating — **Jerus**

**and every cherub had two faces;**

- 19. So that the face of a man was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side;**

Every cherub had two faces: the face of a man toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side — **RSV**

and each cherub with two faces, a man's face looking to the palm tree on one side, and a lion's face to the palm tree on the other side — **AAT**

**it was made through all the house round about.**

- 20. From the ground unto above the door were cherubims and palm trees made, and on the wall of the temple.**

Thus was it made through all the house round about: from the ground unto above the door were cherubim and palm-trees made; thus was the wall of the temple — **ASV**

Such was the carving round the whole of the temple. The cherubim and the

palm-trees were carved from the ground up to the top of the doorway and on the wall of the sanctuary — NEB

They were carved on the whole temple round about; from the floor to above the door cherubim and palm trees were carved on the wall — RSV

These were carved all round the house; from the floor to the roof there were carved cherubim and palm trees — AAT

- 21. The posts of the temple were squared, The doorposts of the nave were squared — RSV**

The door-posts of the sanctuary were square — NEB

The way into the nave was a square doorframe — NAB

The wall of the shrine was a square — AAT

**and the face of the sanctuary; the appearance of the one as the appearance of the other.**

- 22. The altar of wood was three cubits high, and the length thereof two cubits; and as for the face of the sanctuary, the appearance thereof was as the appearance of the temple . . . — ASV**

In front of the Holy Place was what seemed an altar of wood, three cubits high and two cubits long — NEB

and in front of the shrine was something resembling an altar of wood, three cubits high, two cubits long, and two cubits broad — AAT

In front of the holy place was something that looked like a wooden altar, three cubits in height, two cubits long, and two cubits wide — NAB

**and the corners thereof, and the length thereof, and the walls thereof, were of wood: and he said unto me, This is the table that is before the LORD.**

its corners, its base, and its walls were of wood . . . — RSV

It had corners, and its base and sides were of wood . . . — NAB

it was fitted with corner-posts, and its base and sides also were of wood . . . — NEB

- 23. And the temple and the sanctuary had two doors.**

The nave and the holy place had each a double door — RSV

- 24. And the doors had two leaves apiece, two turning leaves; two leaves for the one door, and two leaves for the other door. . . . two folding leaves . . . — Rhm**

The doors had two leaves apiece, two swinging leaves for each door — RSV

These doors had two hinged leaves, two leaves for the one door, two leaves for the other — Jerus

And these pairs of doors which folded back had two leaves apiece — Sept

- 25. And there were made on them, on the doors of the temple, cherubims and palm trees, like as were made upon the walls; On them, on the doors of the Hekal, were carved cherubs and palm trees like those carved on the walls — Jerus**  
And on the doors of the nave were carved cherubim and palm trees, such as were carved on the walls — RSV

**and there were thick planks upon the face of the porch without.**

and there was a threshold of wood upon the face of the porch without — ASV

There was also a canopy of wood outside in front of the vestibule — AAT

Outside there was a wooden cornice over the vestibule — NEB

Before the vestibule outside was a wooden lattice — NAB

A wooden screen outside went across the front of the Ulam — Jerus

- 26. And there were narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and upon the side chambers of the house, and thick planks.**

And there were closed windows and palm-trees on the one side and on the other side, on the sides of the porch: thus were the side-chambers of the house, and the thresholds — ASV

And there were recessed windows and palm trees on either side, on the side-walls of the vestibule — RSV

There were screened windows with flanking palm trees on the walls of the Ulam, and of the cells to the side of the Temple and on the screens — Jerus  
and the porch had latticed loopholes and palms on either side of it. Then the side-chambers and the canopies of the building . . . — Mof



## CHAPTER 42

**1. Then he brought me forth into the utter court, the way toward the north:**

Then he took me to the outer court round by the north — NEB

Then he led me north to the outer court — NAB

**and he brought me into the chamber that was over against the separate place, and which was before the building toward the north.**

bringing me to some chambers on the north that lay across the free area and which were also across from the building — NAB

and he brought me to the chambers which were opposite the temple yard and opposite the building on the north — RSV  
and brought me to a row of chambers facing the yard and its buildings on the north — AAT

and brought me to the rooms facing the free space and facing the buildings to the north — NEB

**2. Before the length of an hundred cubits was the north door, and the breadth was fifty cubits.**

The length along the northern side was a hundred cubits, . . . — NEB

The length of the building which was on the north side was a hundred cubits, . . . — RSV

**3. Over against the twenty cubits which were for the inner court, and over against the pavement which was for the utter court, was gallery against gallery in three stories.**

Adjoining the twenty cubits which belonged to the inner court, and facing the pavement which belonged to the outer court, was gallery against gallery in three stories — RSV

Facing the free space measuring twenty cubits, which adjoined the inner court, and facing the pavement of the outer court, were corridors at three levels corresponding to each other — NEB

On opposite sides of the row, facing respectively the yard of twenty cubits in the inner court, and the pavement in the outer court, galleries rose in three stories — AAT

**4. And before the chambers was a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north.**

And over against the chambers was a walk ten cubits broad and a hundred cubits long . . . — Sept

And before the chambers was a passage inward, ten cubits wide and a hundred cubits long, . . . — RSV

In front of the rooms a passage, ten cubits wide and a hundred cubits long, ran towards the inner court . . . — NEB

and in front of the rooms was a walk, ten cubits broad measured inwards . . . — Jerus

. . . and the doors of the chambers opened on it to the north — AAT

**5. Now the upper chambers were shorter: for the galleries were higher than these, than the lower, and than the middlemost of the building.**

. . . for the galleries took away from these, more than from the lower and the middlemost, in the building — ASV

Now the upper chambers were narrower, for the galleries took more away from them than from the lower and middle chambers in the building — RSV

**6. For they were in three stories, but had not pillars as the pillars of the courts:**

For they were all at three levels and had no pillars as the courts had — NEB

For they were built in three stories . . . — AAT

**therefore the building was straitened more than the lowest and the middlemost from the ground.**

hence the upper chambers were set back from the ground more than the lower and the middle ones — RSV

hence more room was taken from the chambers in the upper and middle stories than from those on the ground floor — AAT

so that the lower and middle levels were recessed from the ground upwards — NEB

**7. And the wall that was without over against the chambers, toward the utter court on the forefront of the chambers, the length thereof was fifty cubits.**

And the wall that was without by the side of the chambers, toward the outer court before the chambers, . . . — ASV

And there was a wall outside parallel to the chambers, toward the outer court, opposite the chambers, fifty cubits long — RSV

An outside wall, fifty cubits long, ran parallel to the rooms and in front of them, on the side of the outer court — NEB

The outer wall parallel to the rooms, facing them and giving on to the outer court, was fifty cubits long — Jerus

- 8. For the length of the chambers that were in the utter court was fifty cubits; and, lo, before the temple were an hundred cubits.**

The rooms adjacent to the outer court were fifty cubits long, and those facing the sanctuary a hundred cubits — NEB

For the chambers on the outer court were fifty cubits long, while those opposite the temple were a hundred cubits long — RSV

- 9. And from under these chambers was the entry on the east side, as one goeth into them from the utter court.**

Beneath the rooms there was an entrance from the east, leading in from the outer court — Jerus

Below these rooms was an entry from the east as one entered them from the outer court where the wall of the court began — NEB

Below these chambers was an entrance on the east side, as one enters them from the outer court, where the outside wall begins — RSV

And below these chambers, as one approached them from the outer court, was the eastward entrance, at the head of the outer wall — AAT

- 10. The chambers were in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.**

In the thickness of the wall of the court toward the east, before the separate place, and before the building, there were chambers — ASV

In the thickness of the wall of the court facing the south, before the open space, and before the building, there were chambers — ABPS

In the thickness of the wall of the court on the south side fronting the court and the building, were rooms — Jerus

On the south also, opposite the yard and opposite the building, there were chambers — RSV

- 11. And the way before them was like the appearance of the chambers which were**

**toward the north, as long as they, and as broad as they; and all their goings out were both according to their fashions, and according to their doors.**

with a passage in front of them; they were similar to the chambers on the north, of the same length and breadth, with the same exits and arrangements and doors — RSV

A walk ran in front of them, as with the rooms built on the north side; they were of the same length and breadth, and had similar design and doors in and out — Jerus

- 12. And according to the doors of the chambers that were toward the south was a door in the head of the way, even the way directly before the wall toward the east, as one entereth into them.**

They were like the entrances of the southern rooms: one entrance at the end of each walk, fronting the eastern wall, being the way in — Jerus

Below the chambers to the south there was an entrance at the beginning of the way which led to the back wall, by which one could enter from the east — NAB

And below the south chambers was an entrance on the east side, where one enters the passage, and opposite them was a dividing wall — RSV

only facing the south. There was likewise a door at the head of the passage, in front of the outer wall, as one approached it on the east — AAT

- 13. Then said he unto me, The north chambers and the south chambers, which are before the separate place, they be holy chambers, where the priests that approach unto the LORD shall eat the most holy things:**

... "The north and the south chambers facing the yard are the sacred chambers where the priests who approach the LORD shall eat the most sacred things — AAT

... "The north chambers and the south chambers opposite the yard are the holy chambers, where the priests who approach the LORD shall eat the most holy offerings — RSV

... "The northern and southern rooms facing the free space are the consecrated rooms where the priests who approach the LORD may eat the most sacred offerings — NEB

there shall they lay the most holy things, and the meat offering, and the sin offering, and the trespass offering; for the place is holy.

and where they shall lay the most sacred things, the cereal-offerings, the sin-offerings, and the guilt-offerings; for the place is sacred — AAT

and deposit the sacred portions of the cereal-offering, the sin-offering, and the guilt-offering; . . . — Mof

There they shall put these offerings as well as the grain-offering, the sin-offering, and the guilt-offering; . . . — NEB

In them will be placed the most holy things: the oblation, the sacrifice for sin and the sacrifice of reparation, since this is a holy place — Jerus

- 14. When the priests enter therein, then shall they not go out of the holy place into the utter court, but there they shall lay their garments wherein they minister; for they are holy;**

When the priests enter the holy place, they shall not go out of it into the outer court without laying there the garments in which they minister, . . . — RSV

When the priests enter the sacred place, they shall not pass from it to the outer court without laying there the robes in which they have ministered (for they are sacred) — AAT

When the priests have entered the Holy Place they shall not go into the outer court again without leaving here the garments they have worn while performing their duties, . . . — NEB

and shall put on other garments, and shall approach to those things which are for the people.

they shall put on other garments before they go near to that which is for the people — RSV

and putting on other garments in which they shall approach the part of the building that is open to the people — AAT

They shall put on other garments when they approach the place assigned to the people — NEB

- 15. Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the east, and measured it round about.**

. . . he brought me forth by the way of the gate . . . — ASV

Now when he had finished measuring the interior of the temple area, he led me out by the gate which faced east, and measured the temple area round about — RSV

. . . he brought me out towards the gateway which faces eastwards and measured the whole area — NEB

- 16. He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about.**

He measured the east side with the measuring reed, five hundred cubits by the measuring reed — RSV

First he measured the east side, five hundred cubits by the measuring-rod — AAT

- 17. He measured the north side, five hundred reeds, with the measuring reed round about.**

- 18. He measured the south side, five hundred reeds, with the measuring reed.**

- 19. He turned about to the west side, and measured five hundred reeds with the measuring reed.**

Then he turned to the north side, and measured it, five hundred cubits by the measuring-rod. Then he turned to the west side, and measured it, five hundred cubits by the measuring-rod — AAT

- 20. He measured it by the four sides: it had a wall round about, five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place.**

He measured it on the four sides: it had a wall round about, the length five hundred and the breadth five hundred, to make a separation between that which was holy and that which was common — ASV

## CHAPTER 43

1. **Afterward he brought me to the gate, even the gate that looketh toward the east:** Afterward he brought me to the gate, the gate facing east — RSV  
He took me to the gate, the one facing east — Jerus

2. **And, behold, the glory of the God of Israel came from the way of the east:** and lo! the glory of the God of Israel came from the direction of the east — AAT

I saw the glory of the God of Israel approaching from the east — Jerus

**and his voice was like a noise of many waters: and the earth shined with his glory.**

His voice was like the sound of a mighty torrent . . . — NEB

The sound of his coming was like the sound of many waters . . . — AAT

I heard a sound like the roaring of many waters . . . — NAB

A sound came with it, like the sound of the ocean, . . . — Jerus

3. **And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar; and I fell upon my face.**

And the vision I saw was like the vision which I had seen when I came to announce the destruction of the city . . . — Lam

The appearance which I saw was like the appearance which I had seen when he came to destroy the city, or like the appearance which I had seen by the River Chebar . . . — AAT

4. **And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east.**

And the glory of Yahweh entered into the house, by way of the gate which looked towards the east — Rhm

The glory of the LORD came up to the temple towards the gate which faced eastwards — NEB

5. **So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house.**

And the Spirit took me up . . . — ASV

Then a spirit raised me up . . . — AAT

6. **And I heard him speaking unto me out**

**of the house; and the man stood by me.** and I heard someone speaking to me out of the temple, while the man stood beside me — Mof

And I heard one speaking unto me out of the house; and a man stood by me — ASV

7. **And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever.**

. . . this is the place of my throne, . . . — ASV

. . . this is where my throne shall be, this is where I will set the soles of my feet: here I will dwell among the Israelites forever — NAB

. . . Thou hast seen the place of my throne . . . — Sept

**and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places.**

And the house of Israel shall no more defile my holy name, . . . and by the dead bodies of their kings . . . — ASV  
. . . neither they, nor their kings, by their idolatry, . . . — AAT

Neither they nor their kings shall ever defile my holy name again with their wanton disloyalty, and with the corpses of their kings when they die — NEB

8. **In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.**

. . . and their door-post beside my door-post. With only the wall between me and them . . . — Rhm

When they placed their threshold against my threshold and their doorpost next to mine, so that only a wall was between us, they profaned my holy name by their abominable deeds; therefore I consumed them in my wrath — NAB  
by placing their threshold against my threshold and their doorpost beside my doorpost, with only a wall between me and them, and by defiling my holy name by the abominations which they have committed, and on account of

which I have devoured them in my anger — AAT

... they sullied my sacred presence with these abominable practices, and therefore in anger I destroyed them — Mof  
 ... They used to defile my holy name by their filthy practices, and this is why I destroyed them in my anger — Jerus

9. **Now let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them for ever.**

... and the dead bodies of their kings.  
 ... — ASV

Now let them put far from me their idolatry. ... — AAT

From now on they will banish their whorings and corpses of their kings from my presence ... — Jerus

But now they shall abandon their wanton disloyalty and remove the corpses of their kings far from me ... — NEB

10. **Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern.**

Son of man, describe this Temple to the House of Israel, to shame them out of their filthy practices. Let them draw up the plan — Jerus

... and let them measure accurately — JPS

And you, son of man, describe to the house of Israel the temple and its appearance and plan, that they may be ashamed of their iniquities — RSV

11. **And if they be ashamed of all that they have done, shew them the form of the house and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the laws thereof:**

... acquaint them with the form and structure of the house, its exits and entrances, and all its forms, regulations and rules — AAT

... explain to them the construction of the temple, its arrangements, its exits and its entrances, its ordinances, all its arrangements and all its laws — Ber

... show them the design and plan of the Temple, its exits and entrances, its shape, how all of it is arranged, the entire design and all its principles — Jerus

... you shall describe to them the temple and its fittings, its exits and entrances, all the details and particulars of its elevation and plan — NEB

**and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.**

and write it all down in their sight, so that they may observe all its forms and regulations, and follow them — AAT

Give them all this in writing so that they can see and take note of its design and the way it is all arranged and carry it out — Jerus

explain them and draw them before their eyes, so that they may keep them in mind and carry them out — NEB

12. **This is the law of the house; Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house.**

This is the law of the temple: the whole territory round about upon the top of the mountain shall be most holy ...

— RSV

This is the rule for the house: The whole territory round about the top of the mountain shall be most sacred ...

— AAT

Wouldst thou know what the temple's charter is? No part of the mountain top that lies within its bounds but is my inmost sanctuary; that, nothing less, is the charter of the temple — Knox

13. **And these are the measures of the altar after the cubits: The cubit is a cubit and an hand breadth;**

And these are the measures of the altar by cubits (the cubit is a cubit and a handbreadth) — ASV

And these are the dimensions of the altar in cubits of a cubit and a handbreadth — AAT

**even the bottom shall be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about shall be a span:**

and the hollow shall be a cubit ... — Rhm

the socket shall be a cubit in depth ... — ABPS

Its pedestal shall be one cubit high, and one cubit broad, with a rim round its edge one span broad — AAT

its base shall be one cubit high, and one

cubit broad, with a rim of one span around its edge. — RSV

the base was a cubit high and projected a cubit; on its edge was a rim one span deep — NEB

The gutter is to be twenty-one inches deep and twenty-one inches broad . . . — Mof

**and this shall be the higher place of the altar.**

and this shall be the base of the altar — ASV

And this shall be the height of the altar — RSV

- 14. And from the bottom upon the ground even to the lower settle shall be two cubits, and the breadth one cubit;**

And from the bottom upon the ground to the lower ledge . . . — ASV

from the base on the ground to the lower ledge . . . — RSV

from the ground level of the base up to the lower plinth two cubits high and one cubit wide — Jerus

From the base to the cubit-wide ridge of the lower pedestal-block was two cubits — NEB

**and from the lesser settle even to the greater settle shall be four cubits, and the breadth one cubit.**

and from the lesser ledge to the greater ledge . . . — ASV

from the lesser plinth to the greater plinth. four cubits high and one cubit wide — Jerus

and from this shorter pedestal-block to the cubit-wide ridge of the taller pedestal-block was four cubits — NEB

- 15. So the altar shall be four cubits; and from the altar and upward shall be four horns.**

And the upper altar shall be four cubits; and from the altar hearth and upward there shall be four horns — ASV

and the altar hearth, four cubits; and from the altar hearth projecting upward, four horns, one cubit high — RSV

The altar hearth: four cubits high, with four horns projecting from the hearth — Jerus

- 16. And the altar shall be twelve cubits long, twelve broad, square in the four squares thereof.**

And the altar hearth shall be twelve cubits long by twelve broad, square in the four sides thereof — ASV

The altar-hearth shall be square on all

four sides — twelve cubits long by twelve cubits broad — AAT

The hearth was twelve cubits long and twelve cubits wide, being a perfect square — NEB

- 17. And the settle shall be fourteen cubits long and fourteen broad in the four squares thereof; and the border about it shall be half a cubit;**

And the ledge shall be fourteen cubits long . . . — ASV

The upper ledge also shall be square on all four sides — fourteen cubits long by fourteen cubits broad — with a rim round it half a cubit broad — AAT

and the square plinth: fourteen cubits by fourteen cubits; and the ledge all round: half a cubit — Jerus

The upper pedestal-block was fourteen cubits long and fourteen cubits wide along its four sides . . . — NEB

**and the bottom thereof shall be a cubit about; and his stairs shall look toward the east.**

And the pedestal shall be one cubit square . . . — AAT

and its base one cubit round about. The steps of the altar shall face east — RSV

The base of the altar projected a cubit . . . — NEB

- 18. And he said unto me, Son of man, thus saith the Lord GOD; These are the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon.**

. . . These are the regulations for the altar when it has been made, for sacrificing whole-offerings on it and flinging the blood against it — NEB

. . . These are the ordinances for the altar: On the day when it is erected for offering burnt offerings upon it and for throwing blood against it. — RSV

. . . as regards the altar, this is how things are to be done when it has been built for the offering of the holocaust and for the pouring of blood — Jerus

- 19. And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord GOD, a young bullock for a sin offering.**

you shall give to the Levitical priests of the family of Zadok, who draw near to me to minister to me. . . . a bull for a sin offering — RSV

Give a young bull as a sin offering to the priests, the Levites who are of the line of Zadok, who draw near to me to minister to me. . . . — NAB

you shall give a young bullock as a sin-offering to the Levitical priests who belong to the family of Zadok, and who alone may approach my presence to minister to me . . . — AAT

- 20. And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it.**

And thou shalt take of the blood thereof, . . . and on the four corners of the ledge, . . . : thus shalt thou cleanse it and make atonement for it — ASV

And you shall take some of its blood, . . . and upon the rim round about: thus you shall cleanse the altar and make atonement for it — RSV

. . . thus you shall cleanse and purify the altar — AAT

. . . and so purify it and make expiation for it — NEB

- 21. Thou shalt take the bullock also of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary.**

. . . and it shall be burnt . . . — ASV

. . . outside the sanctuary — Rhm

. . . and it shall be burnt in the appointed place belonging to the temple, . . . — RSV

. . . and have it burned at the proper place in the temple grounds, . . . — AAT

- 22. And on the second day thou shalt offer a kid of the goats without blemish for a sin offering;**

And on the second day thou shalt offer a he-goat . . . — ASV

Then on the second day you shall offer an unblemished he-goat . . . — AAT

And on the second day you shall offer a male goat . . . — Amp

**and they shall cleanse the altar, as they did cleanse it with the bullock.**

and thus the altar shall be cleansed as it was cleansed by the bullock — AAT

and with it they shall purify the altar as they did with the bull — NEB

to purify the altar as was done with the bull — NAB

- 23. When thou hast made an end of cleansing it, thou shalt offer a young bullock**

**without blemish, and a ram out of the flock without blemish.**

And when you have finished cleansing it, you shall offer an unblemished bullock and an unblemished ram from the flock — AAT

When you have completely purified the altar, . . . — NEB

- 24. And thou shalt offer them before the LORD, and the priests shall cast salt upon them, and they shall offer them up for a burnt offering unto the LORD.**

You shall present them before the LORD. . . . — RSV

When you offer them before the LORD the priests shall sprinkle salt upon them, . . . — AAT

. . . and offer them as a holocaust to Yahweh — Jerus

- 25. Seven days shalt thou prepare every day a goat for a sin offering; they shall also prepare a young bullock, and a ram out of the flock, without blemish.**

For seven days shall you provide daily a he-goat as a sin-offering, . . . — AAT

. . . also a bull and a ram from the flock, without blemish, shall be provided — RSV

- 26. Seven days shall they purge the altar and purify it; and they shall consecrate themselves.**

Seven days shall they make atonement for the altar and purify it; so shall they consecrate it — ASV

Thus for seven days shall they continue purifying and cleansing the altar consecrating it for worship — AAT

. . . and will be purified and inaugurated — AAT

. . . and it shall be purified and dedicated — NAB

- 27. And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord God.**

And when they have completed these days, then from the eighth day onward the priests shall offer upon the altar your burnt offerings and your peace offerings . . . — RSV

And when these days are over, from the eighth day on, the priests shall offer your holocausts and peace offerings on the altar . . . — NAB

## CHAPTER 44

1. Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut.

Then he brought me back by the way of the outer gate of the sanctuary, . . .

— ASV

Then he brought me back to the outer gate of the sanctuary, which faces east:

. . . — RSV

2. Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut.

. . . since the LORD, the God of Israel, has entered by it it shall remain closed

— NAB

. . . No one will open it or go through it, since Yahweh the God of Israel has been through it. And so it must be kept shut — Jerus

3. It is for the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of that gate, and shall go out by the way of the same.

As for the prince, he shall sit therein as prince to eat bread . . . — ASV

The prince, . . . when he is here as prince, may sit there to eat food in the presence of the LORD . . . — NEB

Only the prince, because he is prince, may sit in it . . . — Ber

The prince alone may sit in it, to eat bread before the LORD . . . — AAT

. . . but he must enter and leave by way of the vestibule — Mof

4. Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the LORD filled the house of the LORD: and I fell upon my face.

Then he brought me by way of the north gate to the front of the temple . . .

— RSV

And so he took me towards the northern gate, in full view of the temple . . .

— Knox

5. And the LORD said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof;

. . . pay strict attention, look carefully, and listen intently to all that I will tell you about the statutes and laws of the LORD's temple — NAB

. . . pay attention, look carefully and listen closely to everything I explain; these are all the arrangements of the Temple of Yahweh and all its laws — Jerus

and mark well the entering in of the house, with every going forth of the sanctuary.

mark also the entrances and exits of the sanctuary — AAT

and mark well those who may be admitted to the temple and all those who are to be excluded from the sanctuary — RSV

6. And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord God; O ye house of Israel, let it suffice you of all your abominations,

And say to these rebels of the house of Israel . . . — AAT

. . . Enough of all these abominations of yours, you Israelites! — NEB

. . . You have gone beyond all bounds with all your filthy practices. House of Israel — Jerus

7. In that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer me bread, the fat and the blood,

in that ye have brought in foreigners, . . . to be in my sanctuary, to profane it . . . — ASV

in admittng foreigners, uncircumcised in heart and flesh, to be in my sanctuary, profaning it, when you offer to me my food, the fat and the blood — RSV

by admitting aliens, uncircumcised in heart and body, to frequent my sanctuary and profane my Temple, while you offer my bread, the fat and the blood — Jerus

by introducing into my sanctuary aliens uncircumcised in heart and flesh, to profane my house, when you offered me the fat and blood that are my food — AAT

and they have broken my covenant because of all your abominations.

. . . to add unto all your abominations — ASV



... in addition to all your abominations

— RSV

... with all your abominations — AAT  
and break my covenant with all your filthy practices — Jerus

- 8. And ye have not kept the charge of mine holy things; but ye have set keepers of my charge in my sanctuary for yourselves.**

... and ye set them for keepers of My charge ... — YLT

Instead of performing your duties to me in the Holy Place ... — Jerus

Instead of caring for the service of my temple, you have appointed such as these to serve me in my sanctuary in your stead — NAB

- 9. Thus saith the Lord God; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel.**

... No alien, uncircumcised in heart and body, is to enter my sanctuary, none of those aliens living among the Israelites — Jerus

... No alien, ... of all the aliens that are in the midst of the children of Israel, shall enter my sanctuary — AAT

... No foreigner, uncircumcised in mind and body, shall enter my sanctuary, not even a foreigner living among the Israelites — NEB

- 10. And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity. And the Levites, who went far from me when Israel went astray — who went astray from me after their idols — shall bear the consequences of their guilt**

— AAT

But the Levites who went far from me, going astray from me after their idols when Israel went astray, shall bear their punishment — RSV

As regards the Levites who abandoned me when Israel strayed far from me to follow its idols, they must bear the weight of their own sin — Jerus

- 11. Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering to the house; they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them.**

... having oversight at the gates of the house and ministering in the house

... — ASV

... and they shall attend on the people to serve them — RSV

They may minister in My temple as guards by My temple gates and as temple servants in slaughtering the burnt offerings for the people ... — Ber

They are to be servants in my sanctuary, responsible for guarding the Temple gates and serving the Temple. They will kill the holocaust and the sacrifice for the people, and hold themselves at the service of the people — Jerus

- 12. Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord God, and they shall bear their iniquity.**

... and became a stumblingblock of iniquity unto the house of Israel ...

— ASV

Because they used to minister for them before their idols, ... — NAB

Since they used to be at their service in front of their idols and were an occasion of sin to the House of Israel ... — Jerus

... I have sworn by uplifted hand concerning them, ... that they shall bear the consequences of their guilt — AAT

... therefore I have sworn concerning them, ... that they shall bear their punishment — RSV

- 13. And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place: but they shall bear their shame, and their abominations which they have committed.**

... nor to come near to any of my holy things, unto the things that are most holy ... — ASV

by no longer approaching me, to act as priests to me, ... so shall they bear the burden of their shame for the abominations ... — AAT

They are never to approach me again to perform the priestly office in my presence, ... they must bear the disgrace of their filthy practices — Jerus

... they shall not come near to my holy things or to the Holy of Holies ...

— NEB

- 14. But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.**

... As to all the labour thereof, ...  
— Rhm

Yet I will appoint them to keep charge of the temple, ... — RSV

But I will set them to the service of the temple, for all its work ... — NAB

- 15. But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me,**

But the Levitical priests, the sons of Zadok, ... — AAT

As regards the Levitical priests, the sons of Zadok, who did their duty to me in the sanctuary when the Israelites strayed far from me — Jerus

**they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God:**

these shall approach me to serve me  
... — NEB

... and they shall attend on me to offer me the fat and the blood — RSV

- 16. They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge.**

It is they who shall enter my sanctuary and approach my table to serve me  
... — NEB

... and they who shall carry out my service — NAB

... they may perform my liturgy — Jerus

- 17. And it shall come to pass, that when they enter in at the gates of the inner court, they shall be clothed with linen garments;**

And it shall be that, when they enter in  
... — ASV

And when they enter the gates of the inner court, they shall wear linen garments — AAT

**and no wool shall come upon them, whiles they minister in the gates of the inner court, and within.**

they shall not put on anything woolen when they minister at the gates of the inner court or within the temple — NAB

they are to wear no wool when they serve inside the gates of the inner court and in the Temple — Jerus

they shall have no wool upon them while they are ministering within the gates of the inner court, or anywhere in the sanctuary — AAT

- 18. They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins, they shall not gird themselves with any thing that causeth sweat.**

they shall have linen turbans upon their heads, — AAT

... and linen drawers on their loins  
... — Mof

... and linen trousers on their legs  
... — Bas

... They shall not gird themselves so as to perspire — Rhm

... they shall not fasten their clothes with a belt so that they sweat — NEB

- 19. And when they go forth into the utter court, even into the utter court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers,**

And when they go forth into the outer court ... — ASV

... and lay them in the chambers of the holy place — Rhm

When they go out to the people in the outer court, they shall take off the clothes they have worn while serving, leave them in the sacred rooms — NEB

**and they shall put on other garments; and they shall not sanctify the people with their garments.**

... that they sanctify not the people with their garments — ASV

... That they may not hallow the people by their garments — Rhm

... thus they will not transmit holiness to the people with their garments — NAB

... otherwise they will transmit the sacred influence to the people through their clothing — NEB

... lest they make the people taboo by their garments — AAT

- 20. Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads.**

... Nor let the hair grow long ... — Rhm

... they shall only cut off the hair of their heads — ASV

... but they shall keep their hair carefully trimmed — NAB

... but must cut their hair to a reasonable length — Jerus

- 21. Neither shall any priest drink wine, when they enter into the inner court.**  
No priest shall drink wine when he enters the inner court — AAT
- 22. Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before.**  
And a widow and divorced woman they do not take to them for wives — YLT  
no priest shall marry a widow or a divorced woman . . . — Mof  
. . . but they shall take virgins of the seed of the house of Israel . . . — ASV  
. . . but only a virgin of the stock of the house of Israel . . . — AAT  
. . . he may marry a virgin of Israelite birth . . . — NEB  
. . . However, if there be a widow of a priest, they may take her — Sept
- 23. And they shall teach my people the difference between the holy and profane,**  
. . . the difference between the holy and the common — ASV  
They are to teach my people the difference between what is sacred and what is profane — Jerus  
They shall teach my people to distinguish the sacred from the profane — NEB  
They shall teach my people the difference between the sacred and the secular — AAT  
**and cause them to discern between the unclean and the clean.**  
and make known to them the difference between the clean and the unclean — NAB  
and show them how to distinguish between the unclean and the clean — AAT  
and make them understand the difference between what is clean and what is unclean — Jerus
- 24. And in controversy they shall stand in judgment; and they shall judge it according to my judgments:**  
And in a controversy they shall stand to judge . . . — ASV  
In cases of legal controversy, they shall serve as judges, who shall decide all cases according to My laws — Ber  
When disputes break out, they shall take their place in court, and settle the case according to my rules — NEB

In a case at court they shall act as judges, and shall decide the case according to my laws — AAT

And in the case of lawsuits they shall be appointed as judges . . . — Lam  
**and they shall keep my laws and my statutes in all mine assemblies;**  
and they shall keep my laws and my statutes in all my appointed feasts — ASV  
They must carry out my instructions and directions at all my sacred festivals — Mof  
and they shall observe my rules and regulations at all my festivals — AAT  
**and they shall hallow my sabbaths.**  
and they shall keep my sabbaths holy — RSV

- 25. And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.**  
And they shall go in to no dead person . . . — ASV

They shall not defile themselves by contact with any dead person . . . — NEB  
No priest shall defile himself by approaching a dead person, except in the case of a father or mother, a son or daughter, a brother or unmarried sister — AAT  
They must never contaminate themselves by touching a dead body . . . — Mof

- 26. And after he is cleansed, they shall reckon unto him seven days.**  
And after a priest is unclean, he shall count for himself seven days, and then he shall be clean — Lam

- 27. And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord God.**  
and when he enters the inner court, to minister in the sanctuary, he shall offer a sin-offering for himself, . . . — AAT

When they enter the inner court to serve in the Holy Place . . . — NEB

- 28. And it shall be unto them for an inheritance: I am their inheritance: and ye shall give them no possession in Israel: I am their possession.**  
And they shall have an inheritance: I am their inheritance . . . — ASV

Now with regard to their inheritance I will be their inheritance . . . — Sept  
 They shall have no inheritance; I am their inheritance . . . — RSV  
 . . . and no property shall be given to them in Israel, since I am their property — AAT

**29. They shall eat the meat offering, and the sin offering, and the trespass offering;**

. . . and the guilt-offering, they do eat — YLT

The cereal-offerings, the sin-offerings, and the guilt-offerings shall be their food — AAT

Their food is to be the oblation, the sacrifice for sin and the sacrifice of reparation — Jerus

**and every dedicated thing in Israel shall be their's.**

and every devoted thing in Israel shall be theirs — ASV

and everything given specially to the Lord in Israel will be theirs — Bas

and anything set apart for the Eternal shall be theirs — Mof

Everything in Israel put under the ban shall be for them — Jerus

**30. And the first of all the first-fruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's:**

The best of all the firstfruits of everything, and all the contributions of everything which you offer, shall be for the priests — AAT

. . . and all the gifts which you give as an oblation . . . — Ber

The best of all your first-fruits of every sort of due and of all that you offer, is to go to the priests — Jerus

. . . and every heave-offering of all, of all your heave-offerings . . . — YLT

**ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.**

and your first batch of baking shall you give to the priest . . . — AAT

you shall also give to the priests the first of your coarse meal. . . . — RSV

**31. The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.**

Any carcase and torn thing, of the fowl, and of the beasts. . . . — YLT

But of nothing that dies a natural death, or has been torn to pieces, whether bird or beast, shall the priests eat — AAT

The priests shall eat no carrion, bird or beast, whether it has died naturally or been killed by a wild animal — NEB

## CHAPTER 45

**1. Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, an holy portion of the land:**

And when you allot the land for inheritance, you shall set apart as an allotment to the LORD a sacred portion of the land — AAT

When you allot the land as a possession, you shall set apart for the LORD a portion of the land as a holy district — RSV

. . . you shall set apart from it a sacred reserve for the LORD — NEB

. . . you are to allocate the sacred portion of the country to Yahweh — Jerus

**The length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about.**

twenty-five thousand cubits in length and

twenty thousand cubits in breadth . . . — Sept

. . . all the land inside these limits is to be holy — Bas

. . . which shall be sacred through its whole extent — AAT

**2. Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the suburbs thereof.**

Of this a square plot of five hundred by five hundred cubits shall be for the sanctuary, with fifty cubits for an open space around it — RSV

. . . and fifty cubits for the open land round about it — JPS

. . . with a boundary fifty cubits wide right round — Jerus

**3. And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in**

it shall be the sanctuary and the most holy place.

And in the holy district you shall measure off a section twenty-five thousand cubits long and ten thousand broad, in which shall be the sanctuary, the most holy place — RSV

... and in it shall be the sanctuary, which is most holy — ASV

... and in it is the sanctuary, the holy of holies — YLT

- 4. The holy portion of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary.**

It is a holy portion of the land; it shall be ... — ASV

It shall be the holy portion of the land; it shall be for the priests, who minister in the sanctuary and approach the LORD to minister to him ... — RSV

... It shall include space for their houses and a sacred plot for the sanctuary — NEB

- 5. And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers.**

... they shall have for a possession cities to dwell in — Sept

Another section, twenty-five thousand cubits long and ten thousand cubits broad, shall be for the Levites who minister at the temple, as their possession for cities to live in — RSV

... shall belong to the Levites, the temple servants: on this shall stand the towns in which they live — NEB

- 6. And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion: it shall be for the whole house of Israel.**

... side by side with the oblation of the holy portion ... — ASV

Alongside the portion set apart as the holy district you shall assign for the possession of the city ...; it shall belong to the whole house of Israel — RSV

As property of the City you shall designate a strip ... parallel to the sacred tract; ... — NAB

- 7. And a portion shall be for the prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the west side westward, and from the east side eastward:**

And to the prince shall belong the land on both sides of the holy district and the property of the city, alongside the holy district and the property of the city, on the west and on the east — RSV

The prince is to have a domain either side of the land belonging to the Holy Place and of the land belonging to the city, and adjacent to the land belonging to the Holy Place and the land belonging to the city, stretching westwards from the west and eastwards from the east — Jerus

And the prince shall have the land on both sides of the sacred allotment and the city property, facing the sacred allotment and the city property west and east — AAT

The prince is to hold the whole of the land east and west of the sacred reservation and of the city-land, on both sides, — Mof

**and the length shall be over against one of the portions, from the west border unto the east border.**

and in length answerable unto one of the portions ... — ASV

along a length equal to that of one of the tribal lots, from the west to the east border of the land — AAT

corresponding in length to one of the tribal portions, and extending from the western to the eastern boundary of the land — RSV

its size equal to one of the portions between the west and the east frontiers of the country — Jerus

- 8. In the land shall be his possession in Israel: and my princes shall no more oppress my people; and the rest of the land shall they give to the house of Israel according to their tribes.**

In the land it shall be to him for a possession in Israel ... but they shall give the land ... — ASV

And this shall be his possession in Israel ... — Sept

It is to be his property in Israel. ...; but

they shall let the house of Israel have the land according to their tribes — RSV

... but shall assign the land to the house of Israel according to their tribes — AAT

**9. Thus saith the Lord God; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice,**

... Enough. O princes of Israel! Have done with violence and spoil: practice justice and right — AAT

... let there be an end of violent behaviour and wasting; ... — Bas

... and execute justice and righteousness — ASV

... Put an end to lawlessness and robbery: maintain law and justice — NEB  
**take away your exactions from my people, saith the Lord God.**

cease your evictions of my people ... — RSV

cease evicting my people from their homes ... — AAT

crush my people no more with taxation ... — Jerus

**10. Ye shall have just balances, and a just ephah, and a just bath.**

You shall have just scales ... — AAT

... just dry and liquid measures — Mof

... an honest bushel and an honest gallon — Ber

**11. The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.**

The ephah and the bath shall be of the same measure — the bath containing the tenth of a homer, and the ephah the tenth of a homer, the homer being the standard of measurement — AAT

The ephah and the bath measures shall both be the same size. ... — Amp

**12. And the shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.**

... Twenty shekels, twenty-five shekels and fifteen shekels are to make one mina — Jerus

... your mina shall contain weights of ten and twenty-five and fifteen shekels — NEB

... five shekels shall be five shekels, and ten shekels shall be ten shekels,

and your mina shall be fifty shekels — RSV

... (five shekels shall be five shekels, and ten shekels shall be ten shekels). and your mana shall be twenty shekels — AAT

**13. This is the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley:**

This is the contribution which you shall offer: the sixth of an ephah out of every homer of wheat, and the sixth of an ephah out of every homer of barley — AAT

These are the contributions you shall set aside: out of every homer of wheat or of barley, one sixth of an ephah — NEB

**14. Concerning the ordinance of oil, the bath of oil, ye shall offer the tenth part of a bath out of the cor, which is an homer of ten baths; for ten baths are an homer:**

The dues on oil: one bath of oil out of every ten baths or out of every cor (which is equal to ten baths or one homer, since ten baths equal one homer) — Jerus

and as the fixed portion of oil, one tenth of a bath from each cor (the cor, like the homer, contains ten baths) — RSV  
For oil the rule is one tenth of a bath from every kor (at ten bath to the kor) — NEB

**15. And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, saith the Lord God.**

and one lamb of the flock, out of two hundred, from the well-watered pastures of Israel; — for a meal-offering ... to make atonement for them ... — ASV

One sheep from the flock for every two hundred from the pasturage of Israel. ... — NAB

and one sheep out of every flock of two hundred — from all the families of Israel — to provide for the cereal-offering, the burnt-offering, and the thank-offerings, that atonement may be made for them ... — AAT

You are to levy one sheep on every flock of two hundred from the patrimony of

Israel for the oblation, the holocaust and the communion sacrifice. This is to form your atonement . . . — Jerus

- 16. All the people of the land shall give this oblation for the prince in Israel.**

All the people of the land shall give this offering . . . — JPS

All the people of the land shall offer this contribution . . . — AAT

Let all the people of the country be subject to this due for the prince of Israel — Jerus

- 17. And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel:**

And it shall be the prince's part to give the burnt-offerings, and the meal-offerings, . . . , in all the appointed feasts of the house of Israel — ASV

And it shall be the prince's duty to provide the burnt-offering, the cereal offering, and the libation, at the various festivals — the new moons, the sabbaths, and all the other fixed festivals of the house of Israel — AAT

**he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.**

. . . to make atonement for the house of Israel — ASV

— at which he shall provide the sin-offering, the cereal-offering, the burnt-offering, and the thank-offerings, . . . — AAT

- 18. Thus saith the Lord God; In the first month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary:**

- 19. And the priest shall take of the blood of the sin offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.**

. . . and put it upon the door-posts of the house, and upon the four corners of the ledge of the altar — ASV

. . . on the four corners of the altar pedestal . . . — NEB

. . . on the four corners of the altar plinth . . . — Jerus

- 20. And so thou shalt do the seventh day of the month for every one that erreth, and for him that is simple:**

In the seventh month, on the first day of the month, you shall do the same for anyone who has sinned through error or ignorance — AAT

. . . for anyone who has erred inadvertently or by mistake — Mof

. . . or for him who is seduced to evil — Sprl

. . . or is of feeble mind — Rhm

**so shall ye reconcile the house.**

so shall ye make atonement for the house — ASV

- 21. In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.**

. . . you shall celebrate the feast of the passover, and for seven days unleavened bread shall be eaten — RSV

- 22. And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin offering.**

- 23. And seven days of the feast he shall prepare a burnt offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a sin offering.**

. . . And on the seven days of the festival he shall provide as a burnt offering to the LORD seven young bulls and seven rams without blemish, on each of the seven days; . . . — RSV

. . . and a he-goat daily for a sin-offering — ASV

- 24. And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.**

And he shall prepare a meal offering, . . . — ASV

And as a cereal-offering he shall provide an ephah for each bullock and an ephah for each ram, with a hin of oil for each ephah — AAT

- 25. In the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering, according to the burnt-offering, and according to the meat offering, and according to the oil.**

. . . in the feast, shall he do the like the seven days; . . . — ASV

On the fifteenth day of the seventh month, the feast day, and for seven days, he shall perform the same rites, making the same holocausts, the same cereal offerings and offerings of oil — NAB

... and during the seven days of the festival, he shall make the same provision, alike for the sin-offering, the burnt-offering, the cereal-offering and the oil — AAT

## CHAPTER 46

1. Thus saith the Lord God; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

... The gate of the inner court looking east shall remain closed during the six working days ... — AAT

... On the sabbath day it is to be opened, as also on the day of the New Moon — Jerus

2. And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate; then he shall go forth; but the gate shall not be shut until the evening.

The prince shall enter by the vestibule of the gate from without, and shall take his stand by the post of the gate ... Then he shall go out, but the gate shall not be shut until evening — RSV

and the prince is to go in through the porch of the outer gate and take his position by the doorposts of the gate. The priests must then offer his holocaust and his communion sacrifice. He must prostrate himself on the threshold of the gate and go out, and the gate is not to be shut again until the evening — Jerus

When the prince comes through the porch of the gate from the outside, he shall halt at the door-post, and the priests shall sacrifice his whole-offering and shared-offerings. On the terrace he shall bow down at the gate and then go out, ... — NEB

3. Likewise the people of the land shall worship at the door of this gate before the Lord in the sabbaths and in the new moons.

and the people of the land shall bow down at the entrance of that gate ... — Rhm  
The common people also shall worship

For the feast that falls on the fifteenth day of the seventh month, he must do the same for seven days, offering the sacrifice for sin, the holocaust, oblation and the oil — Jerus

before the LORD at the door of the same gate ... — AAT

On sabbaths and at new moons the people also shall bow down before the LORD at the entrance to that gate — NEB

4. And the burnt offering that the prince shall offer unto the Lord in the sabbath day shall be six lambs without blemish, and a ram without blemish.

The holocaust offered to Yahweh by the prince on the sabbath day is to consist of six unblemished lambs and one unblemished ram — Jerus

5. And the meat offering shall be an ephah for a ram, and the meat offering for the lambs as he shall be able to give, and an hin of oil to an ephah.

and the meal-offering shall be ... — ASV

the cereal-offering being an ephah for the ram, and as much as he can afford for the lambs, with a hin of oil for each ephah — AAT

the grain-offering shall be an ephah with the ram and as much as he likes with the sheep, ... — NEB

6. And in the day of the new moon it shall be a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

On the day of the new moon he shall offer a young bull without blemish, and six lambs and a ram, which shall be without blemish — RSV

... it shall be an unblemished bullock, six unblemished lambs, and one unblemished ram — AAT

7. And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.

and he shall prepare a meal-offering ... — ASV

... and for the lambs according as he is able, ... — RV

and as a cereal-offering he shall provide



an ephah for the bullock, an ephah for the ram, and as much as he can afford for the lambs, with a hin of oil for each ephah — AAT

... and what he pleases for the lambs, ... — Jerus

- 8. And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof.**

... he shall go in by the way of the porch of the gate. ... — ASV

When the prince enters, he shall do so by way of the vestibule of the gate: and he shall go out the same way — AAT

... he shall enter through the porch of the gate ... — NEB

- 9. But when the people of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.**

But when the people of the land shall come before Jehovah in the appointed feasts ... but shall go forth straight before him — ASV

But when the common people enter the presence of the LORD, at the fixed festivals, ... — AAT

... no one shall return by way of the gate by which he entered, but each shall go out straight ahead — RSV

... but he shall leave by the opposite gate — NAB

- 10. And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.**

And the prince, when they go in, shall go in in the midst of them ... — ASV

When they enter, the prince shall enter in the midst of them; and when they go out, he shall go out with them — AAT

The prince shall enter along with them, and leave when they leave — Mof

... and when they go forth, they shall go forth together — ASV

- 11. And in the feasts and in the solemnities the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to**

**the lambs as he is able to give, and an hin of oil to an ephah.**

And in the festivals and in the appointed feasts ... — Rhm

And in the feasts and in the solemnities the meal-offering shall be ... — ASV

At the feasts and fixed festivals the cereal-offering shall be an ephah for the bullock, an ephah for the ram, and as much as he can afford for the lambs, with a hin of oil for each ephah — AAT

... and as much as he likes with a sheep, ... — NEB

- 12. Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the LORD,**

When the prince makes a free-will offering to the LORD, whether holocausts or peace offerings — NAB

And when the prince offers a voluntary offering (a burnt-offering or thank-offering as a voluntary offering to the LORD) — AAT

When the prince offers Yahweh a voluntary holocaust or a voluntary communion sacrifice — Jerus

And when the prince shall prepare a freewill-offering, a burnt-offering or peace-offerings as a freewill-offering unto Jehovah — ASV

**one shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day; then he shall go forth; and after his going forth one shall shut the gate.**

the gate facing east shall be opened for him; and he shall offer his burnt offering or his peace offerings as he does on the sabbath day. Then he shall go out, and after he has gone out the gate shall be shut — RSV

- 13. Thou shalt daily prepare a burnt offering unto the LORD of a lamb of the first year without blemish: thou shalt prepare it every morning.**

And thou shalt prepare a lamb a year old without blemish for a burnt-offering unto Jehovah daily: morning by morning shalt thou prepare it — ASV

Moreover he shall every day prepare a lamb ... — Sept

And each day he shall provide an unblemished lamb, one year old, as a burnt-offering to the LORD ... — AAT

- 14. And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the LORD.**

And thou shalt prepare a meal-offering with it morning by morning, . . . to moisten the fine flour; a meal-offering . . . — ASV

and every morning he shall prepare . . . — Sept

And he shall provide a cereal offering with it morning by morning, . . . to moisten the flour, as a cereal offering to the LORD; this is the ordinance for the continual burnt offering — RSV

. . . This shall be a standing order for the regular burnt-offering — AAT

. . . the LORD's grain-offering is an observance prescribed for all time — NEB

. . . This cereal offering to the LORD is mandatory with the established holocaust — NAB

- 15. Thus shall they prepare the lamb, and the meat offering, and the oil, every morning for a continual burnt offering. Thus the lamb and the meal offering and the oil shall be provided, morning by morning. . . . — RSV**

The lamb, the oblation and the oil are to be offered morning after morning forever — Jerus

he shall provide the lamb, the cereal-offering, and the oil, morning by morning, for the regular burnt-offering — AAT

- 16. Thus saith the Lord God; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons; it shall be their possession by inheritance.**

. . . it is his inheritance, it shall belong to his sons; it is their possession by inheritance — ASV

. . . if the ruler make a gift to one of his sons out of his inheritance, . . . — Sept

. . . If the prince make a gift of part of his inheritance to one of his sons, it shall belong to that son; it is his property by right of inheritance — AAT

. . . and become their hereditary property — Jerus

- 17. But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince:**

But if he make a gift of part of his inheritance to one of his servants, it shall remain in his possession till the year of release, when it shall return to the prince — AAT

**but his inheritance shall be his sons' for them.**

but as for his inheritance, it shall be for his sons — ASV

surely it is the inheritance of his sons theirs shall it remain — Rhm

it is the property of his sons and shall belong to them — NEB

whereas the inheritance that goes to a son shall belong to him — AAT

only his sons may keep a gift from his inheritance — RSV

- 18. Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession;**

Moreover the prince shall not take of the people's inheritance, to thrust them out of their possession — ASV

The prince shall not seize any part of the inheritance of the people by evicting them from their property — NAB

And the prince shall not rob the people of their property, by taking any part of their inheritance — AAT

**but he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession.**

out of his own property shall he endow his sons, so that none of my people may be driven out of his property — AAT

. . . so that none of my people shall be dispossessed of his property — RSV

he must provide for his sons out of his own property; none of my people is to be evicted from his property — Mof

- 19. After he brought me through the entry, which was at the side of the gate, into the holy chambers of the priests, which looked toward the north:**

Then he brought me, through the entrance beside the gate, to the north row of the priests' sacred chambers — AAT

He took me through the entrance at the side of the north gate that leads to the rooms of the Holy Place set apart for the priests — Jerus

**and, behold, there was a place on the two sides westward.**

and, behold, there was a place on the hinder part westward — ASV  
and lo! there was a place at the extreme west of it — AAT

- 20. Then said he unto me, This is the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the meat offering;**

... and where they shall bake the meal-offering — ASV

... shall boil the guilt-offering and the sin-offering, and where they shall bake the cereal-offering — AAT

**that they bear them not out into the utter court, to sanctify the people.**

that they bring them not forth into the outer court, ... — ASV

... to hallow the people — Rhm

... for fear they transmit the sacred influence to the people — NEB

... and thus making the people taboo — AAT

- 21. Then he brought me forth into the utter court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court there was a court.**

Then he brought me forth into the outer court, ... — ASV

... and led me past the four corners of the court; and lo! at each corner of the court there was another court — AAT

Then he took me into the outer court past the four corners of the court; and there, at each corner, was a small enclosure — Mof

... round all the corners of it in turn, and shewed me that there was a little garth in each of them; no corner but had its garth — Knox

- 22. In the four corners of the court there were courts joined of forty cubits long and thirty broad: these four corners were of one measure.**

... there were courts inclosed, ...

These four in the corners were of one measure — ASV

— at the four corners of the court four small courts, all four of the same size, each forty cubits long, and thirty broad — AAT

... were courts covered over, ... — Rhm

These four courts were vaulted and were the same size, ... — NEB

in other words, the four corners of the court contained four small compounds, ... — Jerus

- 23. And there was a row of building round about in them, round about them four, and it was made with boiling places under the rows round about.**

And there was a wall round about in them, ... , and boiling-places were made under the walls round about — ASV

Round each of the four of them ran a row of masonry, with boiling-ranges built under each of the rows round about — AAT

... with fire-places arranged under it — Mof

On the inside, around each of the four courts was a row of masonry, with hearths made at the bottom of the rows round about — RSV

Round each of the four was a row of stones, with fire-places constructed close up against the rows — NEB

Each of the four was enclosed by a wall, with hearths all round the bottom of the wall — Jerus

- 24. Then said he unto me, These are the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.**

... These are the boiling-houses, ... — ASV

... These are the kitchens where those who minister at the temple ... — RSV

... where the Temple servants are to boil the sacrifices offered by the people — Jerus

## CHAPTER 47

- 1. Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east,**

And he brought me back unto the door of the house: ... eastward (for the

forefront of the house was toward the east) — ASV

... and lo! there was water flowing from under the threshold of the house eastward ... — AAT

... toward the east (for the temple faced east) — RSV

and the waters came down from under  
from the right side of the house, at the  
south side of the altar.

and the water came down from under  
the right side of the house on the south  
side of the altar — Ber

and the water was flowing down from  
below the south end of the threshold  
of the temple, south of the altar — RSV

2. Then brought he me out of the way of  
the gate northward, and led me about  
the way without unto the utter gate by  
the way that looketh eastward; and, he-  
hold, there ran out waters on the right  
side.

Then he brought me out by way of the  
north gate. . . . — Rhm

. . . and conducted me round on the out-  
side to the gate facing the east . . .  
— Sept

He took me out through the northern  
gate and brought me round by an out-  
side path to the eastern gate of the  
court . . . — NEB

. . . and led me round the outside of the  
building to the outer gate looking east;  
and lo! the water was trickling down  
on the south side — AAT

3. And when the man that had the line in  
his hand went forth eastward, he mea-  
sured a thousand cubits,

When the man went forth eastward with  
the line in his hand. . . . — ASV

Going on eastward with a line in his hand.  
. . . — RSV

The man went to the east holding his  
measuring line and . . . — Jerus

and he brought me through the waters;  
the waters were to the ankles.

and made me cross the water, which came  
up to my ankles — AAT

and then led me through the water; and  
it was ankle-deep — RSV

he then made me wade across the stream;  
the water reached my ankles — Jerus

4. Again he measured a thousand, and  
brought me through the waters; the  
waters were to the knees.

. . . and made me cross the water, which  
came up to my knees — AAT

. . . and led me through the water; and  
it was knee-deep — RSV

. . . and made me wade across the stream  
again; the water reached my knees  
— Jerus

Again he measured a thousand, and

brought me through; the waters were  
to the loins.

. . . and made me cross the water, which  
came up to my loins — AAT

. . . and led me through the water; and it  
was up to the loins — RSV

. . . and made me wade across again; the  
water reached my waist — Jerus

5. Afterward he measured a thousand; and  
it was a river that I could not pass over:

. . . and it was a stream I could not ford  
— Mof

Another thousand, and it was a torrent  
I could not cross — NEB

for the waters were risen, waters to swim  
in, a river that could not be passed  
over.

for the water had risen and was now deep  
enough to swim in; it had become a  
torrent that could not be crossed —  
NEB

. . . a river that could not be forded —  
Rhm

6. And he said unto me, Son of man, hast  
thou seen this? Then he brought me, and  
caused me to return to the brink of the  
river.

. . . Then he led and brought me back  
along the border of the river — Sept

. . . Then he led me back along the bank  
of the stream — AAT

. . . and led me back to the bank of the  
torrent — NEB

. . . He took me further, then brought  
me back to the bank of the river —  
Jerus

. . . Then he brought me and made me  
to sit by the bank of the torrent —  
Lam

7. Now when I had returned, behold, at the  
bank of the river were very many trees  
on the one side and on the other.

and as I went back, lo! on the bank of  
the stream, along both sides of it, there  
were very many trees — AAT

When we came back to the bank I saw  
a great number of trees on each side  
— NEB

8. Then said he unto me, These waters is-  
sue out toward the east country, and go  
down into the desert,

. . . These waters issue forth toward the  
eastern region, and shall go down into  
the Arabah — ASV

. . . This water flows toward the eastern

region and goes down into the Arabah

— RSV

**and go into the sea: which being brought forth into the sea, the waters shall be healed.**

and when they shall enter into the sea, into the sea of the putrid waters. . . .

— JPS

and when they enter the Sea, with its brackish water, the water shall become fresh — AAT

and when it enters the stagnant waters of the sea, the water will become fresh

— RSV

**9. And it shall come to pass, that everything that liveth, which moveth, whithersoever the rivers shall come, shall live: . . . that every living creature which swarmeth, in every place whither the rivers come, shall live — ASV**

And wherever the river goes every living creature which swarms will live — RSV

When any one of the living creatures that swarm upon the earth comes where the torrent flows, it shall draw life from it — NEB

**and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and everything shall live whither the river cometh.**

. . . for these waters have come thither that they may be healed so shall everything live whithersoever the river cometh — Rhm

. . . for this water goes there, that the waters of the sea may become fresh; so everything will live where the river goes — RSV

. . . for these waters come here so that the others may be sweetened, and where the torrent flows everything shall live — NEB

. . . for wherever the water goes it brings health, and life teems wherever the river flows — Jerus

. . . for this stream goes there for the very purpose that, wherever it goes, the water may become fresh, and creatures may live in it — AAT

**10. And it shall come to pass, that the fishers shall stand upon it from En-gedi even unto En-eglaim; they shall be a place to spread forth nets;**

. . . that fishers shall stand by it: from En-gedi even unto En-eglaim shall be

a place for the spreading of nets —

ASV

And fishermen shall stand on its shore, all the way from Engedi to Eneglaim, and shall spread their nets on it — AAT  
There will be fishermen on its banks. Fishing nets will be spread from Engedi to En-eglaim — Jerus

**their fish shall be according to their kinds, as the fish of the great sea, exceeding many.**

and its fish of all sorts shall be very plentiful, like those of the Great Sea —

AAT

The fish will be as varied and as plentiful as the fish of the Great Sea — Jerus  
its fish will be of very many kinds, like the fish of the Great Sea — RSV

**11. But the miry places thereof and the marshes thereof shall not be healed; they shall be given to salt.**

The swamps thereof and the pools thereof shall not be healed . . . — Rhm

But its swamps and marshes will not become fresh; they are to be left for salt — RSV

**12. And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed:**

. . . shall grow every tree for food, whose leaf shall not wither, neither shall the fruit thereof fail — ASV

And on the banks, on both sides of the river, there will grow all kinds of trees for food . . . — RSV

**it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary:**

it shall bring forth new fruit every month, because the waters thereof issue out of the sanctuary — ASV

but they will bear fresh fruit every month, because the water for them flows from the sanctuary — RSV

they shall bear early every month . . . — NEB

**and the fruit thereof shall be for meat, and the leaf thereof for medicine.**

and the fruit thereof shall be for food, and the leaf thereof for healing — ASV  
and their fruit shall serve for food, and their leaves for healing — AAT  
their fruit is for food and their foliage for enjoyment — NEB

- 13. Thus saith the Lord God; This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions.**

... whereby ye shall divide the land for inheritance ... — ASV

... These are the boundary lines within which the twelve tribes of Israel shall enter into possession of the land — NEB

... Joseph having a double portion — Spri

- 14. And ye shall inherit it, one as well as another: concerning the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance.**

... for I swore to give it unto your fathers ... — ASV

you shall divide it equally. As I swore by uplifted hand to give this land to your fathers, it shall fall to you as a heritage — AAT

... and it shall fall to you as your possession — Mof

- 15. And this shall be the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad;**

... On the north side, from the great sea, by the way of Hethlon, unto the entrance of Zedad — ASV

... On the north side, from the Great Sea by way of Hethlon to the entrance of Hamath, and on to Zedad — RSV

... On the north: ... , to the pass of Hamath, as far as Zedad — AAT

- 16. Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazar-hatticon, which is by the coast of Hauran.**

Berothah, Sibraim (which lies on the border between Damascus and of Hamath), as far as Hazar-hatticon, which is on the border of Hauran — RSV

thence to Berothah Sibraim, on the frontier between Damascus and Hamath, and Hazar-enon, on the frontier of Hauran — AAT

- 17. And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward and the border of Hamath. And this is the north side.**

... shall be Hazar-enon at the border of Damascus; and on the north northward is the border of Hamath ... — ASV

... the border of Damascus, and Zaphon at the north. ... — YLT

So the boundary shall run from the sea to Hazar-enon, which is on the northern border of Damascus, with the border of Hamath to the north ... — RSV

The frontier, then, shall run from the sea to Hazar-enon, on the frontier of Damascus, and to Ziphron on the north and the frontier of Hamath ... — AAT

- 18. And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And this is the east side.**

And the east side, between Hauran and Damascus and Gilead and the land of Israel, shall be the Jordan: from the north border unto the east sea shall ye measure ... — ASV

... and Jordan shall be the boundary by the sea, east of Tamar ... — Lam

On the east: the Jordan, from the frontier between Hauran and Damascus, and along between Gilead and Israel, that is, from the northern frontier to the Eastern Sea, as far as Tamar ... — AAT

On the east the Jordan will serve as frontier between Hauran and Damascus, between Gilead and the land of Israel, down to the Eastern Sea as far as Tamar ... — Jerus

The eastern side runs alongside the territories of Hauran, Damascus, and Gilead, and alongside the territory of Israel: Jordan sets the boundary to the eastern sea, to Tamar ... — NEB

On the east side, the boundary shall run from Hazar-enon between Hauran and Damascus; along the Jordan between Gilead and the land of Israel; to the eastern sea and as far as Tamar ... — RSV

- 19. And the south side southward, from Tamar even to the waters of strife in Kadesh, the river to the great sea. And this is the south side southward.**

And the south side southward shall be from Tamar as far as the waters of Meriboth-kadesh, to the brook of Egypt, unto the great sea ... — ASV

On the south: from Tamar to the waters of Meribath-kadesh, thence along the Brook to the Great Sea ... — AAT

... to the Wady-el-Arish and then to the Mediterranean ... — Mof

- ... This is the southern side towards the Negeb — NAB
- 20. The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side.**  
And the west side shall be the great sea, from the south border as far as over against the entrance of Hamath ...  
— ASV
- On the west: the Great Sea, from the southern frontier to a point opposite the pass of Hamath ... — AAT
- On the west the Great Sea will serve as frontier up to the point opposite the Pass of Hamath ... — Jerus
- 21. So shall ye divide this land unto you according to the tribes of Israel.**  
So then ye shall apportion this land to you by the tribes of Israel — Rhm  
You shall distribute this land among yourselves according to the tribes of Israel — NAB
- 22. And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you:**

You shall allot it as an inheritance for yourselves and for the aliens who reside among you and have begotten children among you — RSV

You must allot it among yourselves and among the resident aliens who bring up families among you — Mof

**and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.**

They shall be to you as native-born sons of Israel; with you they shall be allotted an inheritance among the tribes of Israel — RSV

they are to count as natives and to be allotted land of their own among the clans of Israel — Mof

- 23. And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God.**

In whatever tribe the alien resides, there you shall assign him his inheritance ... — RSV

you must assign the resident alien his land within the clan where he stays, ... — Mof

## CHAPTER 48

- 1. Now these are the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west; a portion for Dan.**

... From the north end, beside the way of Hethlon to the entrance of Hamath. Hazar-enan at the border of Damascus, northward beside Hamath (and they shall have their sides east and west). Dan, one portion — ASV

At the northern end, from the Sea, by way of Hethlon, to the pass of Hamath, as far as Hazer-enon, bordering on the territory of Damascus, near Hamath, on the north, running from east to west. Dan — one portion — AAT

... Beginning at the northern border, from the sea by way of Hethlon to the entrance of Hamath, as far as Hazar-enon (which is on the northern border of Damascus over against Hamath), and extending from the east side to the west. Dan, one portion — RSV

- 2. And by the border of Dan, from the east side unto the west side, a portion for Asher.**

Bordering on Dan, from east to west. Asher — one portion — AAT

Adjoining the territory of Dan, from the east side to the west, Asher, one portion — RSV

- 3. And by the border of Asher, from the east side even unto the west side, a portion for Naphtali.**

Bordering on Asher, from east to west. Naphtali — one portion — AAT

Adjoining the territory of Asher, from the east side to the west, Naphtali, one portion — RSV

- 4. And by the border of Naphtali, from the east side unto the west side, a portion for Manasseh.**

Bordering on Naphtali, from east to west. Manasseh — one portion — AAT

Adjoining the territory of Naphtali, from the east side to the west, Manasseh, one portion — RSV

- 5. And by the border of Manasseh, from**

**the east side unto the west side, a portion for Ephraim.**

Bordering on Manasseh, from east to west, Ephraim — one portion — AAT  
 Adjoining the territory of Manasseh, from the east side to the west, Ephraim, one portion — RSV

**6. And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben.**

Bordering on Ephraim, from east to west, Reuben — one portion — AAT  
 Adjoining the territory of Ephraim, from the east side to the west, Reuben, one portion — RSV

**7. And by the border of Reuben, from the east side unto the west side, a portion for Judah.**

Bordering on Reuben, from east to west, Judah — one portion — AAT  
 Adjoining the territory of Reuben, from the east side to the west, Judah, one portion — RSV

**8. And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side unto the west side; and the sanctuary shall be in the midst of it.**

Bordering on Judah, from east to west, shall be the allotment which you shall set apart — twenty-five thousand cubits broad, and in length equal to one of the tribal portions, from east to west — with the sanctuary in the midst of it — AAT

Bordering Judah, from the eastern frontier to the western frontier is the part you are to set aside, twenty-five thousand cubits wide, and as long as each of the other portions from the eastern frontier to the western frontier. The sanctuary will be in the centre of it — Jerus

Next, in like manner, comes the strip of dedicated land you are to set apart: in breadth, twenty-five thousand cubits, in length, stretching from Israel's frontier to the sea like the rest; and in the heart of it, the sanctuary — Knox

**9. The oblation that ye shall offer unto the LORD shall be of five and twenty thousand in length, and of ten thousand in breadth.**

The part you must set aside for Yahweh

is to be twenty-five thousand cubits long and ten thousand cubits wide — Jerus

... and in breadth twenty thousand — Rhm

The allotment which you shall set apart for the LORD shall be twenty-five thousand cubits in length, and twenty thousand cubits in breadth — AAT

... shall be five and twenty thousand reeds in length, ... — ASV

**10. And for them, even for the priests, shall be this holy oblation; toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length; and the sanctuary of the LORD shall be in the midst thereof.**

This consecrated portion is to belong to the priests, being, on the north side, twenty-five thousand cubits; on the west side ten thousand cubits wide, or the east side ten thousand cubits wide and on the south side twenty-five thousand cubits long, and the sanctuary of Yahweh will be in the centre of it — Jerus

These shall be the allotments of the holy portion: the priests shall have an allotment measuring ... — RSV

Of this sacred allotment the priest shall have a section, twenty-five thousand cubits in length from east to west, and ten thousand cubits in breadth from north to south, with the sanctuary of the LORD in the midst of it — AAT

**11. It shall be for the priests that are sanctified of the sons of Zadok; which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray.**

This shall be for the consecrated priests, the sons of Zadok, who kept my charge, who did not go astray when the people of Israel went astray, as the Levites did — RSV

The sanctified portion shall be for the priests of the sons of Zadok, ... — JPS

... the Zadokites, who fulfilled my service ... — NAB

**12. And this oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.**



And it shall be unto them an oblation from the oblation of the land, a thing most holy. . . . — ASV

So then they shall have an offering out of the offering of the land . . . — Rhm

And it shall belong to them as a special portion from the holy portion of the land, a most holy place, adjoining the territory of the Levites — RSV

The area set apart for the priests from the reserved territory shall be most sacred, reaching the frontier of the Levites — NEB

**13. And over against the border of the priests the Levites shall have five and twenty thousand in length, and ten thousand in breadth:**

And answerable unto the border of the priests, the Levites shall have . . . — ASV

And alongside the border of the priests, the Levites shall have a section, . . . — AAT

and to the Levites shall be given, adjoining the borders of the priests, a portion . . . — Sept

The Levites shall have a portion running parallel to the border of the priests . . . — NEB

**all the length shall be five and twenty thousand, and the breadth ten thousand.**

— the whole length being twenty-five thousand and the width ten thousand — Jerus

the whole being twenty-five thousand in length and twenty thousand in breadth — Sept

all the length five and twenty thousand, and the breadth twenty thousand — Rhm

Thus the whole shall be twenty-five thousand cubits in length, and twenty thousand cubits in breadth — AAT

**14. And they shall not sell of it, neither exchange, nor alienate the firstfruits of the land: for it is holy unto the LORD.**

And they shall sell none of it, nor exchange it, nor shall the first-fruits of the land be alienated . . . — ASV

. . . neither shall any exchange or transfer the first-fruits of the land . . . — Spri

They shall not sell or exchange any of it: they shall not alienate this choice portion of the land, . . . — RSV

And none of this choice portion of the land shall be sold, or exchanged, or alienated . . . — AAT

. . . and the part of the land given to the LORD is not to go into other hands: for it is holy to the LORD — Bas

**15. And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be a profane place for the city, for dwelling, and for suburbs: and the city shall be in the midst thereof.**

And the five thousand that are left in the breadth, in front of the five and twenty thousand, shall be for common use, for the city. . . . — ASV

And the five thousand that are left in breadth facing the twenty-five thousand shall be for common use of the city, for dwelling and for open spaces . . . — ABPS

The remaining five thousand cubits along the twenty-five-thousand-cubit line are profane land, assigned to the City for dwellings and pasture . . . — NAB

The remainder, five thousand cubits in breadth and twenty-five thousand in length, shall be for ordinary use for the city, for dwellings and for open country . . . — RSV

The five thousand cubits, which remain in breadth of the twenty-five thousand, shall be common land. . . . — AAT

**16. And these shall be the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.**

And these shall be the dimensions of the city: four thousand five hundred cubits on the north, . . . — AAT

north, south, east and west it shall measure four thousand five hundred cubits — Knox

The city shall measure a mile and a half square — Mof

**17. And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.**

And the city shall have suburbs: toward

the north two hundred and fifty. . . .

— ASV

And the city shall have open land: toward the north two hundred and fifty. . . . — JPS

And the city shall have pasture-lands extending two hundred and fifty cubits to the north. . . . — AAT

The common land belonging to the city shall be two hundred and fifty cubits to the north. . . . — NEB

- 18. And the residue in length over against the oblation of the holy portion shall be ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy portion; and the increase thereof shall be for food unto them that serve the city.**

And the residue in the length, answerable unto the holy oblation, shall be ten thousand eastward, and ten thousand westward. . . . — ASV

And the rest of the length, equal to the holy oblation. . . . — ABPS

The remainder of the length alongside the holy portion shall be ten thousand cubits to the east, and ten thousand to the west, and it shall be alongside the holy portion. Its produce shall be food for the workers of the city — RSV

. . . and its produce shall be for food to those who work for the city — Lam

The remaining length of ten thousand cubits to the east, and ten thousand to the west, alongside the sacred allotment, shall belong to the city: its produce shall supply food for the workers in the city — AAT

What is left parallel to the reserve. . . . shall provide food for those who work in the city — NEB

One strip, contiguous to the consecrated portion, must be left over, consisting of ten thousand cubits to eastward and ten thousand to westward, marching with the consecrated portion; this will bring in a revenue for feeding the municipal workmen — Jerus

- 19. And they that serve the city shall serve it out of all the tribes of Israel.**

And they that labor in the city, out of all the tribes of Israel, shall till it — ASV  
and it shall be cultivated by the workers in the city from all the tribes of Israel — AAT

And they that work for the city shall be

recruited out of all the tribes of Israel

— Lam

- 20. All the oblation shall be five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation four-square, with the possession of the city.**

The entire tract shall be twenty-five thousand by twenty-five thousand cubits; as a perfect square you shall set apart the sacred tract together with the City property — NAB

The whole portion which you shall set apart shall be twenty-five thousand cubits square, that is, the holy portion together with the property of the city — RSV

The portion is to have a total area of twenty-five thousand cubits by twenty-five thousand. You are to allocate a quarter of the sacred portion to form the city — Jerus

- 21. And the residue shall be for the prince, on the one side and on the other of the holy oblation, and of the possession of the city,**

What remains shall belong to the prince: that is, the land on either side of the sacred allotment and the city property — AAT

What remains on both sides of the holy portion and of the property of the city shall belong to the prince — RSV

**over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border,**

in front of the five and twenty thousand of the oblation toward the east border, and westward in front of the five and twenty thousand toward the west border — ASV

extending from the twenty-five thousand cubits of the holy portion to the east border, and westward from the twenty-five thousand cubits to the west border — RSV

**over against the portions for the prince:** answerable unto the portions, it shall be for the prince — ASV

parallel to the tribal portions, it shall belong to the prince — RSV

**and it shall be the holy oblation; and the sanctuary of the house shall be in the midst thereof.**

- 22. Moreover from the possession of the Le-**

vites, and from the possession of the city, being in the midst of that which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

and the holy offering and the sanctuary of the house shall be in the midst thereof. Thus the possession of the Levites, and the possession of the city, shall be in the midst of that which is the prince's: . . . — JPS

In the centre will be the consecrated portion and the sanctuary of the Temple. Thus, apart from the property of the Levites and the property of the city which lie inside the prince's portion, everything between the borders of Judah and the borders of Benjamin is to belong to the prince — Jerus

The holy portion with the sanctuary of the temple in its midst, and the property of the Levites and the property of the city, shall be in the midst of that which belongs to the prince. The portion of the prince shall lie between the territory of Judah and the territory of Benjamin — RSV

23. **As for the rest of the tribes, from the east side unto the west side, Benjamin shall have a portion.**

As for the rest of the tribes: from the east side to the west, Benjamin, one portion — RSV

And the rest of the tribes: From east to west, Benjamin — one portion — AAT

24. **And by the border of Benjamin, from the east side unto the west side, Simeon shall have a portion.**

Bordering on Benjamin, from east to west, Simeon — one portion — AAT

Adjoining the territory of Benjamin, from the east side to the west, Simeon, one portion — RSV

25. **And by the border of Simeon, from the east side unto the west side, Issachar a portion.**

Bordering on Simeon, from east to west, Issachar — one portion — AAT

Adjoining the territory of Simeon, from the east side to the west, Issachar, one portion — RSV

26. **And by the border of Issachar, from the east side unto the west side, Zebulun a portion.**

Bordering on Issachar, from east to west, Zebulun — one portion — AAT

Adjoining the territory of Issachar, from the east side to the west, Zebulun, one portion — RSV

27. **And by the border of Zebulun, from the east side unto the west side, Gad a portion.**

Bordering on Zebulun, from east to west, Gad — one portion — AAT

Adjoining the territory of Zebulun, from the east side to the west, Gad, one portion — RSV

28. **And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of strife in Kadesh, and to the river toward the great sea.**

. . . the border shall be even from Tamar unto the waters of Meribath-kadesh, to the brook of Egypt, unto the great sea — ASV

And to the south of Gad the frontier shall run from Tamar to the waters of Meribath-kadesh, thence along the Brook to the Great Sea — AAT

. . . thence to the Wady-el-Arish, and on to the Mediterranean — Mof

Bordering on Gad, on the side of the Negeb, the border on the south stretches from Tamar . . . — NEB

29. **This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.**

This is the land which you shall allot as an inheritance among the tribes of Israel, . . . — RSV

. . . and these are their several portions, . . . — ASV

Such is the land you are to allot to the clans of Israel as their possession, and such shall be their holdings. . . — Mof

30. **And these are the goings out of the city on the north side, four thousand and five hundred measures.**

These shall be the exits of the city: On the north side, which is to be four thousand five hundred cubits by measure, — RSV

Here are the ways out of the city. On the north side, being four thousand five hundred cubits long. — Jerus

31. **And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.**

three gates, the gate of Reuben, the gate of Judah, and the gate of Levi, the gates of the city being named after the tribes of Israel — RSV

- 32. And at the east side four thousand and five hundred; and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.**

on the east side, which is to be four thousand five hundred cubits, three gates, the gate of Joseph, the gate of Benjamin, and the gate of Dan — RSV

On the east side, four thousand five hundred cubits, three gates — the gate of Joseph, the gate of Benjamin, and the gate of Dan — AAT

on the eastern side of a mile and a half, three gates, Joseph, Benjamin, and Dan — Mof

- 33. And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.**

On the south side, which is to be four thousand five hundred cubits by measure, three gates, the gate of Simeon, the gate of Issachar, and the gate of Zebulun — RSV

On the south side, four thousand five hundred cubits, three gates — the gate of Simeon, the gate of Issachar, and the gate of Zebulun — AAT

on the southern side of a mile and a half, three gates, Simeon, Issachar, and Zebulun — Mof

- 34. At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.**

On the west side, which is to be four thousand five hundred cubits, three gates, the gate of Gad, the gate of Asher, and the gate of Naphtali — RSV

On the west side, four thousand five hundred cubits, three gates — the gate of Gad, the gate of Asher, and the gate of Naphtali — AAT

and on the western side of a mile and a half, three gates, Gad, Asher, and Naphtali — Mof

- 35. It was round about eighteen thousand measures: and the name of the city from that day shall be The LORD is there.**

The circumferences shall be eighteen thousand cubits . . . — AAT

. . . And the name of the city henceforth shall be, The LORD is there — RSV

. . . The name of the city in future is to be: Yahweh-is-there — Jerus

. . . And the name of the city from the day it is built shall be the name it now hath — Sept

# THE BOOK OF DANIEL

## CHAPTER 1

- 1. In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.**

... marched on Jerusalem and besieged it — Jerus

... attacked Jerusalem with his armies — Tay

When ... — Knox

- 2. And the LORD gave Jehoiakim king of Judah into his hand,**

The LORD handed Jehoiakim, king of Judah over to him — Ber

The LORD delivered Jehoiakim king of Judah into his power — NEB

the Lord gave him the mastery — Knox  
with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god;

with a portion of the utensils of God's house, which he took to the land of Shinar ... — Ber

When he returned to Babylon, he took along some of the sacred cups from the temple of God — Tay

**and he brought the vessels into the treasure house of his god.**

and stored the sacred vessels in the treasury of his own gods — Jerus

and placed in the temple treasury of his god — NAB

- 3. And the king spake unto Ashpenaz the master of his eunuchs,**

the king ordered Asphaney his high chamberlain — Sept

Then he ordered Ashpenay, who was in charge of his personnel — Tay

**that he should bring certain of the children of Israel, and of the king's seed, and of the princes;**

to introduce into the palace some of the Israelites who belonged to the royal family and the nobility — Mof

He was to take under his charge certain young Israelites, of royal or princely stock — Knox

- 4. Children in whom was no blemish, but well favoured,**

Young men who were strong and healthy, good-looking — Bas

youths who had no defect in them, but were handsome in appearance — AAT

**and skilful in all wisdom, and cunning in knowledge, and understanding science,**

trained in every kind of wisdom, well-informed, quick at learning — Jerus

skilled in all branches of learning, equipped with knowledge, and endowed with intelligence — AAT

at home in all branches of knowledge, well-informed, intelligent — NEB

**and such as had ability in them to stand in the king's palace,**

and competent to serve in the king's palace — RSV

fit to take their place in the royal palace — Ber

and fit for service in the royal court — NEB

**and whom they might teach the learning and the tongue of the Chaldeans.**

and to teach them the literature and language of the Chaldeans — AAT

and to have them trained in the writing and language of the Chaldeans — Bas

and to teach them the letters and language of the Chaldeans — RSV

- 5. And the king appointed them a daily provision of the king's meat, and of the wine which he drank:**

The king assigned them a daily allowance of food and wine from his own royal table — Jerus

And the king assigned them a daily portion of the king's delicacies and of the wine which he drank — Lam

**so nourishing them three years,**

In this way they were to be trained for three years — Ber

They were to be educated for three years — RSV

and they were to be cared for for three years — Bas

**that at the end thereof they might stand before the king,**

and at the end of that period they were to attend upon the king — Mof

that at the completion of them they might serve the king — ABPS

after three years' training they were to enter the king's service — NAB

- 6. Now among these were of the children**

of Judah, Daniel, Hananiah, Mishael, and Azariah:

Now there were among them out of the sons of Judah . . . — Rhm

7. **Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael of Meshach; and to Azariah, of Abednego.**

These were re-named by the governor of the eunuchs . . . — Mof

8. **But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank:**

Daniel, however, made up his mind not to render himself unclean with the royal menu, or with the wine that the king usually drank — Ber

Now Daniel determined not to contaminate himself by touching the food and wine assigned to him by the king —

NEB

**therefore he requested of the prince of the eunuchs that he might not defile himself.**

and for this abstinence he hoped to get leave from the head chamberlain — Knox

so he begged the chief chamberlain to spare him this defilement — NAB

so he begged permission from the chief of the eunuchs not to make himself unclean — Ber

9. **Now God had brought Daniel into favour and tender love with the prince of the eunuchs.**

and by the grace of God Daniel met goodwill and sympathy on the part of the chief eunuch — Jerus

And God granted Daniel mercy and compassion in the sight of the chief of the officers — JPS

10. **And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort?**

. . . I fear my lord the king, who has specified your food and your drink: lest he should see your faces leaner than those of the youths who are of your own age — ABPS

. . . My lord the king has ordered your meat and drink, and I am afraid of his

noticing that you are in poorer condition than the youths who are of your own age — Mof

**then shall ye make me endanger my head to the king.**

so would ye endanger my head with the king — ASV

my head will be in danger with the king because of you — Jerus

It were as much as my life is worth — Knox

11. **Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, Then said Daniel to the steward . . . —**

ASV

Daniel then suggested to the overseer . . . — Ber

12. **Prove thy servants, I beseech thee, ten days;**

Please, give your servants a ten days' test — Ber

**and let them give us pulse to eat, and water to drink.**

and let them give us herbs . . . — ABPS and they give to us of the vegetables . . . — YLT

13. **Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat:**

then compare our appearance with the appearance of the youths who eat of the king's delicacies — AAT

Then see how we look in comparison with the other young men who eat from the royal table — NAB

**and as thou seest, deal with thy servants, judge by what thou seest, and do with us what thou wilt —** Knox

go by what you see, and treat your servants accordingly — Jerus

14. **So he consented to them in this matter, and proved them ten days.**

The challenge was accepted, and the ten days' trial began — Knox

So he agreed to this request of theirs, and tried them for ten days — Mof

15. **And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.**

And at the expiration of ten days their appearance was perceived better and more plump in flesh than any of the

young men who ate of the king's allowance — Sprl

and after ten days they looked healthier and were in better condition than the youths who were eating the royal dishes — Ber

Well, at the end of the ten days, Daniel and his three friends looked healthier and better nourished than the youths who had been eating the food supplied by the king — Tay

**16. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.**

So the keeper regularly took away their meat and the wine which was to have been their drink, and gave them grain — Bas

so the overseer discontinued their royal rations of meat and wine and served them vegetables — Ber

**17. As for these four children, God gave them knowledge and skill in all learning and wisdom:**

As for these four youths, God gave them learning and skill in all letters and wisdom — RSV

Meanwhile, in all lore and learning, God made apt pupils of these four — Knox  
To all four of these young men God had given knowledge and understanding of books and learning of every kind — NEB

To these four young men God gave knowledge and proficiency in all literature and science — NAB

**and Daniel had understanding in all visions and dreams.**

and Daniel especially became an adept in all the lore of visions and dreams — Mof

while Daniel had the gift of interpreting every kind of vision and dream — Jerus  
and God gave to Daniel special ability in understanding the meanings of dreams and visions — Tay

**18. Now at the end of the days that the king**

**had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.**

And at the termination of the days which the king had ordered to present them before him; then the prince of the chamberlains introduced them into the presence of Nebuchadnezzar — Sprl  
When the period stipulated by the king for the boys' training was over, the chief eunuch presented them to Nebuchadnezzar — Jerus

The time came which the king had fixed for introducing the young men to court, and the master of the eunuchs brought them into the presence of Nebuchadnezzar — NEB

**19. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king, and when the king conversed with them,**

he found none among them all like Daniel, Hananiah, Mishael, and Azariah. So they became attendants of the king — AAT

**20. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.**

On all subjects in which grasp and information counted, the king, as he questioned them, found them ten times more able than all the magicians and astrologers in his entire realm — Ber

Never a question the king could propound, to make trial of their learning and quick wits, but they could answer it ten times better than any diviner or sage in his kingdom — Knox

**21. And Daniel continued even unto the first year of king Cyrus.**

Daniel remained there . . . — Jerus  
And Daniel was in the king's court . . . — ABPS

## CHAPTER 2

**1. And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.**

. . . so that his mind was disturbed, and his sleep departed from him — Sprl  
. . . which left his spirit no rest and robbed him of his sleep — NAB

- 2. Then the king commanded to call the magicians, and the astrologers, and the sorcerers and the Chaldeans, for to shew the king his dreams.**

Diviner and sage, soothsayer and astrologer must be summoned without more ado, to pronounce on the royal dream — Knox

The king then had magicians and enchanters, sorcerers and Chaldaeans summoned to tell the king what his dreams meant — Jerus

Then the king gave orders to summon the magicians, exorcists, sorcerers, and Chaldaeans to tell him what he had dreamt — NEB

**So they came and stood before the king.**  
In they came and stood before the king — Mof

So they came and took their places before the king — Bas

- 3. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.**

... my spirit is troubled ... — ASV

- 4. Then spake the Chaldeans to the king in Syriac,**

Then spoke the Chaldeans to the king in Aramaic — JPS

Then the Chaldeans said to the king — RSV

And the astrologers gave him answer ... — Knox

The Chaldeans answered the king [Aramaic]: — NAB

**O king, live for ever: tell thy servants the dream, and we will shew the interpretation.**

... and we will explain the meaning — Sept

... and the interpretation we will declare — Rhm

- 5. The king answered and said to the Chaldeans, The thing is gone from me:**

... The word from me is unalterable — Rhm

... The word from me is sure — RSV

... This is my decision — Bas

... I am fully resolved — AAT

... This is what I have decided — NAB

**if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.**

if you cannot tell me what my dream was, and what it means, I will have

you torn limb from limb and your houses razed to the ground — Jerus

- 6. But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof.**

... gifts and great preferment and much honour ... — Splr

... gifts and a present and great dignity ... — Rhm

... you will be richly rewarded and loaded with honours — NEB

- 7. They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.**

Once again they demurred: would the king be pleased to recount his dream to them, interpreted it should be forthwith — Knox

- 8. The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.**

But the king retorted. It is plain to me that you are trying to gain time, knowing my proclaimed and firm resolve — Jerus

... I know for certain that you are bargaining for time, since you know what I have decided — NAB

The king made answer and said, I am certain that you are attempting to get more time, because you see that my decision is fixed — Bas

- 9. But if ye will not make known unto me the dream, there is but one decree for you:**

that if ye do not make known to me the dream, there is but one sentence for you — ABPS

that if you cannot tell me the dream, there is one doom for you — Mof

**for ye have prepared lying and corrupt words to speak before me, till the time be changed:**

and you have conspired together to speak false and deceitful words to me, hoping that a change may come — AAT

You have framed a false and deceitful interpretation to present me with till the crisis is past — NAB

And you have connived to talk falsely and foully to me, till things take a turn — Mof

**therefore tell me the dream, and I shall**



know that ye can shew me the interpretation thereof.

So tell me the dream and I shall know that you can truthfully explain it — Ber

But if you don't tell me the dream, you certainly can't expect me to believe your interpretations — Tay

**10. The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter:**

... There is no man on earth that can comply with the king's request — ABPS

... There is not a man on earth who can meet the king's demand — RSV

... There is not a man on the earth who can make known what the king requireth — Sept

**therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.**

what is more, no other king, governor or chief would think of putting such a question to any magician, enchanter or Chaldaean — Jerus

no monarch, however great and mighty, has ever asked such a thing of any magician or enchanter or diviner — Mof

accordingly no king, lord, or potentate hath demanded a thing of this sort of any interpreter, or magician, or Chaldean — Sprl

**11. And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.**

The king is asking a hard thing, and none can tell the king what he asks, except the gods whose dwelling is not with mortal flesh — AAT

This is an impossible thing the king requires. No one except the gods can tell you your dream, and they are not here to help — Tay

And the thing that the king requires is difficult, and there is no other who can declare it to the king, except the gods, whose dwelling is not in flesh — ABPS

**12. For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.**

At this the king flew into a rage and ordered all the Babylonian sages to be put to death — Jerus

At this answer the king became so angry

and so very furious that he gave orders to destroy all the wise men of Babylon

— AAT

**13. And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.**

So the decree went forth, and the wise men were to be slain ... — ASV

The edict was issued and the sages were to be killed ... — Mof

and, once the warrant was out for the extinction of them ... — Knox

**14. Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard,**

Daniel spoke with sense and tact to Arioch the captain of the king's executioners — Mof

Immediately Daniel made answer with prudence and discretion to Arioch, chief of the executioners of the king — Rhm

**which was gone forth to slay the wise men of Babylon.**

when he was on his way to kill the Babylonian sages — Jerus

that was commissioned to rid Babylon of all its wise men — Knox

**15. He answered and said to Arioch the king's captain, Why is the decree so hasty from the king?**

... wherefore is the decree so urgent from the king? — ASV

... why is the king's decree so harsh? — Smith

... why is the decree so severe on the part of the king? — ABPS

... what is the reason for this harsh order from the king? — NAB

**Then Arioch made the thing known to Daniel.**

Then Arioch gave Daniel an account of the business — Bas

Then Arioch told him all that had happened — Tay

Arioch explained everything — NEB

**16. Then Daniel went in, and desired of the king that he would give him time,**

... that he would appoint him a time — ASV

... to set a date — Ber

... for a stay of execution — Jerus

**and that he would shew the king the interpretation.**

that he might declare unto the king the interpretation — JPS

- to answer the royal question — Knox  
and he would give the king the explanation — Ber
- 17. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:**  
And Daniel went to his house and gave his friends . . . the news — Bas  
and Daniel had gone to his house and acquainted his friends . . . with the affair — Sept
- 18. That they would desire mercies of the God of heaven concerning this secret;**  
in order that they might ask mercy . . .  
— AAT  
and told them to seek mercy . . . — RSV  
and would have them cry out . . . for better knowledge . . . — Knox  
**that Daniel and his fellows should not perish with the rest of the wise men of Babylon.**  
so that they and he with the rest of the wise men of Babylon should not be put to death — NEB
- 19. Then was the secret revealed unto Daniel in a night vision.**  
Then unto Daniel in a vision of the night the secret was revealed — Rhm  
**Then Daniel blessed the God of heaven,**  
and he fell to praising the God of heaven — Knox
- 20. Daniel answered and said,**  
with such words as these: — Knox  
This is what Daniel said: — Jerus  
**Blessed be the name of God for ever and ever: for wisdom and might are his:**  
. . . to whom belong wisdom and might — RSV  
. . . for He alone has all wisdom and all power — Tay
- 21. And he changeth the times and the seasons: he removeth kings, and setteth up kings:**  
His, to control the procession of times and seasons, to make and unmake kings — Jerus  
**he giveth wisdom unto the wise, and knowledge to them that know understanding:**  
Wisdom of the wise, skill of the skilful, what are they but his gift? — Knox  
He gives wise men their wisdom, and scholars their intelligence — Tay
- 22. He revealeth the deep and secret things:**  
He it is who revealeth deep and hidden things — Sept  
He is the unveiler of deep and secret things — Bas  
**he knoweth what is in the darkness, and the light dwelleth with him.**  
He knoweth what is in the darkness, for the light abideth with Him — Sprl
- 23. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might,**  
I acknowledge Thee, O God of my fathers, and I adore Thee, because Thou hast given me wisdom and success — Sprl  
**and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.**  
. . . for Thou hast made known to us what the king demanded — Ber  
. . . you have made known to us the king's dream — NAB
- 24. Therefore Daniel went in unto Arioch whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him;**  
With that, he betook himself to Arioch that was to slay the wise men, and made suit to him — Knox  
**Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation.**  
. . . I will tell the king his dream and what it means — Ber  
. . . I will tell him what he wants to know — Tay
- 25. Then Arioch brought in Daniel before the king in haste, and said thus unto him. Then Arioch quickly took Daniel in before the king . . . — Bas**  
Then Arioch hurried Daniel in to the king . . . — Tay  
**I have found a man of the captives of Judah, that will make known unto the king the interpretation.**  
I have found a man belonging to the exiles from Judah, who can tell the king what the dream means — Moř  
I have found among the Jewish exiles a man who will make known to your majesty the interpretation of your dream — NEB
- 26. The king answered and said to Daniel, whose name was Belteshazzar,**

- ... [who had been given the name Belteshazzar] — Jerus
- Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?**
- Is this true? Can you tell me what my dream was and what it means? — Tay
- 27. Daniel answered in the presence of the king, and said,**  
Facing the King, Daniel replied — Jerus  
**The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king;**  
No wise men, enchanters, magicians, or astrologers are able to tell the king the secret which the king has asked — AAT  
**The mystery which the king has demanded to know, can no wise men, sorcerers, nor the magicians, nor the astrologers reveal to the king — Lam**
- 28. But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar**  
... and he hath made known to the king Nebuchadnezzar — ASV  
**what shall be in the latter days.**  
what shall be in the end of the days — AAT  
what is to be at the end of this age — NEB  
what shall come to pass in the afterpart of the days — Rhm  
what is to take place in the days to come — Jerus  
**Thy dream, and the visions of thy head upon thy bed, are these;**  
... as you lay in bed are these — RSV
- 29. As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.**  
As you lay in bed, O king, you were thinking of the future, and he who reveals mysteries has disclosed to you what is to happen — Mof  
You, O king, as you lay in bed, were thinking of the future, speculating as to what should come to pass hereafter, and He who reveals secrets disclosed to you what is going to happen — Ber  
You dreamed of coming events. He who reveals secrets was speaking to you — Tay
- 30. But as for me, this secret is not revealed to me for any wisdom that I have more than any living,**  
... by virtue of any wisdom that I possess more than any other living man — AAT  
To me also this mystery has been revealed; not that I am wiser than any other living person — NEB  
**but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.**  
but to the intent that the interpretation may be made known to the king ... ASV  
but for this sole purpose: that the king should learn what it means ... — Jerus  
but because your majesty is to know the interpretation and understand the thoughts which have entered your mind — NEB
- 31. Thou, O king, sawest, and behold a great image.**  
You looked, O king, and there stood a mighty image! — Mof  
A vision thou hadst of a great image — Knox  
In your vision, O king, you saw a statue, very large — NAB  
**This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.**  
This image, huge and gleaming, stood before you, terrible to behold — Mof  
This image, huge and dazzling, towered before you, fearful to behold — NEB  
a great statue of extreme brightness, stood before you, terrible to see — Jerus  
This image, mighty and of exceeding brightness, stood before you, and its appearance was frightening — RSV
- 32. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass.**  
... its belly and its thighs of bronze — Rhm
- 33. His legs of iron, his feet part of iron and part of clay.**  
its legs iron, its feet part iron, part earthenware — Jerus  
the legs iron, its feet partly iron and partly tile — NAB

- 34. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.**

As you looked, a stone was cut out by no human hand, and it smote the image on its feet of iron and clay, and broke them in pieces — RSV

While you were gazing, a stone broke away, untouched by any hand, and struck the statue, struck its feet of iron and earthenware and shattered them — Jerus

With wonder thou didst view it, till from a mountain there was rent without hands a stone, which smote the image on the feet, which were of iron and potters clay, and at last broke them to pieces — Sept

And as thou wert watching it, from the mountain-side fell a stone no hands had quarried, dashed against the feet of yonder image, part iron, part clay, and shattered them — Knox

- 35. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together,**

Then the whole statue collapsed into a heap of iron, clay, brass, silver and gold — Tay

Then were broken in pieces at once the iron, the clay, the bronze, the silver, and the gold — Rhm

The iron, tile, bronze, silver, and gold all crumbled at once — NAB

**and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them;**

and whirled away by the wind, like chaff blown from threshing-floors in summer, till they could not be found — Mof

and became like the dust on the floors where grain is crushed in summer; and the wind took them away so that no sign of them was to be seen — Bas

**and the stone that smote the image became a great mountain, and filled the whole earth.**

and the stone which gave the image a blow became a great mountain, covering all the earth — Bas

and the stone that smote the image hath become a great mountain, and hath filled all the land — YLT

- 36. This is the dream; and we will tell the interpretation thereof before the king.**

Such was the dream. Now we will tell the king what it means — Mof

- 37. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.**

You, O king, the king of kings, to whom the God of the heavens has given the kingdom, the power, the strength, and the glory — AAT

Thou hast kings for thy vassals: royalty, power, dominion and great renown the God of heaven has bestowed on thee — Knox

- 38. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.**

And into whose hand he has given, wherever they dwell, the sons of men, the beasts of the field, and the birds of the air, making you ruler over them all — you are the head of gold — RSV

- 39. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.**

And after you another kingdom will rise, not so great as you, and then a third, of bronze, which will rule the whole world — Jerus

After you another kingdom shall arise, less forceful than you; then a third kingdom of bronze, which shall also have sway over all the earth — Ber

- 40. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise.**

And the fourth kingdom shall be as strong as iron: for as iron breaks in pieces and beats down all things, and as iron crushes all things, so shall it break in pieces and crush — AAT

There shall be a fourth kingdom, strong as iron: it shall break in pieces and subdue all these others, just as iron breaks in pieces and crushes everything else — NAB

And there shall be a fourth kingdom, strong as iron, because iron breaks to pieces and shatters all things; and like

iron which crushes, it shall break and crush all these — RSV

41. **And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.**

It shall be a divided kingdom — for you saw the feet and toes were partly potter's clay and partly iron. But the firmness of iron shall be in it — for you saw there was iron mixed with the muddy clay — Mof

As, in your vision, the feet and toes were part potter's clay and part iron, it shall be a divided kingdom. Its core shall be partly of iron just as you have iron mixed with the common clay — NEB

42. **And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong and partly broken.**

... so the kingdom shall be partly strong, and partly brittle — ABPS

... so part of the kingdom will be strong and part of it will readily be broken — Bas

43. **And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another even as iron is not mixed with clay.**

... there will be mixtures in it, of the seed of men, and they will not cement one with another ... — Sept

... so they shall mix themselves with one another in marriage; but they shall not cleave one to another ... — Lam

So shall men mix with each other by intermarriage, but such alliances shall not be stable — NEB

... they shall intermingle themselves with the populace, but they shall not adhere one to another ... — Sprl

44. **And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people,**

During the reigns of those kings, the God of heaven will set up a kingdom that will never be destroyed; no one will ever conquer it — Tay

and in the days of these kings the God of heaven shall set up a kingdom never to be swept away, with a sovereignty

that shall never pass to others — Mof  
And while those empires yet flourish, another empire the God of heaven will bring into being, never to be destroyed, never to be superseded — Knox

**but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.**

conqueror of all these others, itself unconquerable — Knox

it shall break in pieces and put an end to all these kingdoms ... — Sprl

a kingdom which shall break in pieces and completely destroy all these kingdoms — it shall stand sovereign forever! — Ber

45. **Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold;**

This is the meaning of your vision of the stone being hewn from a mountain, not by human hands ... — NEB

just as you saw that a stone was cast ... — RSV

That is the meaning of the Rock ... — Tay

**the great God hath made known to the king what shall come to pass hereafter:**

The great God has shown the king what is to take place — Jerus

Thus the great God has shown what will happen in the future — Tay

**and the dream is certain, and the interpretation thereof sure.**

true was thy dream, and this, past doubt, the meaning of it — Knox

this is exactly what you dreamed, and its meaning is sure — NAB

the dream is fixed, and its sense is certain — Bas

46. **Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel,**

... and prostrated himself before Daniel — Smith

... and did homage to Daniel — RSV

**and commanded that they should offer an oblation and sweet odours unto him.**

and commanded that an offering and incense be offered up to him — RSV

and ordered sacrifice and incense to be offered to him — Mof

47. **The king answered unto Daniel, and said, Of a truth it is, that your God is a God**

of gods, and a Lord of kings, and a revealer of secrets,

... Your god must be the God of gods,  
the master of kings, and the Revealer  
of Mysteries — Jerus

seeing thou couldst reveal this secret.  
or how couldst thou have read the secret  
— Knox

because He has told you this secret —  
Tay

- 48. Then the king made Daniel a great man, and gave him many great gifts, Then the king exalted Daniel, and presented him with many magnificent gifts — Spri**

The king gave Daniel high promotion, and many handsome presents — Mof  
Thereupon, he raised Daniel to high rank, and showered riches on him — Knox  
and made him ruler over the whole prov-

ince of Babylon, and chief of the governors over all the wise men of Babylon.

and made him regent over the whole province of Babylon and chief prefect over all the wise men of Babylon —  
NEB

... and to be chief governor over all the wise men of Babylon — ASV

... and head of all the sages of Babylon — Jerus

- 49. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon:**

At the request of Daniel, the king appointed ... — ABPS

**but Daniel sat in the gate of the king.**  
And Daniel was in the court of the king  
— Sept

## CHAPTER 3

- 1. Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.**

King Nebuchadnezzar once made a golden image, ninety feet high and nine feet broad, which he erected ... —  
Mof

- 2. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.**

King Nebuchadnezzar then summoned the satraps, prefects, governors, counsellors, treasurers, judges, men of law, and all the provincial authorities to assemble and attend the dedication of the statue erected by King Nebuchadnezzar — Jerus

- 3. Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.**

... and they took their places before the image ... — Bas

... And as they stood before the image ... — Knox

- 4. Then an herald cried aloud, To you it is commanded, O people, nations, and languages,**

A herald shouted out. Oh people of all nations and languages, this is the king's command — Tay

Then the herald loudly proclaimed. 'O peoples and nations of every language, you are commanded — NEB

- 5. That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:**

the moment you hear the sound of horn, pipe, lyre, trigon, harp, bagpipe, or any other instrument, you must prostrate yourselves and worship the golden statue erected by King Nebuchadnezzar — Jerus

... the sound of the trumpet, flute, lyre, harp, psaltery, bagpipe, and all the other musical instruments ... — NAB

... the sound of horn, pipe, zither, triangle, dulcimer, music, and singing of every kind ... — NEB

- 6. And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.**  
Whoever does not fall down in worship will be thrown, there and then, into the heart of a raging furnace — Knox  
Anyone who refuses to obey will immediately be thrown into a flaming furnace — Tay  
Whoever does not fall down and worship shall be instantly cast into a white-hot furnace — NAB
- 7. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.**  
So, as soon as all the people heard the sound . . . — Ber
- 8. Wherefore at that time certain Chaldeans came near, and accused the Jews.**  
Whereupon some diviners came forward with a malicious accusation against the Jews — Mof  
But certain Chaldeans came forward and brought charges against the Jews — Ber
- 9. They spake and said to the king Nebuchadnezzar, O king, live for ever.**  
Your majesty, they said to him — Tay
- 10, 11. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image: And whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace.<sup>1</sup>**  
You, O King, have given an order that . . . — Bas  
You have issued a decree, O king, to the effect that . . . — Jerus
- 12. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee:<sup>2</sup>**  
. . . O King, pay no regard to you — AAT  
. . . have made thee, O king, of no account — Rhm
- . . . have not given attention to you, O King — Bas  
. . . have ignored your command, O king — Jerus  
. . . have set the royal command at defiance — Knox  
**they serve not thy gods, nor worship the golden image which thou hast set up.**  
they do not respect your gods, nor will they worship . . . — Ber  
they reverence not thy gods, nor prostrate themselves to . . . — Sprl
- 13. Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego.**  
Upon this, in a transport of rage, Nabuchodonosor sent for . . . — Knox  
Furious with rage, Nebuchadnezzar sent for . . . — Jerus  
**Then they brought these men before the king.**  
And when they were brought before the king — Mof
- 14. Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up?**  
. . . Is it of purpose . . . — ASV  
. . . Is it intentional . . . — ABPS
- 15. Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace;**  
Here is your choice, then: either you will fall down . . . , or then and there you shall be thrown . . . — Knox  
. . . are you prepared to prostrate yourselves . . . ? If you refuse to worship it, you must be thrown straightway . . . — Jerus  
**and who is that God that shall deliver you out of my hands?**  
and what god can deliver you out of my hands then? — Tay  
And where is the god who can save you from my power? — Mof

<sup>1</sup>Cf. Dan. 3:5, 6<sup>2</sup>Cf. Dan. 2:49

- 16. Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.**

... we have no need to answer thee in this matter — ASV

... we would not make any defense in the matter — Ber

... There is no need for any answer of ours to that question — Knox

... We are at no loss to answer thee in respect to this matter — Sept

- 17. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.**

If we are thrown into the flaming furnace, our God is able to deliver us; and He will deliver us ... — Tay

For there is our God whom we serve, he is able to deliver us ... and he will deliver us ... — Lam

If there is a god who is able to save us from the blazing furnace, it is our God whom we serve, and he will save us from your power — NEB

- 18. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.**

Yet were it not so ... — Sprl

But, whether he does or not, ... — Ber

But even though he do not ... — Sept

But even if he will not ... — NAB

- 19. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego:**

... and the expression of his face was changed against ... — RSV

Nebuchadnezzar's face became livid

... — NAB

... and his face was distorted with rage against ... — AAT

therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

He gave orders that the furnace should be heated seven times as hot as usual — Mof

- 20. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace.**

and into this raging furnace he bade the most stalwart of his fighting men throw Sidrach, Misach and Abdenago with their feet tied together — Knox

and the most powerful men amongst his forces he commanded to bind Shadrach, Meshach, and Abednego, to be cast into the burning fiery furnace — Sprl

- 21. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace.**

Then these men were bound in their hosen, their tunics, and their mantles, and their other garments ... — ASV

Then these men were bound in their mantles, their tunics, their hats, and their other garments ... — RSV

Then were these men bound, clad as they were with their Babylonish dress and with turbans and boots ... — Sept

They were then bound, fully clothed, cloak, hose and headgear ... — Jerus  
Then those men in their trousers, their shirts, and their hats and all their other clothes, were bound ... — NEB

- 22. Therefore because the king's commandment was urgent, and the furnace exceeding hot,**

So sharp was the king's order, and so very hot was the furnace — AAT

for the king's order was urgent. So huge a fire was kindled in the furnace — NAB

the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego.

that the men carrying Shadrach, Meshach, and Abednego were burnt to death by the flames from the fire — Jerus

the flames leaped out and killed the soldiers as they threw them in — Tay

- 23. And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace.**

... fell fast bound into the heart of the fires that raged in it — Knox

... fell down bound into the roaring flames — Tay

- 24. Then Nebuchadnezzar the king was astonished, and rose up in haste.**

Then king Nebuchadnezzar became



alarmed. He started up hurriedly — Mof

Then King Nebuchadnezzar was amazed and sprang to his feet in great trepidation — NEB

Then King Nebuchadnezzar sprang to his feet in amazement — Jerus  
**and spake, and said unto his counselors, Did not we cast three men bound into the midst of the fire?**

and exclaimed to his advisors . . . — Tay  
 and inquired of his officers . . . — Ber  
**They answered and said unto the king, True, O king.**

. . . Certainly, O king — AAT

. . . Sire, past doubt — Knox

25. **He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt;**

. . . But I see four men quite free, walking in the middle of the fire, unscathed! — Mof

. . . Lo, I see four men unbound, walking in the midst of the fire, and they suffer no injury — ABPS

**and the form of the fourth is like the Son of God.**

and the aspect of the fourth is like a son of the gods — ASV

and the appearance of the fourth resembles one of the gods — AAT

And the fourth looks like a god — Tay

26. **Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither.**

So Nebuchadnezzar went towards the door of the burning furnace, calling, Shadrach, Meshach and Abednego, you servants of the Most High God, come out, come here! — Mof

**Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire.**

And from the heart of the fire out came Shadrach, Meshach and Abednego — Jerus

27. **And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, and with one accord governor and judge and courtier clustered around them to look — Knox**

The satraps, prefects, governors, and ad-

visers of the king crowded round the three men to examine them — Jerus  
**upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.**  
 that the fire hadn't touched them — not a hair of their heads was singed; their coats were unscorched, and they didn't even smell of smoke! — Tay  
 that the fire had had no effect upon their bodies, their hair had not been singed, their mantles had not been damaged, and there was no smell of burning about them — Mof

28. **Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego,**

And at that, Nabuchodonosor could contain himself no longer: Blessed be this God whom Sidrach, Misach and Abdenago worship! — Knox

**who hath sent his angel, and delivered his servants that trusted in him, who hath sent his messenger . . . — Rhm**  
**and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.**

when they defied the king's commandment, and were willing to die rather than serve . . . — Tay

and frustrated the king's order, by surrendering their own persons, rather than serve . . . — AAT

and have rejected the king's word and offered their bodies that they might not serve . . . — Lam

29. **Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill:<sup>3</sup>**

therefore I issue this decree. Every people, tribe, language, which shall utter any reproach against the God . . . — Sept

Therefore I make a royal decree, that whatsoever people, nation, or language shall speak irreverently against the God . . . — Sprl

And it is my decision that any people,

<sup>3</sup>Cf. Dan. 2:5

nation, or language saying evil against the God . . . — Bas

I therefore decree as follows: Men of all peoples, nations and languages! Let anyone speak disrespectfully of the God . . . — Jerus

**because there is no other God that can deliver after this sort.**

because there is no other God who is able to deliver like this — Rhm

**30. Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon.**

Then the king gave Shadrach, Meshach, and Abednego even greater authority in the land of Babylon — Bas

## CHAPTER 4

**1. Nebuchadnezzar the king, unto all peoples, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.**

King Nabuchodonosor to men of every race, tribe and tongue, dwell they when they will, all health! — Knox

Nebuchadnezzar the king unto all the peoples, the races and the tongues who are dwelling in all the earth. Let your prosperity abound — Rhm

**2. I thought it good to shew the signs and wonders that the high God hath wrought toward me.**

It is my pleasure to make known the signs and wonders with which the Most High God has favoured me — Jerus

It is my royal pleasure to declare the signed acts of the Most High God in dealing with me — Mof

The signs and wonders which the high God hath achieved towards me, it becomes me to declare — Sprl

I want you all to know about the strange thing that the Most High God did to me — Tay

**3. How great are his signs! and how mighty are his wonders!**

How great are his portents, how awful his wonders! — Mof

How great are his signs, and his marvels overwhelming! — NEB

**his kingdom is an everlasting kingdom, and his dominion is from generation to generation.**

His sovereignty is an eternal sovereignty, his empire lasts from age to age — Jerus

**4. I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:**

I, Nebuchadnezzar, was at peace in mine own house, and was prosperous in my palace — Rhm

I, Nebuchadnezzar, was living at ease in

my house, enjoying prosperity in my palace — AAT

I, Nebuchadnezzar, was living peacefully at home in the luxury of my palace — NEB

**5. I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.**

I had a dream which made me afraid; as I lay in bed the fancies and the visions of my head alarmed me — RSV

I had a dream; it appalled me. Dread assailed me as I lay in bed; the visions that passed through my head tormented me — Jerus

I had a dream which terrified me and I was troubled on my bed, and the visions of my head disquieted me — Sept

**6. Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream.**

So I decreed that all the sages of Babylon be summoned to explain to me what the dream meant — Jerus

I called in all the wise men of Babylon to tell me the meaning of my dream — Tay

**7. Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers; and I told the dream before them; but they did not make known unto me the interpretation thereof.**

In came the magicians, the enchanters, the diviners, and the astrologers; but, when I told them the dream, they could not tell me the meaning of it — Mof

diviner and sage, astrologer and soothsayer, all must assemble, and there in their presence I rehearsed what dream it was, but never one of them could tell me the meaning of it — Knox

8. But at the last Daniel came in before me, until at last another came in, Daniel — Mof

whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying,

renamed Belteshazzar after my own God, and in whom the spirit of God Most Holy resides . . . — Jerus

whose name is Belteshazzar, after the name of my god, . . . and the Spirit of the holy God is in him . . . — Sprl

who is called Belteshazzar after the name of my god, a man possessed by the spirit of the holy gods — NEB

9. O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee,<sup>1</sup>

O Belteshazzar, chief of the magicians . . . — AAT

O Belteshazzar, chief of the sacred scribes . . . — Rhm

O Belteshazzar, prince of the interpreters . . . — Sprl

and no secret troubleth thee,

and no secret causeth thee trouble — JPS  
so that no secret can escape thee — Sept  
and no mystery is hidden from you — Lam

and that no mystery puts you at a loss — Jerus

and that no mystery is difficult for you — RSV

tell me the visions of my dream that I have seen, and the interpretation thereof.

Tell me, thou, what vision came to me in sleep, what events it boded — Knox

O declare the visions of my dream which I have beheld, even its interpretation — Sprl

this is the vision of my dream that I have seen: tell me the interpretation thereof — Lam

10. Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great.

. . . there was a tree in the middle of the earth, enormously high! — Mof

. . . a tree of great height at the center of the world — NAB

11. The tree grew, and was strong, and the height thereof reached unto heaven, and

the sight thereof to the end of all the earth:

The tree grew taller and stronger, until its top reached the sky, and it could be seen from the ends of the earth — Jerus

The tree had grown strong until its top reached to heaven, and had become visible to the ends of the whole earth — Ber

12. The leaves thereof were fair, and the fruit thereof much, and in it was meat for all:

Its leaves were fair, and its fruit was abundant, providing food for all — AAT  
The foliage thereof was beautiful, and the fruit thereof abundant, and there was food for all therein — Rhm

the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

under it, the beasts of the field sheltered, and in its branches the fowls of the heaven lodged, and all flesh fed upon it — ABPS

For the wild animals it provided shade, the birds of the heaven nested in its branches, all living creatures found their food on it — Jerus

13. I saw in the visions of my head upon my bed, and behold, a watcher and an holy one came down from heaven;

. . . lo! there was a guardian, a holy one, who came down from the heavens — AAT

. . . behold, a holy angel came down from heaven — Lam

. . . came down from heaven one of the holy ones that mount guard there — Knox

. . . a holy sentinel came down from heaven — NAB

14. He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit:

. . . Hew ye down the tree, and lop off its branches, strip off its leaves, and scatter its fruit — Rhm

let the beasts get away from under it, and the fowls from his branches:

Let beast its shade, bird its covert forsake! — Knox

let the animals flee from under it and the

<sup>1</sup>Cf. Dan. 4:8

birds fly away out of its branches! — Ber

- 15. Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; But leave the stump of its roots in the earth, bound with a band of iron and bronze, amid the tender grass of the field — RSV**

But leave stump and roots in the ground bound with hoops of iron and bronze in the grass of the field — Jerus

but leave the stump with its roots in the ground. So, tethered with an iron ring, let him eat his fill of the lush grass — NEB

**and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth:**

Let the dews of heaven drench him and let him eat grass with the wild animals — Tay

let the dews of heaven drench it — and let him share the herbage of the earth with the animals — Mof

- 16. Let his heart be changed from man's, and let a beast's heart be given unto him; let his human mind be taken from him and let an animal mind be given him — Ber**

Let his heart turn from mankind, let a beast's heart be given him — Jerus  
**and let seven times pass over him,**  
and seven seasons shall revolve over him — Sept

- 17. This matter is by the decree of the watchers, and the demand by the word of the holy ones:**

By the decree of the watchers is the thing, and by the mandate of the holy ones the matter — Rhm

The sentence is by the decree of the watchers, the decision by the word of the holy ones — RSV

Such is the sentence proclaimed by the watchers, the verdict announced by the holy ones — Jerus

**to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.**

in order that all who live may know that the Most High rules the kingdom of men, giving it to whomsoever he will,

and setting up over it the lowliest of men — AAT

The purpose of this decree is that all the world may understand that the Most High dominates the Kingdoms of the world, and gives them to anyone He wants to, even the lowliest of men — Tay

Thereby the living will know that the Most High is sovereign in the kingdom of men: he gives the kingdom to whom he will and he may set over it the humblest of mankind — NEB

- 18. This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee.<sup>2</sup>**

This is the dream I had. I, Nebuchadnezzar the King. Now it is for you, Belteshazzar, to pronounce on its meaning, since not one of the sages in my kingdom has been able to interpret it for me . . . — Jerus

Thus dreamt I, the great king Nabuchodonosor. Make haste, Baltassar, and read me the riddle: wise man was none in my kingdom that could tell me the meaning of it . . . — Knox

- 19. Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him.**

. . . was stricken dumb for a while, and his thoughts troubled him — ASV

. . . was appalled for a while, and his thoughts affrighted him — JPS

. . . was absorpt in astonishment for about an hour and his thoughts agitated him — Sept

. . . was dismayed for a moment, and his thoughts alarmed him — RSV

. . . hesitated for a moment in embarrassment — Jerus

**The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee.**

. . . Do not let the dream and its interpretation dismay you — NEB

. . . let not the dream and its meaning make you hesitate to tell me — Ber

. . . don't be afraid to tell me what it means — Tay

<sup>2</sup>Cf. Dan. 4:8

**Belshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.**

... My lord, may the dream apply to your enemies, and its meaning to your foes — Jerus

... Oh, that the events foreshadowed in this dream would happen to your enemies, my lord, and not to you — Tay

- 20, 21. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:<sup>3</sup>**

- 22. It is thou. O king, that art grown and become strong:**

what is it, lord king, but thou? — Knox  
you, O king, are that tree! You have grown and become strong — Ber

That tree. Your Majesty, is you. For you have grown strong and great — Tay  
it is yourself, O king, who have grown so great and strong — AAT

**for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.**

So great thy power has grown, it reaches heaven; earth's bounds are the bounds of thy dominion — Knox

your stature is now so great that it reaches the sky, and your rule extends to the ends of the earth — Jerus

- 23. And whereas the king saw a watcher and a holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him;<sup>4</sup>**

- 24. This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king:**

this is the interpretation. O king, that there is a decision of the Most High, which has gone out against my lord the king — AAT

Well, this is the meaning, O king. It is a

decree of the Most High which befalls my lord the king — Mof

this is its meaning, O king: this is the sentence which the Most High has passed upon my lord king — NAB

- 25. That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee,**

that thou shalt be driven from men, and thy dwelling shall be with the beasts of the field, and thou shalt be made to eat grass as oxen, and shalt be wet with the dew of heaven, and seven times shall pass over thee — ASV

You are to be driven from human society, and live with the wild animals; you will feed on grass like the oxen, you will be drenched by the dew of heaven: seven times will pass over you — Jerus

Far from the haunts of men thou shalt be driven out, and among brute beasts thou shalt have thy dwelling: eat grass, ox-fashion, and with heaven's dew be drenched, till seven seasons have passed thee by — Knox

**till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.**

till thou be made sensible that the Most High ruleth over the kingdom of men and can give it to whom he will — Sept

till you learn that the Most High reigns over the realm of men and gives it to anyone whom he chooses — Mof

- 26. And whereas they commanded to leave the stump of the tree roots;**

The order to spare the stump of the tree's roots means that — Mof

But the stump and the roots were left in the ground! This means that — Tay

If stock of tree is to be left rooted, be sure — Knox

**thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.**

thy throne shall be thine once again; but first thou must learn thy lesson, that all power is from above — Knox

<sup>3</sup>Cf. Dan. 4:10-12

<sup>4</sup>Cf. Dan. 4:13-16

your kingdom shall be assured to you  
from the moment you learn that it is  
the Heavens who rule — AAT

By this you may know that from the time  
you acknowledge the sovereignty of  
heaven your rule will endure — NEB  
your kingdom will be safe for you after  
it is clear to you that the heavens are  
ruling — Bas

your kingdom will be kept for you until  
you come to understand that heaven  
rules all — Jerus

27. Wherefore, O king, let my counsel be  
acceptable unto thee,  
Oh King Nebuchadnezzar, listen to me  
— Tay

Deign, my lord king, to be advised by  
me — Knox

May it please the king to accept my ad-  
vice — Jerus

and break off thy sins by righteousness,  
and thine iniquities by shewing mercy  
to the poor;

make an end of your sins by practising  
justice and showing pity to the op-  
pressed — Mof

if it may be a lengthening of thy  
tranquility.

if haply there may be an extension of thy  
prosperity — ABPS

that there may perhaps be a lengthening  
of your tranquility — RSV

28. All this came upon the king  
Nebuchadnezzar.

But all these things happened to Nebu-  
chadnezzar — Tay

Now all this befell king Nebuchadnezzar  
— AAT

29. At the end of twelve months he walked  
in the palace of the kingdom of Babylon.  
Twelve months later he was walking on  
the roof of the royal palace in Babylon  
— Mof

30. The king spake, and said, Is not this  
great Babylon, that I have built for the  
house of the kingdom

... Is not this great Babylion, which I  
have built for the royal dwelling-place  
— ASV

... Is not this great Babylon that I have  
built for the seat of my kingdom —  
Lam

... Is not this Babylon the great, which  
I myself have built as the home of the  
kingdom — Rhm

... There lies Babylon the great, which

I have built for a royal residence —  
Mof

by the might of my power, and for the  
honour of my majesty?

by the power of my abounding wealth,  
and for the glory of my majesty —  
Sprl

by my own mighty power, and for my  
own glorious majesty — AAT

by the might of my power, for the display  
of my glory — Sept

31. While the word was in the king's mouth,  
there fell a voice from heaven, saying,  
The boast was not out of his mouth when  
a voice came down from heaven —  
Jerus

The words had not left his lips when a  
voice fell from heaven — Mof

O king Nebuchadnezzar, to thee it is spo-  
ken; The kingdom is departed from  
thee.

... sentence is passed upon you: the  
kingdom is gone from you! — AAT

32. And they shall drive thee from men, and  
thy dwelling shall be with the beasts of  
the field: they shall make thee to eat grass  
as oxen, and seven times shall pass over  
thee, until thou know that the most High  
ruleth in the kingdom of men, and giveth  
it to whomsoever he will.<sup>5</sup>

33. The same hour was the thing fulfilled  
upon Nebuchadnezzar:

Immediately the word was fulfilled upon  
Nebuchadnezzar — Rhm

Forthwith the sentence upon King Neb-  
uchadnezzar was executed — AAT

and he was driven from men, and did eat  
grass as oxen, and his body was wet  
with the dew of heaven, till his hairs  
were grown like eagles' feathers, and  
his nails like birds' claws.

thrust him out they did, to feed on grass,  
and ever the dew of heaven drenched  
him; thick as eagle's feathers his hair  
grew, and like birds' talons his nails  
— Knox

34. And at the end of the days I Nebuchad-  
nezzar lifted up mine eyes unto heaven,  
and mine understanding returned unto  
me, and I blessed the most High, and I  
praised and honoured him that liveth for  
ever, whose dominion is an everlasting

<sup>5</sup>Cf. Dan. 4:25

**dominion, and his kingdom is from generation to generation:**<sup>6</sup>

And when the days were fulfilled, I Nebuchadnezzar, lifted up my eyes to heaven, and my sense was restored to me . . . — Lam

When the appointed time was over, I lifted up my eyes to heaven, I, Nebuchodonosor, and right reason came back to me . . . — Knox

At the end of the appointed time, I, Nebuchadnezzar, raised my eyes to heaven and returned to my right mind . . . — NEB

**35. And all the inhabitants of the earth are reputed as nothing:**

before him the inhabitants of the earth are all reckoned as of no account — Mof

All the people of the earth are nothing when compared to Him — Tay

**and he doeth according to his will in the army of heaven, and among the inhabitants of the earth:**

he does what he will among the host of the heavens . . . — AAT

and according to his own pleasure dealeth he with the army of the heavens . . . — Rhm

in the heavenly powers, as in our mortal lives, he accomplishes his will — Knox  
**and none can stay his hand, or say unto him, What doest thou?**

No one can arrest his hand or ask him, what are you doing? — Jerus

none may resist him, none may ask his meaning — Knox

No one can stop Him or challenge Him, saying, What do You mean by doing these things? — Tay

**36. At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me;**

My reason returned to me at once and, for the glory of my kingdom, my majesty and my splendor also returned to me — Ber

And when reason came back to me, back came royal pomp and state — Knox

**and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.**

my ministers and my lords came to consult me, I was established in my kingdom, and surpassing greatness was added to me — AAT

My courtiers and my nobles sought audience of me. I was established in my kingdom and my power was greatly increased — NEB

My counsellors and noblemen acclaimed me: I was restored to my throne, and to my past greatness even more was added — Jerus

**37. Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.**

. . . for all he does is right, his dealings are all just, and haughty men he is able to abase — Mof

## CHAPTER 5

**1. Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.**

King Belshazzar gave a great banquet for his noblemen; a thousand of them attended, and he drank wine in company with this thousand — Jerus

Belshazzar the king invited a thousand of his officers to a great feast where the wine flowed freely — Tay

**2. Belshazzar, whiles he tasted the wine, commanded**

Inflamed by the taste of the wine, Belshazzar gave orders — AAT

Under the influence of the wine, he ordered — NAB

**to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem;**

for the gold and silver vessels to be brought which his father Nebuchadnezzar had looted from the sanctuary in Jerusalem — Jerus

have the spoils of the old temple at Je-

<sup>6</sup>Cf. Dan. 4:3

- rusalem brought in, cups of gold, cups of silver that his father Nabuchodonosor had carried away — Knox
- that the king, and his princes, his wives, and his concubines, might drink therein.**
- so that the king and his lords, his consorts and his concubines might drink out of them — Mof
- so that the king, his noblemen, his wives and his singing women could drink out of them — Jerus
- so that the king, his lords, his wives and his entertainers might drink from them — NAB
- 3. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.<sup>1</sup>**
- ... the temple, which is God's house at Jerusalem ... — Sprl
- ... the sanctuary in the house of God at Jerusalem ... — NEB
- 4. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.**
- drank, and to their own gods gave the praise ... — Knox
- 5. In the same hour came forth fingers of a man's hand,**
- Suddenly the fingers of a human hand appeared — Jerus
- Immediately the fingers of a man's hand appeared — RSV
- and wrote over against the candlestick upon the plaister of the wall of the king's palace:**
- writing on the plaster of the palace wall, full in the lamp's light — Knox
- which wrote on the plaster of the wall of the king's palace, opposite the lamp-stand — AAT
- and the king saw the part of the hand that wrote.**
- and the king saw the palm of the hand that wrote — JPS
- The king himself saw the fingers as they wrote — Tay
- When the king saw the wrist and hand that wrote — NAB
- and the king could see the back of the hand as it wrote — NEB
- 6. Then the king's countenance was changed, and his thoughts troubled him,**
- Then the king's face changed color. as his thoughts upset him — AAT
- The king turned pale with alarm — Jerus
- His face blanched with fear — Tay
- so that the joints of his loins were loosed, and his knees smote one against another.**
- his limbs gave way, and his knees knocked together — RSV
- he became limp in every limb and his knees knocked together — NEB
- strength went from his body, and his knees were shaking — Bas
- 7. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers.**
- The king then called loudly for the enchanters, the Chaldeans and the fortune-tellers to be brought in — Ber
- Bring the magicians and astrologers! he screamed. Bring the Chaldeans! — Tay
- And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.**
- and to these he made proclamation: Who reads me yonder writing, and tells me the meaning of it, shall go clad in purple, a gold chain about his neck, and hold the third place in my kingdom — Knox
- 8. Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof.**
- But when all the king's wise men came in, they could not read the writing, nor could any one of them explain to the king its meaning — Ber
- The king's sages all crowded forward, but they could neither read the writing nor explain to the king what it meant — Jerus
- 9. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.**
- At this Belshazzar was greatly alarmed, his colour paled, and his lords were at their wits' end — Mof
- Greatly alarmed, King Belshazzar turned

<sup>1</sup>Cf. Dan. 5:2



even paler, and his noblemen were equally disturbed — Jerus

The king grew more and more hysterical; his face reflected the terror he felt, and his officers too were shaken — Tay

**10. Now the queen, by reason of the words of the king and his lords, came into the banquet house:**

But now all this ado brought the queen-mother down into the banqueting-hall — Knox

Then the queen, attracted by the noise made by the king and his noblemen, came into the banqueting hall — Jerus

**and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:**

... Let not your fears alarm you; let not your color vanish — Ber

... Calm yourself, Your Majesty, don't be so pale and frightened over this — Tay

**11. There is a man in thy kingdom, in whom is the spirit of the holy gods;<sup>2</sup>**

One man thou hast in thy realm the holy gods inspire — Knox

**and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers;**

In your father's days, he was known for having percipience, intelligence and wisdom comparable to that of the gods ... — Jerus

In the days of your father this man was found to be as full of wisdom and understanding as though he were himself a god ... — Tay

during the lifetime of your father he was seen to have brilliant knowledge and god-like wisdom ... — NAB

**12. Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.**

Forasmuch as a distinguished spirit and knowledge and intelligence, ability to

interpret dreams and solve riddles and unravel knotty points ... — Rhm

forasmuch as a surpassing spirit, and knowledge and understanding, interpreting of dreams, and declaring of riddles, and loosing of knots ... — JPS

since rare ability, knowledge, learning, the power of interpreting dreams and solving riddles and reversing spells ... — Mof

Since such a marvellous spirit, and such knowledge and intelligence in interpreting dreams, solving enigmas and unravelling difficult problems ... — Jerus

**13. Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?**

... So you are that Daniel, of the prisoners of Judah, whom my father took out of Judah — Bas

... You are Daniel, of the exiles of Judah, whom my father the king brought from Judah! — AAT

**14. I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee.<sup>3</sup>**

And I have had news of you, ... — Bas

**15. And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:**

Already the wise men, the enchanters have been brought in before me, that they might read this writing, and make known to me its meaning; but they could not decipher it — Ber

And here was certain writing, that had baffled sage, and diviner called in to read them; meaning of it they could not tell — Knox

**16. And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the inter-**

<sup>2</sup>Cf. Dan. 4:8

<sup>3</sup>Cf. Dan. 5:11, 12

pretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.<sup>4</sup>

17. Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

... Keep your gifts for yourself, and give your rewards to someone else! However, I will read the writing to the king and let him hear the meaning of it — Mof

... Thy gifts be to thyself, and thy preferments give to another: notwithstanding ... — Sprl

... Your gifts you may keep for yourself, or else give your rewards to another ... — NEB

18. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

As for thee, O king, the Most High God gave kingship and greatness and honour and majesty unto Nebuchadnezzar thy father — Rhm

Your Majesty, the Most High God gave Nebuchadnezzar, who long ago preceded you, a kingdom and majesty and glory and honor — Tay

19. And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

He made him so great that men of all peoples, nations and languages shook with dread before him: he killed whom he pleased, spared whom he pleased, promoted whom he pleased, degraded whom he pleased — Jerus

for that renown of his, every people and race and tribe must tremble in awe of him; slew he, smote he, exalted he, abased he, all he would — Knox

20. But when his heart was lifted up, and his mind hardened in pride,

... and his spirit was hardened so that he dealt proudly — ASV

But, when he became haughty, stubborn and presumptuous — NEB

But when his heart became elated and his spirit emboldened to shew its arrogance — Sept

he was deposed from his kingly throne, and they took his glory from him: he was deposed from his sovereign throne and stripped of his glory — Jerus

21. And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven: till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.<sup>5</sup>

... His thoughts and feelings became those of an animal ... — Tay

... and his heart was disposed to associate with the beasts ... — Sept

... and his understanding was put on the same plane with the beasts ... — ABPS

... and was made insensate as a beast ... — NAB

22. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

All this, Baltassar, thou knewest, yet son no more than father would abate his pride — Knox

23. But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them;<sup>6</sup> but have lifted yourself up against the Lord of the heavens, in that you have had the vessels of his house brought in before you ... — AAT

heaven's Ruler defying, thou wouldst bring out yonder cups, the spoil of his temple ... — Knox

and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified:

praising gods of silver and gold, bronze, iron, wood, and stone, which can neither see nor hear nor understand; you have not glorified the God who holds in his own power your breath of life and all your destiny — Mof

<sup>4</sup>Cf. Dan. 5:7, 12

<sup>5</sup>Cf. Dan. 4:15ff., 25, 32

<sup>6</sup>Cf. Dan. 5:2

- 24. Then was the part of the hand sent from him; and this writing was written.**  
Then from his presence the hand was sent, and this writing was inscribed — RSV  
This is why that hand was sent from his very presence and why it wrote this inscription — NEB  
And so God sent those fingers to write this message — Tay  
For this cause a joint of a hand hath been sent from his presence, and it hath sketched this writing — Sept
- 25. And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.**  
And this is the writing that was inscribed: MENE, MENE, TEKEL, and PARSIN — RSV
- 26. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.**  
The meaning of it is: *Mene* [numbered]  
God has numbered the days of your kingdom and ended it — Mof  
The interpretation of the decree is this. *Mane*: God hath measured thy kingdom and brought it to a conclusion — Sept
- 27. TEKEL; Thou art weighed in the balances, and art found wanting.**

TEKEL, thou hast been weighed in balances, and art found deficient — Sprl  
Tekel; you have been put in the scales and seen to be underweight — Bas

- 28. PERES; Thy kingdom is divided, and given to the Medes and Persians.**  
*Peres* (divided), your kingdom is divided up and assigned to the Medes and the Persians — Mof  
PERES, thy kingdom is broken in pieces, and distributed unto the Medes and Persians — Sprl  
'UPHARSIN' — your kingdom is divided and given to the . . . — Ber
- 29. Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.<sup>7</sup>**  
At Belshazzar's order Daniel was dressed in purple . . . — Jerus
- 30. In that night was Belshazzar the king of the Chaldeans slain.**  
But that same night Baltassar, the Chaldean king, was slain — Knox
- 31. And Darius the Median took the kingdom, being about three-score and two years old.**  
And Darius the Mede received the kingdom . . . — ASV

## CHAPTER 6

- 1. It pleased Darius to set over the kingdom an hundred and twenty princes,**  
. . . satraps — ASV  
. . . provincial governors — Ber  
**which should be over the whole kingdom;**  
who should be throughout the whole kingdom — ASV  
for the various parts of the kingdom — Jerus  
to administer the whole kingdom — AAT
- 2. And over these three presidents; of whom Daniel was first:**  
and over them three royal ministers, of whom Daniel was one — ABPS  
**that the princes might give accounts unto them,**  
that the satraps might be responsible to them — AAT  
the satraps were to report to them — Mof  
**and the king should have no damage.**

so that they might not trouble the king — Lam  
so that the king might not be oppressed with business — Sept  
so that the king could administer the kingdom efficiently — Tay  
so that the king's interests might not suffer — NEB  
to safeguard his interests — NAB

**3. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him;**  
. . . was distinguished above . . . — ASV  
. . . distinguished himself above . . . — JPS  
. . . was so evidently superior to . . . — Jerus  
**and the king thought to set him over the whole realm.**

<sup>7</sup>Cf. Dan. 5:7, 16

and the king was disposed to . . . — AAT  
and the king planned to . . . — RSV

**4. Then the presidents and princes sought to find occasion against Daniel concerning the kingdom;**

. . . endeavored to find some ground of complaint against Daniel in the matter of his public service — Mof

. . . sought to find a pretext against Daniel as touching the kingdom — ABPS

. . . began to look around for some pretext to attack Daniel's administration of the kingdom — NEB

**But they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.**

but they could find nothing to his discredit, and no case of negligence; he was so punctilious that they could not find a single instance of maladministration or neglect — Jerus

**But they could accuse him of no wrongdoing; because he was trustworthy, no fault of neglect or misconduct was to be found in him — NAB**

but no, handle or pretext they could find none, so faithful was he, so far removed from all breath of suspicion — Knox

**5. Then said these men, We shall not find any occasion against this Daniel except we find it against him concerning the law of his God.**

. . . unless we find it in connection with service to his god — Ber

. . . Our only chance is his religion! — Tay

**6. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.**

. . . came by agreement to the king . . . — RSV

. . . went in a body to the king . . . — Jerus

**7. All the presidents of the kingdom, the governors, and the princes, the counselors, and the captains, have consulted together to establish a royal statute, and to make a firm decree,<sup>1</sup>**

. . . and to make a strong interdict — ASV

. . . have agreed in council that the king should lay down a statute, and pass a strict interdict — AAT

. . . have unanimously decided that you

should make a law, irrevocable under any circumstances — Tay

We are all agreed . . . that the king should issue a decree enforcing the following regulation — Jerus

**that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.**

that no one shall offer a prayer to any god or man for thirty days, except to yourself, O king, on pain of being flung into the den of lions — Mof

**8. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.**

. . . and sign the document, so that it cannot be changed, according to the law of the Medes and the Persians, which cannot be revoked — RSV

Now, O king, issue the prohibition over your signature, immutable and irrevocable under Mede and Persian law — NAB

May it please the king's grace to give this design of ours effect, and make the decree unalterable, under law of the Medes and Persians, the law there is no amending — Knox

**9. Wherefore King Darius signed the writing and the decree.**

King Darius accordingly signed the document embodying the edict — Jerus

Accordingly King Darius issued the ordinance in written form — NEB

**10. Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.**

When Daniel learned that such a decree had been officially signed and issued, he went to his house on the roof of which there were chambers with windows opening toward Jerusalem, and three times a day he kneeled and prayed and gave God thanks as he was accustomed to do — Ber

As for Daniel, when he heard it was law, he took himself home; and now as ever.

<sup>1</sup>Cf. Dan. 3:2, 27

three times a day, he would open his chamber window towards Jerusalem eastwards, doing reverence on bended knee and praising God — Knox

Even after Daniel heard that this law had been signed, he continued his custom of going home to kneel in prayer and give thanks to his God in the upper chamber three times a day, with the windows open toward Jerusalem — NAB

- 11. Then these men assembled, and found Daniel praying and making supplication before his God.**

Then these men came by agreement . . . — RSV

These men came along in a body . . . — Jerus

Then these men spied . . . — Lam  
His enemies watched for an opportunity to catch Daniel — NEB

- 12. Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall he cast into the den of lions?**

So they approached the king, and questioned him . . . — AAT

They rushed back to the king and reminded him . . . — Tay

**The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.**

. . . The matter is ratified . . . — Sprl

. . . The thing is fixed . . . — ABPS

. . . The decision stands . . . — Jerus

- 13. Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed,**

. . . never heeds either you, O king . . . — Mof

. . . has no respect for you, O King . . . — Bas

. . . hath made thee, O king, of none account . . . — Rhm

**but maketh his petition three times a day, for thrice a day he continues to pray to his own god — Ber**

he is at his prayers three times each day — Jerus

three times a day he offers his God prayer — Knox

- 14. Then the king, when he heard these words, was sore displeased with himself, . . . was bitterly distressed — Sprl . . . was deeply vexed — Mof**

**and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.**

. . . he was doing everything in his power to get him free — Bas

. . . he racked his brains until sunset to find some way out — Jerus

- 15. Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.**

. . . You are aware, O king, that it is a law of the Medes and Persians that no interdict or statute which the king lays down can be changed — AAT

. . . "Keep in mind, O king," they said, "that under the Mede and Persian law every royal prohibition or decree is irrevocable." — NAB

- 16. Then the king commanded, and they brought Daniel, and cast him into the den of lions.**

So the king gave his orders: Daniel was arrested and flung into the den of lions — Mof

**Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.**

. . . May thy God whom thou servest continually, rescue thee — ABPS

. . . So faithful a servant, he told him, thy God must needs deliver — Knox

. . . Your God himself, whom you have served so faithfully, will have to save you — Jerus

- 17. And a stone was brought, and laid upon the mouth of the den;**

A boulder was brought and laid upon the opening of the den — Mof

**and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.**

and it was stamped with the king's stamp and with the stamp of the lords, so that

<sup>2</sup>Cf. Dan. 6:7

- the decision about Daniel might not be changed — Bas  
 . . . so that the sentence might not be changed concerning Daniel — Lam  
 . . . so that no one might intervene to rescue Daniel — NEB  
 To forestall any tampering. . . — NAB
- 18. Then the king went to his palace, and passed the night fasting; neither were instruments of musick brought before him: and his sleep went from him.**  
 . . . neither were diversions brought before him: and his sleep fled from him — JPS  
 . . . He refused his usual entertainment and didn't sleep all night — Tay  
 . . . and refused to receive any of his concubines. Sleep eluded him — Jerus
- 19. Then the king arose very early in the morning, and went in haste unto the den of lions.**  
 With the first light of day, the king was up and stirring: to the lion-pit he hastened — Knox
- 20. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel,**  
 And as he approached the den, he shouted out unto Daniel with a sorrowful voice . . . — Sprl  
 When he came near to the den where Daniel was, he cried out in a tone of anguish . . . — RSV  
**O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?**  
 . . . hath thy God, whom thou servest continually, been able to deliver thee from the mouths of the lions . . . — Sept  
 . . . has your God, whom you worship so regularly, been able to save you from the lions — Ber
- 21. Then said Daniel unto the king, O king, live for ever.**  
 Then he heard a voice! "Your Majesty, live forever!" It was Daniel! . . . — Tay
- 22. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me:**  
 My God sent his angel who sealed the lions' jaws, they did me no harm — Jerus
- angel of his did his errand, and stopped the lions' mouths. What harm should they do me — Knox  
**forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.**  
 because I was found blameless before him; and also before you. O king, I have done no wrong — RSV  
 because before him integrity was found in me; and also before thee, O king, I have committed no offense — ABPS  
 because He found me innocent, not having done you any injury — Ber
- 23. Then was the king exceeding glad for him,**  
 The king was beside himself with joy — Tay  
 Right glad the king was to learn of Daniel's safety — Knox  
**and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den,**  
 and ordered Daniel to be released from the pit . . . — Jerus  
**and no manner of hurt was found upon him, because he believed in his God.**  
 . . . because he had trusted in his God — ASV  
 unscathed, from head to foot: such reward they have that trust in God — Knox
- 24. And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives;**  
 By order of the king, the men who had accused Daniel were then brought and flung into the den of lions . . . — Mof  
**and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den,**  
 and they did not reach the bottom of the pit before the lions had overpowered them, and broken all their bones in pieces — ABPS  
 and before they reached the bottom of the den, the lions pounced upon them and broke all their bones in pieces — Lam  
 and before they reached the floor of the pit the lions were upon them and crunched them up, bones and all — NEB

- 25. Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.** King Darius then wrote to men of all nations, peoples and languages throughout the world, 'May peace be always with you!' — Jerus  
Then Darius sent out a proclamation to all the world, without distinction of nation, race or language, wishing them well — Knox
- 26. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel:**  
I make a decree, that in all my royal dominion men tremble and fear before the God of Daniel — RSV  
I pass a decree that in all the realm I rule men shall tremble in fear before the God of Daniel — Mof  
**for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall he even unto the end.**

for he is the living God, enduring for ever; his kingdom shall never be destroyed, and his dominion shall be to the end — RSV

for he is the living God, immutable forever; his kingdom is one that shall never be overthrown, and his dominion is one that shall endure to the end — AAT

- 27, 28. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.**  
A deliverer, and rescuer, and doer of signs and wonders in the heavens and in earth is He who hath delivered Daniel from the paw of the lions . . . — YLT  
He saves and He delivers; He works signs and performs wonders both in heaven and on earth; for it was He who saved Daniel from the power of the lions . . . — Ber

## CHAPTER 7

- 1. In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed:**  
. . . Daniel saw a dream and the visions of his head as he lay upon his bed — Lam  
. . . Daniel had a dream and visions that passed through his head as he lay in bed — Jerus  
**then he wrote the dream, and told the sum of the matters.**  
. . . and told the gist of the matter, as follows — Smith  
. . . and reported the chief things — ABPS  
. . . describing all that he had seen — Mof
- 2. Daniel spake and said, I saw in my vision by night,**  
In the vision I saw during the night — NAB  
Night came, and brought with it a vision for my seeing — Knox  
**and, behold, the four winds of the heaven strove upon the great sea.**  
suddenly the four winds of heaven stirred up the great sea — NAB  
. . . brake forth upon the great sea — ASV

. . . stirring up the great ocean — Mof  
. . . blew violently on the great sea — Sept

. . . a great storm on a mighty ocean, with strong winds blowing from every direction — Tay

- 3. And four great beasts came up from the sea, diverse one from another.**

Then out of the sea rose four great beasts, different from one another — AAT  
from which emerged four immense beasts, each different from the others — NAB

- 4. The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked,**

. . . while I was watching its wings were pulled off — Bas

. . . and as I looked its wings were torn off — Jerus

**and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.**

and it was lifted from the ground and set standing on its feet like a man; and it was given a human heart — Jerus  
and the Beast forced to rise and stand erect upon the earth on two feet like

a man; also, a human mind was given to it — Mof

**5. And behold another beast, a second, like to a bear,**

Then rose up another by its side, this one like a bear — Knox

**and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it:**

and it stood half erect . . . — Sept  
with one of its paws raised to strike and three ribs gripped between its fangs — Mof

it was raised up on one side, and among the teeth in its mouth were three tusks — NAB

**and they said thus unto it, Arise, devour much flesh.**

"Up!" came the command "Eat quantities of flesh!" — Jerus

"Up, gorge yourself with flesh." — NEB

**6. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl;**

. . . which had upon the sides of it four wings of a fowl — JPS

. . . four wings of a bird — ASV

**the beast had also four heads: and dominion was given to it.**

. . . this beast it was that now attained dominion — Knox

. . . and power was given to it — Jerus

. . . and it was invested with sovereign power — NEB

**7. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly;**

After this, in the visions of the night I saw the fourth beast, different from all the others, terrifying, horrible, and of extraordinary strength — NAB

But still I dreamed on, and a fourth beast saw at last, fiercer, and stronger, and more powerful yet — Knox

**and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it:**

with great iron teeth, which devoured and tore in pieces, trampling what remained under its feet — AAT

It devoured some of its victims by tearing them apart with its huge iron teeth; and others it crushed beneath its feet — Tay

**and it was diverse from all the beasts**

**that were before it; and it had ten horns.**

it was different . . . — Bas  
match it those others might not . . . — Knox

**8. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots:**

. . . there came up among them another horn, a little one, before which three of the first horns were plucked up . . . — ASV

. . . I saw another sprouting among them, a little one: three of the original horns were pulled out by the roots to make way for it — Jerus

**and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.**

and behold eyes like human eyes were in that horn, also a mouth speaking presumptuous things — Sprl  
this little horn had a man's eyes and a bragging mouth — Tay

**9. I beheld till the thrones were cast down, I beheld till thrones were placed — ASV**  
I kept looking, and then thrones were set in place — NEB

I watched until an Assize was held — Mof

**and the Ancient of days did sit.**

when the ANCIENT OF DAYS was enthroned — Sprl

and the Ancient One took his throne — NAB

and one of great age took his seat — Jerus

and one like a very old man took his seat — Bas

and a Venerable One sat on the throne of justice — Ber

**whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.**

His clothing was white as snow and the hair of His head was like pure white wool; His throne was a blaze of flames and its wheels were burning fire — Ber

**10. A fiery stream issued and came forth from before him:**

A river of flame streamed and issued forth from His presence — Sprl



A flood of fire is proceeding and coming forth from before Him — YLT  
and ever from his presence a stream of fire came rushing onward — Knox  
**thousand thousands ministered unto him, and ten thousand times ten thousand stood before him:**  
millions of angels were at his service and myriads attended him — Mof  
**the judgment was set, and the books were opened.**  
the court sat in judgment . . . — RSV  
the Judge was seated — the court was in session . . . — Amp  
The court was convened, and the books were opened — NAB

**11. I beheld then because of the voice of the great words which the horn spake:**

Then gazed I at the beast because of the voice of the presumptuous words which the horn spake — Sprl  
And still I watched, to see what would become of the boasts yonder horn had made — Knox  
The great things the horn was saying were still ringing in my ears, and as I watched — Jerus

I watched, then, from the first of the arrogant words which the horn spoke — NAB

**I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.**

. . . and it was given to be burned with fire — ASV  
. . . and committed to the flames — Jerus

**12. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.**

As for the rest of the beasts, their authority was taken away: but they let them go on living for a measure of time — Bas

The rest of the beasts, though deprived of their sovereignty, were allowed to remain alive for a time and a season — NEB

**13. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven,**

Then I saw in my dream, how one came riding on the clouds of heaven, that was yet a son of man — Knox  
Then in my vision by night I saw a figure

in human form coming with the clouds of heaven — Mof

**and came to the Ancient of days, and they brought him near before him.**

. . . and was presented before him — RSV

He came to the one of great age and was led into his presence — Jerus

**14. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him:**  
With that, power was given him, and glory, and sovereignty: obey him all must, men of every race and tribe and tongue — Knox

On him was conferred sovereignty, glory and kingship, and men of all peoples, nations and languages became his servants — Jerus

**his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.**

His power is eternal — it will never end: His government shall never fall — Tay  
His sovereignty is an eternal sovereignty which shall never pass away, nor will his empire ever be destroyed — Jerus  
his sovereignty was to be an everlasting sovereignty which should not pass away, and his kingly power such as should never be impaired — NEB

**15. I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.**

As for me Daniel, my spirit was pained in the midst of my body, and the visions of my head affrighted me — JPS  
As for me, Daniel, my spirit within me was anxious and the visions of my head alarmed me — RSV

As for me, Daniel, my spirit quivered in my whole frame and the vision of my head troubled me — Sept

**16. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.**

I came near to one of those who were waiting there, questioning him about what all this was. And he said to me that he would make clear to me the sense of these things — Bas

So I approached one of the angels standing beside me, and asked him what was the truth about all this. He told

me and let me know the meaning of it all — Mof

**17. These great beasts, which are four, are four kings, which shall arise out of the earth.**

These four great beasts stand for four kingdoms which shall arise on the earth — NAB

These great beasts, four in number . . . — AAT

**18. But the saints of the most High shall take the kingdom,**

But the saints of the Most High shall receive the kingdom — ASV

but the holy ones of the Highest shall receive the kingdom — Rhm

**and possess the kingdom for ever, even for ever and ever.**

and shall retain the kingdom forever . . . — AAT

and it will be theirs for ever . . . — Bas

**19. Then I would know the truth of the fourth beast,**

Then I desired to know what the fourth beast meant — NEB

Then I inquired particularly concerning the fourth beast — Sept

Then I wished for certainty concerning the fourth beast — YLT

Then I requested for an accurate explanation of the fourth beast — Sprl

**which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;<sup>1</sup>**

. . . so dire, with its iron fangs and talons of bronze . . . — Mof

**20. And of the ten horns that were in his head,**

. . . on its head — ASV

**and of the other which came up, and before whom three fell;**

and the other horn which rose and defeated three of the horns — Mof

**even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.<sup>2</sup>**

. . . and his look was more proud than his fellows — Rhm

. . . the horn that seemed stronger than its fellows — Ber

. . . whose aspect was more commanding than his companions — Sprl

**21. I beheld, and the same horn made war with the saints, and prevailed against them;**

. . . and overcame them — Bas

. . . and proving the stronger — Jerus

. . . and getting the better of them — Knox

. . . and was victorious — NAB

**22. Until the Ancient of days came, and judgment was given to the saints of the most High;**

. . . and judgment was given for the saints of the Most High — JPS

. . . Then judgment was given in favour of the saints of the Most High — NEB

. . . and justice was granted to the holy ones of the Highest — Rhm

. . . to give them redress — Knox

**and the time came that the saints possessed the kingdom.<sup>3</sup>**

. . . for the saints to take over the kingdom — Jerus

**23. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms.**

. . . The fourth beast — a fourth kingdom shall be upon earth, which shall differ from all the kingdoms — ABPS

. . . As for the fourth beast, there shall be a fourth kingdom on earth, which shall be different from all the kingdoms — RSV

**and shall devour the whole earth, and shall tread it down, and break it in pieces.**

. . . and thresh it down . . . — Sprl

**24. And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.**

. . . he shall be different from the preceding, and he shall overcome the three kings — Sprl

**25. And he shall speak great words against the most High,**

He will defy the Most High God — Tay

Boastfully he shall challenge the Most High — Knox

**and shall wear out the saints of the most High.**

**26. And he shall think to exalt himself above all, and shall sit upon the cloud of heaven:**

and he shall say, I will sit upon the cloud of heaven — Knox

and he shall say, I will sit upon the cloud of heaven — Knox

**27. And he shall say, I will sit upon the cloud of heaven:**

and he shall say, I will sit upon the cloud of heaven — Knox

and he shall say, I will sit upon the cloud of heaven — Knox

and he shall say, I will sit upon the cloud of heaven — Knox

and he shall say, I will sit upon the cloud of heaven — Knox

- and the holy ones of the Highest will he afflict — Rhm  
and oppress the holy ones of the Most High — NAB  
and wear down the saints with persecution — Tay  
**and think to change times and laws:**  
and he shall think to change the seasons and the law — JPS  
He shall plan to alter the customary times and law — NEB  
calendar and ordinance he shall think to set aside — Knox  
**and they shall be given into his hand until a time and times and the dividing of time.**  
. . . for a time, two times, and half a time — RSV
- 26. But the judgment shall sit,**  
But the court shall sit in judgment — RSV  
**and they shall take away his dominion, to consume and to destroy it unto the end.**  
and his dominions shall be taken away, to be consumed and to be destroyed unto the end — JPS  
his dominion shall be taken away, to be consumed and destroyed for all time — AAT  
and his power will be stripped from him, consumed, and utterly destroyed — Jerus  
and his power is taken away by final and absolute destruction — NAB
- 27. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High,**  
And sovereignty and kingship, and the splendours of all the kingdoms under heaven . . . — Jerus  
**whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.**  
a people whose kingdom is a lasting kingdom, to be served and obeyed by all dominions — Mof  
Sovereignty everlasting; no monarch but must bow to its yoke — Knox  
their kingdom is an everlasting kingdom, and all dominions shall serve and obey them — JPS
- 28. Hitherto is the end of the matter.**  
Here is the end of the matter — ASV  
So ended the revelation made to Daniel — Knox  
That was the end of the dream — Tay  
**As for me Daniel, my cogitations much troubled me, and my countenance changed in me:**  
As for me, Daniel, my thoughts greatly upset me, and my face changed color — AAT  
Bewildered my thoughts were, and my cheek pale — Knox  
**but I kept the matter in my heart.**  
but I kept these things to myself — Jerus

## CHAPTER 8

- 1. In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.**  
. . . following the former vision — Mof  
After this first vision . . . — NAB
- 2. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam;**  
. . . and when I saw, I was in Susa the capital . . . — RSV  
In my vision I found myself at the citadel of Susa . . . — AAT  
In my vision I saw myself in the fortress of Susa in the province of Elam — NAB
- and I saw in a vision, and I was by the river of Ulai.  
. . . standing beside the Ulai River — Tay
- 3. Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.**  
As I raised my eyes and looked, behold, there stood on the bank of the stream a ram with two horns, tall horns, but the one higher than the other and the higher one grew out later — Ber  
I raised my eyes, and looked, and lo! standing in front of the stream there was a ram with two horns, both of

them high, though one was higher than the other, and the higher came up behind the other — AAT

**4. I saw the ram pushing westward, and northward, and southward;**

I saw the ram charging . . . — RSV

And I saw the ram butting . . . — Sept  
so that no beasts might stand before him,  
neither was there any that could deliver out of his hand;

no beast could stand before him, and there was no one who could rescue from his power — RSV

No animal could stand up to it, nothing could escape it — Jerus

**but he did according to his will, and became great.**

but he did as he chose, and magnified himself — ABPS

It did what it liked, making a display of its strength — NEB

**5. And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground:**

. . . having covered the entire earth but without touching the ground — Jerus

. . . earth overshadowing, and spurning the ground beneath him — Knox

. . . skimming over the whole earth without touching the ground — NEB

**and the goat had a notable horn between his eyes.**

. . . a conspicuous horn . . . — Rhm

. . . a prominent horn . . . — Lam

**6. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.**

. . . and he ran at him in his mighty wrath — RSV

. . . and charged at it with all the fury of its might — Jerus

. . . and bore down upon it with very furious onslaught — Knox

. . . and rushed toward it with savage force — NAB

**7. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns:**

And when he reached the ram, he was furious against him, and struck the ram and broke his two horns — Lam

I saw it attack the ram with furious blows

when they met, and break both its horns — NAB

I saw him close in on the ram. In brutal rage he butted him and broke both his horns — Ber

**and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.**

and the ram had not the strength to resist: it felled it to the ground and trampled it underfoot; no one was there to save the ram — Jerus

the ram had not the power to oppose him but was flung to the ground and trampled down, with none to rescue him — Mof

**8. Therefore the he goat waxed very great: and when he was strong, the great horn was broken;**

Then the he-goat accomplished very great exploits: but when he had reached the height of his power . . . — AAT

So now it was the goat's turn to enjoy dominion: yet no sooner had he reached his full strength . . . — Knox  
**and for it came up four notable ones toward the four winds of heaven.**

and instead of it there came up the appearance of four horns toward the four winds of heaven — JPS

and in its place four good-sized horns came up, pointing to the four winds of heaven — Ber

**9. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.**

From one of them a horn emerged, that began small but grew very large southward, eastward and toward the Glory-land — Ber

From one of these, the small one, sprang a horn which grew to great size towards south and east and towards the Land of Splendour — Jerus

Out of one of them these issued one small horn, which made a prodigious show of strength south and east and towards the fairest of all lands — NEB

Out of one of them came a little horn which kept growing toward the south, the east, and the glorious country — NAB

10. **And it waxed great even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.**

And it became great, even as high as the army of heaven, pulling down some of the army, even of the stars, to the earth and crushing them under its feet — Bas

It became as great as the host of the heavens; and some of the starry host it cast down to the ground, and trampled under foot — AAT

11. **Yea, he magnified himself even to the prince of the host,**

It made itself even as great as the Prince of the host — AAT

It boasted even against the prince of the host — NAB

He even challenged the Commander of the army of heaven — Tay

**and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.**

and it took away from him the continued burnt-offering . . . — ASV

and deprived him of the daily sacrifice, demolishing the place of his sanctuary — Mof

whose daily sacrifice was abolished and His sanctuary profaned — Ber

suppressed his regular offering and even threw down his sanctuary — NEB

12. **And an host was given him against the daily sacrifice by reason of transgression,**

And the host was given over to it together with the continual burnt-offering through transgression — ASV

as well as the host, while sin replaced the daily sacrifice — NAB

and the army too; it put iniquity on the sacrifice — Jerus

**and it cast down the truth to the ground; and it practised, and prospered.**

and faithfulness was cast down to the ground, and so he acted with effect and succeeded — Rhm

and the truth cast down to the ground, while it worked its will, and prospered — AAT

and true religion was beaten down, and the horn prospered in its career — Mof

13. **Then I heard one saint speaking, and another saint said unto that certain saint which spake,**

Then I heard two of the holy angels talking to each other — Tay

**How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?**

For how long is the vision concerning the continual burnt-offering, the transgression that makes desolate, and the giving over of the sanctuary and host to be trampled under foot — RSV

How long is this to last, this that we see, the daily sacrifice stopped, the appalling sacrilege, the trampling down of the sanctuary and the starry host — Mof

How long is this vision to be — of perpetual sacrifice, disastrous iniquity of sanctuary and army trampled under-foot? — Jerus

For how long will the period of this vision last? How long will the regular offering be suppressed, how long will impiety cause desolation — NEB

14. **And he said unto me, Unto two thousand and three hundred days;**

. . . Unto two thousand and three hundred evenings and mornings — ASV

**then shall the sanctuary be cleansed.**

then shall the sanctuary be restored — Mof

then shall the sanctuary be restored to its right — ABPS

then shall the sanctuary be vindicated — Rhm

15. **And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.**

Now when I, Daniel, had seen the vision, and was seeking to understand it, lo! there stood before me a human-like form — AAT

As I, Daniel, gazed at the vision and tried to understand it, I saw someone standing before me who looked like a man — Jerus

16. **And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.**

And I heard the voice of a man across the Ulai, who called out aloud, and said: Gabriel, explain to this man the vision — Sprl

- 17. So he came near where I stood: and when he came, I was afraid, and fell upon my face:**

When he came near where I was standing, I fell prostrate in terror — NAB  
 . . . and as he came I felt panic-stricken;  
 I fell on my face — Ber

**but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.**

. . . for the vision belongeth to the time of the end — ASV

. . . for the vision has to do with the time of the end — Bas

. . . what here thou seest, in the last days shall be accomplished — Knox

- 18. Now as he was speaking with me, I was in a deep sleep on my face toward the ground:**

. . . I fell into a deep sleep . . . — ASV

. . . I fell into a dead faint . . . — Mof

. . . I fell to the ground in a trance — NEB

**but he touched me, and set me upright.**

. . . and set me on my feet — Sept

. . . and raised me to my feet — Jerus

. . . and caused me to stand up where I was — Rhm

- 19. And he said, Behold, I will make thee know what shall be in the last end of the indignation:**

I mean to tell thee how all shall fall out when the days of punishment are over — Knox

. . . what shall be at the end of the time of wrath — AAT

. . . what is to happen later in the period of wrath — NAB

**for at the time appointed the end shall be.**

for it belongeth to the appointed time of the end — ASV

for at the expiration of the time appointed the end shall be — Lam

for the end comes at the appointed time — Ber

for there is an end to the appointed time — NEB

- 20. The ram which thou sawest having two horns are the kings of Media and Persia. The ram which thou sawest having the two horns representeth the kings of Media and Persia — Rhm**

The two horns of the ram you saw are the kingdoms of Media and Persia — Mof

- 21. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.**

The he-goat is the king of the Greeks, and the great horn on its forehead is the first king — NAB

The shaggy-haired goat is the nation of Greece: and its long horn represents the first great king of that country — Tay

- 22. Now that being broken, whereas four stood up for it,**

And as for that which was broken, in the place whereof four stood up — ASV

The horn that snapped and the four horns that sprouted in its place — Jerus

The four that rose in its place when it was broken — NAB

**four kingdoms shall stand up out of the nation, but not in his power.**

four kingdoms out of his nation shall stand up but not with his strength — Rhm

this means that the Grecian empire will break into four sections with four kings, none of them as great as the first — Tay

- 23. And in the latter time of their kingdom, when the transgressors are come to the full,**

And at the latter end of their rule, when the transgressors have reached their full measure — RSV

And in the latter time of their kingdom, when the transgressors have completed their transgression — JPS

In the last days of those kingdoms, when their sin is at its height — NEB

**a king of fierce countenance, and understanding dark sentences, shall stand up.**

a new king comes to the throne, brazen-faced, a master of riddles — Knox

a king will arise, a proud-faced, ingenious-minded man — Jerus

a hard-faced king shall arise, skilled in intrigues — Ber

a king shall appear, harsh and grim, a master of stratagem — NEB

- 24. And his power shall be mighty, but not by his own power;**

and his power shall be increased, but not by his own strength — Sprl

His power shall be mighty, but not by force of arms — Ber

- and he shall destroy wonderfully, and shall prosper, and practise, he shall cause fearful destruction, and shall prosper in what he does — Smith in astonishing ways he shall bring ruin. He shall succeed in what he undertakes — Ber  
and shall destroy the mighty and the holy people.  
and he shall destroy the mighty ones and the holy people — ABPS
25. And through his policy also he shall cause craft to prosper in his hand;  
By his cunning he shall make deceit prosper under his hand — RSV  
and he shall magnify himself in his heart, and by peace shall destroy many:  
... and in their security shall he destroy many — ASV  
he shall conjure up great plans and, when they least expect it, work havoc on many — NEB  
he shall devise great things in his own mind, and shall destroy many un-awares — AAT  
he shall also stand up against the Prince of princes; but he shall be broken without hand.  
He will challenge the power of the Prince of princes but, no hand intervening, shall himself be broken — Jerus  
And at last with the Prince of princes he shall try conclusions; no human hand

it shall be that crushes him down at last — Knox

But when he rises against the prince of princes, he shall be broken without a hand being raised — NAB

26. And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.

... but shut thou up the vision: for it belongeth to many days to come — ASV

... but seal up the vision, for it pertains to many days hence — RSV

... and keep the vision secret: for it has to do with the far-off future — Bas

27. And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business;

Then I, Daniel, was exhausted; for several days I was ill. Afterward I got up and rendered service to the king — Ber

At this I, Daniel, lost consciousness; I was ill for several days. Then I got up to discharge my duties in the king's service — Jerus

and I was astonished at the vision, but none understood it.

and I was appalled at the vision, but understood it not — JPS

still I was all dazed by the vision, and there was no interpreting it — Knox

## CHAPTER 9

1. In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

... who was appointed to reign over the kingdom of the Chaldeans — Sprl

... a descendant of the Medes who became king over the realm of the Chaldeans — Lam

2. In the first year of his reign I Daniel understood by books

... I Daniel perceived by the writings — Rhm

... I, Daniel, noticed in the scriptures — Mof

the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

the number of the years, whereof the word of Jehovah came to Jeremiah the prophet, for the accomplishing of the desolations of Jerusalem, even seventy years — ABPS

the number of years which, according to the word of the LORD to Jeremiah the prophet, must pass before the end of the desolations of Jerusalem, namely, seventy years — RSV

3. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

And turning my face to the Lord God, I gave myself up to prayer, requesting his grace, going without food, in hair-cloth and dust — Bas

4. And I prayed unto the LORD my God, and made my confession,

I pleaded with Yahweh my God and made this confession — Jerus

**and said, O LORD, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;**

saying, Ah now, O Lord, the great and revered God, who keeps loving faith with those . . . — AAT

saying, O LORD, great and awesome God, who keepest the merciful covenant with those . . . — Ber

- 5. We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:**

We have sinned, and have dealt perversely, and have done wickedly, and have rebelled, even turning aside from thy precepts and from thine ordinances — ASV

We have sinned; we have committed iniquity; we have transgressed and apostatised and turned away from thy commandments and from thy judgments — Sept

we have sinned, we have done evil, swerving from thine injunctions and regulations, like wicked rebels — Mof

- 6. Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land, and never listening to thy servants the prophets who spoke in thy name to our kings, our nobles, our fathers, and all the common people — Mof**

We have not listened to your servants the prophets, who spoke in your name to our kings, our princes, our ancestors, and to all the people of the land — Jerus

- 7. O LORD, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.**

With Thee, O LORD, is righteousness, but with us shamefacedness as we today experience — the men of Judah, the dwellers of Jerusalem and all Israel near and far in all the countries to

which Thou hast driven them, because of the disloyalty they have practiced toward Thee — Ber

Integrity, Lord, is yours; ours the look of shame we wear today, we, the people of Judah, the citizens of Jerusalem, the whole of Israel, near and far away, in every country to which you have dispersed us because of the treason we have committed against you — Jerus

Justice, O LORD, is on your side . . . — NAB

- 8. O LORD, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.**

Blush we, king and prince of ours, fathers of ours that did the wrong — Knox

- 9. To the LORD our God belong mercies and forgiveness, though we have rebelled against him;**

to the Lord our God it falls to have mercy and to forgive, for we have been rebels — Mof

With the Lord our God are tender mercies and forgivenesses, although we have rebelled against Him — Sprl

- 10. Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.**

Oh Lord our God we have disobeyed You: we have flouted all the laws You gave us through Your servants, the prophets — Tay

- 11. Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice;**

All Israel has transgressed thy law and turned aside, refusing to obey thy voice — RSV

therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

therefore thou hast poured out upon us the curse embodied in the oath which is written in the law of Moses . . . —

AAT  
therefore there is poured upon us the curse confirmed with an oath, which is written in the law of Moses . . . — Ber



the sworn malediction, recorded in the law of Moses, the servant of God, was poured out over us for our sins — NAB  
so that the curses set out in the law of Moses thy servant in the adjuration and the oath have rained down upon us  
... — NEB

- 12. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil:**

he has fulfilled his word, which he spoke against us, and against our rulers who ruled us ... — AAT

He has carried out the threats which he made against us and against the princes who governed us — Jerus

**for under the whole heaven hath not been done as hath been done upon Jerusalem.**

for never in all the world has there been punishment like that of Jerusalem — Mof

- 13. As it is written in the law of Moses, all this evil is come upon us:**

As it is written in the law of Moses, this calamity came full upon us — NAB

All this disaster has befallen us, as it was written in the law of Moses — Mof

No misfortune overtook us, but the law of Moses had foretold it — Knox

**yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.**

yet have we not supplicated the favour of Jehovah our God, by repenting of our iniquities, and by attending to Thy truth — Sprl

even so, we have not tried to appease Yahweh our God by renouncing our crimes and being guided by your truth — Jerus

yet we have done nothing to propitiate the LORD our God; we have neither repented of our wrongful deeds nor remembered that thou art true to thy word — NEB

As we did not appease the LORD, our God, by turning back from our wickedness and recognizing his constancy — NAB

- 14. Therefore hath the LORD watched upon the evil, and brought it upon us:**

so the LORD kept watch over the calamity and brought it upon us — NAB

Therefore the LORD has kept ready the calamity ... — RSV

Yahweh has watched for the right moment to bring disaster on us — Jerus

The LORD has been biding his time and has now brought this calamity upon us  
... — NEB

**for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice.**

For the Lord our God is righteous in every act of his which he hath done

... — Sept

for righteous is Yahweh our God concerning all his deeds which he hath done, seeing that we had not hearkened unto his voice — Rhm

- 15. And now, O LORD our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.**

And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten Thee renown, as at this day ... — JPS

And now, O Lord our God, who didst bring thy people out of the land of Egypt by a mighty hand, and didst gain for thyself the renown which thou hast this day ... — AAT

- 16. O LORD, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.**

... Jerusalem and thy people have become a byword ... — RSV

... have made Jerusalem and thy people a devious ... — Mof

... Jerusalem and your people have become a cause of shame ... — Bas

... For the heathen mock at You because Your city lies in ruins for our sins — Tay

- 17. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.**

... let thy face shine upon thy sanctu-

- ary which is desolate. For thine own sake, O Lord — Sept  
 ... and make Thy face to shine upon Thy ruined sanctuary for Thy sake. O LORD — Ber  
 ... and favourably regard Thy desolated sanctuary for the Lord's sake — Sprl
- 18. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name:**  
 Oh my God, bend down Your ear and listen to my plea. Open Your eyes and see our wretchedness; how Your city lies in ruins — for everyone knows that it is Yours — Tay  
**for we do not present our supplications before thee for our righteousness, but for thy great mercies.**  
 For we do not for our own righteousness present our piteous case before thee; but we cast ourselves upon thy tender mercies, O Lord, which are many — Sept  
 For we do not offer our supplications before thee, relying on our own goodness but on thy great compassion — Mof  
 We are not relying on our own good works but on your great mercy, to commend our humble plea to you — Jerus
- 19. O LORD, hear; O LORD, forgive; O LORD, hearken and do; defer not, for thine own sake, O my God:**  
 O LORD, hear! O LORD, pardon! O LORD, be attentive and act without delay ... NAB  
 ... O LORD hearken and perform! Do not delay! ... — Rhm  
 ... O God, take notice and take action ... do not delay — Ber  
**for thy city and thy people are called by thy name.**  
 because thy city and thy people belong to thyself — Mof  
 because this city and your people bear your name — NAB
- 20. And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel,**  
 While I was still speaking in my prayer ... — Ber  
 I was still occupied with my prayer ... — NAB  
**and presenting my supplication before**
- the LORD my God for the holy mountain of my God;**  
 ... for the mount of the sanctuary — Sept
- 21. Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning,**  
 still speaking, still at prayer, when Gabriel, the being I had seen originally in a vision — Jerus  
 While I was praying, the man Gabriel, whom I had already seen in the vision — NEB  
 ... the man Gabriel, whom I had seen in the previous vision — AAT  
**being caused to fly swiftly, touched me about the time of the evening oblation,**  
 came from heaven, flying swiftly, and drew near me at the time of the evening sacrifice — Lam  
 came close to me at the hour of the evening sacrifice, flying swiftly — NEB  
 flew suddenly down to me at the hour of the evening sacrifice — Jerus  
 wearied with rapid flight touched me, about the time of the evening present — Rhm  
 when I was greatly exhausted, came near me about the time of the evening offering — ABPS
- 22. And he informed me, and talked with me, and said,**  
 And he instructed me ... — ASV  
 And with these words he enlightened me — Knox  
**O Daniel, I am now come forth to give thee skill and understanding.**  
 ... to make thee skilful of understanding — JPS  
 Daniel, my errand is to instruct thee and give thee discernment — Knox  
 ... to instruct you, so that you might understand — Lam  
 ... to enlighten your understanding — Ber
- 23. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved:**  
 At the beginning of thy supplications a word went forth, and I am come to declare it ... — JPS  
 The moment you began praying, a command was given. I am here to tell you what it was ... — Tay  
**therefore understand the matter, and consider the vision.**

therefore consider the matter, and understand the vision — ASV  
 Therefore pay heed to the word, and give attention to the vision — AAT  
 Be instructed therefore by the decree and understand by the vision — Sept  
 Mark well, then, the message, and read the revelation aright — Knox

- 24. Seventy weeks are determined upon thy people and upon thy holy city,**  
 Seventy weeks are decreed . . . — ASV  
 Seventy weeks are appointed unto . . . — Sprl  
 Seventy weeks are marked out for . . . — NEB

**to finish the transgression, and to make an end of sins,**  
 to shut up the transgression and to seal up sins — YLT  
 to restrain the transgression, to end sins — Ber

**and to make reconciliation for iniquity, and to bring in everlasting righteousness,**

and to atone for iniquity . . . — RSV  
 and put a propitiatory covering over iniquity . . . — Rhm

**and to seal up the vision and prophecy,**  
 to fulfill the vision of the prophets — Lam

to ratify the prophetic vision — Mof  
**and to anoint the most Holy,**  
 and to anoint the holy of holies — YLT

- 25. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks:**  
 . . . the Anointed One, the Prince . . . — Rhm

. . . an anointed Prince . . . — Jerus  
 . . . a Prince, a Messiah . . . — Ber  
**the street shall be built again, and the wall, even in troublous times.**

it shall be built again, with street and moat, even in troublous times — ASV  
 with squares and ramparts restored and rebuilt, but in a time of trouble — Jerus

- 26. And after threescore and two weeks shall Messiah be cut off, but not for himself:**  
 . . . shall the anointed one be cut off, and shall have nothing — ASV  
 . . . the Messiah shall be cut off, though there is no crime in him — Sept  
 . . . shall Messiah be put to death; but not for his own sake — Sprl

**and the people of the prince that shall come shall destroy the city and the sanctuary;**

Then the army of an invading leader will destroy both city and sanctuary — Knox

and the horde of an invading prince shall work havoc on city and sanctuary — NEB

**and the end thereof shall be with a flood, its end shall come overwhelmingly — Ber**

and they shall destroy as with an inundation — Sprl

Then the end shall come like a torrent — NAB

**and unto the end of the war desolations are determined.**

and even unto the end shall be war; desolations are determined — ASV  
 and, until the end, there will be war and all the devastation decreed — Jerus  
 and even to the end shall be war and a sentence of desolations — ABPS

- 27. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease,**

And during one week He shall confirm the covenant with many . . . — Sprl

In a week he shall make the covenant to prevail for many . . . — Ber

High covenant he shall make, before another week is done, and with folks a many . . . — Knox

**and for the overspreading of abominations he shall make it desolate,**

and upon the wing of abominations shall come one that maketh desolate — ASV

And in the train of these abominations shall come an author of desolation — NEB

and upon . . . the pinnacle of abominations shall come one who makes desolate — Amp

**even until the consummation, and that determined shall be poured upon the desolate.**

and even unto the full end, and that determined, shall wrath be poured out upon the desolate — ASV

even unto a perfect fulfilment, even that ordained which shall be poured upon the desolate — Sprl

until a fully determined end comes down on the desolation — Ber

## CHAPTER 10

- 1. In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long:**

... and the thing was true, even a great warfare — ASV

... and the word was true, even betokening a great distress — ABPS

... a true revelation of a great conflict — Jerus

**and he understood the thing, and had understanding of the vision.**

and he marked the word, and had understanding in the revelation — Rhm

and he paid heed to the word, and gave attention to the vision — AAT

- 2. In those days I Daniel was mourning three full weeks.**

At that time I, Daniel, spent three weeks in mourning — Ber

- 3. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.**

I ate no delicacies. I never tasted flesh or wine, and I never anointed myself, till three full weeks were over — Mof

I refrained from all choice food: no meat or wine passed my lips, and I did not anoint myself until the three weeks had gone by — NEB

- 4. And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel;**

Then, on the twenty-fourth day of the first month, as I stood on the bank of the great river, the Tigris — AAT

- 5. Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz:**

... A man dressed in linen, with a girdle of pure gold round his waist — Jerus

... a man standing, robed in linen, with a girdle of fine gold from Ophir round his waist — Mof

... a man clothed in linen with a belt of gold from Ophir round his waist — NEB

- 6. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms**

**and his feet like in colour to polished brass,**

his body flashing like a topaz, his face like lightning, and his eyes like torches of fire, his arms and legs gleaming like burnished bronze — AAT

Clear as topaz his body was, like the play of lightning shone his face, and like burning cressets his eyes: arms and legs of him had the sheen of bronze — Knox

**and the voice of his words like the voice of a multitude.**

and the sound of his voice was like the sound of an army — Bas

and his voice was like the roaring of a vast multitude of people — Tay

- 7. And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.**

... shuddering had seized them, and they ran to hide themselves — Mof

... but they were suddenly filled with unreasoning terror and ran to hide — Tay

... but great fear fell upon them and they stole away — NEB

- 8. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.**

... my radiant appearance was fearfully changed, and I retained no strength — RSV

... my appearance altered out of all recognition, what strength I had deserted me — Jerus

... I turned the color of death and was powerless — NAB

- 9. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.**

Then I heard the sound of his words: and when I heard the sound of his words, I fell on my face in a deep sleep with my face to the ground — RSV

... then I fell flat upon my face to the ground in a swoon — Sprl

Then I heard the sound of his words and on hearing the sound of his words I

fell unconscious with my face to the ground — Ber

- 10. And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands.**

... which set me trembling upon my hands and knees — ABPS

... which set me tottering upon my knees and upon the palms of my hands — JPS

- 11. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.**

... Daniel, you are a man specially chosen: listen carefully to the words that I am going to say ... — Jerus

... Oh Daniel, greatly beloved of God ... stand up and listen carefully to what I have to say to you ... — Tay

- 12. Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God,**

... and to humble thyself before thy God — ASV

... and making yourself poor in spirit before your God — Bas

**thy words were heard, and I am come for thy words.**

your prayer was heard. Because of it I started out — NAB

... because of thy words — JPS

... in response to your words — Lam

- 13. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me;**

For twenty-one days, indeed, the guardian angel of the kingdom of Persia opposed me: but Michael, one of the archangels, came to help me — AAT  
**and I remained there with the kings of Persia.**

and I maintained there the preeminence with the kings of Persia — ABPS

... I was left master of the field — Knox  
seeing that I held out there ... — NEB

- 14. Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.**

... for it is once more a vision regarding the future — Ber

... for the vision is for days yet to come — RSV

... for there is yet a vision concerning those days — NAB

- 15. And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.**

Ever, as he spoke, I stood there dumb, and with eyes downcast — Knox

When he had said these things to me I prostrated myself on the ground, without saying a word — Jerus

- 16. And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me,**

Then one whose form was like the sons of men put his finger on my lips: and opening my mouth ... — Bas

**O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.**

... By reason of the vision my pains are come upon me, and I retain no strength — JPS

... at the sight of thee my vitals are changed, and I have no strength — Sept

... I am terrified by your appearance and have no strength — Tay

... this has pierced me to the heart, and I retain no strength — NEB

- 17. For how can the servant of this my lord talk with this my lord?**

So how can such a servant of my lord as I talk with such a one as my lord? — AAT

**for as for me, straightway there remained no strength in me, neither is there breath left in me.**

For my strength is gone and I can hardly breathe — Tay

- 18. Then there came again and touched me one like the appearance of a man, and he strengthened me,**

Then again the one whose appearance was like that of a man touched me and strengthened me — Lam

Then the figure touched me again and restored my strength — NEB

- 19. And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let**

**my lord speak; for thou hast strengthened me.**

Nay, fears are not for thee, so well beloved; never harm befall thee! Take courage, and play a man's part! With that, I found my strength again; Speak on, my Lord, said I; thou hast put new heart into me — Knox

- 20. Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.**

... and when I am through with him, lo, the prince of Greece will come — RSV

... and when I am done with that contest, the guardian angel of Greece shall attack me — Mof

... When I leave, the prince of Greece will come — NAB

- 21. But I will shew thee that which is noted in the scripture of truth:**

But I will tell thee that which is inscribed in the writing of truth — ASV

Nevertheless, I will convey to you what is recorded in the Book of Truth — Ber

**and there is none that holdeth with me in these things, but Michael your prince.**

there is none who contends by my side against these except Michael, your prince — RSV

In all this there is no one to lend me support except Michael your prince — Jerus

## CHAPTER 11

- 1. Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.**

And as for me, in the first year of Darius the Mede, I stood up to confirm and strengthen him — ASV

- 2. And now will I shew thee the truth. Behold,**

Now I shall make the truth known to you: take notice! — Ber

**there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches**

... Strengthened by his riches — NAB

... and when he is waxed strong through his riches — ASV

... and when fortified through his wealth — Spri

**he shall stir up all against the realm of Grecia.**

he will plan total war against Greece — Tay

he shall rouse all the realms of Greece to conflict — Mof

he will challenge all the kingdoms of Javan — Jerus

he will put his forces in motion against all the kingdoms of Greece — Bas

- 3. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.**

And so a hero king will arise, and wield

great authority, and do according to his own pleasure — Rhm

And a warrior king shall arise, winning such empire that there is no resisting his will — Knox

- 4. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity,**

But as soon as his kingdom hath been set up, it will be broken in pieces and divided ... — Sept

But at the zenith of his power, his kingdom will break apart and be divided into four weaker nations, not even ruled by his sons — Tay

**nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.**

it will not be ruled as he ruled it, for his sovereignty is going to be uprooted and pass to others than his own — Jerus

- 5. And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.**

... but one of his princes shall be stronger than he and his dominion shall be a great dominion — RSV

... but one of his captains shall be stronger than he, and shall rule over a kingdom greater than his — AAT

- 6. And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement;**

And after years they shall form an alliance; and the daughter of the king of the south shall come to the king of the north to confirm an agreement — ABPS

After some years they shall join forces: the daughter of the king of the South shall be married to the king of the North, to settle their dispute — Mof

**but she shall not retain the power of the arm; neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.**

Her arm will not, however, retain its strength, nor his posterity endure: she will be handed over, she, her escorts and her child, and he who has had authority over her — Jerus

Yet thrive she may not, nor dynasty of hers endure; herself in due time, with retinue of hers, faction of hers, must be a victim — Knox

but she will not maintain her influence and their line will not last. She and her escort, her child, and also her lord and master, will all be the victims of foul play — NEB

But her bid for power shall fail: and her line shall not be recognized, and she shall be given up, together with those who brought her, her son and her husband — NAB

- 7. But out of a branch of her roots shall one stand up in his estate, which shall come with an army,**

But out of a shoot from her roots shall one stand up in his place, who shall come unto the army — ASV

But then shall arise a scion of her own family, in succession to his father . . . — Mof

But later a descendant of her line shall succeed to his rank, and shall come against the rampart — NAB

**and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:**

and invade the stronghold of the Northern king; he shall be active against him and conquer — Ber

and shall enter within the fortifications

of the king of the north, and shall war against them, and prevail — Sprl

- 8. And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; And also their gods, with their molten images, and with their goodly vessels of silver and gold, shall he carry captive into Egypt — ASV**

Even their gods with their golden images and their costly articles of silver and gold he shall carry as loot into Egypt — Ber

He will take back as booty to Egypt even the images of their gods cast in metal and their precious vessels of silver and gold — NEB

**and he shall continue more years than the king of the north.**

and he shall refrain some years from the king of the north — ASV

and for many years afterwards he will leave the Syrian king alone — Tay

and he will stand above the king of the north . . . — Sept

For years he shall have nothing to do with the king of the north — NAB

- 9. So the king of the south shall come into his kingdom, and shall return into his own land.**

And he shall come into the realm of the king of the south, but he shall return into his own land — ASV

The king of the North shall then invade the realm of the king of the South, but he shall retreat to his own country — Mof

- 10. But his sons shall be stirred up, and shall assemble a multitude of great forces; and one shall certainly come, and overflow, and pass through:**

And his sons shall war, and shall assemble a multitude of great forces, which shall come on, and overflow, and pass through — ASV

His sons will next be on the march, mustering a host of powerful forces; and he will advance, deploy, break through — Jerus

**then shall he return, and be stirred up, even to his fortress.**

and again shall he carry the war as far as his fortress — RSV

and shall return destroying as far as his fortifications — Lam

When it returns and surges around the stronghold — NAB

11. **And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.**

Then will the king of the south be furiously enraged, and he will come out and fight the king of the north, who will array a great multitude, but this multitude will be delivered into his hand — Sept

In a fit of mad rage the king of the South shall march out to fight the king of the North, who shall raise a large army, but it shall fall into the hands of his foe — Mof

12. **And when he hath taken away the multitude, his heart shall be lifted up;**

When having taken away the multitude, his heart shall be elated — Sprl

When this horde has been captured, the victor will be elated — NEB

**and he shall cast down many ten thousands: but he shall not be strengthened by it.**

and he shall cast down tens of thousands, but he shall not prevail — ASV  
he will beat them down by myriads; nevertheless, he shall not follow up his success — Ber

he shall put down tens of thousands, though he shall not make good his success — AAT

13. **For the king of the north shall return, and shall set forth a multitude greater than the former,**

For the king of the north shall raise another army, greater than the former one — AAT

The king of the North will come back, having recruited an even larger army than before — Jerus

**and shall certainly come after certain years with a great army and with much riches.**

and finally, after some years, renew the attack with a large host and vast resources — Mof

and after some years he shall march against him with a formidable army amply equipped — Ber

and, when the years come round, will

advance with a great army and a large baggage-train — NEB

14. **And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.**

... also the violent opposers of thy people shall exalt themselves that the vision may stand, but they shall fail — Sprl

... and the men of violence among your own people shall lift themselves up in order to fulfil the vision; but they shall fail — RSV

... but some hotheads among your own people will rashly attempt to give substance to a vision and will come to disaster — NEB

... and outlaws of your people shall rise up in fulfillment of vision, but they shall fail — NAB

15. **So the king of the north shall come, and cast up a mound, and take the most fenced cities:**

... and cast up a rampart, and capture a city of strongholds — Rhm

... and throw up siegeworks, and take a well-fortified city — RSV

**and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.**

and the forces of the south shall make no stand against him; even their picked troops shall have no strength to stand — AAT

and the armed forces of the South shall not hold out against him, not even the shock-troops; strength shall fail them to hold their own — Ber

16. **But he that cometh against him shall do according to his own will, and none shall stand before him:**

The invader shall do as he pleases, with none to stand against him — AAT

**and he shall stand in the glorious land, which by his hand shall be consumed.**  
He shall stop in the glorious land, dealing destruction — NAB

... and in his hand shall be destruction — ASV

He shall occupy the Fair Country, with all of it in his power — Ber

17. **He shall also set his face to enter with the strength of his whole kingdom, and**



**upright ones with him; thus shall he do:**  
And he shall set his face to come with  
the strength of his whole kingdom, and  
with him equitable conditions: and he  
shall perform them — ASV

He shall set himself to penetrate the en-  
tire strength of his kingdom. He shall  
conclude an agreement with him —  
NAB

... but shall make an agreement with  
him — JPS

**and he shall give him the daughter of  
women, corrupting her: but she shall  
not stand on his side, neither be for  
him.**

... to corrupt her, but she will not re-  
main nor his shall she become — Rhm  
and he will give him the daughter of  
women to send destruction on it; but  
this will not take place or come about  
— Bas

... to work ruin; but it shall not avail,  
neither shall he succeed — ABPS  
gift of a royal bride shall be the land's  
undoing! But no, that will not serve.  
never shall it be his — Knox

**18. After this shall he turn his face unto the  
isles, and shall take many:**

He will next turn to the islands and con-  
quer many of them — Jerus

He shall turn to the coastland and take  
many — NAB

**but a prince for his own behalf shall cause  
the reproach offered by him to cease;  
without his own reproach he shall cause  
it to turn upon him.**

but a prince shall cause the reproach of-  
fered by him to cease: yea, moreover,  
he shall cause his reproach to turn  
upon him — ASV

but a commander shall put an end to his  
insolence: indeed he shall turn his in-  
solence back upon him — RSV

but a certain Roman general shall put a  
stop to his defiant insults and pay him  
back for them — Mof

**19. Then he shall turn his face toward the  
fort of his own land: but he shall stumble  
and fall, and not be found.**

He will fall back upon his own strong-  
holds: there he will come to disaster  
and be overthrown and be seen no  
more — NEB

Subsequently he shall busy himself with  
the strongholds of his own lands: but

he shall stumble, fall and disappear  
— Ber

**20. Then shall stand up in his estate a raiser  
of taxes in the glory of the kingdom:**

In his place there shall arise one who  
shall send an exactor of tribute through  
the most glorious part of the kingdom  
— AAT

His successor will be remembered as the  
king who sent a tax collector into Is-  
rael — Tay

**but within few days he shall be de-  
stroyed, neither in anger, nor in battle.**  
in a few days he will be shattered, though  
neither publicly nor in battle — Jerus

**21. And in his estate shall stand up a vile  
person, to whom they shall not give the  
honour of the kingdom:**

A contemptible creature will succeed but  
will not be given recognition as king  
— NEB

And on his throne one will be settled,  
who was despised and on whom they  
did not confer the honour of a king-  
dom — Sept

And in his place shall arise a contempt-  
ible person, upon whom they had not  
conferred royal honour — ABPS

**but he shall come in peaceably, and ob-  
tain the kingdom by flatteries.**

but who comes when men are off their  
guard and gains the kingdom by means  
of crafty promises — Mof

yet see how stealthy his approach, what  
shifts he uses to win a throne — Knox  
By stealth and fraud he shall seize the  
kingdom — NAB

**22. And with the arms of a flood shall they  
be overflowed from before him, and shall  
be broken; yea, also the prince of the  
covenant.**

Armies shall be utterly swept away be-  
fore him and broken ... — RSV

Down go strong armies, crushed before  
him, down goes covenanted chief —  
Knox

the opposing forces shall be swept be-  
fore him and shattered, and so shall  
God's high priest — Mof

**23. And after the league made with him he  
shall work deceitfully: for he shall come  
up, and shall become strong with a small  
people.**

And from the time that an alliance is  
made with him he shall act deceitfully  
... — RSV

Still conspiring, he will go from treachery to treachery, ever growing stronger despite the smallness of his following — Jerus

After allying with him, he shall treacherously rise to power with a small party — NAB

- 24. He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers;**

Without warning he shall come into the richest parts of the province . . . — RSV

Stealthily he will invade the fertile spots in a province . . . — Ber

**he shall scatter among them the prey, and spoil, and riches;**

the plunder and the spoil and the wealth shall he distribute amongst them — Sprl

he will make distribution among them of goods taken in war and by force, and of property — Bas

**yea, and he shall forecast his devices against the strong holds, even for a time.**

yea, he shall devise his devices against fortresses, but only until the time — JPS

He will lay his plans against fortresses, but only for a time — NEB

- 25. And he shall stir up his power and his courage against the king of the south with a great army;**

He shall call on his strength and cleverness to meet the king of the south with a great army — NAB

Power of his and policy of his he shall match at last against Egypt, with a great army at his back — Knox

**and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.**

the king of the South shall fight with a vast and powerful host, but he shall fail, for treacherous plans shall be laid against him — Mof

and Egypt too will raise a mighty army, but to no avail, for plots against him will succeed — Tay

- 26. Yea, they that feed of the portion of his meat shall destroy him, and his army**

**shall overflow: and many shall fall down slain.**

Those eating at his table shall ruin him: his army shall drift away with many fatalities — Ber

Those who shared his food will ruin him: his army will be swept away, many will fall in the slaughter — Jerus

Yea, those who eat of his delicacies shall destroy him, and his army shall be scattered; and many shall fall down slain — Lam

- 27. And both these kings' hearts shall be to do mischief, and they shall speak lies at one table;**

The two kings, seated at one table, hearts bent on evil, will tell their lies — Jerus

The two kings, resolved on evil, shall sit at table together and exchange lies — NAB

**but it shall not prosper: for yet the end shall be at the time appointed.**

But nothing they shall achieve; not yet the appointed hour has come — Knox  
but they will not have their way, for the appointed time is still to come — Jerus

- 28. Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.**

He shall then return to his land, loaded with loot and his mind set against the Holy Covenant, working his will as he returns to his country — Ber

Back goes the king of Syria, enriched with spoil, wreaking his spite on God's covenant as he journeys home — Knox

- 29. At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.**

. . . but it shall not be in the latter time as it was in the former — ASV

. . . but this last expedition will not be like the first — Sept

- 30. For the ships of Chittim shall come against him: therefore he shall be grieved, and return,**

For ships of Kittim shall come against him, and he shall be cowed, and he shall return — JPS

for Roman ships shall come against him, and he shall be cowed — AAT

Ships from the west will sail against him, and he will receive a rebuff — NEB

For those who go out from the west will

come against him; and he will be in fear and will go back — Bas  
**and have indignation against the holy covenant: so shall he do;**

... and shall do his pleasure — ASV  
 and be enraged and take action against the holy covenant — RSV  
**he shall even return, and have intelligence with them that forsake the holy covenant.**

Once returned, he shall make common cause with those who abandon the Holy Covenant — Ber  
 and, as before, will favour those who forsake that holy covenant — Jerus  
 those who forsake it he shall once more single out — NAB

**31. And arms shall stand on his part, and they shall pollute the sanctuary of strength,**

Armed forces dispatched by him will desecrate the sanctuary and the citadel — NEB

Forces from him shall appear and profane the temple and fortress — RSV  
 Forces of his will come and profane the sanctuary citadel — Jerus

**and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.**

the daily sacrifice shall be abolished, and an appalling abomination erected — Mof  
 and shall abolish the daily offering, and set up the horrible abomination — ABPS  
 cause the sacrifices to cease and set up an abomination that brings desolation — Ber

**32. And such as do wickedly against the covenant shall he corrupt by flatteries:**

And they that outrage the covenant shall he make apostates by flatteries — ABPS  
 By his deceit he shall make some who were disloyal to the covenant apostatize — NAB

He will flatter those who hate the things of God, and win them over to his side — Tay

He will win over by plausible promises those who are ready to condemn the covenant — NEB

**but the people that do know their God shall be strong, and do exploits,**  
 but the people that know their God shall show strength, and prevail — JPS  
 but the people who know their God shall

be steadfast and will accomplish notable feats — Ber  
 but the people who are faithful to their God will hold firm and fight back — NEB

**33. And they that understand among the people shall instruct many:**

And they that are wise among the people shall cause the many to understand — JPS

Those with spiritual understanding will have a wide ministry of teaching in those days — Tay  
 These pious loyalists will be a lesson to the masses — Mof

**yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.**

yet shall they be brought low by sword and by flame, by captivity and by prey for some days — Rhm

but for many days they shall be downed by sword and flame, prison and plunder — Ber

though for a time they will become victims of the sword, of flames, exile, and plunder — NAB

**34. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.**

While they fall, they shall receive a little help; and many shall attach themselves to them in hypocrisy — AAT

However, while stumbling, they shall receive some aid and then many shall without conviction cooperate with them — Ber

But these victims will not want for help, though small, even if many who join them are insincere — NEB

**35. And some of them of understanding shall fall, to try them, and to purge, and to make them white,**

And some of them that are wise shall fall, to refine them, and to purify, and to make them white — ASV

Also some who have understanding shall stumble, to purify them, and to cleanse them, and to make them white — Sprl  
**even to the time of the end: because it is yet for a time appointed.**

until the final end of all their trials, at God's appointed time — Tay

**36. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall**

**speak marvellous things against the God of gods,**

The king will do as he pleases, growing more and more arrogant, considering himself greater than all the gods: he will utter incredible blasphemies against the God of gods — Jerus

As for the king, he shall have all his own way; in his pride, he will think himself a match for any god, even of that God boast himself the rival, who is above all gods — Knox

**and shall prosper till the indignation be accomplished: for that that is determined shall be done.**

and he shall prosper until the time of indignation is completed; for what is determined shall take place — Ber

he shall prosper till the wrath divine has run its course (for what has been decreed must be fulfilled). — Mof

- 37. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.**

He shall give no heed to the gods of his fathers, or to the one beloved by women; he shall not give heed to any other god . . . — RSV

Of the gods of his fathers he shall take no notice, or of the beloved of women; neither shall he pay respect to any other god; for he shall exalt himself above them all — Ber

- 38. But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.**

Instead of them, he shall honor the god of strongholds; a god whom his fathers did not know he shall honor with gold and silver, precious stones and costly gifts — AAT

Instead of these he will worship the Fortress god — a god his fathers never knew — and lavish on him costly gifts — Tay

- 39. Thus shall he do in the most strong holds with a strange god,**

And he shall deal with the strongest fortresses by the help of a foreign god — ASV

He will garrison his strongest fortresses with aliens, the people of a foreign god — NEB

**whom he shall acknowledge and increase with glory:**

whom he hath acknowledged; he multiplieth honour — YLT

whom he shall acknowledge, shall increase glory — JPS

whosoever acknowledgeth him he will increase with glory — ASV

he will confer great honours on those who will acknowledge him — Jerus

**and he shall cause them to rule over many, and shall divide the land for gain.**

making them rulers over many, and allotting them land as a reward — AAT

- 40. And at the time of the end shall the king of the south push at him:**

. . . contend with him — ASV

. . . will make an attack on him — Bas

**and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.**

but the king of the north shall overwhelm him with chariots and horsemen and a great fleet, passing through the countries like a flood — NAB

but the king of the North will come storming down on him with chariots, cavalry, and a large fleet. He will invade countries, overrun them and drive on — Jerus

- 41. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.**

He shall also invade the Glory Land and many shall be worsted; but Edom, Moab and the prominent Ammonites shall escape his power — Ber

He shall also invade the fair land of Palestine, and myriads shall be killed. (But these nations shall be saved from him, the Edomites, the Moabites, and the main part of the Ammonites.) — Mof

- 42. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.**

And he shall extend his power over the countries . . . — Sprl

He will reach out to land after land . . . — NEB

- 43. But he shall have power over the treasures of gold and of silver, and over all**

**the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps.**

but he shall lay his hand upon the treasures of gold and silver, and upon all the precious things of Egypt, with the Libyans and Ethiopians in his train — AAT

he shall gain control of Egypt's treasures, gold, silver and all of Egypt's valuables. The Libyans and the Ethiopians shall be in his retinue — Ber

He will capture all the treasures of Egypt, and the Lybians and Ethiopians shall be his servants — Tay

- 44. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.**

But tidings from the east and the north shall alarm him, and he shall go forth with great fury to exterminate and utterly destroy many — RSV

but reports coming from the East and the North will worry him, and in great fury he will set out to bring ruin and complete destruction to many — Jerus

- 45. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain;**

And he shall plant the tents of his palace between the sea and the glorious holy mountain — ASV

and shall pitch his royal pavilion between the sea and the glorious holy mountain — AAT

And he shall stretch forth certain of the tents of his pavilion between the seas unto the mountain of the Glory of Holiness — Sprl

**yet he shall come to his end, and none shall help him.**

but while he is there his time will suddenly run out and there will be no one to help him — Tay

## CHAPTER 12

- 1. And at that time shall Michael stand up, the great prince which standeth for the children of thy people:**

And at that time shall Michael arise, the great angel who has charge over your people — Lam

Then shall Michael rise, the archangel who defends your people — Mof

**and there shall be a time of trouble, such as never was since there was a nation even to that same time:**

and there will be a time of tribulation — a tribulation such as hath not been since there was a nation on the earth even to this time — Sept

there is going to be a time of great distress, unparalleled since nations first came into existence — Jerus

**and at that time thy people shall be delivered, every one that shall be found written in the book.**

At that time all thy people who are enrolled in the book shall be saved — Sept

- 2. And many of them that sleep in the dust of the earth shall awake,**

Then the multitudes who sleep in the dust of the earth shall awake — Sprl

And many of those who sleep in the land of dust shall awake — AAT

some to everlasting life, and some to shame and everlasting contempt.

some to everlasting life, and some to reproaches and everlasting abhorrence — JPS

some to life for evermore, some to be rejected and abhorred for evermore — Mof

- 3. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.**

Bright shall be the glory of wise counsellors, as the radiance of the sky above; starry-bright for ever their glory, who have taught many the right way — Knox

And those who are wise — the people of God — shall shine as brightly as the sun's brilliance; and those who turn many to righteousness will glitter like stars forever — Tay

The wise leaders shall shine like the bright vault of heaven and those who have guided the people in the true path shall be like the stars for ever and ever — NEB

- 4. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and**

**knowledge shall be increased.**

But you, Daniel, keep the message a secret; seal the Book until the final period; many shall investigate and information shall advance — Ber

- 5. Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.**

Then I, Daniel, looking, saw two others, one at the edge of the river on this side and one at the edge of the river on that side — Bas

- 6. And one said to the man clothed in linen, which was upon the water of the river, How long shall it be to the end of these wonders?**

One asked the man dressed in fine linen who was above the water of the stream. "How long until these marvels shall end?" — Ber

And one of them asked the man in linen robes who was standing now above the river. "How long will it be until all these terrors end?" — Tay

One said to the man dressed in linen who was standing further up the stream. "How long until these wonders take place?" — Jerus

- 7. And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half;**

The man clothed in linen, who was above the waters of the stream, raised his right hand and his left hand toward heaven; and I heard him swear by him who lives for ever that it would be for a time, two times, and half a time — RSV

**and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.**

and when they have made an end of breaking in pieces the power of the holy people, all these things shall be finished — ASV

Strength of God's holy people must be broken utterly; when that is over, all is over and done — Knox

and that when the power of him who shattereth the sacred people should be over, then the end of all should arrive — Mof

and when the power of shatterer of the holy people shall cease, all these things shall be completed — ABPS

- 8. And I heard, but I understood not:**

So I had my answer, but still could not tell the meaning of it — Knox

**then said I, O my LORD, what shall be the end of these things?**

... what shall be the issue of these things? — ASV

... to what outcome does it all run? — Ber

- 9. And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.**

But he said, "Ask no more, Daniel, for the revelation is to be kept secret and close, till the crisis at the close — Mof  
But he said, "Go now, Daniel, for what I have said is not to be understood until the time of the end — Tay

- 10. Many shall be purified, and made white, and tried;**

Many shall purify themselves, and make themselves white, and be refined — ASV

Many will be cleansed, made white and purged — Jerus

**but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.**

but the evil shall do evilly: none of the evil shall understand things, it is the pious who understand — Mof

- 11. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.**

And from the time that the continual burnt-offering shall be taken away, and the detestable thing that causeth ap-  
palment set up ... — JPS

From the time that the regular offering is abolished, and the desolating abomination put in its place ... — AAT

- 12. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.**

Blessed is he who stands firm and attains a thousand three hundred and thirty-five days — Jerus

Blessed shall his lot be that waits patiently a till twelve hundred and thirty five days are over — Knox

Happy the man who waits and lives to  
see the completion of one thousand  
three hundred and thirty-five days!

— NEB

Blessed is the man who has patience and  
perseveres until the one thousand three  
hundred and thirty-five days — NAB

**13. But go thou thy way till the end be: for**

**thou shalt rest, and stand in thy lot at  
the end of the days.**

So go your way, and rest till the end  
comes; then you shall rise to enjoy  
your portion at the end of the days

— AAT

But you, go on to the end; you will rest  
and you will arise for your allotment  
at the end of time — Ber

# THE BOOK OF HOSEA

## CHAPTER 1

- 1. The word of the LORD that came unto Hosea, the son of Beer, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.** The word of Yahweh that was addressed to Hosea . . . — Jerus

This is the LORD's message that came to Hosea . . . — Ber

A word of Jehovah that hath been unto Hosea . . . — YLT

- 2. The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, When Jehovah spake at the first by Hosea, Jehovah said unto Hosea —** ASV  
When first the divine voice made itself heard through Osee, this was the command given him — Knox

This is the beginning of the LORD's message by Hosea. He said — NEB

Here begin the words of the Eternal to Hosea. The Eternal said to Hosea. — Mof

**Go, take unto thee a wife of whoredoms and children of whoredoms; for the land hath committed great whoredom, departing from the LORD.**

Go and marry a faithless woman, and have children from her unfaithfulness, for the land commits wholesale prostitution in forsaking the Lord — Phi

Go, marry a whore, and get children with a whore, for the country itself has become nothing but a whore by abandoning Yahweh — Jerus

Go, take a harlot wife and harlot's children, for the land gives itself to harlotry, turning away from the LORD — NAB

Wanton wed thou, wantons breed thou; in a wanton land thou dwellest, that keeps troth with its Lord never — Mof

- 3. So he went and took Gomer the daughter of Diblaim;**

. . . Gomer, a worthless woman — NEB  
which conceived, and bare him a son.

. . . and she became pregnant and bore him a son — AAT

- 4. And the LORD said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon**

**the house of Jehu, and will cause to cease the kingdom of the house of Israel.**

. . . for yet a little while, and I will punish the house of Jehu for the blood of Jezreel, and I will put an end to the kingdom of the house of Israel — rsv  
. . . for it will not be long before I make the House of Jehu pay for the bloodshed at Jezreel and I put an end to the sovereignty of the House of Israel — Jerus

- 5. And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.**

. . . I will shiver the bow of Israel . . . — Spl

. . . I will break the power of Israel . . . — Mof

- 6. And she conceived again, and bare a daughter. And God said unto him, And when she conceived again and bore a daughter, he said to him —** Sept  
Soon Gomer had another child — this one a daughter. And God said to Hosea — Tay

**Call her name Lo-ruhamah:**

Call her 'She-who-is-unpities' — AAT  
Unbefriended call her — Knox

Call her by the name of Unloved — Phi  
**for I will no more have mercy upon the house of Israel; but I will utterly take them away.**

. . . that I should in any wise pardon them — ASV

. . . to forgive them at all — rsv

No more love shall the House of Israel have from me in future, no further forgiveness — Jerus

. . . and I will utterly cause them to be carried away captive — Lam

- 7. But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.**

But my love shall go to the House of Judah and through Yahweh their God I mean to save them . . . — Jerus

But on the house of Judah will I have compassion, and I will save them as Yahweh their God . . . — Rhm



- 8. Now when she had weaned Lo-ruhamah, she conceived, and bare a son.**

Now when Lo-ruhamah had been taken from the breast, the woman gave birth to a son — Bas

- 9. Then said God, Call his name Lo-ammi: for ye are not my people, and I will not be your God.**

... Call his name "Not-my-people": for ye are not my people, and I will not be your God — ABPS

... Give him the name of Stranger, for you are strangers to me and I am not your God — Phi

... Call his name Lo-Ammi; for ye are not My people, and I will not be yours — JPS

- 10. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered;**

Yet the time will come when Israel shall prosper and become a great nation; in that day her people will be too numerous to count — like sand along a sea-shore! — Tay

**and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.**

And whereas it was said to them, 'You are not my people,' it shall be said to them, 'Sons of the living God' — AAT  
In the very place where once the doom

was uttered, You are but strangers to me, they shall be welcomed as sons of the living God — Knox

- 11. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head,**

Then shall the Judahites and the Israelites be gathered into one, and they shall choose a single chief for themselves — Mof

As one people, Judah and Israel shall be rallied, under a leader of their common choice. — Knox

Then the people of Judah and of Israel shall be reunited and shall choose for themselves a single head — NEB

**and they shall come up out of the land: for great shall be the day of Jezreel.** and spread out far beyond their land; for the day of Jezreel shall be a great day — Mof

and they shall become masters of the earth; for great shall be the day of Jezreel — NEB

And they shall rise up from the land, for glorious and terrible shall be the day of Jezreel — Phi

they will return from exile together: what a day that will be — the day when God will sow His people in the fertile soil of their own land again — Tay  
and come up from other lands, for great shall be the day of Jezreel — NAB

## CHAPTER 2

- I. Say ye unto your brethren, Ammi; and to your sisters, Ruhamah.**

Say to your brother, "My people," and to your sister, "She has obtained pity." — RSV

Call your brother "My folk," and your sister "Mercy" — Mof

Speak to your brothers and call them now, My People, and call your sisters Beloved! — Phi

Then you will say to your brothers, 'You are my people', and to your sisters, 'You are loved.' — NEB

- 2. Plead with your mother, plead:**

Strive with your mother, strive — ABPS

Denounce your mother, denounce her — Jerus

Put your mother on trial, plead with her — Phi

Protest against your mother, protest! — NAB

**for she is not my wife, neither am I her husband.**

that she is no true wife of mine, nor I any longer her Lord — Knox

for she has become another man's wife — I am no longer her husband — Tay  
because with regard to her, is she not my wife? And as for me, am not I her husband? — Sept

**let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;**

persuade her to clear her face of her marks of harlotry and remove her adulterous charms from her breasts — Ber

Tell her to wash the paint from her face.

- and the seductions from between her breasts — Phi  
 Must she still flaunt the harlot's face of her, the wantonness of her breasts? — Knox  
 Let her then put away her paramours from before her, and her partners in adultery from her embraces — Rhm  
 Plead with her to forswear those wanton looks, to banish the lovers from her bosom — NEB  
 Therefore I will remove her fornication from before me and her adultery from between her breasts — Sept
- 3. Lest I strip her naked, and set her as in the day that she was born,**  
 or else I will strip her naked, expose her as on the day she was born — Jerus  
 Lest I strip her naked and leave her bare as in the day that she was born — Lam  
**and make her as a wilderness, and set her like a dry land, and slay her with thirst.**  
 I will make her like a land forlorn, and leave her like a desert dry, and of sheer thirst leave her to die — Mof  
 and cause her to waste away and die of thirst as in a land riddled with famine and drought — Tay  
 I will indeed make her desolate, and order her to a land without water and kill her with thirst — Sept
- 4. And I will not have mercy upon her children; for they be the children of whoredoms.**  
 And I will not have compassion upon her children; for they are the children of harlotry — JPS  
 And upon her children I will have no pity, because they are harlot's children — AAT  
 and on her children not have compassion, because the children of paramours they are — Rhm  
 on her children I will have no mercy, for they are born out of wedlock — Mof
- 5. For their mother hath played the harlot: she that conceived them hath done shamefully:**  
 Yes, their mother has played the whore, she who conceived them has disgraced herself — Jerus  
 For their mother has been untrue: she who gave them birth has done things of shame — Bas
- for she said, I will go after my lovers,**  
 I am going to court my lovers she said — Jerus  
 Haste I away, she said, to those gallants of mine — Knox  
 when she said, I'll run after other men — Tay  
**that give me my bread and my water, my wool and my flax, mine oil and my drink.**  
 they give me my food and drink, my wool and flax, my oil and my perfumes — NEB  
 who give me my bread and my water, and my apparel and my fine linens, mine oil and all things convenient for me — Sept  
 who give me my bread and my water, my clothes and my linen, my oil and everything that I need — Lam  
 the gods of whose gift bread comes to me, and water, wool and flax, oil and wine — Knox  
 and sell myself to them for food and drinks and clothes — Tay
- 6. Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths.**  
 That is why I am going to block her way with thorns, and wall her in so that she cannot find her way — Jerus  
 Therefore I will block her road with thorn-bushes and obstruct her path with a wall, so that she can no longer follow her old ways — NEB  
 Therefore I will hedge up her path with thorns, and I will build a wall against her, so she will never find her way out — Ber  
 For this cause I will put thorns in her road, building up a wall round her so that she may not go on her way — Bas  
 Therefore, behold, I will fence up her way with thorns, and her enclosure will I wall up, so that she shall not discover her pathways — Sprl
- 7. And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now.**  
 She will chase after her lovers and never catch up with them, she will search for them and never find them. Then she will say, I will go back to my first hus-

band, I was happier then than I am today — Jerus

- 8. For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal.**

However, she did not understand that it was I who gave her the grain, the wine and the oil; and silver I gave her, too, in abundance, as well as gold, which they made into a Baal — Ber

Yet not once has she realised that I was the one who gave her the grain, the wine, and the oil; I was the one who lavished upon her silver and gold, which they used in making images of Baal — Phi

She indeed did not acknowledge that I gave her the corn and wine and oil; and multiplied silver for her: but she made ornaments of gold and silver for Baal — Sept

Yet I it was, did she but know it, that bread and wine and oil gave her, gave her all the silver and gold she squandered on Baal — Knox

- 9. Therefore will I return and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her nakedness.**

Therefore I will take away my wheat in its time, and my new wine in its season, and will withdraw my wool and my flax which were intended to cover her nakedness — ABPS

So now I recall my grain in its season, my wine in its month; I reclaim my wool and my flax, that went to cover her nakedness — Mof

Therefore when the corn is ripe I shall take it away, and when the wine is ready, I will take it back. And when the wool and flax are ready to clothe her, I will snatch them away — Phi

- 10. And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand.**

Now will I expose her nakedness in public for all her lovers to see, and no one will be able to rescue her from My hand — Tay

So will I display her shame before her lovers' eyes and no one shall rescue her from my power — Jerus

And now in the sight of her lovers will

I disclose her vileness; and there shall be no man to deliver her out of My hand — Sprl

So I will show her up for the lewd thing she is, and no lover will want to steal her from me — NEB

- 11. I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.**

Gone the days of rejoicing, the days of solemnity; gone is new moon, and sabbath, and festival — Knox

- 12. And I will destroy her vines and her fig trees, whereof she hath said, These are my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them.**

I will lay her vines and fig trees waste, those of which she used to say, These are the pay my lovers gave me: I am going to make them into thickets for the wild beasts to ravage — Jerus

I will blast her vines and her fig trees, of which she used to say, This is what I have earned, these are the gifts which my lovers gave me. I will turn them into a jungle and wild beasts shall devour them — Phi

- 13. And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgot me, saith the LORD.**

And I will punish her for the feast days of the Baals, when she burned incense to them and decked herself with her ring and jewelry, and went after her lovers, and forgot me, says the LORD — RSV

So I will punish her for the days of the Baals to whom she offered sacrifice, and decked herself with nose-ring and necklace, and went after her lovers, but forgot me, is the oracle of the LORD — AAT

I mean to make her pay for all the days when she burnt offerings to the Baals and decked herself with rings and necklaces to court her lovers, forgetting me. It is Yahweh who is speaking — Jerus

Penance she must do for that hey-day of idolatry, when the incense smoked, and out she went, all rings and necklaces, to meet her lovers, the gods of the

country-side, and for me, the Lord says, never a thought! — Knox

- 14. Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.**

But I will court her again, and bring her into the wilderness, and speak to her tenderly there — Tay

Therefore, behold, I will woo her, and cause her to get into the wilderness, and I will speak to her heart — ABPS  
So will I allure her, put her alone and apart, and speak to her heart — Mof  
See, now, I will be the one who attracts her, and brings her into a desert place, and speaks gently to her inmost heart — Phi

- 15. And I will give her her vineyards from thence, and the valley of Achor for a door of hope:**

then I will restore her the vineyards, and make the dale of Trouble a door of hope — Mof

From there I will give her the vineyards she had, and the valley of Achor as a door of hope — NAB

Clad in vineyards that wilderness shall be, that vale of sad memory a passage-way of hope — Knox

**and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.**

and a song shall be on her lips, the very music of her youth, when I rescued her from Egypt long ago — Knox

and she shall respond there . . . — JPS  
and she will give her answer there . . . — Bas

and she shall be humbled there . . . — Lam

- 16. And it shall be at that day, saith the LORD, that thou shalt call me Ishi; and shalt call me no more Baali.**

. . . you will call me, My husband, and you will no longer call me, 'My Baal' — AAT

. . . you shall say to me, My husband, You shall no longer say to me, My Lord and master — Phi

- 17. For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.**

. . . and they shall no more be mentioned by their name — ASV

. . . and they shall no longer be invoked by their name — AAT

. . . their names shall never be uttered again — Jerus

- 18. And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.**

When that day comes I will make a treaty on her behalf with the wild animals, with the birds of heaven and the creeping things of the earth: I will break bow, sword and battle in the country, and make her sleep secure — Jerus

At that time I will make a treaty between you and the wild animals, birds and snakes, not to fear each other any more; and I will destroy all weapons, and all wars will end. Then you will lie down in peace and safety, unafraid — Tay

Then I will make a covenant on behalf of Israel with the wild beasts, the birds of the air, and the things that creep on the earth, and I will break bow and sword and weapon of war and sweep them off the earth, so that all living creatures may lie down without fear — NEB

Beast and bird and creeping thing to peace pledge I: bow and sword and war's alarms break I: all shall sleep safe abed, the folk that dwell in her — Knox

- 19. And I will betroth thee unto me for ever: yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.**

I will betroth her to me for ever, betroth her in a bond of goodness and of justice, in kindness and in love — Mof

I will take you to be my wife for ever. I will take you to be my wife rightly and justly, I will take you in kindness and mercy — Phi

I will betroth you to myself for ever, betroth you in lawful wedlock with un-failing devotion and love — NEB

- 20. I will even betroth thee unto me in faithfulness: and thou shalt know the LORD.** Yes, loyally will I betroth her, to let her understand the Eternal — Mof  
by the keeping of his troth thou shalt learn to know the Lord — Knox  
and I will betroth thee to myself by fi-

delity; and thou shalt acknowledge the Lord — Sept

- 21, 22. And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.**

... I will hearken unto the heavens' petition, and they shall hearken unto the earth's petition; and the earth shall hearken unto the petition for the corn, and for the choice wine and for the oil; and they shall hearken unto Jezreel — Sprl

... the heavens will have their answer from me, the earth its answer from them, the grain, the wine, the oil, their answer from the earth, and Jezreel his answer from them — Jerus

... I will answer the pleading of the sky for clouds, to pour down water on the earth in answer to its cry for rain. Then the earth can answer the parched cry of the grain, the grapes, and the olive trees for moisture and for dew — and the whole grand chorus shall sing together that "God sows!" He has given all — Tay

- 23. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.**

And I will sow him for myself in the land. And I will have pity on Not pitied, and I will say to Not my people, 'You are my people'; and he shall say, 'Thou art my God' — RSV

## CHAPTER 3

- 1. Then said the LORD unto me, Go yet, love a woman beloved of her friend, yet an adulteress,**

... Go a second time, give your love to a woman, loved by her husband but an adulteress in spite of it — Jerus

... Go again, love a woman who is beloved of a paramour and is an adulteress — RSV

... Go once more and love this woman who is loved by an evil man and is an adulteress — Phi

... Go again, love a woman who is fond of doing evil things and is an adulteress — Lam

**according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine.**

as the Eternal loves the Israelites, although they turn to other gods and love their idolatrous raisin-cakes — Mof

- 2. So I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half homer of barley:**

So I bought her, paying fifteen silver dollars and fifteen bushels of barley for her — Ber

So I bought her for myself for a handful of silver and a sack and a half of barley — Phi

- 3. And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man: so will I also be for thee.**

... For many days you must keep yourself quietly for me, not playing the whore or offering yourself to others; and I will do the same for you — Jerus

... Many days you must dwell as mine; you must not play the harlot, nor have a husband; nor will I myself come near you — AAT

... Many days you shall wait for me; you shall not play the harlot or belong to any man; I in turn will wait for you — NAB

- 4. For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.**

For the Israelites shall remain for many a day without king or chief, without sacrifice or sacred stone, without ephod or oracle — Mof

A long time the sons of Israel must wait, neither king nor prince to rule them, neither sacrifice nor shrine to worship at, neither sacred mantle nor their own images to consult — Knox

5. **Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.**  
 . . . and shall come with fear unto Jehovah and to his goodness in the latter days — ASV  
 . . . and shall come trembling unto the

LORD and to His goodness in the end of the days — JPS

- . . . and will be amazed at the Lord and at his goodness in the last days — Sept  
 . . . and they shall know the LORD and his goodness in the latter days — Lam  
 . . . and turn anxiously to the LORD for his bounty in days to come — NEB

## CHAPTER 4

1. **Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.**

. . . for Yahweh indicts the inhabitants of the country: there is no fidelity, no tenderness . . . — Jerus

. . . for the Eternal has a charge to bring against the dwellers in the land: no fidelity, no kindness . . . — Mof

. . . the Lord has filled a lawsuit against you listing the following charges: There is no faithfulness, no kindness . . . — Tay

for the LORD has a grievance against the inhabitants of the land: there is no fidelity, no mercy — NAB

2. **By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.**

there is swearing, lying, killing, stealing, and committing adultery; they break all bounds and murder follows murder — RSV

nothing but perjury, lying, and murder, stealing, debauchery, burglary — bloodshed on bloodshed — Mof

Cursing and lying and murder and theft and adultery are burst out on the land, and blood mingleth with blood — Sept  
 oaths are imposed and broken, they kill and rob; there is nothing but adultery and licence, and deed of blood after another — NAB

3. **Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.**

This is why the country is in mourning, and all who live in it pine away, even the wild animals and the birds of heaven; the fish of the sea themselves are perishing — Jerus

Hence the land is woebegone, its denizens all droop; even the beasts and birds and the very fish within the sea are perishing — Mof

4. **Yet let no man strive, nor reprove another: for thy people are as they that strive with the priest.**

Yet, let no one make charges, and let no one accuse; for with you is my quarrel, O priest — AAT

Even at that, let no one enter complaint; let no one bring accusation, for My people are like their priestlings — Ber  
 But it is not for any man to bring a charge, it is not for him to prove a case; the quarrel with you, false priest, is mine — NEB

5. **Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother.**

As a sentence for your crimes, your priests will stumble in broad daylight as well as in the night; and so will your false "prophets" too; and I will destroy your mother, Israel — Tay

And you shall stumble by day; the prophet also shall stumble with you by night; and I will destroy your people — AAT  
 Day and night you stumble along, the prophet stumbling with you, and you are the ruin of your people — Jerus

6. **My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.**

My people are dying for lack of knowledge, and because you have rejected knowledge I reject you from being priest to me. Because you have forgotten the Law of your God I, for my part, will forget your children — Phi

- 7. As they were increased, so they sinned against me: therefore will I change their glory into shame.**  
 The more they increased, the more they sinned against me: they have turned their glory into shame — ABPS  
 The more they multiply, the more they sin, they change my glory for a shameful worship — Mof  
 The more priests there are, the more they sin against me: their dignity I will turn into dishonour — NEB
- 8. They eat up the sin of my people, and they set their heart on their iniquity.**  
 They feed on the sin of my people, and for their guilt they whet their appetite — AAT  
 The priests rejoice in the sins of the people; they lap it up and lick their lips for more — Tay  
 Shall they eat the sin offerings of my people and by their iniquities support their lives? — Sept  
 They devoured my people unmercifully, and they have engulfed themselves in their iniquity — Lam
- 9. And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings.**  
 And the priest will be like the people; I will give them punishment for their evil ways, and the reward of their acts — Bas  
 But priests shall fare like people; I punish them for their doings and requite them for their deeds — Mof
- 10. For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the LORD.**  
 . . . they shall play the harlot, but not be fruitful; because they have forsaken the LORD, to practice harlotry — AAT  
 . . . they may commit adultery, but they will have no children, because they have forgotten the Lord — Phi
- 11. Whoredom and wine and new wine take away the heart.**  
 Wine and liquor take away the understanding — AAT  
 Wine, new wine addles the wits — Jerus  
 Lust and wine have taken away their senses — Phi  
 That dalliance, and wine, and revelry, should so steal away your wits! — Knox
- 12. My people ask counsel at their stocks, and their staff declareth unto them:**  
 They consult their piece of wood, and their wand makes pronouncements for them — NAB  
 they ask advice from a block of wood and take their orders from a fetish — NEB  
 My people inquire of a thing of wood, and their staff gives them oracles — RSV  
 My people! Asking advice from a piece of wood and consulting a staff for instructions — Phi  
**for the spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God.**  
 For a harlotrous spirit has led them astray, and they have become apostates from their God — AAT  
 Lust for strange worship swept them away, made them false to their troth with God — Knox
- 13. They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good:**  
 . . . under an oak or poplar or terebinth, for their shade is pleasant — Ber  
 . . . beneath oak-trees or poplars or willows because of their pleasant shade — Phi  
**therefore your daughters shall commit whoredom, and your spouses shall commit adultery.**  
 Therefore your daughters play the harlot, and your sons' wives commit adultery — AAT  
 So, although your daughters prostitute themselves and your sons' wives commit adultery, — Jerus  
 What wonder daughters should turn harlot, wives play the wanton? — Knox
- 14. I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots:**  
 . . . for the men themselves go aside with harlots, and sacrifice with cult prostitutes — RSV  
 . . . when everyone else is wandering off with whores and offering sacrifice with sacred prostitutes — Jerus  
**therefore the people that doth not understand shall fall.**

This brings a senseless people to their ruin — Mof

Yea, a people stupid and falling to ruin — ABPS

therefore my people, who were without understanding, were entangled with fornication — Sept

So must a people without understanding come to ruin — NAB

15. **Though thou, Israel, play the harlot, yet let not Judah offend; and come not ye unto Gilgal, neither go ye up to Beth-aven, nor swear, The LORD liveth.**

Wanton though Israel be, at least let Juda shun the wrong; not for them the way that leads to Gilgal, Bethaven's pilgrimage, or the oath taken by the living God — Knox

But though Israel is a prostitute, may Judah stay far from such a life. Oh Judah, do not join with those who insincerely worship me at Gilgal and at Bethel. Their worship is a mere pretense — Tay

16. **For Israel slideth back as a backsliding heifer; now the LORD will feed them as a lamb in a large place.**

For Israel is stubborn like a stubborn heifer; now shall the LORD feed them as a lamb in a large place? — JPS

Since Israel is as obstinate as a stubborn heifer, how can Yahweh pasture him like a lamb in rolling pastures? — Jerus

Because Israel ran about madly like a heifer stung by a gad fly, the Lord will now feed them like a lamb in a roomy place — Sept

17. **Ephraim is joined to idols: let him alone. The Ephraimites are wedded to idolatry: let them alone! — Mof**

Ephraim associating with idols, laid stumbling blocks for himself — Sept

Mated with idols is Ephraim, let him alone — Rhm

18. **Their drink is sour:**

he is turned aside after their intoxicating wine — Sprl

A band of drunkards — RSV

They addicted themselves to the Chan-anites — Sept

Their carousal over — ABPS

they have committed whoredom continually:

whoring is all they care about — Jerus given over to lust — Phi

they have grossly apostatized — AAT they have practised sacred prostitution — NEB

her rulers with shame do love, Give ye. her rulers dearly love shame — ASV

in their arrogance they love shame — NAB

princes that dote still on their own disgrace — Knox

they barter their glory for shame — Jerus loving their shameful worship more than my glory — Phi

19. **The wind hath bound her up in her wings,**

The wind hath wrapped her up in its wings — ASV

A wind shall carry them away in its wings — AAT

But a wind shall distress her in her extremities — Sprl

Let the wind rend asunder their robes — Lam

and they shall be ashamed because of their sacrifices.

to rue the unavailing sacrifice — Knox but they shall be put to shame because

of their altars — Sept

let them be ashamed of their altars — Lam

## CHAPTER 5

1. **Hear ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment is toward you,**

... for unto you pertaineth the judgment — ASV

... for you are to be judged — Bas

... Sentence is passed on you — NEB

... for against you is this indictment — Sept

... you who are responsible for justice — Jerus

because ye have been a snare on Mizpah, and a net spread upon Tabor.

like hunters you have set your snares at Mizpah, you have spread your nets on the slopes of Tabor — Phi

For you have deluded the people with idols at Mizpah and Tabor — Tay

2. **And the revolvers are profound to make slaughter,**

And the revolvers are gone deep in making slaughter — ASV



- And the revolvers have plunged deep to shed blood — Sprl  
 The rebels! they have shown base ingratitude — NEB  
 And they have dug deep the pit of Shittim — AAT  
 They are entrenched in their deceitfulness — Jerus  
 And the hunters who hunt have laid hidden snares — Lam  
**though I have been a rebuker of them all.**  
 But I, I will be a scourge to all of you — Ber  
 But I am the one who is the hunter and all of you shall be my prey — Phi  
 but I am a restraint to them all — AAT  
 As for me, I was your instructor — Sept  
 And I am rejected of them all — JPS
- 3. I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, and Israel is defiled.**  
 Well do I know Ephraim, Israel is no secret to me (you play the harlot, Ephraim, Israel stains herself). — Mof  
 I have cared for Ephraim and I have not neglected Israel; but now Ephraim has played the wanton and Israel has defiled himself — NEB
- 4. They will not frame their doings to turn unto their God:**  
 Their doings will not suffer them to turn unto their God — ASV  
 Their deeds will not permit them to return to their God — AAT  
 It is their deeds which block their pathway back to God — Phi  
**for the spirit of whoredoms is in the midst of them, and they have not known the LORD.**  
 for a harlot-spirit possesses them, and the Eternal they do not understand — Mof  
 for their spirit is steeped in unfaithfulness and they know nothing of the Lord — Phi
- 5. And the pride of Israel doth testify to his face:**  
 The arrogance of Israel is his own accuser — Jerus  
 And the pride of Israel shall be humbled before his presence — Lam  
**therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.**
- Ephraim's guilt shall undo them, and with them Judah too — Mof  
 the iniquity of Ephraim knocks him down, and down comes Judah with him — Jerus
- 6. They shall go with their flocks and with their herds to seek the LORD; but they shall not find him; he hath withdrawn himself from them.**  
 All their flocks and herds shall not win them access to the Lord; he stands aloof from them — Knox
- 7. They have dealt treacherously against the LORD: for they have begotten strange children:**  
 They have been unfaithful to the Lord, and borne children who are none of his — Phi  
 They have been faithless to the LORD; for they have borne illegitimate children — AAT  
 They have proved unfaithful to Yahweh, they have fathered bastards — Jerus  
**now shall a month devour them with their portions.**  
 now shall the new moon devour them with their fields — ASV  
 Any month now may bring ruin to them and their fields — Phi  
 so shall a conqueror destroy them and their acres — Mof  
 the canker worm shall now devour them and their portions — Sept  
 Now he will devour them, the plowmen and their fields — AAT
- 8. Blow ye the cornet in Gibeah, and the trumpet in Ramah: cry aloud at Beth-aven,**  
 . . . sound an alarm at Beth-aven — ASV  
 . . . raise the battle cry in Beth-aven — NEB  
**after thee, O Benjamin.**  
 behind thee, O Benjamin — ASV  
 call Benjamin to arms! — Jerus  
 the enemy is after you, O Benjamin — Lam  
 make Benjamin to tremble — ABPS  
 'Benjamin, we are with you!' — NEB  
 Benjamin is confounded — Sept
- 9. Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be.**  
 Ephraim shall be laid waste when the day comes for punishment; I pro-

nounce certain doom for the tribes of Israel — Jerus

On the tribes of Israel I have proclaimed this unalterable doom: on the day of punishment Ephraim shall be laid waste — NEB

10. **The princes of Judah were like them that remove the bound: therefore I will pour out my wrath upon them like water.**  
And what of Juda's chieftains? A neighbour's landmark scrupled they never to remove; on these, too, the full flood of my vengeance shall come down — Knox

The leaders of Judah have become like common landthieves; I will vent my wrath upon them like a flood — Phi

11. **Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment.**

Ephraim is oppressed, he is crushed in judgment; because he was content to walk after man's command — ASV

Ephraim is oppressed, crushed in judgment, because he was determined to go after vanity — RSV

Oppressed is Ephraim, crushed in his right; because he willingly walked after filth — JPS

Ephraim practises oppression and breaks down right; because it pleased him to walk after vanity — ABPS

12. **Therefore will I be unto Ephraim as a moth, and to the house of Judah as rottenness.**

Therefore I am like a moth to Ephraim, and like dry rot to the house of Judah — RSV

I am like a moth for Ephraim, like maggots for the house of Judah — NAB

therefore I will be like a terror to Ephraim, and like a goad to the house of Juda — Sept

13. **When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound.**

... then Ephraim went to Assyria, and sent to the great King ... — Lam

... then Ephraim turned to Assyria and sent a message to the great king ... — Phi

14. **For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him.**

... I will rend and be gone; I will carry off, with none to rescue — AAT

... I, yes I, will tear to pieces, then go my way, I will carry off my prey, and no one can snatch it from me — Jerus

... I will maul the prey and go, carry it off beyond hope of rescue — I, the LORD — NEB

15. **I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.**

I withdraw to my own place, till they feel their iniquity and seek my face, searching for me in their distress, crying, — Mof

I will abandon them and return to My home until they admit their guilt and look to Me for help again: for as soon as trouble comes, they will search for Me and say: — Tay

## CHAPTER 6

1. **Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.**

... he has struck us down, but he will bandage our wounds — Jerus

2. **After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.**

He will revive us in two or three days; he will raise us up that we may live before him — AAT

in a day or two he will revive us, and on the third day he will raise us to live under his care — Mof

In just a couple of days, or three at the most, He will set us on our feet again, to live in His kindness — Tay

3. **Then shall we know, if we follow on to know the LORD:**

And let us know, eagerly strive to know the LORD — JPS

his going forth is prepared as the morn-

ing; and he shall come unto us as the rain, as the latter and former rain unto the earth.

his going forth is sure as the morning; and he will come unto us as the rain, as the latter rain that watereth the earth — ASV

for he will come back to us as surely as the dawn, as surely as the rains fall in winter, and as the showers which water the earth in spring — Phi

4. O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away.

Oh Ephraim and Judah, what shall I do with you? For your love vanishes like morning clouds, and disappears like dew — Tay

What can I do with you, Ephraim? What can I do with you, Judah? Your piety is like a morning cloud, like the dew that early passes away — NAB

5. Therefore have I hewed them by the prophets; I have slain them by the words of my mouth:

This is why I have cut them down by the prophets, and killed them by the words of my mouth — Phi

Therefore have I lashed you through the prophets and torn you to shreds with my words — NEB

Therefore have I cut off the prophets. I have slain them by the words of my mouth — Lam

and thy judgments are as the light that goeth forth.

Believe me, this doom of thine shall be clear as daylight — Knox

And My judgment breaks forth as the light — Ber

6. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

For I delight in mercy . . . — Sprl

For I desire lovingkindness . . . — Ber

It is true love that I have wanted . . . — Phi

A tender heart wins favour with me . . . — Knox

7. But they like men have transgressed the covenant: there have they dealt treacherously against me.

But they are like men who have transgressed a covenant: there have they betrayed me — ABPS

But they, like Adam, have transgressed the covenant; there they broke faith with Me — Ber

But they, like Adam, have broken their agreement; again and again they have played me false — Phi

Yet at Adam-town they broke their bond, and there they played me false — Mof

But they, in their land, violated the covenant — NAB

8. Gilead is a city of them that work iniquity, and is polluted with blood.

Gilead is a gang of villains, a town of bloody footprints — Mof

Gilead is a haunt of evildoers, marked by a trail of blood — NEB

9. And as troops of robbers wait for a man, Like so many robbers in ambush — Jerus

As bandits lie in wait for their victim — Phi

with bandits in full force — Mof  
thy strength was that of a mighty robber — Sept

so the company of priests murder in the way by consent:

so the priests are banded together; they murder on the way to Shechem — RSV  
so the priests hid themselves; on the way to Shechem they committed murder

— AAT

so a gang of priests murder those who go to Shechem — Phi

the priests have joined them on the way, and they have destroyed Shechem — Lam

for they commit lewdness.

Yea, they commit enormity — JPS

they practiced vice — AAT

committing monstrous crime — NAB

appalling behaviour, indeed! — Jerus

10. I have seen an horrible thing in the house of Israel: there is the whoredom of Ephraim, Israel is defiled.

In the house of Israel I have seen horrible sights; there Ephraim has indeed played the harlot; Israel is defiled — Ber

foul deeds I see done in Israel. Ephraim so wanton, Israel so defiled — Knox

I have seen horrors in Bethel; that is where Ephraim plays the whore and Israel defiles himself — Jerus

11. Also, O Judah, he hath set an harvest for thee, when I returned the captivity of my people.

For you, too, Judah, a harvest is re-

served, when I would turn the fortunes of My people — Ber  
 Judah, I intend a harvest for you, too, when I restore the fortunes of my people — Jerus  
 And you also, O Judah, set a day of harvest for yourself when I will bring back the captivity of my people — Lam

Also, O Judah, there is a harvest appointed for thee! When I would turn the captivity of My people. — JPS  
 And for you, too, Judah, comes a harvest of reckoning. When I would reverse the fortunes of my people. — NEB

## CHAPTER 7

**1. When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria:**

When I would heal Israel, then is the iniquity of Ephraim uncovered . . .

— JPS

when I would fain heal Israel, then Ephraim's guilt is clear. Samaria's crimes appear — Mof

**for they commit falsehood; and the thief cometh in, and the troop of robbers spoileth without.**

deceit is their principle of behaviour, thieves break into houses and bandits raid outside — Jerus

For there is not an honest man among them — thieves walk in and out of houses, and bandits roam the streets — Phi

for they commit fraud. Burglars they are, who break into houses; bandits who raid on the highways — Ber

**2. And they consider not in their hearts that I remember all their wickedness:**

they never pause to consider that I know about all their wickedness — Jerus

little thinking that I have their wickedness ever in mind — NEB

And let them not say to their heart — I remember all their wickedness — JPS

Let them never complain I am too nice over the chronicling of their misdeeds — Knox

**now their own doings have beset them about; they are before my face.**

Now their sinful deeds confront them everywhere; before My face, too, they appear — Ber

that their besetting sins are ever in my sight — Mof

Their sinful deeds give them away on every side; I see them all — Tay

**3. They make the king glad with their wickedness, and the princes with their lies.**

By their wickedness they gladden a king, and by their flatteries rulers — Rhm  
 Their evil deeds amuse their king, and their treacheries entertain their leaders — Phi

They win over the king with their wickedness and princes with their treachery — NEB

**4. They are all adulterers, as an oven heated by the baker,**

they all burn with adultery, like an oven for baking cakes — Sept

lecherous all of them, hot as an oven over the fire — NEB

while anger breathes in all of them, hot as an oven aglow — Mof

**who ceaseth from raising after he hath kneaded the dough, until it be leavened.**

he ceaseth to stir the fire, from the kneading of the dough . . . — ASV

which the baker does not need to stoke from the time he has kneaded the dough until it rises — Jerus

whose fire the baker desists from stirring once the dough is kneaded until it has risen — NAB

**5. In the day of our king**

Like as on the birth-day of our king — Sprl

At the king's festival — Phi

From the day he became king — AAT

The day they start to give counsel — Lam

**the princes have made him sick with bottles of wine; he stretched out his hand with scornors.**

the princes get him drunk; he makes a fool of himself and drinks with those who mock him — Tay

the princes made themselves sick with the heat of wine; he stretched out his hand with scoffers — ASV

the princes heat themselves with wine, revelling with loose fellows, traitorous men — Mof

the officers begin to be inflamed with wine, and he joins in the orgies of arrogant men — NEB

- 6. For they have made ready their heart like an oven, whiles they lie in wait; their baker sleepeth all the night; in the morning it burneth as a flaming fire.**

For like an oven their heart burns with their intriguing; their anger sleeps all night; in the morning it blazes like a flaming fire — ABPS

and their hearts were fired like an oven with their plotting. All night their anger smoldered; in the morning it blazed out like a raging fire — Ber

the plotters approach with hearts like ovens. All the night their anger sleeps; in the morning it flares like a blazing fire — NAB

- 7. They are all hot as an oven, and have devoured their judges; all their kings are fallen: there is none among them that calleth unto me.**

glowing like an oven; they consume their rulers all their kings collapse — not one calls to me — Mof

A very furnace the city is; ruler may not abide nor king stand before the heat of it, and never a man among them invokes my name! — Knox

they all grow feverish, hot as an oven, and devour their rulers. King after king falls from power, but not one of them calls upon me — NEB

- 8. Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned.**  
Ephraim mixes with the nations, Ephraim is a half-baked cake — Jerus

Ephraim mingles with the nations, Ephraim is a hearth cake unturned — NAB

What wonder Ephraim should throw in his lot with the Gentiles? No better than a girdle-cake is Ephraim, baked only on one side — Knox

- 9. Strangers have devoured his strength, and he knoweth it not; yea, gray hairs are here and there upon him, yet he knoweth not.**

His strength is sapped by foreigners, and he does not know it. His hair is sprinkled with gray, and he does not know it — Phi

- 10. And the pride of Israel testifieth to his**

**face: and they do not return to the LORD their God, nor seek him for all this.**

Israel's pride shall confront and convict them; yet they will not come back to the Eternal their God, nor seek him, in spite of it all — Mof

Though it was evident that the haughtiness of Israel would be humbled, yet they did not turn to the Lord their God, nor seek him diligently for all this — Sept

- 11. Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.**

Ephraim is like a silly, senseless dove, crying to Egypt, flying to Assyria — Mof

Ephraim is a silly senseless pigeon, now calling upon Egypt, now turning to Assyria for help — NEB

- 12. When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven;**

Even as they go . . . — JPS

Wherever they turn . . . — Jerus

Fatal the journey: my net I mean to spread over them, catch them as in the fowler's snare — Knox

**I will chastise them, as their congregation hath heard.**

public the chastisement shall be, as public the warning — Knox

I will chastise them by the time the report can reach the flock of them — Rhm

I will take them captive as soon as I hear them flocking — NEB

I will chastise them according to the testimony which is heard against them — Lam

I will bind them on account of their wickedness — AAT

- 13. Woe unto them! for they have fled from me: destruction unto them! because they have transgressed against me:**

Woe to them that they have wandered away from me! Ruin to them that they have rebelled against me! — AAT

**though I have redeemed them, yet they have spoken lies against me.**

I would redeem them, but they speak lies against me — RSV

- 14. And they have not cried unto me with their heart, when they howled upon their beds:**

- ... but they howl upon their beds —  
ASV  
Theirs is no heartfelt cry to me when  
they lament on their beds — Jerus  
... but they keep howling beside their  
altars — ABPS  
they assemble themselves for corn and  
wine, and they rebel against me.  
for grain and wine they gash themselves,  
they rebel against me — RSV  
they quarrel over wheat and wine, and  
they have rebelled against me — Lam
15. **Though I have bound and strengthened  
their arms, yet do they imagine mischief  
against me.**  
Though I have trained and strengthened  
their arms ... — JPS

By me they were instructed — I indeed  
strengthened their arms ... — Sept

16. **They return, but not to the most High:  
they are like a deceitful bow:**  
They return, but not to him that is on  
high ... — ASV  
They return, but not upwards ... — JPS  
They were turned back to no purpose  
... — Sept  
They turn to Baal ... — AAT  
their princes shall fall by the sword for  
the rage of their tongue: this shall be  
their derision in the land of Egypt.  
Their leaders will fall by the sword be-  
cause of their arrogant talk, and how  
they will be laughed at in the land of  
Egypt — Jerus

## CHAPTER 8

1. **Set the trumpet to thy mouth. He shall  
come as an eagle against the house of the  
LORD,**  
... Like an eagle they come against the  
house of Jehovah — Sept  
... for a vulture is over the house of the  
LORD — RSV  
... like a watchman, against the house  
of the LORD — AAT  
... like a watchman on duty at the house  
of Yahweh — Jerus  
... you who watch over the house of  
the LORD! — NAB  
because they have transgressed my cov-  
enant, and trespassed against my law.  
because they have broken My treaty and  
revolted against My laws — Tay
2. **Israel shall cry unto me, My God, we  
know thee.**  
They shall cry unto me, My God, we  
Israel know thee — ASV  
Will they cry unto Me: My God, we Is-  
rael know thee? — JPS  
although they cry to me, God of Israel,  
we know thee — Mof  
To me they cry, My God, we know you:  
we are your Israel — Phi
3. **Israel hath cast off the thing that is good:  
the enemy shall pursue him.**  
Israel has abhorred the good ... — AAT  
But Israel is utterly loathsome ... —  
NEB
4. **They have set up kings, but not by me:  
they have made princes, and I knew it  
not:**

They have made kings, but without my  
consent; they have made princes too  
but I knew it not — Ber

- They made kings for themselves but not  
by me — they set up a government  
and did not consult me — Sept  
They made kings, but not by my author-  
ity; they established princes, but with-  
out my approval — NEB  
Kings a many, and with no warrant from  
me; princes a many, that were none of  
my choosing — Knox  
of their silver and their gold have they  
made them idols, that they may be cut  
off.  
... for their own destruction — RSV  
... only to be wasted — Mof
5. **Thy calf, O Samaria, hath cast thee off;**  
He hath cast off thy calf, O Samaria —  
ASV  
Thy calf, O Samaria, is cast off — JPS  
I loathe your bull, O Samaria — AAT  
Your calf-gods stink, O Samaria — NEB  
mine anger is kindled against them: how  
long will it be ere they attain to  
innocency?  
... How long will it be till they are pure  
in Israel? — RSV  
... How long will they be incapable of  
innocence? — ABPS  
... How long shall they escape scot-  
free? — Phi
6. **For from Israel was it also:**  
For the idol is the product of Israel —  
Lam  
Israel gave birth to it — Knox

**the workman made it; therefore it is not God: but the calf of Samaria shall be broken in pieces.**

a craftsman made it, it is not God — no, Samaria's Calf shall be smashed — Mof

A craftsman made it, and a No-god it is! For into fragments shall the Calf of Samaria be broken — Rhm

**7. For they have sown the wind, and they shall reap the whirlwind:**

For they have been planting the wind, and their fruit will be the storm — Bas  
**it hath no stalk: the bud shall yield no meal:**

he hath no standing grain: the blade shall yield no meal — ASV

The standing grain which has no sprout shall yield no meal — AAT

The stalk of grain that forms no ear can yield no flour — NAB

Their grain has no stalk and will yield no flour — Phi

**if so be it yield, the strangers shall swallow it up.**

and if perchance it did produce, foreigners would soon swallow it — Ber

**8. Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure.**

Israel is swallowed up: now are they become among the nations as a vessel wherein is no value — JPS

Israel himself has been swallowed, and is destined now to stay among the nations like a crock that no one wants — Jerus

Israel is now swallowed up, lost among the nations, a worthless nothing — NEB

**9. For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers.**

Lone as wild ass in the desert, to Assyria he betakes himself: if mate he would, he must pay for his dalliance — Knox

They went up to Assyria — a wild ass off on its own — Ephraim bargained for lovers — NAB

She is a lonely, wandering wild ass. The only friends she has are those she hires; Assyria is one of them — Tay

They have gone off to Assyria wilfully, like a wild ass by himself, they have offered love-gifts to Egypt — Mof

**10. Yea, though they have hired among the nations, now will I gather them,**

Though they hire allies among the nations, I will soon gather them up — RSV

Well, hire they mercenaries where they will, they shall be cooped up in their own land none the less — Knox

Right, let them rent them among the nations, I am going to disperse them this minute — Jerus

**and they shall sorrow a little for the burden of the king of princes.**

and they begin to be diminished by reason of the burden of the king of princes — ASV

and they shall rest a while from the burden of the kings and the princes — Lam

and they shall cease a while from anointing a king and princes — AAT

and there they will soon abandon this setting up of kings and princes — NEB

**11. Because Ephraim hath made many altars to sin, altars shall be unto him to sin.**

For Ephraim has multiplied altars for sinning; yes, to him altars are intended for sinning — Amp

When Ephraim made many altars to expiate sin, his altars became occasions of sin — NAB

**12. I have written to him the great things of my law, but they were counted as a strange thing.**

If I were to write out for him the ten thousand instructions of my law, he would look on them as foreign rules and no concern of his! — Phi

Though I give him countless rules in writing, they are treated as invalid — NEB

**13. They sacrifice flesh for the sacrifices of mine offerings, and eat it; but the LORD accepteth them not;**

They love sacrifice: they sacrifice flesh and eat it; but the LORD has no delight in them — RSV

They sacrifice the choicest of the animals and eat the meat; but the LORD has no delight in them — Lam

My sacrificial gifts have they been sacrificing as common flesh and have eaten, Yahweh hath not accepted them — Rhm

For what purpose soever they offer sacrifice and eat flesh, the Lord will not accept them — Sept

now will he remember their iniquity, and visit their sins: they shall return to Egypt.

I will call for an accounting of their sins and punish them; they shall return to Egypt — Tay

14. For Israel hath forgotten his Maker, and buildeth temples; and Judah hath mul-

tiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

... and has built palaces: Judah has built fortified town after fortified town: right, I will rain fire on his towns, it will devour his palaces — Jerus

## CHAPTER 9

1. Rejoice not, O Israel, for joy, as other people:

Rejoice not, Israel, in rapture, like the nations — ABPS

No exultations, Israel, no pagan shouts for you — Mof

Do not rejoice, Israel, do not celebrate like pagans — Phi

for thou hast gone a whoring from thy God, thou hast loved a reward upon every cornfloor.

for you have deserted God to play the whore, you have enjoyed the prostitute's pay on every threshing-floor — Jerus

2. The floor and the winepress shall not feed them, and the new wine shall fail in her.

Threshing floor and wine-vat shall nourish them no more, and the new wine shall play them false — Ber

Therefore your harvests will be small: your grapes will blight upon the vine — Tay

3. They shall not dwell in the LORD's land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria.

dispeopled now, the Lord's territory, Ephraim back in Egypt again, or tasting, among the Assyrians, unhallowed food — Knox

4. They shall not offer wine offerings to the LORD, neither shall they be pleasing unto him:

There they shall not pour out libations of wine to the LORD, nor would their sacrifices please Him — Ber

their sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be polluted:

their sacrifices shall be unto them as the bread of affliction . . . — Lam

Their bread shall be like mourners' bread; all who eat of it shall be defiled — RSV

Theirs will be like mourners' bread, that makes unclean all who eat of it — NAB

for their bread for their soul shall not come into the house of the LORD.

Their food will be for their hunger only — it cannot be offered in the house of the Lord — Phi

For their food shall only stay their hunger: it shall not be offered in the house of the LORD — NEB

5. What will ye do in the solemn day, and in the day of the feast of the LORD?

Alas, what shift will you make when the great days come round, the Lord's festivals? — Knox

6. For, lo, they are gone because of destruction: Egypt shall gather them up, Memphis shall bury them:

For look, they have fled from a scene of devastation: Egypt shall receive them.

Memphis shall be their grave — NEB

For, lo, they are gone away from destruction: yet Egypt shall gather them up . . . — ASV

For lo, they shall go to Assyria . . . — AAT

For, lo, they are gone in the prey . . . — Lam

the pleasant places for their silver, nettles shall possess them: thorns shall be in their tabernacles.

nettles will inherit their treasures of silver, and brambles invade their tents — Jerus

Weeds shall overgrow their silver treasures, and thorns invade their tents —

NAB

their fair silver vessels will be covered over with field plants, and thorns will come up in their tents — Bas

7. The days of visitation are come, the days of recompence are come; Israel shall know it:

The time of Israel's punishment has come; the day of recompense is almost here and soon Israel will know it all too well — Tay



The days of punishment have arrived,  
the time for retribution; Israel shall  
experience it — Ber

**the prophet is a fool, the spiritual man  
is mad, for the multitude of thine in-  
iquity, and the great hatred.**

The prophet is a fool, is he, and the man  
inspired is a man insane? This shows  
the depth of your iniquity, the depth  
of your bitter hatred! — Phi

The prophet is distracted, the man of the  
spirit is crazed, because of your great  
guilt . . . — AAT

Then the prophet shall be made a fool  
and the inspired sees a madman by  
your great guilt — NEB

- 8. The watchman of Ephraim was with my  
God: but the prophet is a snare of a fow-  
ler in all his ways, and hatred in the house  
of his God.**

Ephraim was a watchman with my God:  
as for the prophet, a fowler's snare is  
in all his ways, and enmity in the house  
of his God — ASV

The prophet is the watchman of Ephraim,  
the people of my God, yet a fowler's  
snare is on all his ways, and hatred in  
the house of his God — RSV

Ephraim watches the prophet's tent, traps  
are set for him on all his paths, in the  
house of his God enmity awaits him  
— Jerus

With great enmity Ephraim lies in wait  
for God's people while the prophet is  
a fowler's trap by all their paths, a  
snare in the very temple of God —  
NEB

- 9. They have deeply corrupted themselves,  
as in the days of Gibeah: therefore he  
will remember their iniquity, he will visit  
their sins.**

So deep the canker of their sin: Gabaa  
itself never knew worse wrong. For  
the remembered guilt of it they shall  
be called to account — Knox

- 10. I found Israel like grapes in the wilder-  
ness; I saw your fathers as the firstripe  
in the fig tree at her first time:**

. . . and as the first fruits of the fig tree's  
first crop I looked upon your fathers  
— Ber

Like grapes in the desert, I found Israel:  
like the first fruits of the fig tree in its  
prime, I considered your fathers —  
NAB

**but they went to Baal-peor, and sepa-  
rated themselves unto that shame; and  
their abominations were according as  
they loved.**

but so soon as they came to Baal-peor,  
they separated themselves unto the  
shameful thing, and became detesta-  
ble like that which they loved — JPS

But when they came to Baal-peor, they  
devoted themselves to Baal the Infam-  
ous, became as loathsome as the  
thing they loved — Mof

- 11. As for Ephraim, their glory shall fly away  
like a bird, from the birth, and from the  
womb, and from the conception.**

. . . there shall be no birth, and none  
with child, and no conception — ASV

- 12. Though they bring up their children, yet  
will I bereave them, that there shall not  
be a man left: yea, woe also to them when  
I depart from them!**

Even if they brought up children, I would  
bereave them to the last man; it is woe  
to them when I turn from them — Ber  
And if they rear sons, I will take these  
from them before they come to man-  
hood; trouble to them indeed when I  
abandon them — Jerus

- 13. Ephraim, as I saw Tyrus, is planted in  
a pleasant place: but Ephraim shall bring  
forth his children to the murderer.**

Ephraim, as I saw, was like Tyre, planted  
in a beautiful spot: but Ephraim shall  
bring out his children to the slayer —  
NAB

Ephraim's land, so fair a garden, as I  
look out over it towards Tyre! And  
must Ephraim rear her sons for the  
slaughter-house? — Knox

Ephraim! just as I provided for Tyre was  
planted in a meadow, yet Ephraim must  
needs bring forth for a murderer his  
children — Rhm

Ephraim's sons, as I have seen, are des-  
tined for a prey: Ephraim must lead  
forth his sons to slaughter — RSV

Ephraim, as I have seen, have roused  
their children for a hunt — even  
Ephraim hath, that he may lead out his  
children to a fatal conflict — Sept

- 14. Give them, O LORD: what wilt thou give?  
give them a miscarrying womb and dry  
breasts.**

Thy gift to them, Lord, what is the best  
gift they can have of thee? A womb.

assuredly, that miscarries, and dried-up breasts! — Knox

- 15. All their wickedness is in Gilgal: for there I hated them: for the wickedness of their doings I will drive them out of mine house, I will love them no more: all their princes are revolvers.**

All their guilt is centered in Gilgal. Yes, it was there that I conceived my hatred for them . . . — Phi

- 16. Ephraim is smitten, their root is dried up, they shall bear no fruit:**

On Ephraim blight has fallen: withered the root now, wizened the fruit — Knox

**yea, though they bring forth, yet will I slay even the beloved fruit of their womb.**

. . . I will put to death the dearest fruit of their bodies — Bas

- 17. My God will cast them away, because they did not hearken unto him:**

My God will toss them aside because they have not listened to his voice — Phi

My God will disown them because they have not listened to him — NAB

**and they shall be wanderers among the nations.**

they shall be vagabonds among the nations — Mof

## CHAPTER 10

- 1. Israel is an empty vine, he bringeth forth fruit unto himself:**

Israel is a luxuriant vine, that putteth forth his fruit — ASV

Israel is like a rank vine ripening its fruit — NEB

Israel was a vine with beautiful branches: the fruit thereof was abundant — Sept  
**according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images.**

as his fruit increased, he increased his altars; the more goodly his land was, the more goodly were his pillars — JPS  
the more his fruit increased, the more altars he made; the more prosperous his land became, the finer did he make his sacred pillars — AAT

- 2. Their heart is divided; now shall they be found faulty:**

Their heart is false; now they must bear their guilt — RSV

Their heart was slippery, and so they must suffer for it — Ber

**he shall break down their altars, he shall spoil their images.**

Yahweh is going to break their altars down and destroy their sacred stones — Jerus

he shall demolish their altars; he shall plunder their shrines — Lam

- 3. For now they shall say, We have no king, because we feared not the LORD; what then should a king do to us?**

For they will soon be saying, We have no king; for we do not revere the LORD; and as for that, what could the king do for us? — AAT

Then they will say, We deserted the Lord and He took away our king. But what's the difference? We don't need one anyway — Tay

- 4. They have spoken words, swearing falsely in making a covenant; thus judgment springeth up as hemlock in the furrows of the field.**

They utter mere words; with empty oaths they make covenants; so judgment springs up like poisonous weeds in the furrows of the field — RSV

Nothing but make promises, swear false oaths, and make alliances, while justice grows wild like wormwood in a plowed field! — NAB

There is nothing but talk, imposing of oaths and making of treaties, all to no purpose; and litigation spreads like a poisonous weed along the furrows of the fields — NEB

- 5. The inhabitants of Samaria shall fear because of the calves of Beth-aven: for the people thereof shall mourn over it, an the priests thereof that rejoiced on it, for the glory thereof, because it is departed from it.**

The citizens of Samaria bemoan the Calf of Beth-aven; for it the worshippers groan, the priestlings tremble for its vanished glory — Mof

About the calves of Beth-aven will the inhabitant of Samaria be concerned, for the people thereof have mourned over it and the ascetics thereof who over it used to exult shall mourn for the glory thereof because it hath departed therefrom — Rhm

The inhabitants of Samaria tremble for the calf-god of Beth-aven; the people mourn over it and its priestlings howl, distressed for their image, their glory, which is carried away into exile — NEB

**6. It shall be also carried unto Assyria for a present to king Jareb:**

The thing itself they shall pack along to Assyria; it will be tribute for the fighter king — Ber

The calf itself shall be carried off to Assyria as tribute to the Great King — Jerus

**Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.**

Ephraim will be disgraced and Israel ashamed of the counsel he followed — Phi

**7. As for Samaria, her king is cut off as the foam upon the water.**

The king of Samaria shall disappear, like foam upon the waters — NAB

Silenced is Samaria: her king is as a chip on the face of the waters — Rhm

Samaria has had her day. Her king is like a straw drifting on the water — Jerus  
Samaria hath cast away her king as a chip on the surface of the water — Sept

**8. The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us.**

The high places also of idolatry, the sin of Israel, will be destroyed . . . — ABPS  
the hill-shrines of Aven are wiped out, the shrines where Israel sinned . . . — NEB

vanish the hill-shrines of false worship, Israel's darling sin . . . — Knox

**9. O Israel, thou hast sinned from the days of Gibeah: there they stood:**

From the days of Gibeah, you have sinned, O Israel; there they have continued — RSV

Ever since the days at Gibeah, Israel,

you have sinned. Things are still the same — Jerus

Your sins, Israel, all began at Gibeah and there you remain defiant still — Phi  
**the battle in Gibeah against the children of iniquity did not overtake them.**

And will not war overtake the guilty at Gibeah? — Jerus

war was not to reach them in Gibeah — NAB

**10. It is in my desire that I should chastise them;**

When I please then will I chastise them — Rhm

In my rebuke I will chastise them — Lam

I will come against the wicked people and punish them — AAT

**and the people shall be gathered against them, when they shall bind themselves in their two furrows.**

and the peoples shall be gathered against them, when they are bound to their two transgressions — ASV

Now surely the nations shall be gathered together against them; when they shall be chastised for their two iniquities — Splr

**11. And Ephraim is as an heifer that is taught, and loveth to tread out the corn;**

Ephraim was a young, trained heifer loving to tread the threshing floor — Ber

**but I passed over upon her fair neck: I will make Ephraim to ride;**

and I spared her fair neck; but I will put Ephraim to the yoke — RSV

I myself mean to lay the yoke on that fine neck of hers, I am going to put Ephraim in harness — Jerus

**Judah shall plow, and Jacob shall break his clods.**

Judah must plow, Jacob must harrow for himself — ABPS

Judah was to plow, Jacob was to break his furrows — NAB

**12. Sow to yourselves in righteousness, reap in mercy;**

Sow justice for yourselves, and reap a harvest of God's love — Mof

**break up your fallow ground:**

there are fallow acres to be tilled — Knox

light a lamp for yourselves — Lam

**for it is time to seek the LORD, till he come and rain righteousness upon you.**

for now it is time to seek the Lord, that he may come and shower salvation

upon you — Tay

Not too late to have recourse to the Lord,  
waiting for him to come and bring you  
redress — Knox

13. **Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.** You have ploughed wickedness, you have harvested wrong; you have eaten the fruit of lies, in that you trusted in your chariots, and in your great strength — AAT

But alas, shameful furrows they were  
you traced, and what came of it? A  
harvest of wrong, fruit that cheated  
you in the tasting! So thou wouldst  
trust in thy own devices, in thy own  
warrior strength? — Knox

You have ploughed evil and you have  
reaped disaster; you have had to eat  
the harvest of your lying. Because you  
have trusted in your chariots, and in  
the number of your armed men, — Phi

14. **Therefore shall a tumult arise among thy people, and all thy fortresses shall be**

**spoiled, as Shalman spoiled Beth-arbel in the day of battle:**

Therefore the terrors of war shall arise  
among your people, and all your forts  
will fall . . . — Tay

**the mother was dashed in pieces upon her children.**

massacring mothers and their babes to-  
gether — Mof

15. **So shall Bethel do unto you because of your great wickedness:**

So they did to you, O Bethel . . . — Lam  
So will it be done to you at Bethel . . .

— ABPS

In this manner I will deal with you. O  
house of Israel . . . — Sept

**in a morning shall the king of Israel ut-**  
**terly be cut off.**

at daybreak shall the king of Israel be  
utterly cut off — ASV

Soon fades the dawn; soon passes king  
of Israel — Knox

as sure as day dawns, the king of Israel  
shall be swept away — NEB

and in the storm the king of Israel shall  
disappear — Mof

## CHAPTER 11

- 1, 2. **When Israel was a child, then I loved him, and called my son out of Egypt. As they called them, so they went from them:**

. . . The more the prophets called them,  
the more they went from them — ASV  
. . . The more I called them, the more  
they ran from my presence — Sept  
**they sacrificed unto Baalim, and burned**  
**incense to graven images.**

they kept sacrificing to the Baals, and  
burning incense to idols — RSV

3. **I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them.**

Yet it was I who taught Ephraim to walk,  
picking them up in my arms. Yet they  
never knew that it was I who healed  
their bruises — Phi

4. **I drew them with cords of a man, with bands of love:**

with human cords I led them, I drove  
with a harness of love — Mof

I led them with reins of kindness, with  
leading-strings of love — Jerus

**and I was to them as they that take off**  
**the yoke on their jaws, and I laid meat**  
**unto them.**

I treated them like the man who eases  
the yoke to free the jaws — yes, I bent  
down to them and gave them food —  
Phi

never waggoner was at more pains to ease  
bridle on jaw, fed beast so carefully  
— Knox

I fostered them like one who raises an  
infant to his cheeks — NAB

5. **He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return.**

He was not to turn back into the land of  
Egypt, howbeit the Assyrian — he  
became his king, for they refused to  
turn — Rhm

Unto Egypt's land shall he return, and  
the Assyrian he shall be his king, be-  
cause they have refused to return unto  
Me — Sprl

6. **And the sword shall abide on his cities, and shall consume his branches, and devour them, because of their own counsels.**

The sword shall cause pain in their cities  
and consume their possessions, and  
they shall suffer because of their evil  
counsels — Lam

- So the sword shall whirl in their cities,  
destroy the bars of their gates, and  
devour them in their fortresses — Ber  
War will swirl through their cities; their  
enemies will crash through their gates  
and trap them in their own fortresses  
— Tay  
The sword shall begin with his cities and  
end by consuming his solitudes. Be-  
cause they refused to repent, their own  
counsels shall devour them — NAB
- 7. And my people are bent to backsliding  
from me:**  
My people are given up to sinning against  
me — Bas  
And My people are in suspense about  
returning to Me — JPS  
My people are diseased through their  
disloyalty — Jerus  
For my people are dependent upon a  
change in me — AAT  
**though they called them to the most High,  
none at all would exalt him.**  
though the prophets call them upwards,  
not even one strives to rise — ABPS  
so they are appointed to the yoke, and  
none shall remove it — RSV  
Surely because of the yoke they together  
supplicate Him! Will He not lift it?  
— Sprl  
they call on Baal, but he does not cure  
them — Jerus  
and God, though in unison they cry out  
to him, shall not raise them up — NAB
- 8. How shall I give thee up, Ephraim? how  
shall I deliver thee, Israel? how shall I  
make thee as Admah? how shall I set  
thee as Zeboim?**  
Ephraim, how can I give you up? Israel,  
how can I let you go? How can I treat  
you like Admah? How can I handle  
you like Zeboim? — Mof  
**mine heart is turned within me, my re-  
pentings are kindled together.**  
All at once my heart misgives me, and  
from its embers pity revives — Knox  
My heart relenteth for him. My compas-  
sion is moved — Sept  
My heart recoils, all my compassion kin-  
dles — Mof
- 9. I will not execute the fierceness of mine  
anger, I will not return to destroy  
Ephraim:**  
I will not carry out my fierce anger; nor  
will I again destroy Ephraim — AAT  
**for I am God, and not man; the Holy  
One in the midst of thee: and I will not  
enter into the city.**  
... And I will not come in fury — JPS  
... yet I do not come to consume —  
ABPS
- 10. They shall walk after the LORD: he shall  
roar like a lion: when he shall roar, then  
the children shall tremble from the west.**  
... and the children shall come trem-  
bling from the west — ASV  
... and the children will come from the  
west, shaking with fear — Bas  
... and his sons will come speeding from  
the west — Jerus
- 11. They shall tremble as a bird out of Egypt,  
and as a dove out of the land of Assyria;  
and I will place them in their houses,  
saith the LORD.**  
Like a flock of birds, they will come from  
Egypt — like doves flying from As-  
syria. And I will bring them home  
again; it is a promise from the Lord  
— Tay  
They will come speedily, flying like birds  
out of Egypt, like pigeons from As-  
syria, and I will settle them in their  
own homes. This is the very word of  
the LORD — NEB
- 12. Ephraim compasseth me about with lies,  
and the house of Israel with deceit: but  
Judah yet ruleth with God, and is faith-  
ful with the saints.**  
... but Judah still seeks after God, and  
is loyal to the holy one — AAT  
... but Judah is still known by God, and  
is faithful to the Holy One — RSV  
... Now God had acknowledged them,  
and they were to be called the holy  
people of God — Sept  
... and Judah is yet wayward towards  
God, and towards the Holy One who  
is faithful — JPS  
... yet a people of God shall descend  
from them, yea, a believing people of  
the Holy Ones — Sprl

## CHAPTER 12

**1. Ephraim feedeth on wind, and followeth after the east wind:**

Ephraim herds the wind and hunts a sirocco — Mof

But this Ephraim is an evil spirit, he pursued a blasting wind the whole day — Sept

**he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt.**

They pile up lies and deceits. They make terms with Assyria and carry presents of oil into Egypt — Phi

... See him making treaties with the Assyrian, sending tribute of oil to Egypt — Knox

**2. The LORD hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him.**

The LORD has a lawsuit with Judah, to see that Jacob is punished as his ways require, to repay him according to his doings — Ber

**3. He took his brother by the heel in the womb,**

In the womb he supplanted his brother — ABPS

Here was one who took precedence of his brother even in the womb — Knox  
Even in the womb Jacob overreached his brother — NEB

**and by his strength he had power with God;**

and in his manhood he had power with God — ASV

in maturity he wrestled against God — Jerus

and as a man he contended with God — NAB

**4. Yea, he had power over the angel, and prevailed; he wept, and made supplication unto him:**

He strove with the angel and prevailed, he wept and sought his favor — RSV

Yes, he wrestled with the Angel and prevailed. He wept and pleaded for a blessing from Him — Tay

The divine Angel stood firm and held his own; Jacob wept and begged favour for himself — NEB

**he found him in Bethel, and there he spake with us;**

Then God met him at Bethel and there spoke with him — NEB

At Bethel he met God and there he spoke with him — NAB

Ay, and what of that encounter at Bethel, when the promises came to us from him — Knox

... and there he spoke with him — Lam

**5. Even the LORD God of hosts; the LORD is his memorial.**

But the LORD, the God of hosts, the LORD is his name — JPS

Yes, Yahweh God of Sabaoth, Yahweh is his name — Jerus

**6. Therefore turn thou to thy God:**

Thou therefore by thy God shalt return — Rhm

Therefore by the help of thy God, thou shouldst return — ABPS

**keep mercy and judgment, and wait on thy God continually.**

ever be kind and just, and in your God put your unfailing trust — Mof

observe loving-kindness and judgment; and hope in thy God evermore — Sprl

**7. He is a merchant, the balances of deceit are in his hand: he loveth to oppress.**

But no, My people are like crafty merchants selling from dishonest scales — they love to cheat — Tay

Swindler! he loves to practise fraud, with false scales in his hand — Mof

As for Chanaan, in his hand is a deceitful balance. He loveth to tyrannise — Sept

Is it the Chanaanite that carries false weights, and loves ill gotten gain? — Knox

**8. And Ephraim said, Yet I am become rich, I have found me out substance:**

Though Ephraim says, "How rich I have become; I have made a fortune!" — NAB

... Now I have got wealth and much property — Bas

**in all my labours they shall find none iniquity in me that were sin.**

But he will keep nothing of all his profits, because of the guilt that he has brought on himself — Jerus

but all my labors will not be enough to rid me of the sin which I have sinned — Lam

but all his riches can never offset the guilt he has incurred — RSV

9. **And I that am the LORD thy God from the land of Egypt**  
 But I am Jehovah thy God from the land of Egypt — ASV  
 I, the Lord, thy God in Egypt, and thy God still! — Knox  
 I the Lord am thy God, I brought thee up out of the land of Egypt — Sept  
**will yet make thee to dwell in tabernacles, as in the days of the solemn feast.**  
 I will make you live in tents again as on the day of Meeting — Jerus  
 and I can send you back to live in tents as in the desert long ago — Mof  
 could again make you to live in tents, as in the days of the harvest festival — Ber
10. **I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.**  
 . . . and I gave many visions, and through the prophets I gave parables — AAT  
 . . . Mine it is, by the prophets' means, to grant clear vision, to speak in parables — Knox  
 . . . and by the prophets I will make them perish — Mof
11. **Is there iniquity in Gilead? surely they are vanity:**  
 Was there idolatry in Gilead? Yes: they were worthless — NEB  
 Gilead is nothing but iniquity, they are falsehood, nothing else — Jerus  
 If there is iniquity in Gilead they shall surely come to nought — RSV  
 but in Gilead all is wicked worthlessness — Ber

they sacrifice bullocks in Gilgal; yea, their altars are as heaps in the furrows of the fields.

and sacrificed to bull-gods in Gilgal; their altars were common as heaps of stones beside a ploughed field — NEB

If they sacrifice oxen there, their altars shall become like heaps of stones in the furrows of the field — Phi

12. **And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep.**

Jacob fled to the land of Aram, there Israel did service for a wife, and for a wife he herded sheep — RSV

13. **And by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved.**

Then the Lord led His people out of Egypt by a prophet, who guided and protected them — Tay

14. **Ephraim provoked him to anger most bitterly:**

Ephraim hath kindled indignation and provoked to wrath — Sept

Ephraim has exasperated his Lord — NAB

**therefore shall he leave his blood upon him, and his reproach shall his Lord return unto him.**

so He will leave his bloodguilt upon him and make him pay for his reproach — Ber

and Yahweh means to bring his bloodshed down on him, his Lord will repay him for his insults — Jerus

## CHAPTER 13

1. **When Ephraim spake trembling, he exalted himself in Israel;**  
 when Ephraim spake, there was trembling . . . — ASV  
 when Ephraim spoke, the people trembled . . . — Lam  
**but when he offended in Baal, he died.**  
 but he fell into sin through Baal, and thus he died — Ber  
 but then he worshipped Baal, and for his guilt he died — Mof
2. **And now they sin more and more, and have made them molten images of their silver, and idols according to their own**

**understanding, all of it the work of the craftsmen:**

. . . they smelt images from their silver, idols of their own manufacture, smith's work, all of it — Jerus

. . . casting for themselves idols in silver, made to their own design; just the work of clever fingers — Phi

**they say of them, Let the men that sacrifice kiss the calves.**

of them they say: They that sacrifice men kiss calves — JPS

men say of them, 'Those who kiss calf-images offer human sacrifice.' — NEB

they say of them, Let the men that sacrifice kiss the calves — ASV  
Sacrifice to these, they say. Men kiss calves — RSV

**3. Therefore they shall be as the morning cloud, and as the early dew that passeth away,**

... and as the dew that passeth early away — ASV

Therefore they will be like morning mist, like the dew that quickly disappears — Jerus

as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

like the chaff that whirls up from the threshingfloor, or like the smoke from the window — AAT

**4. Yet I am the LORD thy God from the land of Egypt, and thou shalt know no god but me: for there is no saviour beside me.**

Yet I Jehovah am thy God, who conducted thee forth out of the land of Egypt: then, no gods besides Me didst thou acknowledge, neither any Saviour except Myself — Sprl

I am the Lord your God who brought you up out of the land of Egypt; you have known no God but me, and I am your only saviour — Phi

**5. I did know thee in the wilderness, in the land of great drought.**

out in the desert, out in the parched wastes, owned I thee — Knox

I tended thee in the desert, in a land parched with drought — Rhm

**6. According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me.**

But when they had fed themselves full, their heart became arrogant, and so they forgot me — AAT

Fatal pasturing! With food came satiety, and with satiety pride, and with pride forgetfulness of me! — Knox

in a land of burning heat, as if you were in pasture. So they were filled, and, being filled, grew proud; and so they forgot me — NEB

**7. Therefore I will be unto them as a lion: as a leopard by the way will I observe them:**

... as a leopard will I watch by the way — ASV

... like a leopard by the way of Assyria — Lam

**8. I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart,**

I will fall upon them like a bear robbed of her cubs, I will tear open their breast — RSV

and there will I devour them like a lion: the wild beast shall tear them.

and devour them there as would a lion, as wild beasts would rend them — Ber like a lioness I will devour them on the spot, I will rip them up like a wild beast — NEB

I shall crunch them like a lion, and tear them like a wild beast — Phi

**9. O Israel, thou hast destroyed thyself; but in me is thine help.**

It is thy destruction, O Israel, that thou art against me, against thy help — ASV

I will destroy you, Israel, and who can bring you help? — Mof

O Israel, you have corrupted yourself; who can help you? — Lam

**10. I will be thy king; where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes?**

Where now is thy king, that he may save thee in all thy cities? and thy judges — ASV

Where now is thy king, that he may deliver thee? Or all thy princes that they may rule over thee? — ABPS

Your king, where is he now, to save you, where are your leaders to champion you? — Jerus

**11. I gave thee a king in mine anger and took him away in my wrath.**

king and court thou didst demand of me, and gift of mine was never so grudgingly made, so angrily withdrawn — Knox

**12. The iniquity of Ephraim is bound up; his sin is hid.**

Ephraim's iniquity is carefully collected, his sin is kept in store for him — Mof

Ephraim's sins are harvested and stored away for punishment — Tay

Ephraim's guilt is tied up in a scroll, his sins are kept on record — NEB



- 13. The sorrows of a travailing woman shall come upon him: he is an unwise son; for he should not stay long in the place of the breaking forth of children.**

The pangs of childbirth are here, but a senseless babe is he, he will not come to the womb's mouth at the right moment — Mof

The birth pangs shall come for him, but he shall be an unwise child; for when it is time he shall not present himself where children break forth — NAB

- 14. I will ransom them from the power of the grave; I will redeem them from death: I will save them from the power of Sheol; I will deliver them from death — Lam**  
**Shall I rescue them from the power of Sheol? Shall I redeem them from death? — AAT**

**O death, I will be thy plagues; O grave, I will be thy destruction:**

I, death's mortal enemy, I, corruption's undoing! — Knox

O death, where are thy plagues? O Sheol, where is thy destruction? — ASV

O death, where is thy punishment? Where thy sting, O grave? — Sept

Ho, thy plagues, O death! Ho, thy destruction, O netherworld! — JPS

**repentance shall be hid from mine eyes, relenting is hid from my eyes — Ber**  
 compassion is hid from my eyes — ABPS

- 15. Though he be fruitful among his brethren,**

For though he be fruitful among the reed-plants — JPS

Though he flourish like the reed-plant in the water — Mof

Because he shall be separated from his brothers — Lam

**an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up.**

... the breath of Jehovah coming up from the wilderness ... — ASV

... the blast of Yahweh out of the desert coming up ... — Rhm

**he shall spoil the treasure of all pleasant vessels.**

It shall strip his treasury of every precious thing — Phi

to strip his land of all its treasures — Jerus

- 16. Samaria shall become desolate; for she hath rebelled against her God:**

Samaria shall bear her guilt ... — ASV

Samaria shall be held guilty ... — Rhm

**they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.**

Death at sword's point: children dashed headlong, ripped open the womb! — Knox

## CHAPTER 14

- 1. O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity.**

Come back, O Israel, to the LORD your God; for your sins have caused you to stumble — Ber

But come home, Israel, come home to the Lord your God! For it is your sins which have been your downfall — Phi

- 2. Take with you words, and turn to the LORD: say unto him,**

Come with your words ready, come back to the LORD — NEB

Bring your petition. Come to the Lord and say, — Tay

Pledge loyalty, and turn to the LORD your God; and pray to him, — Lam

**Take away all iniquity, and receive us graciously:**

... and accept that which is good — ASV

All our iniquities forgive, and grant us now thy favour — Mof

Wholly forgive guilt; and we will take what is good — AAT

Take all iniquity away, so that we may have happiness again — Jerus

**so will we render the calves of our lips.**

So will we render as bullocks the offering of our lips — ASV

and we do render the fruit of our lips — YLT

and we will offer you the sacrifice of praise — Tay

- 3. Asshur shall not save us; we will not ride upon horses:**

Assyria cannot save us, nor can our strength in battle — Tay

Assyria will not save us, nor shall we have horses to mount — NAB

neither will we say any more to the work  
of our hands, Ye are our gods: for in  
thee the fatherless findeth mercy.

No more will we say, My God, to our  
own handiwork, for with you the or-  
phan finds pity — Phi

4. **I will heal their backsliding, I will love  
them freely: for mine anger is turned  
away from him.**

I will heal their unfaithfulness, I will love  
them with all my heart, now that my  
anger has turned away from them —  
Phi

5. **I will be as the dew unto Israel: he shall  
grow as the lily, and cast forth his roots  
as Lebanon.**

... he will put out flowers like a lily, and  
send out his roots like Lebanon — Bas

... he will blossom like the lily, and strike  
his roots deep as Lebanon — ABPS

6. **His branches shall spread, and his beauty  
shall be as the olive tree, and his smell  
as Lebanon.**

His tendrils will spread out; and his  
beauty will be like the olive tree, and  
his fragrance like that of Lebanon —  
AAT

and put forth his shoots. His splendor  
shall be like the olive tree and his fra-  
grance like the Lebanon cedar — NAB

7. **They that dwell under his shadow shall  
return; they shall revive as the corn,**

They shall return and dwell beneath His  
shadow. They shall live as a well-  
watered garden — Ber

They who dwell in his shade shall again  
show life like the corn — Rhm

They that dwell under his shadow shall  
again make corn to grow — JPS

They shall return and dwell beneath my  
shadow, they shall flourish as a garden

— RSV

and grow as the vine: the scent thereof  
shall be as the wine of Lebanon.

flourishing like a vine, and fragrant as  
Lebanon's wine — Mof

they will cultivate vines as renown as the  
wine of Helbon — Jerus

They shall blossom like the vine, and his  
fame shall be like the wine of Lebanon

— NAB

8. **Ephraim shall say, What have I to do any  
more with idols? I have heard him, and  
observed him:**

As for Ephraim, what hath he any more  
to do with idols? I humbled him and  
I will strengthen him — Sept

O Ephraim, what have I to do with idols?  
It is I who answer and look after you

— RSV

**I am like a green fir tree. From me is thy  
fruit found.**

I am ever-green like the cypress and from  
me comes all your fruitfulness — Phi

ever-green as a fir-tree; from me all thy  
increase comes — Knox

I am the pine-tree that shelters you: to  
me you owe your fruit — NEB

9. **Who is wise, and he shall understand  
these things? prudent, and he shall know  
them?**

Whoso is wise, let him understand these  
things, whoso is prudent, let him know  
them — JPS

All this the wise discern, the thoughtful  
understand — Knox

Whoever is wise will understand these  
things, and the discerning man will  
know them — Ber

**for the ways of the LORD are right, and  
the just shall walk in them: but the  
transgressors shall fall therein.**

For straightforward are the ways of  
Yahweh, and the righteous shall travel  
therein, but the transgressors shall  
stumble therein — Rhm

# THE BOOK OF JOEL

## CHAPTER 1

### 1. The word of the LORD that came to Joel the son of Pethuel.

The word of Jehovah which was revealed to Joel son of Pethuel — Spri

This message came from the Lord to Joel, the son of Phatuel — Knox

### 2. Hear this, ye old men, and give ear, all ye inhabitants of the land.

Listen, you aged men of Israel! Everyone, listen! — Tay

Listen to this, you elders: all inhabitants of the country, attend — Jerus

Hear this, you elders! Pay attention, all you who dwell in the land! — NAB

**Hath this been in your days, or even in the days of your fathers?**

Have such things happened . . . — Sept

Has such a calamity ever happened . . . — Lam

Tell me, what happenings are these, in your days and in your fathers' days unmatched, — Knox

### 3. Tell ye your children of it, and let your children tell their children, and their children another generation.

a tale you must needs hand on to your children, and they to theirs, and theirs to a fresh generation yet? — Knox

In years to come, tell your children about it; pass the awful story down from generation to generation — Tay

### 4. That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten.

What the cutting locust left, the swarming locust has eaten. What the swarming locust left, the hopping locust has eaten, and what the hopping locust left, the destroying locust has eaten — RSV

What the locust has left the swarm eats, what the swarm has left the hopper eats, and what the hopper has left the grub eats — NEB

What the gnawer has left, the grown locust has devoured, what the grown locust has left, the hopper has devoured, what the hopper has left, the shearer has devoured — Jerus

### 5. Awake, ye drunkards, and weep; and howl, all ye drinkers of wine,

Wake up, you tipplers, and weep, wail, every swiller of wine — Mof

Wake up, you drunkards, and lament your fate; / mourn . . . , all you wine-drinkers — NEB

Weep they and wail, the tipplers that must be ever at their cups, — Knox  
**because of the new wine; for it is cut off from your mouth.**

because of the sweet wine . . . — ASV  
for the fresh wine, . . . because it is lost to you — NEB

for the sweet wine they drank, and shall drink no more! — Knox

### 6. For a nation is come up upon my land, strong, and without number,

Surely a nation hath advanced over My land, powerful and innumerable — Spri

A vast army of locusts covers the land. It is a terrible army too numerous to count — Tay

For a horde has overrun my land, mighty and past counting — NEB

**whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion.**

. . . he hath the jawteeth of a lioness — ASV

. . . and the fangs of a lioness hath he — Rhm

### 7. He hath laid my vine waste, and barked my fig tree:

. . . and splintered my fig trees — RSV  
. . . and broken in pieces my fig tree — ABPS

. . . and blighted my fig tree — NAB

**he hath made it clean bare, and cast it away; the branches thereof are made white.**

he has stripped them clean of their bark, and thrown it away. He has bleached the branches white — Ber  
peeling and stripping them clean, till the branches are bleached — Mof

### 8. Lament like a virgin girded with sackcloth for the husband of her youth.

Wail, like a virgin girded with sackcloth for the bridegroom of her youth — AAT

Mourn like a virgin wearing sackcloth for her young man betrothed to her — Jerus

- 9. The meat offering and the drink offering is cut off from the house of the LORD; the priests, the LORD's ministers, mourn.** The cereal offering and the drink offering are cut off . . . — RSV  
 Oblation and libation have vanished . . . — Jerus  
 in the Lord's house, bread nor wine is offered now; for the priests, the Lord's own minister, no office now but tears — Knox  
 Abolished are offering and libation . . . — NAB
- 10. The field is wasted, the land mourneth; Spoiled is the field, mourned hath the ground — YLT**  
 Laid waste is the field, in grief is the soil — Rhm  
 the fields are ruined, the parched earth mourns — NEB  
**for the corn is wasted: the new wine is dried up, the oil languisheth.** because the grain is laid waste, the wine is dried up, the oil fails — AAT
- 11. Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley;**  
 Be confounded, O tillers of the soil . . . — RSV  
 Stand dismayed, you farmers . . . — Jerus  
 The farmer is downcast . . . — Mof  
 Be appalled, you husbandmen! . . . — NAB  
**because the harvest of the field is perished.**  
 for the harvest of the field is lost — ABPS
- 12. The vine is dried up, and the fig tree languisheth;**  
 The vine withers, and the fig tree wilts — AAT  
**the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered: because joy is withered away from the sons of men.** pomegranate, and palm, and apple, every tree in the field is drooping. Yes, gladness has faded among the sons of men — Jerus  
 pomegranate, palm, and apple, all the trees of the country-side are parched, and none make merry over harvest — NEB
- 13. Gird yourselves, and lament, ye priests: howl, ye ministers of the altar:**  
 Put on mourning, O priests, and beat your breasts . . . — Mof  
**come, lie all night in sackcloth, ye ministers of my God:**  
 go in and wrap yourselves for the night in sackcloth, ye attendants on my God — Rhm  
**for the meat offering and the drink offering is withheld from the house of your God.**  
 For sacrifices and drink offerings are now not offered in the house of your God — Ber  
 The house of your God is deprived of offering and libation — NAB
- 14. Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the LORD your God, and cry unto the LORD.** Then proclaim a fast, assemble the folk together, ruler and commoner alike summon to the temple, and there for the Lord's help cry lustily — Knox  
 Hallow ye a fast, call a solemn assembly, gather, O elders, all the inhabitants of the land, unto the house of Yahweh your God, and make ye outcry unto Yahweh — Rhm  
 Proclaim a solemn fast, appoint a day of abstinence: You elders, summon all that live in the land to come together in the house of your God, and cry to the LORD — NEB
- 15. Alas for the day! for the day of the LORD is at hand,**  
 . . . for near at hand is the day of Jehovah — ABPS  
 . . . because the day of Jehovah approacheth — Sprl  
**and as a destruction from the Almighty shall it come.**  
 it comes, a mighty destruction from the Almighty — NEB  
 it comes as a devastation from Shaddai — Jerus  
 and as a veritable Destruction from the Destroyer shall it come — Rhm
- 16. Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God?**  
 Is not the food cut off before our eyes . . . — ASV
- 17. The seed is rotten under their clods, the seed shrivels under the clods — RSV**  
 The heifers started at their stalls — Sept

- The soil is parched, the dykes are dry  
— NEB  
the **granaries are laid desolate, the barns  
are broken down;**  
the granaries are standing bare, barns  
are in disrepair, — Mof
18. **For the corn is withered.**  
because the grain has failed. — AAT  
for what have we to store up there, —  
Mof  
for lack of harvest — Jerus  
for the rains have failed — NEB  
**How do the beasts groan!**  
What can we put in them? — AAT  
now that the grain has withered? — Mof  
What mourning from the beasts! — Jerus  
The cattle are exhausted — NEB  
**the herds of cattle are perplexed, be-  
cause they have no pasture;**  
The herds of cattle are bewildered —  
NAB  
The herds of cattle wander aimlessly  
about . . . — Ber  
The herds of cattle uttered mournful  
lowings . . . — Sept  
**yea, the flocks of sheep are made desolate.**  
the flocks of sheep, also, are dismayed  
— AAT  
Even the flocks of sheep must bear their  
punishment — Jerus
19. **O LORD, to thee will I cry: for the fire  
hath devoured the pastures of the  
wilderness,**  
What help, Lord, but thine? Parched are  
the upland meadows — Knox  
. . . because fire has consumed the pas-  
tures of the steppe — AAT  
**and the flame hath burned all the trees  
of the field.**  
flame has burnt up every tree in the or-  
chard — Jerus  
and the flame has scorched all the trees  
of the field — ABPS
20. **The beasts of the field cry also unto thee:  
for the rivers of waters are dried up, and  
the fire hath devoured the pastures of  
the wilderness.**  
even the wild beasts moan to thee, for  
the watercourses are dry . . . — Mof  
Also the beasts of the field turn panting  
to Thee, for the water brooks have run  
dry . . . — Ber  
The very cattle in the field look up to  
thee; for the water-channels are dried  
up . . . — NEB  
to thee even the wild beasts make their  
dumb appeal, from dry river-beds  
. . . — Knox

## CHAPTER 2

1. **Blow ye the trumpet in Zion, and sound  
an alarm in my holy mountain:**  
Blow the bugle-blast in Sion, sound the  
alarm on my sacred hill — Mof  
**let all the inhabitants of the land trem-  
ble: for the day of the LORD cometh,  
for it is nigh at hand;**  
Tremble, fellow-country men, one and  
all; the day of the Lord is coming,  
coming so soon — Knox
2. **A day of darkness and of gloominess, a  
day of clouds and of thick darkness, as  
the morning spread upon the mountains:  
a great people and a strong;**  
. . . Like morning gray that spreads upon  
the mountains, there comes a great and  
powerful people — Ber  
. . . Like the dawn there spreads across  
the mountains a vast and mighty host  
— Jerus  
. . . here comes a huge host in power,  
blackening the hills — Mof  
. . . like a blackness spread over the  
mountains a mighty, countless host  
appears — NEB  
**there hath not been ever the like, neither  
shall be any more after it, even to the  
years of many generations.**  
their like has never been from of old, nor  
will be again after them through the  
years of all generations — RSV  
The likes of them have not been seen  
before, and never will again through-  
out the generations of the world —  
Tay
3. **A fire devoureth before them; and be-  
hind them a flame burneth:**  
Before them is a kindling fire, and all  
behind them a glowing flame — Sept  
In their van the fire devours, in their rear  
a flame consumes — Jerus  
**the land is as the garden of Eden before  
them, and behind them a desolate wil-  
derness; yea, and nothing shall escape  
them.**  
before them the land lies like an Eden

paradise, behind them it is a desolate desert — for nothing escapes them — Mof

like the garden of Eden is the land before they reach it; and a desolate wilderness behind them: yea, verily, no living thing shall escape them — Sprl

**4. The appearance of them is as the appearance of horses; and as horsemen, so shall they run.**

They look like horses, and they run like war-horses — AAT

On they come, like squadrons of horse, like war-horses they charge — NEB

Horse nor horsemen so terrible of aspect, so speedy in advance — Knox

**5. Like the noise of chariots on the tops of mountains shall they leap,**

with a racket like the clatter of chariots they hurtle over the mountain tops — Jerus

like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

Listen to the noise they make, like . . . the roar of fire sweeping across a field; and like a mighty army moving into battle — Tay

like the crackling of a flame of fire devouring the stubble, like a powerful army drawn up for battle — RSV

**6. Before their face the people shall be much pained: all faces shall gather blackness.**

At their presence the peoples are in anguish; all faces are waxed pale — ASV  
Before them peoples are in torment, every face blanches — NAB

At their presence peoples will be appalled and every face covered with blackness — Sept

**7. They shall run like mighty men; they shall climb the wall like men of war;**

Like fighting men they press forward, like warriors scale the walls — Jerus

Like heroes shall they run, like men of war shall they mount a wall — Rhm  
**and they shall march every one on his ways, and they shall not break their ranks:**

and they shall march in order every man on his way, and they shall not turn aside from their ranks — Lam  
every man goes straight on his way, their lines are not broken — Bas

**8. Neither shall one thrust another; they shall walk every one in his path:**

Neither does one jostle another; they march every man in his track — ABPS  
**and when they fall upon the sword, they shall not be wounded.**

and they burst through the weapons, and break not off their course — ASV  
they plunge through the defenses; they are not stopped — Ber

They plunge through streams without halting their advance — NEB  
though they fall into the ditches, they are not checked — NAB

**9. They shall run to and fro in the city; they shall run upon the wall,**

They leap upon the city . . . — ASV  
They hurl themselves at the city . . . — Jerus

They swarm upon the city . . . — Tay  
they burst into the city — NEB

**they shall climb up upon the houses; they shall enter in at the windows like a thief.**

climb to the housetops, and make their way through windows like marauders — Jerus

**10. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:**

Before that army, quakes earth, and heaven rocks; dark grow sun and moon, and the stars withhold their radiance — Knox

Before them the earth shakes, the heavens shudder, sun and moon are darkened, and the stars forbear to shine — NEB

**11. And the LORD shall utter his voice before his army: for his camp is very great:**

The LORD thunders at the head of his army; for very great is his host — AAT  
with his own voice the Lord heralds its coming. Wide it stretches, that host of the Lord — Knox

**for he is strong that executeth his word:**  
all-powerful is the one that carries out his orders — Jerus

and strong are they who execute his orders — Mof

because the operation of his words is irresistible — Sept

**for the day of the LORD is great and very terrible; and who can abide it?**

. . . and who has strength against it? — Bas

. . . who can withstand it? — Ber

- ... and who shall be able to endure it?  
— Sprl
12. **Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning:**  
That is why the Lord says, Turn to Me now, while there is time . . . — Tay  
Yet even now, says the LORD, return to me . . . — NAB
13. **And rend your heart, and not your garments, and turn unto the LORD your God:**  
come heart-broken, not with garments torn . . . — Mof  
**for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.**  
for he is all tenderness and compassion, slow to anger, rich in graciousness, and ready to relent — Jerus  
for he is full of grace and pity, slow to be angry and great in mercy, ready to be turned from his purpose of punishment — Bas
14. **Who knoweth if he will return and repent, and leave a blessing behind him;**  
Who knows? Perhaps even yet He will decide to let you alone and give you a blessing instead of this terrible curse — Tay  
**even a meat offering and a drink offering unto the LORD your God?**  
that you may have sacrifices and libations to offer to the Eternal One your God — Mof  
even for cereal offerings and drink offerings which you may offer to the LORD, your God — Ber  
blessing enough for grain-offering and drink-offering for the LORD your God — NEB
15. **Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:**  
. . . order a sacred fast; call a holy assembly — AAT
16. **Gather the people, sanctify the congregation,**  
Assemble the people; order a holy convocation — AAT  
Gather the people, notify the congregation — NAB  
**assemble the elders, gather the children, and those that suck the breasts:**  
. . . even nursing infants — RSV
- let the bridegroom go forth of his chamber, and the bride out of her closet.**  
. . . and the bride from her bower — Rhm
17. **Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them:**  
. . . that the nations should rule over them — ASV  
. . . that the nations should make them a byword — JPS  
. . . to be a byword among pagans — Mof  
**wherefore should they say among the people, Where is their God?**  
Why should those among the nations say, Now where is your God? — Ber  
Wilt thou let the Gentiles ask, What has become of their God? — Knox
18. **Then will the LORD be jealous for his land, and pity his people.**  
Then the LORD's love burned with zeal for his land — NEB  
Then the Lord had a care for the honour of his land . . . — Bas  
Then the Lord will . . . be indignant for the honor of this land — Tay
19. **Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith:**  
Yahweh spoke in answer to his people.  
'Now I send you corn and wine and oil, until you have enough — Jerus  
His answer comes. Here is corn and wine and oil to your hearts' content — Knox  
**and I will no more make you a reproach among the heathen:**  
I will not leave you again to be taunted by pagans — Mof  
No longer will I make you a laughing-stock among the nations — Tay
20. **But I will remove far off from you the northern army, and will drive him into a land barren and desolate,**  
And the Northener will I remove far from you and drive him into a land parched and desolate — Rhm  
and the foe from the north I will drive out, thrusting him into a waste, dry land — Ber  
**with his face toward the east sea, and his hinder part toward the utmost sea,**

its forepart into the eastern sea, and its hinder part into the western sea —

ASV

his vanguard to the eastern sea, his rear-guard to the western sea — Jerus

**and his stink shall come up, and his ill savour shall come up, because he hath done great things.**

and the stench of him will arise and the foul smell of him will ascent; though he has done great things — AAT

and nothing more shall assail you but stench and stink of him, this enemy that did so wondrously — Knox

and the stench shall rise from their rotting corpses because of their proud deeds! — NEB

and his stench shall arise, and his ill savour shall arise; for JEHOVAH hath done great things — Spri

**21. Fear not, O land; be glad and rejoice: for the LORD will do great things.**

Be not thou afraid, O soil, exult and rejoice . . . — Rhm

Earth, be not afraid, rejoice and be glad . . . — NEB

**22. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring,**

. . . for the pastures of the plain spring up — ABPS

. . . for the pastures of the steppe are green — AAT

. . . for the plains of the wilderness are in bloom — Sept

**for the tree beareth her fruit, the fig tree and the vine do yield their strength.**

. . . give their full yield — RSV

**23. Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately,**

. . . for he giveth you the former rain in just measure — ASV

. . . for he has given the early rain for your vindication — RSV

. . . for he has given you the autumn rain, since he is just — Jerus

. . . for he gave you a warning, teaching righteousness — AAT

. . . He has given you the teacher of justice — NAB

**and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.**

. . . the early and the late rain as at the first — Bas

. . . Once more the autumn rains will come, as well as those of spring — Tay

. . . the winter and the spring rains as of old — AAT

**24. And the floors shall be full of wheat, and the vats shall overflow with wine and oil.**

Now the threshing-floor shall be piled with wheat, and the presses overflow with wine and oil — Knox

**25. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmer-worm, my great army which I sent among you.**

I will make up to you for the years that the locusts ate, the locusts lopping, swarming, leaping, and devouring, the huge host I sent among you — Mof

And I will repay you for the years which the locust has eaten, the grasshopper, the devourer, and the cutter, my great army which I sent among you — NAB

**26. And ye shall eat in plenty, and be satisfied,**

And ye shall eat and eat and be satisfied — Rhm

**and praise the name of the LORD your God, that hath dealt wondrously with you:**

. . . who has done these wonders for you — Ber

**and my people shall never be ashamed.**

My people will not be disappointed any more — Jerus

**27. And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else:**

And ye shall acknowledge that I am in the midst of Israel: and that I JEHOVAH am your God and none other — Spri

And you will know that I am in the midst of Israel, that I am Yahweh your God, with none to equal me — Jerus

And you shall know that I am in the midst of Israel: I am the LORD, your God, and there is no other — NAB

and you shall know that I am present in Israel, that I and no other am the LORD your God — NEB

**and my people shall never be ashamed.**

and never again shall my people be derided — Mof

Israel cheated of their hopes never again! — Knox



- 28. And it shall come to pass afterward,**  
And it shall come to pass after these things — Sept  
Thereafter the day shall come — NEB  
**that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.**  
I will pour out My Spirit upon all mankind . . . — Sprl
- 29. And also upon the servants and upon the handmaids in those days will I pour out my spirit.**  
Even upon the menservants and maid-servants . . . — RSV  
Furthermore, upon the male and female slaves . . . — AAT
- 30. And I will shew wonders in the heavens and in the earth,**  
And I will display portents on earth and in the sky — Mof  
And I will give signs in the heavens and upon the earth — Ber  
**blood, and fire, and pillars of smoke.**  
blood and fire, and columns of smoke — Rhm
- 31. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.**  
. . . before the great day of the Lord comes, a day to be feared — Bas

## CHAPTER 3

- 1. For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,**  
. . . when I restore the fortune of Judah and Jerusalem — AAT  
. . . when the hour has come for reversing my sentence against Juda and Jerusalem — Knox  
. . . when I reverse the fortunes of Judah and Jerusalem — NEB
- 2. I will also gather all nations, and will bring them down into the valley of Jehoshaphat,**  
Into the valley of Josaphat I will herd the heathen folk, one and all — Knox  
I will gather the armies of the world into the Valley Where Jehovah Judges — Tay  
**and will plead with them there**  
and I will execute judgment upon them there — ASV

. . . before the coming of the Eternal's day, that great and awful day — Mof  
. . . before the coming of the day of the LORD, great and terrible — AAT

- 32. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered:**

And it will be that whoever makes his prayer to the name of the Lord will be kept safe — Bas

Then everyone who invokes the LORD by name shall be saved — NEB

And never a soul shall call on the Lord's name but shall find deliverance — Knox

**for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, for in mount Zion and in Jerusalem there shall be those that escape . . . — ASV**  
for in mount Zion and in Jerusalem shall be a delivered remnant . . . — Rhm  
there shall yet be survivors on Mount Zion and in Jerusalem . . . — NEB  
**and in the remnant whom the LORD shall call.**

and among the remnant those whom Jehovah doth call — ASV

even unto the remnant whom Jehovah shall call — Sprl

And those who are saved will be those whom the LORD has called — Ber

and I will enter into judgment with them there — NAB

there I intend to put them on trial — Jerus

**for my people and for my heritage Israel, for the sake of my people . . . — Lam**  
on account of my people . . . — RSV  
on behalf of my people . . . — NAB  
**whom they have scattered among the nations, and parted my land.**

For they have scattered them among the nations and have divided up my land among themselves — Jerus

- 3. And they have cast lots for my people; and have given a boy for an harlot,**

. . . bartering a boy to pay for a harlot — Mof

**and sold a girl for wine, that they might drink.**

and have sold a maiden for wine and have drunk it — Ber

and a girl for a drink of wine — Bas

**4. Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine?**

Yea, and what are ye to me, O Tyre and Sidon, and all the regions of Philistia?

— ASV

And you, Tyre and Sidon, what do you expect from me? You too, regions of Philistia? — Jerus

**will ye render me a recompense? and if ye recompense me, swiftly and speedily will I return your recompense upon your own head;**

Do ye requite Me with retaliation? Now, if ye retaliate upon Me, soon and swiftly will I return your retaliation upon your own head — Sprl

Are you paying me back for something I have done? Or are you doing something to me? Right speedily will I requite your deed upon your own head

— AAT

Do you want to take revenge on me? If you were to take revenge on me, I would make it recoil promptly and swiftly on your own heads — Jerus

Will ye render retribution on My behalf? and if ye render retribution on My behalf, swiftly, speedily will I return your retribution upon your own head — JPS

**5. Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things:**

... and have carried my rich treasures into your temples — RSV

**6. The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border.**

You sold the folk of Judah and Jerusalem as slaves to the Greeks, to remove them far, far from their own country — Mof

Citizens of Jerusalem, men of Juda's breed, would you sell them to Grecian masters, far away from their home? — Knox

**7. Behold, I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head:**

Behold me! rousing them up out of the place whither ye sold them, — so will I bring back your dealing upon your own head — Rhm

But I will bring them back again from all

these places you have sold them to, and I will pay you back for all that you have done — Tay

So now I stir them up from the lands where you sold them; I will avenge your action on your own heads — Mof

**8. And I will sell your sons and your daughters into the hand of the children of Judah,**

by selling your sons and daughters into the hands of the Judaeans — Mof  
**and they shall sell them to the Sabeans, to a people far off:**

... to a distant nation — Sprl  
**for the LORD hath spoken it.**

I, the Lord, have decreed it — Knox

**9. Proclaim ye this among the Gentiles;**

Announce this far and wide — Tay

Cry it to the nations — Knox

**Prepare war, wake up the mighty men, Let it be war! Rouse up your warriors**

— Mof

Get ready for war! Conscript your best soldiers — Tay

Prepare for war! Muster the champions! — Jerus

Declare a holy war; arouse your warriors — Ber

**let all the men of war draw near; let them come up:**

Let all the soldiers report and march! — NAB

muster your fighting men, march! — Mof  
assemble and march up, all ye men of war — Sept

**10. Beat your plowshares into swords, and your pruninghooks into spears:**

Get your plough-blades hammered into swords and your vine-knives into spears — Bas

**let the weak say, I am strong.**

Let the weakling say, I am a warrior — AAT

**11. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about:**

Haste ye, and come, all ye nations round about, and gather yourselves together — ASV

To arms, to the rendezvous, nations all about — Knox

Set yourselves in array, and advance, all ye surrounding nations, and assemble yourselves — Sprl

**thither cause thy mighty ones to come down, O LORD.**

- thither bring together thy heroes, O LORD  
— Ber  
And now, Oh Lord, bring down Your  
warriors! — Tay  
and there will the LORD break your might  
— Lam
- 12. Let the heathen be awakened, and come up to the valley of Jehoshaphat:**  
Let the nations bestir themselves and  
come up to the Valley of Jehoshaphat  
— NAB  
Let the nations rouse themselves and  
march to Judgment Valley — Mof  
Up, up, to Josephat's valley betake you  
— Knox  
**for there will I sit to judge all the heathen round about.**  
for there I will be seated as judge of all  
the nations round about — Bas  
for there will I sit in judgment upon all  
the neighboring nations — NAB  
here, upon all neighboring peoples, I will  
hold assize — Knox
- 13. Put ye in the sickle, for the harvest is ripe:**  
Ply the sickle, for the harvest is ripe —  
NEB  
Now let the sickle do its work: the har-  
vest is ripe and waiting — Tay  
Thrust ye in the vintage knife, for grown  
ripe is the vintage — Rhm  
**come, get you down; for the press is full,**  
go in and tread for the vat is full — Sept  
**the vats overflow; for their wickedness is great.**  
Cause the wine lakes to overflow; for their  
wicked deeds have been multiplied  
— Sept  
the troughs are overflowing with their  
wickedness — Mof
- 14. Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision.**  
Host on host in the Valley of Decision  
... — Jerus  
Masses on masses in the valley of deci-  
sion ... — Bas
- 15. The sun and the moon shall be dark-ened, and the stars shall withdraw their shining.**  
Dark the sun and moon, the stars have  
ceased to shine — Mof
- 16. The LORD also shall roar out of Zion, and utter his voice from Jerusalem;**  
Loud as roaring of lion speaks the Lord  
in thunder from his citadel at Jerusa-  
lem — Knox  
And the Lord will be thundering from  
Zion and his voice will be sounding  
from Jerusalem — Bas  
**and the heavens and the earth shall shake:**  
... shall tremble — Rhm  
... quake — NAB  
... shudder — NEB  
**but the LORD will be the hope of his peo-ple, and the strength of the children of Israel.**  
but Jehovah will be a refuge unto his  
people, and a stronghold to the chil-  
dren of Israel — ASV  
but JEHOVAH will be for a shelter unto  
his people; and a fortress to the sons  
of Israel — Sprl
- 17. So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain:**  
Then shall you know that I, the LORD,  
am your God, dwelling on Zion ...  
— NAB  
And you shall know that I, the LORD,  
your God, am dwelling in Zion ...  
— AAT  
doubt you shall have none thencefor-  
ward that I, the Lord your God, have  
my dwelling-place at Jerusalem ...  
— Knox  
**then shall Jerusalem be holy, and there shall no strangers pass through her any more.**  
Jerusalem shall be inviolate then, never  
shall aliens invade her again — Mof  
So shall Jerusalem be holy, and foreign-  
ers shall pass through her no more  
— Rhm
- 18. And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk.**  
When that day comes, the mountains will  
run with new wine, and the hills flow  
with milk — Jerus  
Then thus shall it be: the mountains shall  
drip wine, the hills shall be aflo w with  
milk — Mof  
... the mountains shall distil new wine;  
and the hills shall send forth streams  
of milk — Sept  
**and all the rivers of Judah shall flow with waters,**  
and all the stream beds ... — rsv  
and all the channels ... — Rhm  
and all the brooks ... — ASV

- and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.**  
 and a fountain shall spring from the LORD's house and water the gorge of Shittim — NEB  
 and a fountain shall send forth its waters from the house of the LORD, and irrigate the valley of Acacia — Ber  
 A fountain will spring from the house of Yahweh to water the wadi of Acacias — Jerus
- 19. Egypt shall be a desolation, and Edom shall be a desolate wilderness,**  
 Egypt shall become a waste, and Edom shall be a barren steppe — AAT  
 A lonely ruin Egypt shall be, and Edom a desert waste — Knox  
**for the violence against the children of Judah, because they have shed innocent blood in their land.**  
 for the injuries done to the children of Juda . . . — Sept  
 on account of the violence done to the sons of Judah whose innocent blood they shed in their country — Jerus
- 20. But Judah shall dwell for ever, and Jerusalem from generation to generation.**  
 But Judah shall abide for ever . . . — ASV  
 But Judah shall be inhabited for ever . . . — JPS  
 Then there shall be people living in Judah for ever . . . — NEB
- 21. For I will cleanse their blood that I have not cleansed:**  
 And I will hold as innocent their blood that I have not held as innocent — JPS  
 And I will free from their blood-guiltiness those whom I had not freed — Rhm  
 And I will avenge their blood: I will not leave it unpunished — AAT  
 I will avenge their blood, and I will not clear the guilty — RSV  
 For I will avenge the blood of My people; I will not clear their oppressors of guilt — Tay  
**for the LORD dwelleth in Zion.**  
 and Yahweh shall make his home in Zion — Jerus  
 for Yahweh is about to make his habitation in Zion — Rhm

# THE BOOK OF AMOS

## CHAPTER I

### 1. The words of Amos, who was among the herdmen of Tekoa,

The words of Amos, one of the sheep-farmers of Tekoa — NEB

The words of Amos, a shepherd from Tekoa — NAB

which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.

which he received in visions concerning Israel during the reigns of Uzziah king of Judah and . . . — NEB

which he saw [in divine revelation] concerning Israel . . . — Amp

### 2. And he said, The LORD will roar from Zion, and utter his voice from Jerusalem;

He said, / The LORD roars from Zion / and thunders from Jerusalem — NEB

So then he said — / Yahweh out of Zion will roar, . . . — Rhm

. . . The Lord roared — like a ferocious lion from his lair — from his Temple on Mount Zion — Tay

and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.

the pastures of the shepherds shall mourn, and the top of Carmel shall be dried up — Ber

the shepherds' pastures are scorched / and the top of Carmel is dried up — NEB

And the fair abodes of the shepherds shall mourn, / And the high top of Carmel shall blush — Sprl

And suddenly the lush pastures of Mount Carmel withered and dried, and all the shepherds mourned — Tay

So that the pasture-lands are blighted, / And the green ridge of Carmel withers — Phi

### 3. Thus saith the LORD; For three transgressions of Damascus, and for four, I will not turn away the punishment thereof;

These are the words of the LORD: / For crime after crime of Damascus / I will grant them no reprieve — NEB

. . . Because of outrage after outrage committed by Damascus I will not relent! — Phi

The Eternal declares: / "After crime upon crime of Damascus / I will not relent — Mof

Thus says the Lord: For three transgressions of Damascus [the capital of Syria], and for four — that is, for multiplied delinquencies — I will not reverse the punishment of it or revoke My word concerning it — Amp

The Lord says, "The people of Damascus have sinned again and again, and I will not forget it. I will not leave her unpunished any more — Tay

because they have threshed Gilead with threshing instruments of iron:

. . . with iron grain-crushing instruments — Bas

because they have threshed Gilead [east of the Jordan River] with iron sledges — Amp

For they have threshed my people in Gilead as grain is threshed with iron rods — Tay

For they have battered Gilead, / They have threshed her with iron-studded sledges — Phi

because they threshed Gilead under threshing-sledges spiked with iron — NEB

Because with iron saws they sawed asunder the pregnant wives of the men of Galaad: — Sept

### 4. But I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad.

So I will send a fire [of war, conquest and destruction] upon the house of Hazael [who killed and succeeded King Benhadad], which shall devour the palaces and strongholds of Benhadad — Amp

And for this I will destroy the power of the house of Hazael, / And overthrow the rulers in Ben-hadad — Phi

### 5. I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the LORD.

I will break the bolt of Damascus and cut off the inhabitants from the valley

of iniquity, and the holder of the sceptre from the house of luxury, and the Syrian shall go captive to Kir, says the LORD — Ber

And I will have the locks of the door of Damascus broken, and him who is seated in power cut off from the valley of Aven, . . . — Bas

I will break also the bar of the gate of Damascus, and cut off the inhabitant from the plain of Aven or On, and him who holds the scepter from Beth-eden; and the people of Syria [conquered by the Assyrians] shall go into exile to Kir, says the Lord — Amp

I will smash the defences of Damascus, / I will wipe out the people of the Aven valley / And the sceptred king from Beth-eden . . . — Phi

**6. Thus saith the LORD; For three transgressions of Gaza, and for four, I will not turn away the punishment thereof; because they carried away captive the whole captivity, to deliver them up to Edom:**

These are the words of the LORD: / For crime after crime of Gaza / I will grant them no reprieve, / because they deported a whole band of exiles / and delivered them up to Edom — NEB

Thus says the Lord: For three transgressions of Philistine Gaza, and for four — that is, for multiplied delinquencies — I will not reverse the punishment of it or revoke My word concerning it: because [as slave traders] they carried away captive the whole Jewish population [of defenseless Judean border villages] — of which none were spared, none left behind — and delivered them up to Edom's slave trade — Amp

**7. But I will send a fire on the wall of Gaza, which shall devour the palaces thereof:**

So I will send a fire . . . / and it shall devour her strongholds — rsv

I am going to hurl fire . . . — Jerus

And for this I will destroy the power of Gaza, / and overthrow her rulers — Phi

**8. And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn mine hand against Ekron: and the remnant of the Philistines shall perish, saith the Lord God.**

I will wipe out those who live in Ashdod

/ and the sceptred ruler of Ashkelon; / I will turn my hand against Ekron. / and the remnant of the Philistines shall perish. / It is the word of the Lord GOD — NEB

. . . I will strike my blows against Ekron / Until the last Philistine is dead —

By order of the Lord GOD — Phi

. . . Saith My Lord Yahweh — Rhm

**9. Thus saith the LORD; For three transgressions of Tyrus, and for four, I will not turn away the punishment thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant:**

Thus says the Lord: For three transgressions of Tyre, and for four — that is, for multiplied delinquencies — I will not reverse the punishment of it or revoke My word concerning it: because they [as middlemen] delivered up a whole [Jewish] population to Edom, and did not [seriously] remember their brotherly covenant — Amp

. . . as though bond there were none between brethren — Knox

**10. But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.<sup>1</sup>**

**11. Thus saith the LORD; for three transgressions of Edom, and for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever:**

These are the words of the LORD: For crime after crime of Edom / I will grant them no reprieve, / because, sword in hand, they hunted their kinsmen down, stifling their natural affections. Their anger raged unceasing, their fury stormed unchecked. — NEB

. . . outrage after outrage . . . — Phi

. . . For three transgressions of Edom [descendants of Esau], and for four — that is, for multiplied delinquencies — I will not reverse the punishment . . . — Amp

The Eternal declares: "After crime upon crime of Edom / I will not relent;

. . . — Mof

<sup>1</sup>Compare verse 7.

- 12. But I will send a fire upon Teman, which shall devour the palaces of Bozrah.<sup>2</sup>**

... the strongholds of Bozrah [in Edom]  
— Amp

- 13. Thus saith the LORD; For three transgressions of the children of Ammon, and for four, I will not turn away the punishment thereof; because they have ripped up the women with child of Gilead, that they might enlarge their border:**

These are the words of the LORD: / For crime after crime of the Ammonites / I will grant them no reprieve, / because in their greed for land / they invaded the ploughlands of Gilead. — NEB

... outrage after outrage. . . / For when they extended their frontiers / They ripped up pregnant women in Gilead — Phi

... For three transgressions of the children of Ammon [descendants of Lot], and for four — that is, for multiplied delinquencies — I will not reverse . . . — Amp

... because they ripped up the pregnant

women of Gilead in order to expand their boundaries — Ber

- 14. But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind:**

For this I will destroy the power of Rabbah, / And overthrow her rulers . . . — Phi

So I will set fire to the walls of Rabbah, and it will burn down their forts and palaces; there will be wild shouts of battle like a whirlwind in a mighty storm — Tay

So I will kindle a fire in the wall of Rabbah [in Ammon], . . . — Amp

- 15. And their king shall go into captivity, he and his princes together, saith the LORD. And Milcom shall go into exile, — / He and his rulers together / Saith Yahweh — Rhm**

... he and his officers with him . . . — NEB

Their king shall go into exile — / He and his nobles together — / By order of the Lord! — Phi

## CHAPTER 2

- 1. Thus saith the LORD; For three transgressions of Moab, and for four, I will not turn away the punishment thereof;**

These are the words of the LORD: / For crime after crime of Moab / I will grant them no reprieve, — NEB

... For three transgressions of Moab [descendants of Lot] and for four — that is, for multiplied delinquencies — I will not reverse the punishment of it or revoke My word concerning it — Amp

**because he burned the bones of the king of Edom into lime:**

because he burned to lime / the bones of . . . — RSV

because they burnt the bones of the king of Edom to ash — NEB

For they desecrated the tombs of the kings of Edom, with no respect for the dead — Tay

because they have burnt the bones of the king of Edom for lime — Jerus

- 2. But I will send a fire upon Moab, and it shall devour the palaces of Kiriath: and Moab shall die with tumult, with shout-**

**ing, and with the sound of the trumpet:**

Therefore will I send fire upon Moab, / fire that shall consume the palaces in their towns; / Moab shall perish in uproar, / with war-cries and the sound of trumpets — NEB

Therefore, I will destroy the power of Moab, / And overthrow the rulers in Keriath . . . — Phi

... With tumult and the bray of trumpets, Moab shall go to his death — Knox

... And Moab shall die in the midst of tumultuous noise, / With shouting and with the blast of trumpet — Sprl

... Moab shall go down in tumult as the warriors shout and trumpets blare — Tay

- 3 And I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.**

... Saith Yahweh — Rhm

I wipe out their monarch / and slay all his nobles with him — / by order of the Eternal — Mof

<sup>2</sup>Compare verse 7.

**4. Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away the punishment thereof; because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked:**

... because they have spurned the law of the LORD / and have not observed his decrees, / and have been led astray by the false gods / that their fathers followed — NEB

... Because they have rejected the instruction of Jehovah, / And have not kept his statutes, / And their lies have led them astray, / After which their fathers walked — ABPS

**5. But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.<sup>1</sup>**

**6. Thus saith the LORD; For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes;**

... because they sell the innocent for silver / and the destitute for a pair of shoes — NEB

... Because they have sold the innocent for silver, / And the needy in exchange for a pair of sandals — AAT

And this, too: What of Israel? Thrice forfeit Israel like the rest, and forfeit once again, that for a debt, though it were but the price of a pair of shoes, will make slaves of poor, honest folk — Knox

... For they have perverted justice by accepting bribes, and sold into slavery the poor who can't repay their debts; they traded them for a pair of shoes — Tay

**7. That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek:**

They grind the heads of the poor into the earth / and thrust the humble out of their way — NEB

They trample the heads of the weak / into the dust of the earth, / and force the lowly out of the way — NAB

... And the way of the oppressed they pervert — Rhm

because they trample on the heads of ordinary people / and push the poor out of their path — Jerus

Who trample to the dust of the earth the head of the poor, / And pervert the way of the innocent — ABPS

Ground in the dust, the poor man's rights, shouldered aside, the claim of the unbefriended! — Knox

**and a man and his father will go in unto the same maid, to profane my holy name:**

... so that my holy name is profaned — RSV

Father and son resort to the same girl, / to the profanation of my holy name — NEB

... So as to pollute My holy name — YLT

... (a profanation of my sacred shrine!) — Mof

Son and father go to the same prostitute / profaning my holy name — NAB

And a man and his father defile the same temple-girl, corrupting my holy name — Tay

See where father and son, to my name's dishonour, bed with one maid! — Knox

**8. And they lay themselves down upon clothes laid to pledge by every altar, and they drink the wine of the condemned in the house of their god.**

Men lie down beside every altar on garments seized in pledge, and in the house of their God they drink liquor / got by way of fines — NEB

See where they lie feasting beside the altar, at the very shrine of their God, no cloak there but is some borrower's pledge, no stoup of wine but is some debtor's forfeit! — Knox

At their religious feasts they lounge in clothing stolen from debtors, and in my own Temple they offer sacrifices of wine they purchased with stolen money — Tay

And they lay themselves down beside every [pagan] altar upon clothes they have taken in pledge [for indebtedness] ... — Amp

**9. Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.**

Yet it was I who destroyed the Amorites before them, / though they were tall

<sup>1</sup>Compare 1:7.



as cedars, / though they were sturdy  
as oaks, / I who destroyed their fruit  
above / and their roots below — NEB

10. Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite.

It was I who brought you up from the land of Egypt, / I who led you in the wilderness . . . — NEB

11. And I raised up of your sons for prophets, and of your young men for Nazirites. I raised up prophets from your sons, / Nazirites from your young men — NEB

And I took some of your sons for prophets, and some of your young men for a state of sanctification — Sept . . . and of your young men for dedicated ones — Nazirites — Amp  
And some of your sons I made prophets and some of your young men I made separate for myself — Bas

Is it not even thus, O ye children of Israel? saith the LORD.

Is it not indeed so, O people of Israel?" says the LORD — RSV

. . . Demandeth Yahweh — Rhm

. . . This is the Lord himself speaking to you — Phi

12. But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophecy not.

But you gave the dedicated ones — the Nazirites — . . . — Amp

"But you caused the Nazirites to sin by urging them to drink your wine, and you silenced my prophets, telling them, 'Shut up!' — Tay

13. Behold, I am pressed under you, as a cart is pressed that is full of sheaves.

Behold, I will press you down in your place, as a cart full of sheaves presses down — RSV

Listen, I groan under the burden of you, — as a wagon creaks under a full load — NEB

Therefore I will make you groan as a wagon groans that is loaded with sheaves — Tay

Behold, I am pressed under you, and I will press you down in your place, as a cart presses that is full of sheaves — Amp

Henceforth, you shall seek my help in vain: waggon-axle overladen with sheaves groans not so reluctant as I — Knox

14. Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself:

Flight shall not save the swift, / the strong man shall not rally his strength. / The warrior shall not save himself, — NEB  
Speed shall be no profit to the speedy, strength to the strong; warrior shall not escape, . . . — Knox

Your swiftest warriors will stumble in flight. The strong will all be weak, and the great ones can no longer save themselves — Tay

15. Neither shall he stand that handleth the bow; and he that is swift of foot shall not deliver himself: neither shall he that rideth the horse deliver himself.

the Bowman shall not stand; the light-footed shall not be saved, even the rider of the horse shall not save his life — Ber

the archer shall not stand his ground; / the swift of foot shall not be saved, / nor the horseman escape — NEB

The archer's aim will fail, the swiftest runners won't be fast enough to flee, and even the best of horsemen can't outrun the danger then — Tay

16. And he that is courageous among the mighty shall flee away naked in that day, saith the LORD.

. . . Declareth Yahweh — Rhm

And the most stouthearted of warriors / shall flee naked on that day, says the LORD — NAB

. . . — it is affirmed by the LORD — Ber  
The most courageous of your mighty men will drop their weapons and run for their lives that day." The Lord God has spoken — Tay

## CHAPTER 3

1. Hear this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,

This, then, is the Lord's message to you, men of Israel, to the whole race I rescued from Egypt: — Knox

Listen, you people of Israel, to the charge

which the Lord brings against you —  
 against the whole nation which I  
 brought up out of the land of Egypt!  
 — Phi

**2. You only have I known of all the families  
 of the earth: therefore I will punish you  
 for all your iniquities.**

You alone have I favored, / more than  
 all the families of the earth: / There-  
 fore I will punish you for all your  
 crimes — NAB

Only you have I acknowledged, of all the  
 families of the ground, — / For this  
 cause will I visit upon you all your in-  
 iquities — Rhm

you only of all the families of the earth  
 have I taken care of . . . — Bas

You only have I known [chosen, sym-  
 pathized with and loved] of all the fam-  
 ilies . . . — Amp

. . . That is why I must punish you the  
 more for all your sins — Tay

**3. Can two walk together, except they be  
 agreed?**

Do two walk together, / unless they have  
 made an appointment — RSV

Do two men travel together / unless they  
 have agreed — NEB

. . . unless they have planned it — Mof

For how can we walk together with your  
 sins between us — Tay

Do two walk together if they have not  
 met — YLT

**4. Will a lion roar in the forest, when he  
 hath no prey? will a young lion cry out  
 of his den, if he have taken nothing?**

Does a lion roar in the forest, / when he  
 has no prey? / Does a young lion cry  
 out from his den, / if he has taken  
 nothing — RSV

Would I be roaring as a lion unless I had  
 a reason? The fact is, I am getting  
 ready to destroy you. Even a young  
 lion, when it growls, shows it is ready  
 for its food — Tay

**5. Can a bird fall in a snare upon the earth,  
 where no gin is for him?**

Does a bird fall in a snare on the earth,  
 / when there is no trap for it — RSV

**shall one take up a snare from the earth,  
 and have taken nothing at all?**

Does a snare spring up from the ground,  
 / when it has taken nothing — RSV

Does the trap fly up when there is no  
 bird to catch — Phi

**6. Shall a trumpet be blown in the city, and**

**the people not be afraid? shall there be  
 evil in a city, and the LORD hath not  
 done it?**

. . . Does evil befall a city, / unless the  
 LORD has done it — RSV

. . . If disaster falls on a city, / has not  
 the LORD been at work — NEB

. . . Can calamity happen in a city with-  
 out Jehovah having caused it — ABPS  
 And do not the people of the city tremble  
 when the alarm is sounded? / Can a  
 city suffer disaster unless the Lord is  
 its cause — Phi

**7. Surely the Lord God will do nothing  
 but he revealeth his secret unto his serv-  
 ants the prophets.**

Surely the Lord Jehovah does nothing.  
 / Unless he has revealed his purpose  
 to his servants the prophets — ABPS

For the Lord God does nothing / with-  
 out giving to his servants the prophets  
 knowledge of his plans — NEB

Surely My Lord Yahweh . . . — Rhm

But always, first of all, I warn you  
 through my prophets. This I now have  
 done — Tay

**8. The lion hath roared, who will not fear?  
 the Lord God hath spoken, who can but  
 prophesy?**

The lion having roared, who does not  
 fear? / The Lord Jehovah having spo-  
 ken, who is it that cannot prophesy  
 — ABPS

The Lion has roared — tremble and fear.  
 The Lord God has sounded your doom

— I dare not refuse to proclaim it —  
 Tay

. . . My Lord Yahweh hath spoken.  
 Who can forbear to prophesy — Rhm

**9. Publish in the palaces at Ashdod, and in  
 the palaces in the land of Egypt, and say,  
 Stand upon the palaces in Ashdod / and  
 upon the palaces of Egypt, / and pro-  
 claim aloud: — NEB**

Proclaim to the strongholds in Assyria,  
 / and to the strongholds in the land of  
 Egypt, / and say, — RSV

Make proclamation in the provinces of  
 Assyria, and in the regions of Egypt,  
 and say, — Sept

Publish to the strongholds in Ashdod  
 [Philistia], and to the strongholds in  
 the land of Egypt, and say — Amp

**Assemble yourselves upon the mountains  
 of Samaria, and behold the great tu-  
 mults in the midst thereof, and the op-  
 pressed in the midst thereof.**

- Gather together on the hill of Samaria,  
/ And see the dreadful disorders there,  
/ How oppression flourishes in her  
heart — Phi  
... and see the great tumults within her,  
/ and the oppressions in her midst —  
RSV  
... And see the great confusion in the  
midst of her, / And the oppression  
within her — AAT  
... look at the tumult seething among  
her people / and at the oppression in  
her midst — NEB
10. **For they know not to do right, saith the LORD, who store up violence and robbery in their palaces.**  
They know not to do right, it is the oracle of Jehovah — ... — ABPS  
And they have not known to act straightforwardly, ... — YLT  
They have forgotten how to do right  
... — Phi  
... who are treasuring up violence and  
spoil in their palaces — Rhm  
... They are treasuring up injustice and  
misery in their countries — Sept
11. **Therefore thus saith the Lord God; An adversary there shall be even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.**  
... "An adversary shall surround the  
land, / and bring down your defenses  
from you, / and your strongholds shall  
be plundered." — RSV
12. **Thus saith the LORD; As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch.**  
... / As a shepherd may snatch from  
the mouth of a lion / No more than  
two bits of bone or a torn piece of an  
ear, / So shall the children of Israel be  
rescued — / All that will be left of  
Samaria will be a scrap of a couch /  
Or a tattered piece of pillow — Phi  
... so shall the people of Israel who  
dwell in Samaria be rescued, with the  
corner of a couch and part of a bed." —  
RSV  
... So it will be when the Israelites in  
Samaria are finally rescued — all they  
will have left is half a chair and a tattered  
pillow — Tay  
... So the Israelites who dwell in Samaria shall escape / with the corner of  
a couch or a piece of a cot — NAB  
... so shall the sons of Israel be delivered;  
those who sit on the corner of a bed in  
Samaria, or on a couch in Damascus — Ber  
... So shall be rescued the sons of Israel  
who are tarrying in Samaria, / In the  
corner of the divan and / On the damask  
of the luxurious couch — Rhm
13. **Hear ye, and testify in the house of Jacob, saith the Lord God, the God of hosts,**  
... the God of armies — Bas  
Hear ye, and testify against the house of  
Jacob, / It is the oracle of the Lord  
Jehovah, the God of hosts — ABPS
14. **That in the day that I shall visit the transgressions of Israel upon him I will also visit the altars of Beth-el: and the horns of the altar shall be cut off, and fall to the ground.**  
... visit [with punishment] the altars of  
Bethel [with its golden calf]. ... —  
Amp  
On the day when I deal with Israel / for  
all their crimes, / I will most surely  
deal with the altars of Bethel: / the  
horns of the altar shall be hacked off  
/ and shall fall to the ground — NEB
15. **And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the LORD.**  
... This is the very word of the LORD  
— NEB  
... and the great houses shall disappear  
/ Declareth Yahweh — Rhm  
... The ivory apartments shall be ruined,  
/ and their many rooms shall be no more,  
/ says the LORD — NAB  
on summer dwelling of yours and winter  
dwelling my hand shall fall, houses of  
ivory and houses of the common folk;  
all shall lie in ruin, the Lord says —  
Knox  
And I will smite the winter house together  
with the summer house; / And the houses  
of ivory will perish, yea many houses will  
have an end, / It is the oracle of Jehovah —  
ABPS  
And I will destroy the beautiful houses of  
the wealthy — their winter mansions and  
their summer houses, too — and demolish  
their ivory palaces — Tay

## CHAPTER 4

- 1. Hear this word, ye kine of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.**

. . . Who abide upon Samaria's mountain: / Who oppress the poor, and afflict the needy: / Who thus address their husbands: / Bring ye wine, that we may drink — Sprl

. . . tyrannise over the distressed and trample the needy, . . . — Sept

Here is word for you, pampered cattle that dwell in Samaria, the poor wronging, the friendless folk spurning, and ever crying out upon your husbands, Wine, there! We would drink! — Knox

Listen to me, you "fat cows" of Bashan living in Samaria — you women who encourage your husbands to rob the poor and crush the needy — you who never have enough to drink! — Tay

- 2. The Lord God hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fishhooks. The Lord God has taken an oath by his holy name . . . — Bas**

As sure as I am God, the Lord Eternal swears, / your day is coming, / . . . — Mof

The Lord Yahweh swears this by his holiness: . . . — Jerus

. . . that the time will come when he will put hooks in your noses and lead you away like the cattle you are; they will drag the last of you away with fish-hooks! — Tay

the Lord God has sworn by his holiness / that your time is coming / when men shall carry you away on their shields / and your children in fish-baskets — NEB

Never let me be called holy, the Lord God says, if doom does not overtake you for this; see if you be not trussed on spears, and your children given up to feed the cooking-pan! — Knox

- 3. And ye shall go out at the breaches, every cow at that which is before her; and ye shall cast them into the palace, saith the LORD.**

And you shall go out through the breaches, / every one straight before

her; / and you shall be cast forth into Harmon . . . — RSV

And you shall go out through the breaches [made in the city's walls], every woman straight before her, and you shall be cast forth into Harmon [an unknown place of exile], says the Lord — Amp

You shall each be carried straight out through the breaches in the walls / and pitched on a dunghill . . . — NAB

. . . It is the oracle of Jehovah — ABPS  
You shall go out through the breached walls / each by the most direct way, / And you shall be cast into the mire, / says the LORD — NAB

- 4. Come to Beth-el, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, and your tithes after three years:**

Go on, then, to Bethel, and get on with your sinning: / Go to Gilgal, and pile up your sins . . . — Phi

Come to Bethel [where the golden calf is] and transgress: at Gilgal [another idol worship center] multiply transgressions . . . — Amp

Come to Bethel and rebel! Come to Gilgal — and rebel the more! . . . — NEB

. . . your sacrifices every morning, your tithes every three days! — Ber

- 5. And offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings: for this liketh you, O ye children of Israel, saith the Lord God.**

Burn your bread as a thank-offering, Advertise your free-will gifts. Be sure everyone hears of them! For this is what you love to do . . . — Phi

. . . For so ye love [to have it] ye sons of Israel, Declareth My Lord Yahweh — Rhm

Go through all your proper forms and give extra offerings. How you pride yourselves and crow about it everywhere! — Tay

- 6. And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the LORD.**

Though I have made your teeth clean of food in all your cities, / and have made bread scarce in all your dwell-

ings / Yet you returned not to me /  
says the LORD — NAB

... it is the oracle of Jehovah — ABPS  
"I sent you hunger," says the Lord, "but  
it did no good; you still would not re-  
turn to me — Tay

It was I who kept teeth idle / in all your  
cities, / who brought famine on all your  
settlements; / yet you did not come  
back to me. / This is the very word of  
the LORD — NEB

7. And also I have withholden the rain from  
you, when there were yet three months  
to the harvest; and I caused it to rain  
upon one city, and caused it not to rain  
upon another city: one piece was rained  
upon, and the piece whereupon it rained  
not withered.

It was I who withheld the showers from  
you while there were still three  
months to harvest ... — NEB

Yes, I stopped the rain from falling three  
months before the harvest ... — Phi

8. So two or three cities wandered unto one  
city, to drink water; but they were not  
satisfied: yet have ye not returned unto  
me, saith the LORD.

From this city and that, men would stag-  
ger to another / for water to drink, but  
would not find enough: / yet you did  
not come back to me. / This is the very  
word of the LORD — NEB

... it is the oracle of Jehovah — ABPS  
... Declareth Yahweh — Rhm

9. I have smitten you with blasting and  
mildew: when your gardens and your  
vineyards and your fig trees and your ol-  
ive trees increased, the palmerworm de-  
voured them: yet have ye not returned  
unto me, saith the LORD.

I have smitten you with blight and with  
mildew. The yield of your gardens, of  
your vineyards, of your fig trees and  
your olive trees, the locusts are eating,  
and still you have not returned to Me  
— it is affirmed by the LORD — Ber

I blasted you with black blight and red:  
/ I laid waste your gardens and vine-  
yards; / ... This is the very word of  
the LORD — NEB

I struck you with burning and scorching  
/ ... It is Yahweh who speaks — Jerus  
I smote you with blight and decay ...  
it is the oracle of Jehovah — ABPS

10. I have sent among you the pestilence after  
the manner of Egypt: your young men  
have I slain with the sword, and have

taken away your horses; and I have made  
the stink of your camps to come up unto  
your nostrils: yet have ye not returned  
unto me, saith the LORD.

... Your chosen men have I slain with  
the sword, / Together with your cap-  
tured horses; ... — Sprl

I sent plague upon you like the plagues  
of Egypt: / I killed with the sword /  
your young men and your troops of  
horses. / I made your camps stink in  
your nostrils; / yet you did not come  
back to me. / This is the very word of  
the LORD — NEB

... it is the oracle of Jehovah — ABPS

11. I have overthrown some of you, as God  
overthrew Sodom and Gomorrah, and ye  
were as a firebrand plucked out of the  
burning: yet have ye not returned unto  
me, saith the LORD.

I brought upon you such upheaval / as  
when God overthrew Sodom and Go-  
morrah: / you were like a brand  
plucked from the fire; ... — NAB

and I have sent destruction upon you, as  
when God sent destruction upon  
Sodom and Gomorrah, and you are  
like a burning stick pulled out of the  
fire: ... — Bas

12. Therefore thus will I do unto thee, O  
Israel: and because I will do this unto  
thee, prepare to meet thy God, O Israel.  
Now I have worse, Israel, in store for  
thee; when that worse comes, prepare  
thou must, Israel, to meet thy God  
— Knox

This therefore, Israel, is what I plan to  
do to you, / and because I am going  
to do this to you, / Israel, prepare to  
meet your God — Jerus

therefore in this manner will I deal with  
thee, Israel. But because I will deal  
thus with thee, prepare, O Israel, to  
invoke thy God — Sept

So now I will deal with you in my own  
way, O Israel! / and since I will deal  
thus with you, / prepare to meet your  
God, O Israel — NAB

13. For, lo, he that formeth the mountains,  
and createth the wind, and declareth unto  
man what is his thought, that maketh the  
morning darkness, and treadeth upon the  
high places of the earth, The LORD, The  
God of hosts, is his name.

Look at the Fashioner of the mountain.  
the Creator of the wind, the One who

proclaims to man His thought, the  
Maker of the dawn and darkness, the  
One who treads upon the high places  
of the earth: . . . — Ber

It is he who forges the thunder and cre-  
ates the wind, / who showers abun-  
dant rain on the earth, / who darkens  
the dawn with thick clouds / and  
marches over the heights of the earth  
— / his name is the LORD the God of  
Hosts — NEB

He is here, that fashioned the hills and

made the winds; he is here, that gives  
man warning of his designs, that turns  
dawn into darkness, and sets his feet  
on the highest heights of earth; the  
Lord God of hosts is the name of him  
— Knox

. . . and walks on the top of the heights  
of the world; / Yahweh, God of Sa-  
baoth, is his name — Jerus

. . . Jehovah, the God of hosts is his name  
— ABPS

. . . the Lord, the God of armies, is his  
name — Bas

## CHAPTER 5

### 1. Hear ye this word which I take up against you, even a lamentation, O house of Israel.

Hear this word which I take up over you  
in lamentation, O house of Israel: —  
RSV

Hear this word that I am taking up con-  
cerning you, a dirge, . . . — AAT

Harken unto this denunciation which I  
lift up against you: / Also a lamenta-  
tion, . . . — Sprl

Hear this word of the Lord — a song of  
woe which I take up respecting you  
— Sept

Listen while I denounce you, / And hear  
this funeral dirge, you house of Israel!  
— Phi

### 2. The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; there is none to raise her up.

The virgin of Israel is fallen. / She can-  
not rise up again. / She is stretched  
out upon her land! / None shall lift her  
up — Sprl

She has fallen to rise no more, / the vir-  
gin of Israel, / prostrate on her own  
soil, with no one to lift her up — NEB

Fallen she is, never to rise again, Israel,  
the unsubdued; stretched at full length  
she lies there forsaken! — Knox

. . . She lies abandoned upon her land,  
/ with no one to raise her up — NAB

### 3. For thus saith the Lord God; The city that went out by a thousand shall leave an hundred, and that which went forth by an hundred shall leave ten, to the house of Israel.

For thus saith My Lord Yahweh, . . .  
— Rhm

. . . The town which used to put a thou-

sand in the field / will be left with a  
hundred, / and the one which used to  
put a hundred / will be left with ten  
— Jerus

. . . The city which goes forth a thou-  
sand strong / Will return with a mere  
hundred: / And the city which goes  
forth a hundred strong, Will return  
to the house of Israel with only ten  
— Phi

### 4. For thus saith the LORD unto the house of Israel, Seek ye me, and ye shall live:

. . . Seek me and live — Rhm

### 5. But seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought.

But seek not [the golden calf at] Bethel,  
nor enter into [idolatrous] Gilgal, and  
pass not over to [the idols of] Beer-  
sheba; for Gilgal shall surely go into  
captivity and exile, and Bethel [house  
of God] shall become Bethaven [house  
of vanity, emptiness, falsity and futil-  
ity] and come to nothing — Amp

### 6. Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Beth-el.

If you would live, resort to the LORD.  
or he will break out against Joseph like  
fire, / fire which will devour Israel with  
no one to quench it — NEB

Seek Yahweh and you shall live, / or else  
he will rush like fire on the House of  
Joseph / and burn it up, with none at  
Bethel able to put out the flames —  
Jerus

### 7. Ye who turn judgment to wormwood,

**and leave off righteousness in the earth,**  
Woe to those who turn judgment to  
wormwood / and cast justice to the  
ground! — NAB

O you who turn justice to wormwood,  
/ and cast down righteousness to the  
earth! — RSV

O evil men, you make "justice" a bitter  
pill for the poor and oppressed.  
"Righteousness" and "fair play" are  
meaningless fictions to you! — Tay

You who make the work of judging a bit-  
ter thing, crushing down righteous-  
ness to the earth; — Bas

You who turn justice into [the bitterness  
of] wormwood, and cast . . . — Amp

**8. Seek him that maketh the seven stars  
and Orion, and turneth the shadow of  
death into the morning, and maketh the  
day dark with night:**

(Seek Him) who makes the Pleiades and  
Orion, who turns blackness to morn-  
ing and darkens day to night; — Ber  
Seek him who created the Seven Stars  
and the constellation Orion, . . . —  
Tay

**that calleth for the waters of the sea, and  
poureth them out upon the face of the  
earth: The LORD is his name:**

Who summons the waters of the sea, /  
and pours them out upon the surface  
of the earth! — NAB

who calls forth the water from the ocean  
and pours it out as rain upon the land  
. . . — Tay

. . . Jehovah is his name — ABPS

. . . Yahweh is his name — Rhm

**9. That strengtheneth the spoiled against  
the strong, so that the spoiled shall come  
against the fortress.**

that bringeth sudden destruction upon the  
strong, so that destruction cometh  
upon the fortress — ASV

At his glance falls ruin on the strong,  
devastation on the fortified — Knox

He it is who flings ruin in the face of the  
strong, / And rains destruction upon  
the fortress — Phi

**10. They hate him that rebuketh in the gate,  
and they abhor him that speaketh  
uprightly.**

They have hate for him who makes pro-  
test against evil in the public place,  
and he whose words are upright is dis-  
gusting to them — Bas

They hate the honest witness in court,

/ And loathe the man of integrity —  
Phi

you that hate a man who brings the  
wrongdoer to court / and loathe him  
who speaks the whole truth — NEB  
who hate the man dispensing justice at  
the city gate / and detest those who  
speak with honesty — Jerus

How you hate honest judges! How you  
despise people who tell the truth! —  
Tay

**11. Forasmuch therefore as your treading is  
upon the poor, and ye take from him bur-  
dens of wheat: ye have built houses of  
hewn stone, but ye shall not dwell in them;  
ye have planted pleasant vineyards, but  
ye shall not drink wine of them.**

Therefore, because you have trodden  
upon the poor and exact wheat from  
him — rock houses you have built, but  
you shall not dwell in them; desirable  
vineyards you have planted, but you  
shall not drink their wine! — Ber

. . . delightful vineyards . . . — Rhm

. . . lush vineyards . . . — Tay

**12. For I know your manifold transgres-  
sions and your mighty sins: they afflict  
the just, they take a bribe, and they turn  
aside the poor in the gate from their right.**

For I know / How numerous are your  
transgressions, and / How surpassing  
your sins, — / Ye adversaries of the  
righteous! / Ye acceptors of a bribe!  
/ Even the needy in the gate have they  
turned away! — Rhm

For I know how many your crimes are  
/ and how countless your sins, / you  
who persecute the guiltless, hold men  
to ransom / and thrust the destitute  
out of court — NEB

Your often misdoing, your heinous guilt,  
never think I am blind to it; innocence  
hated, the bribe taken, the poor re-  
fused their rights at the judgement-seat!  
— Knox

**13. Therefore the prudent shall keep silence  
in that time; for it is an evil time.**

. . . because it is the time of wicked men  
— Sept

. . . a time of calamity — Sprl

No wonder the prudent man keeps si-  
lent, / the times are so evil — Jerus

<sup>1</sup>NAB adds the last clause of verse 8 (KJV) to the  
end of verse 9.

- 14. Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken.**

... the God of armies ... — Bas  
... that the LORD the God of Hosts may be firmly on your side, / as you say he is — NEB

Be good, flee evil — and live! Then the Lord God of Hosts will truly be your Helper, as you have claimed he is — Tay

- 15. Hate the evil, and love the good, and establish judgment in the gate:**

... and establish justice in the gate — RSV

Hate evil and love good: / enthroned justice in the courts. — NEB

**it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.**

And then it may be that the Lord, the God of hosts, / Will have pity upon what remains of Joseph — Phi

... The Lord, the God of armies, will have mercy on the rest of Joseph — Bas

... Joseph [the northern kingdom]

- 16. Therefore the LORD, the God of hosts, the LORD, saith thus; Wailing shall be in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.**

So these are the words of the Lord, the God of armies, the Lord: ... — Bas

Therefore / Thus saith Yahweh God of hosts / My Lord, ... — Rhm

... There shall be wailing in every broad place, / And in all the streets shall be exclaimed, Woe! woe! ... — Sprl

This doom he utters, he, the Lord of hosts, he, our Master: Market-place or street is none but shall echo with wailing and cries of woe: country-folk, and such as are skilled in mourning, they shall call in to make dirge and dole — Knox

... They shall call the plowman to mourning and professional mourners to lamentation — Ber

- 17. And in all vineyards shall be wailing: for I will pass through thee, saith the LORD.**

In all the vineyards there shall be mourning — for I will pass through your midst, says the LORD — Ber

Even in the vineyards there shall be

wailing, / When I sweep through your land, says the Lord — Phi

- 18. Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light.**

Woe to you who desire the day of Jehovah! / Of what profit is the day of Jehovah to you? / It is darkness and not light — ABPS

Alas for them who desire the day of the Lord! Why should you desire the day of the Lord, when it is darkness and not light — Sept

You say, 'If only the Day of the Lord were here, for then God would deliver us from all our foes.' But you have no idea what you ask. For that day will not be light and prosperity, but darkness and doom! How terrible the darkness will be for you; not a ray of joy or hope will shine — Tay

Fools, that wait eagerly for the day of the Lord's coming! Think you it shall serve your turn? Nay, it is the Lord's day of triumph, not yours: dawn it must, but in darkness, not in light — Knox

- 19. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.**

It will be as when a man runs from a lion, / and a bear meets him, / or turns into a house and leans his hand on the wall, / and a snake bites him — NEB

It will be like a man running from a lion, / Only to find himself clutched by a bear, / Like a man who runs into his own home, / And as he leans his hand against the wall / Is bitten by a snake — Phi

- 20. Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it?**

Will not the day of the LORD be darkness and not light, / gloom without any brightness — NAB

Shall not the day of Yahweh be darkness and no light? / Yea thick darkness and no brightness in it — Rhm

- 21. I hate, I despise your feast days, and I will not smell in your solemn assemblies.**

... and I will not smell your sacrifices at your solemn assemblies — Sept

... I will not be pleased with your assemblies — Ber



- ... And can scent no fragrance in your solemn feasts — Rhm  
 ... and I take no delight in your festivals — ABPS  
 I hate, I reject your feasts; / Neither will scent a sweet savour on your solemn days — Sprl  
 Oh, but I am sick and tired of them, your solemn feasts; incense that goes up from your assemblies I can breathe no longer! — Knox
- 22. Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts.**  
 Even though you offer me burnt-offerings, / And your cereal-offerings, I will not accept them; / And the thank-offerings of your fatted beasts I will not look upon — AAT
- 23. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.**  
 ... Even the melody of thy harps will I not hear — Rhm  
 Away with your noisy songs! / I will not listen to the melodies of your harps — NAB  
 O to be rid of the singing, the harp's music, that dins my ear! — Knox
- 24. But let judgment run down as waters, and righteousness as a mighty stream.**  
 But let justice roll down like waters, / And righteousness like an unfailing stream — ABPS  
 but let judgment roll down like water and righteousness like an impassable torrent — Sept  
 ... And righteousness like a perennial stream — AAT  
 But let justice flow like water, / and integrity like an unfailing stream — Jerus  
 Let justice roll on like a river / and righteousness like an ever-flowing stream — NEB  
 then let justice surge like water, / and goodness like an unfailing stream — NAB  
 But let justice well up as waters, / And righteousness as a mighty stream — JPS  
 I want to see a mighty flood of justice — a torrent of doing good — Tay
- 25. Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?**

Was it sacrifices and gifts that you brought me all those forty years in the desert, you house of Israel — Phi  
 Did you offer to Me sacrifices and cereal offerings during the 40 years in the wilderness, O house of Israel — Ber

- 26. But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.**  
 Yea, ye have borne the tabernacle of your king and the shrine of your images, the star of your god, which ye made to yourselves — ASV  
 But ye carried the tent of your king-idol, and your Saturn-images, — the star of your gods, which ye made for yourselves — Rhm  
 But you did carry Siccuth your king, and Kiyyun the images, the star of your gods which you made for themselves — Ber  
 You will carry away Sakkuth, your king, / and Kaiwan, your star god, / the images that you have made for yourselves — NAB  
 You shall take up Sakkuth your king, and Kaiwan your star-god, your images, which you made for yourselves — RSV  
 No! but now you shall take up / the shrine of your idol king / and the pedestals of your images, / which you have made for yourselves — NEB  
 But now you must bear the burden of Sakkuth your king, and Kaiwan your star-god — idols which you have made for yourselves — Phi  
 [no,] but [instead of bringing Me the appointed sacrifices] you carried about the tent of your king Sakkuth and Kaiwan [names for the planet Saturn], your images of your star-god, which you made for yourselves [and you will do so again] — Amp
- 27. Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name is The God of hosts.**  
 ... says the Lord, whose name is the God of armies — Bas  
 Therefore will I carry you into exile beyond Damascus, — / Saith Yahweh / God of hosts is his name — Rhm  
 for I mean to take you far beyond Damascus into exile, / says Yahweh — God of Sabaoth is his name — Jerus

## CHAPTER 6

- 1. Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came!**

... and to them that are secure in the mountain of Samaria, the notable men of the chief of the nations, to whom the house of Israel come! — ASV

Woe to the complacent in Zion. / to the overconfident on the mount of Samaria. / Leaders of a nation favored from the first, / to whom the people of Israel have recourse! — NAB

Alas for the careless in Zion. / And for them who put confidence in the mountain of Samaria. — / The distinguished among the first group of nations, / To whom came in the house of Israel — Rhm

... And who rest indolently upon Samaria's mountain: / Distinguished as the chief of the nations, / And unto whom the house of Israel resort — Sprl

Shame on you who live at ease at Zion. / and you, untroubled on the hill of Samaria, / men of mark in the first of nations, / you to whom the people of Israel resort! — NEB

Woe to you who are careless in Zion, / And who are reckless in the mountain of Samaria. / Who designate themselves the first of the nations, / And make a prey for themselves of the house of Israel! — ABPS

- 2. Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: be they better than these kingdoms? or their border greater than your border?**

... Are you better than these kingdoms, / or is your territory wider than theirs — NAB

Go over to Calneh and see what happened there: then go to great Hamath and down to Gath in the Philistines' land. Once they were better and greater than you, but look at them now — Tay

- 3. Ye that put far away the evil day and cause the seat of violence to come near;**

You who thrust the evil day aside / and make haste to establish violence — NEB

You who put off the day of punishment,

yet cause the seat of violence to draw near — Ber

You think to defer the day of misfortune, / but you hasten the reign of violence — Jerus

- 4. That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;**

Who recline upon couches of ivory, / And stretch themselves upon their mattresses . . . — Sprl

Sleep they on beds of ivory, sprawl they at table, eating the best lambs flocks can provide, calves fattened at the stall — Knox

Lying on ivory beds / and sprawling on their divans, / they dine on lambs from the flock, / and stall-fattened veal — Jerus

- 5. That chant to the sound of the viol, and invent to themselves instruments of musick, like David;**

That thrum on the psaltery. . . — JPS  
that sing idle song to the sound of the viol . . . — ASV

Who twitter to the sound of the harp . . . — ABPS

who croon to the sound of the lute: who like David invent for themselves instruments of song — Ber

Who are bawling at the bidding of the harp. — / Like David have they invented for themselves instruments of song — Rhm

some are dwelling on the sound of musical instruments, as if they thought it eternal and not transient — Sept

They sing to the accompaniment of the lyre, / And compose songs for themselves like David — AAT

they bawl to the sound of the harp, / they invent new instruments of music like David — Jerus

... and fancy yourselves to be as great musicians as King David was — Tay

... ay, very Davids they think themselves for musical invention! — Knox

- 6. That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.**

you drink wine by the bucketful and perfume yourselves with sweet oint-

ments, caring nothing at all that your brothers need your help — Tay  
Some are drinking filtered wine and anointing themselves with most precious ointment, and have no feeling for the affliction of Joseph — Sept

... but are not grieved and sick at heart over the affliction and ruin of Joseph [Israel]! — Amp

they drink wine by the bowlful, / and use the finest oil for anointing themselves, / but about the ruin of Joseph they do not care at all — Jerus

- 7. Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.**

Therefore they shall now go into captivity with the first of the captives, and the noisy banquets of those who stretch out shall come to an end — Ber

... and the revelry of those who stretch themselves shall pass away — RSV

now, therefore, / you shall head the column of exiles; / that will be the end of sprawling and revelry — NEB

- 8. The Lord GOD hath sworn by himself, saith the LORD the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein.**

The Lord Jehovah hath sworn by himself, saith Jehovah the God of hosts: ... — ASV

The Lord God has taken an oath by himself, says the Lord, the God of armies ... — Bas

... I detest the pride of Jacob, and I hate his palaces! I shall hand over the city and its fullness — Ber

The Lord Yahweh swears it by his own self / — it is the Lord Yahweh who speaks, the God of Sabaoth. / I detest the pride of Jacob, / I hate his palaces. / I mean to abandon the city and all it contains — Jerus

- 9. And it shall come to pass, if there remain ten men in one house, that they shall die.**

... that they shall die [by the pestilence that comes with war] — Amp

If there are as few as ten of them left, and even one house, they too will perish — Tay

- 10. And a man's uncle shall take him up, and he that burneth him, to bring out**

**the bones out of the house, and shall say unto him that is by the sides of the house, And when a man's kinsman, he who burns him, shall take him up to bring the bones out of the house, and shall say to him who is in the innermost parts of the house, — RSV**

and a man's uncle and the embalmer shall take him up / to carry his body out of the house for burial, / and they shall call to someone in a corner of the house, — NEB

And if some kinsman comes with the body-burner to take the body out of the house to burn it, and calls out to anyone hiding in the far corners of the house, — Phi

A man's uncle will be the only one left to bury him, and when he goes in to carry his body from the house, he will ask the only one still alive inside, — Tay

**Is there yet any with thee? and he shall say, No. Then shall he say, Hold thy tongue: for we may not make mention of the name of the LORD.**

'Any more there?', and he shall answer, 'No.' / Then he will add, 'Hush!' — / for the name of the LORD must not be mentioned — NEB

If one says to a man inside a house. / "Is anyone with you?" and he answers, "No one," / Then he shall say, "Silence!" / for no one must mention the name of the LORD — NAB

'Is there anyone left with you?' / he will reply, 'No! Hush! The name of Yahweh must not be mentioned — Jerus

... He will answer, No one; and the burner will say, Hush! There will be no help from God — Phi

Ho, there! ... hast there any left? ... Hush! Hold your [cursing] tongue! We dare not to mention the name of the Lord [lest we invoke more punishment] — Amp

And when he hears the task is over, bids him say no more, unless it be to call the Lord's name to memory — Knox

- 11. For, behold, the LORD commandeth, and he will smite the great house with breaches, and the little house with clefts. For behold, the LORD is about to command / That the great house be smitten into ruins, / And the small house into fragments — AAT**

- 12. Shall horses run upon the rock? will one plow there with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock:**

Do horses run upon rocks? / Does one plow the sea with oxen? / But you have turned justice into poison / and the fruit of righteousness into worm-wood — RSV

Can horses pursue among rocks? Will they refrain from whinnying at females? . . . — Sept

Can horses run . . . ? Can oxen plow the sea? Stupid even to ask, but no more stupid than what you do when you make a mockery of justice, and corrupt and sire all that should be good and right — Tay

- 13. Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength?**

. . . "Have we not, by our own strength, / Acquired power for ourselves?" — AAT

you who rejoice in Lo-debar, / who say, "Have we not by our own strength / taken Karnaim for ourselves?" — RSV

you who are jubilant over a nothing and boast, / 'have we not won power by our own strength?' — NEB

- 14. But, behold, I will raise up against you a nation, O house of Israel, saith the LORD the God of hosts;**

. . . the God of armies — Bas

**and they shall afflict you from the entering in of Hemath unto the river of the wilderness.**

and they shall afflict you from the entrance of Hemath unto the brook of the Arabah — ASV

And they shall crush you from the entering in of Hemath unto the torrent-bed of the waste plain — Rhm

and they shall harry you / from the paths of Hemath to the wady of the Arabah — Mof

they shall afflict and oppress you [to the entire limits of Israel] from the entrance to Hemath to the brook of the Arabah — Amp

And they shall distress you / From the entering in of Hemath unto the river of the desert — Spl

## CHAPTER 7

- 1. Thus hath the Lord God shewed unto me; and, behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, it was the latter growth after the king's mowings.**

Thus the Lord God showed me: behold, he was forming locusts in the beginning of the shooting up of the latter growth . . . — RSV

This is what the Lord God showed me: a swarm of locusts hatched out when the late corn, which comes after the king's early crop, was beginning to sprout — NEB

. . . here were locusts amaking, just at the time when the aftergrowth was coming up, after the king's crop had been carried — Knox

- 2. And it came to pass, that when they had made an end of eating the grass of the land, then I said, O Lord God, forgive, I beseech thee: by whom shall Jacob arise? for he is small.**

As they devoured all the green growth, I cried . . . — Mof

As they were devouring the last of the herbage in the land, I said, . . . — NEB

. . . O Lord Jehovah, forgive, I beseech thee: how shall Jacob stand? for he is small — ASV

Short work had these made of all the land yielded: Ah, Lord God, said I, be merciful! How should Jacob survive, the puny creature he is? — Knox

and it came to pass when they had made an end of eating the herbage of the land that I said — / Oh my Lord Yahweh forgive I beseech thee . . . — Rhm

- 3. The LORD repented for this: It shall not be, saith the LORD.**

The LORD had compassion on account of this. The LORD said, It shall not be — Ber

Grieved was Yahweh over this . . . — Rhm

Then the LORD relented and said, . . . — NEB

- 4. Thus hath the Lord God shewed unto me: and, behold, the Lord God called to contend by fire, and it devoured the great deep, and did eat up a part.**

Thus the Lord Jehovah showed me: and, behold, the Lord Jehovah called to

contend by fire; and it devoured the great deep, and would have eaten up the land — ASV

... and lo, the Lord GOD was summoning to a trial by fire: and it had devoured the great deep, and was about to devour the plow-land — AAT

... the Lord GOD was calling for a judgment by fire, ... — RSV

And a second vision the Lord GOD shewed me, how he would summon them to ordeal by fire: fire should devour the waters below the earth, and devoured some part of them were — Knox

Thus the Lord God JEHOVAH showed unto me: and, behold, the Lord JEHOVAH commanded a mighty fire to issue forth, and it devoured the mighty deep, and it devoured the portion of Israel — Spri

This is what the Lord Yahweh showed me: / the Lord Yahweh himself summoning fire in punishment; / it had devoured the great abyss / and was already encroaching on the land — Jerus

This is what the Lord let me see: and I saw that the Lord God sent for a great fire to be the instrument of his punishment; and, after burning up the great deep, it was about to put an end to the Lord's heritage — Bas

Here My Lord Yahweh gave me to see, / And lo! My Lord Yahweh proclaiming that the controversy should be settled by fire, — which having devoured the mighty roaring deep should devour the inheritance — Rhm

**5. Then said I, O Lord God, cease, I beseech thee: by whom shall Jacob arise? for he is small.**

... how shall Jacob stand? for he is small — ASV

"Cease, Lord, oh cease," I cried, / "How can Jacob recover? / he has so little," — Mof

Ah, Lord God, said I, for pity! How should Jacob survive, the puny creature he is? — Knox

**6. The LORD repented for this: This also shall not be, saith the Lord GOD.<sup>1</sup>**

Grieved was Yahweh over this, — / Even this shall not be / Said My Lord Yahweh — Rhm

**7. Thus he shewed me: and, behold, the**

**LORD stood upon a wall made by a plumbline, with a plumbline in his hand.** Thus he shewed me: / And, behold, the Lord stood / By a plumb wall, with a plumbline in his hand — ABPS

Here he gave me to see, And lo! My Lord stationed upon a pinnacle, — and in his hand a plummet — Rhm

This is what he let me see: and I saw the Lord stationed by a wall made straight by a weighted line, and he had a weighted line in his hand — Bas

**8. And the LORD said unto me, Amos, what seest thou? And I said, A plumbline.**

And Yahweh said unto me / What canst thou see Amos? / And I said / A plummet — Rhm

And the Lord said unto me, Amos, what do you see? And I said, A weighted line — Bas

**Then said the LORD, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more:**

Then said My Lord / Behold me! fixing a plummet in the midst of my people Israel, / I will not again any more forgive him — Rhm

... Behold, I am sending a plumb line as a standard in the midst of My people Israel. I will not pass by and spare them any more [the door of mercy is shut] — Amp

... I will test my people with a plumb-line. I will no longer turn away from punishing — Tay

**9. And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.**

The hill shrines of Isaac shall be desolated and the sanctuaries of Israel laid waste; I will rise, sword in hand, against the house of Jeroboam — NEB

And the [idolatrous] high places of Isaac [Israel] shall be desolate, and the sanctuaries ... and I will rise with the sword against the house of King Jeroboam [who set up the golden calf shrines] — Amp

the idol altars and temples of Israel will be destroyed, and I will destroy the dynasty of King Jeroboam by the sword — Tay

<sup>1</sup>Compare verse 3.

- 10. Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying,**  
Then Amaziah the priest of [the golden calf shrine at] Bethel sent . . . — **Amp**  
**Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.**

Amos is raising insurrections against thee in the midst of the house of Israel

. . . — **Sept**

. . . The land is not able / To contain all his words — **ABPS**

. . . The land is unable to endure all his work — **AAT**

. . . The land cannot endure all his speeches — **Sprl**

Amos is plotting against you in the heart of the House of Israel; the country can no longer tolerate what he keeps saying — **Jerus**

- 11. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.**

. . . and Israel shall be deported far from their native land — **NEB**

- 12. Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there:**

Also Amaziah said to Amos. O you seer, go, flee back to [your own country] the land of Judah. . . . — **Amp**

To Amos. Amaziah said: "Off with you, visionary, flee to the land of Judah!"

. . . — **NAB**

. . . Get out, you silly dreamer! Run away to Judah, / Earn your bread and make your prophecies there — **Phi**

. . . and there get your living by working as a prophet — **Bas**

. . . And there earn your living by prophesying there — **AAT**

- 13. But prophesy not again any more at Beth-el: for it is the king's chapel, and it is the king's court.**

. . . for it is the king's sanctuary, and it is a royal house — **ASV**

. . . for it is the king's sanctuary, and it is the temple of the kingdom — **RSV**

We want no more prophesying in Bethel: this is the royal sanctuary, the national temple — **Jerus**

You shall no longer prophesy at Bethel — / Here is the king's holy place, and here his royal palace! — **Phi**

- 14. Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycamore fruit:**

. . . I am no prophet, nor am I a member of a prophetic order; / But I am a shepherd and a dresser of sycamores —

**AAT**

. . . And a preparer of sycamore fruit — **Rhm**

. . . but I was a herdsman and a grower of sycamore figs — **Ber**

. . . but I was a shepherd and a gatherer of wild figs — **Lam**

. . . and a gatherer of dates — **Sept**

- 15. And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel.**

and Jehovah . . . — **ASV**

But Yahweh took me away from following the flock . . . — **Rhm**

- 16. Now therefore hear thou the word of the LORD: Thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac.**

Now therefore hear thou the word of Yahweh, — Thou art saying / Thou must not prophesy concerning Israel. / Nor let thy word drop down upon the house of Isaac — **Rhm**

. . . You tell me I am not to prophesy against Israel or go drivelling on against the people of Isaac — **NEB**

. . . You say, Do not prophesy against Israel, and drop no statement not complimentary to the house of Isaac — **Amp**

- 17. Therefore thus saith the LORD; Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.**

therefore saith Jehovah: . . . — **ASV**

. . . Your wife will commit adultery in the city; your sons and daughters will fall by the sword, and your land will be divided by the sword. As for you, upon an unclean ground you will die, and Israel shall certainly go into captivity from its own land — **Ber**

. . . Thy wife shall be a prostitute in the city . . . — **Sept**

Very well, this is what Yahweh says,

"Your wife will be forced to go on the

streets, / your sons and daughters will  
fall by the sword, / your land be par-  
celled out by measuring line, / and you

yourself die on unclean soil / and Is-  
rael will go into exile far distant from  
its own land." — Jerus

## CHAPTER 8

### 1. Thus hath the Lord God shewed unto me: and behold a basket of summer fruit.

Here my Lord Yahweh gave me to see,  
— and lo! there was a basket of sum-  
mer fruit — Rhm

Thus the Lord Jehovah showed me . . .

— ASV

. . . : And, behold, a wicker basket of late  
summer fruits — Splr

. . . : a basket of [ripe and therefore soon-  
to-perish] summer fruit — Amp

. . . : and behold, a sign of the end —  
Lam

### 2. And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the Lord unto me, The end is come upon my people of Israel; I will not again pass by them any more.

. . . Then the LORD said to me: / The  
time is ripe to have done with my peo-  
ple Israel: / I will forgive them no  
longer — NAB

. . . Then the Lord said, "This fruit rep-  
resents my people Israel — ripe for  
punishment. I will not defer their pun-  
ishment again — Tay

### 3. And the songs of the temple shall be howlings in that day, saith the Lord God: there shall be many dead bodies in every place; they shall cast them forth with silence.

In that day, says the Lord GOD, the sing-  
ing women in the palace shall howl,  
"So many dead men, flung out every-  
where! Silence!" — NEB

In that day indeed the vaulted ceilings of  
this temple shall resound with cries of  
woe, saith the Lord. Multitudes are  
fallen every where, I will bring on si-  
lence — Sept

The songs of the temple shall become  
wailings in that day. . . — RSV

. . . Many shall be the corpses, / strewn  
everywhere — Silence! — NAB

. . . Many shall be the corpses: in every  
place they shall, with a hush, cast them  
out — Ber

The palace singing girls will wail that day  
/ — it is the Lord Yahweh who speaks  
— / so many will be dead, / all thrown  
down anywhere. Hush! — Jerus

### 4. Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, Listen, you merchants who rob the poor, trampling on the needy — Tay

Hear this, O you who wrong the poor,  
and cause the needy of the land to  
come to an end — Lam

Listen to this, you who grind the desti-  
tute and plunder the humble — NEB

Hear this, ye who are swallowing up the  
needy, / To cause to cease the poor of  
the land — YLT

### 5. Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances of deceit?

. . . and the Sabbath, so we can open  
the wheat market to make the bushel  
little and the shekel large and to deal  
crookedly with false balances — Ber

Saying, When will the new moon be gone,  
so that we may do trade in grain? and  
the Sabbath so that we may put out in  
the market the produce of the fields?  
making the measure small and the price  
great, and trading falsely with scales  
of deceit — Bas

you who long for the Sabbath to end and  
the religious holidays to be over, so  
you can get out and start cheating again  
— using your weighted scales and  
under-sized measures — Tay

. . . When will the sabbath be past so  
that we may open our wheat again,  
giving sort measure in the bushel and  
taking overweight in the silver, tilting  
the scales fraudulently, and selling the  
dust of the wheat — NEB

### 6. That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?

We will buy the lowly man for silver, /  
and the poor man for a pair of sandals;  
/ even the refuse of the wheat we will  
sell! — NAB

you who make slaves of the poor, buying  
them for their debt of a piece of silver  
or a pair of shoes, or selling them your  
moldy wheat — Tay

You that for a debt, though it were but the price of a pair of shoes, will make slaves of poor, honest folk, you that sell refuse for wheat! — Knox

**7. The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works.**

The Lord, the Pride of Israel, has sworn:

"I won't forget your deeds!" — Tay

The Lord has sworn by [Himself Who is] the glory and pride of Jacob, . . . — Amp

The LORD has sworn by the pride of Jacob: . . . — RSV

By Jacob's ancient renown the Lord swears it, crimes of yours shall remain for ever unforgotten — Knox

**8. Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Egypt.**

On account of this shall not the earth shake and every dweller in it mourn! All of it shall rise like the Nile, and it shall be tossed and sink like the River of Egypt — Ber

Is this not the reason for the earthquakes? / for its inhabitants all mourning, / and all of it heaving, like the Nile, / then subsiding, like the river of Egypt? — Jerus

The land will tremble as it awaits its doom, and everyone will mourn. It will rise up like the river Nile at floodtime, toss about, and sink again — Tay

**9. And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day:**

"And on that day," says the Lord GOD, / "I will make the sun go down at noon, / and darken the earth in broad daylight — RSV

Day of doom, says the Lord God, when there shall be sunset at noon, and earth shall be overshadowed under the full light! — Knox

**10. And I will turn your feasts into mourning, and all your songs into lamentation; So will I turn your festivals into mourning / And all your songs into a dirge — Rhm**

I am going to turn your feasts into funerals, / all your singing into lamentation — Jerus

**and I will bring up sackcloth upon all loins, and baldness upon every head; I will make you all put sackcloth round your waists / and have all your heads shaved — NEB**

and I will cause sackcloth to be put upon all loins, and baldness [for mourning] shall come on every head — Amp

You will wear funeral clothes and shave your heads as signs of sorrow — Tay  
**and I will make it as the mourning of an only son, and the end thereof as a bitter day.**

never was such mourning made, though it were for an only son: bitter the day, bitter its ending — Knox

I will make it a mourning like the mourning for an only son, / as long as it lasts it will be like a day of bitterness — Jerus

. . . / And the end of it will be bitter despair — Phi

**11. Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:**

See what days are coming — it is the Lord Yahweh who speaks — / days when I will bring famine on the country, / a famine not of bread, a drought not of water, / but of hearing the word of Yahweh — Jerus

**12. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it.**

They will stagger from sea to sea, / wander from north to east, seeking the word of Yahweh / and failing to find it — Jerus

. . . they shall run to and fro to seek the word of the Lord — inquiring for and requiring it [as one requires food] — but shall not find it — Amp

**13. In that day shall the fair virgins and young men faint for thirst.**

. . . the fair virgins and the choice young men . . . — Rhm

Beautiful girls and fine young men alike will grow faint and weary, thirsting for the Word of God — Tay

**14. They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and, The manner of Beer-sheba liveth; even they shall fall, and never rise up again.**



Those who swear by Ashimah or the sin  
of Samaria, and say, By the life of your  
god [the golden calf], O Dan! and  
swear, By the life of the way of [idol-  
atrous] Beersheba, they shall fall and  
rise no more — Amp  
all who take their oath by Ashimah, god-

dess of Samaria, / all who swear 'By  
the life of your god, O Dan', / and 'By  
the sacred way to Beersheba', / shall  
fall to rise no more — NEB  
And those who worship the idols of Sa-  
maria, Dan, and Beersheba shall fall  
and never rise again — Tay

## CHAPTER 9

- 1. I saw the LORD standing upon the altar;  
and he said, Smite the lintel of the door,  
that the posts may shake:**

... and he said, Smite the capitals,  
that the thresholds may shake — ASV

... Strike and bases, so that the door-  
jambs totter — NAB

... Strike the capitals so that the whole  
porch is shaken — NEB

... and let the roof tumble down! —  
Jerus

... that the door-posts may shake —  
Sprl

... Smash the tops of the pillars and  
shake the Temple until the pillars  
crumble and the roof crashes down  
upon the people below — Tay

- and cut them in the head, all of them;  
and I will slay the last of them with  
the sword:**

till you break them off on the heads of  
them all! / Those who are left I will  
slay with sword — NAB

and shatter them on the heads of all the  
people; / and what are left of them I  
will slay with a sword — RSV

**he that fleeth of them shall not flee away,  
and he that escapeth of them shall not  
be delivered.**

no fugative shall escape, / no survivor  
find safety — NEB

Not a single one of them shall get away  
/ Nor shall a single one escape — AAT

- 2. Though they dig into hell, thence shall  
mine hand take them; though they climb  
up to heaven, thence will I bring them  
down:**

Though they dig into Sheol, thence shall  
my hand take them; ... — ASV

Though they hide themselves in the man-  
sion of the dead, thence my hand will  
drag them up ... — Sept

Though they dig into Sheol [Hades, the  
dark abode of the gathered dead],  
... — Amp

Should they burrow their way down to  
Sheol, / my hand shall haul them out;

/ should they scale the heavens, / I  
will drag them down — Jerus

- 3. And though they hide themselves in the  
top of Carmel, I will search and take  
them out thence; and though they be hid  
from my sight in the bottom of the sea,  
thence will I command the serpent, and  
he shall bite them:**

should they hide on Carmel's peak, /  
there I will track them down and catch  
them; / should they hide from my sight  
on the sea bed, / I will tell the Dragon  
to bite them there — Jerus

... Though they hide at the bottom of  
the sea, I will send the sea-serpent after  
them to bite and destroy them — Tay  
hide they on Carmel's heights, I will  
search and seize them, lurk they in the  
sea's depths, my writ runs there; maw  
of monster shall devour them — Knox

- 4. And though they go into captivity before  
their enemies, thence will I command the  
sword, and it shall slay them:**

should they go into exile driven before  
their enemies, / I will order the sword  
to slaughter them there — Jerus

**and I will set mine eyes upon them for  
evil, and not for good,**

watch and ward I keep over them, never  
doubt it, but to their undoing — Knox  
So will I set mine eyes upon them for  
calamity and not for blessing — Rhm  
... for hurt and not for help — Ber

- 5. And the Lord GOD of hosts is he that  
toucheth the land, and it shall melt, and  
all that dwell therein shall mourn: and  
it shall rise up wholly like a flood; and  
shall be drowned, as by the flood of  
Egypt.**

For the Lord, the God of armies, is he  
at whose touch the land is turned to  
water, and everyone in it will be given  
up to sorrow: ... — Bas

For the Lord, Jehovah of hosts, / Is he  
who touches the earth and it melts, /  
And all its inhabitants mourn: / And

it rises like the Nile, all of it, / And  
sinks again, like the River of Egypt  
— ABPS

The Lord Yahweh of Sabaoth:— / he  
touches the earth and it melts, / and  
all its inhabitants mourn; / it all heaves,  
like the Nile, / and subsides like the  
river of Egypt — Jerus

**It is he that buildeth his stories in the  
heaven, and hath founded his troop in  
the earth; he that calleth for the waters  
of the sea, and poureth them out upon  
the face of the earth: The LORD is his  
name.**

it is he that buildeth his chambers in the  
heavens, and founded his vault upon  
the earth; he that calleth for the waters  
of the sea, and poureth them out upon  
the face of the earth: Jehovah is his  
name — ASV

who builds his stair up to the heavens /  
and arches his ceiling over the earth,  
/ who summons the waters of the sea  
/ and pours them over the land — /  
his name is the LORD — NEB

... Yahweh is his name — Rhm  
**Are ye not as children of the Ethiopians  
unto me, O children of Israel? saith  
the LORD.**

... it is the oracle of Jehovah — ABPS  
Are you not as the sons of Cush to Me,  
O sons of Israel? ... — Ber

O people of Israel, are you any more to  
me than the Ethiopians are — Tay

You, [O degenerate children of Israel,]  
are no more to Me than these [de-  
spised] Cushites, ... — Amp

**Have not I brought up Israel out of the  
land of Egypt? and the Philistines from  
Caphtor, and the Syrians from Kir?**

Did I not bring the Israelites from the  
land of Egypt / As I brought the Phi-  
listines from Caphtor / and the Ara-  
means from Kir — NAB

... and the Philistines from Capadocia  
and the Arameans from Kir — Lam

- 8. Behold, the eyes of the Lord God are  
upon the sinful kingdom, and I will de-  
stroy it from off the face of the earth;  
saying that I will not utterly destroy the  
house of Jacob, saith the LORD.**

... are upon the sinful kingdom [of Is-  
rael's ten tribes], and I will destroy  
... — Amp

... I will root her up from the face of  
the earth; only I will not completely

root up the house of Jacob — it is af-  
firmed by the LORD — Ber

... It is the oracle of Jehovah — ABPS  
... — it is Yahweh who speaks — Jerus

- 9. For, lo I will command, and I will sift  
the house of Israel among all nations,  
like as corn is sifted in a sieve, yet shall  
not the least grain fall upon the earth.**

For I command, and I will sift the house  
of Israel among all the nations as one  
shakes a sieve. There shall not fall to  
earth the smallest portion — Ber

... I will sift the house of Israel among  
all nations and cause it to move to and  
fro, like as grain is sifted in a sieve,  
yet shall not the least kernel fall upon  
the earth and be lost [from My sight]  
— Amp

... / Not one good kernel falls to the  
ground / Of all my sinful people — Phi

- 10. All the sinners of my people shall die by  
the sword, which say, The evil shall not  
overtake nor prevent us.**

... who say, 'Evil shall not overtake or  
meet us.' — RSV

... who say, 'Thou wilt not let disaster  
come near us or overtake us.' — NEB

... The calamity shall not overtake and  
close in before us — Rhm

All those who say, Disaster will never  
touch us / And can never threaten our  
security, / Shall be killed with the  
sword — Phi

- 11. In that day will I raise up the tabernacle  
of David that is fallen, and close up the  
breaches thereof; and I will raise up his  
ruins, and I will build it as in the days  
of old:**

In that day I will put up the tent of David  
which is come down, and make good  
its broken places; and I will put up  
again his damaged walls, building it up  
as in the past — Bas

Then, at that time, I will rebuild the ca-  
pital city of David, which is now lying  
in ruins, and return it to its former  
glory — Tay

On that day I will restore / David's fallen  
house: / I will repair its gaping walls  
and restore its ruins; / I will rebuild it  
as it was long ago — NEB

- 12. That they may possess the remnant of  
Edom, and of all the heathen, which are  
called by my name, saith the LORD that  
doeth this.**

that they may possess what is left of  
Edom / and all the nations who were  
once named mine. / This is the very  
word of the LORD who will do this  
— NEB

- 13. Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.**

The days are coming now — it is Yahweh who speaks — / when harvest will follow directly after ploughing, / the treading of grapes soon after sowing, / when the mountains will run with new wine / and the hills all flow with it — Jerus

- 14. And I will bring again the captivity of**

**my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.**

I will turn the captivity of My people Israel. They shall build cities which have been desolate; they shall dwell in them; they shall plant vineyards, and they shall drink their wine. They shall make gardens, and they shall eat their fruit — Ber

- 15. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.**

I will plant them in their own country, never to be rooted up again / out of the land I have given them, / says Yahweh, your God — Jerus

# THE BOOK OF OBADIAH

## CHAPTER 1

### 1. The vision of Obadiah. Thus saith the Lord God concerning Edom;

... the Lord Jehovah ... — ASV

... This is what the Lord Eternal has to say to Edom — Mof

... Thus saith My Lord Yahweh / Concerning Edom — Rhm

... Idumea — Sept

In a vision the Lord God showed Obadiah the future of Edom. — Tay

Here follows the vision of Abdias. What doom does the Lord God pronounce on Edom? — Knox

**We have heard a rumour from the LORD, and an ambassador is sent among the heathen,**

We have heard Jehovah. ... — ASV

... from Yahweh / And a herald throughout the nations hath been sent — Rhm

We have heard a message from the LORD. / And a messenger has been sent forth among the nations: — AAT

**Arise ye, and let us rise up against her in battle.**

“Rise up! let us rise against her for battle!” — RSV

Up! and let us rise against her to war — Rhm

Arise, and let us rise up against Edom to battle! — Amp

### 2. Behold, I have made thee small among the heathen: thou art greatly despised.

Behold, I will make you small among the nations. / you shall be utterly despised — RSV

Behold! I will make you insignificant ... — Ber

Look, I make you the least of all nations. / an object of contempt — NEB

### 3. The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high;

The arrogance of thy heart has beguiled thee, / Thou dweller in rock clefts, the one setting on high his habitation — ABPS

You proud, insolent heart has led you astray: / you who haunt the crannies among the rocks, / making your home on the heights — NEB

You are proud because you live in those high, inaccessible cliffs — Tay

The pride of your heart has deceived you, you dweller in the refuges of the rocks [Petra, Edom's capital] whose habitation ... — Amp

**that saith in his heart, Who shall bring me down to the ground?**

“Who can ever reach us way up here!” You boast. — Tay

### 4. Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.

Though thou mount on high as the eagle, / And though thy nest be set among the stars, Thence I will bring thee down, it is the oracle of Jehovah — ABPS

Though you soared like the eagle, though you set your nest among the stars, / I would still fling you down again — it is Yahweh who speaks — Jerus

Though thou build high like an eagle, And though among the stars thou set thy nest / From thence will I bring thee down / Declareth Yahweh — Rhm

Nest high as any eagle. Nest up among the very stars — but I will pull you down says the Eternal — Mof

### 5. If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough?

If thieves came to you, if plunderers by night — how you have been destroyed! — would they not steal only enough for themselves? — RSV

**if the grapegatherers came to thee, would they not leave some grapes?**

... would they not leave some gleaning grapes — ASV

... Would they not leave some gleanings — ABPS

### 6. How are the things of Esau searched out! how are his hidden things sought up!

... Esau [Edom] ... — Amp

But see how Esau's treasure is ransacked, / his secret wealth hunted out! — NEB

Every nook and cranny will be searched and robbed and every treasure found and taken — Tay

**7. All the men of thy confederacy have brought thee even to the border:**

All your allies have deceived you, / they have driven you to the border — RSV  
You are driven to the very border: / all your allies have betrayed you — Mof  
**the men that were at peace with thee have deceived thee, and prevailed against thee;**

your confederates have prevailed against you — RSV

**they that eat thy bread have laid a wound under thee: there is none understanding in him.**

They set traps under thee: / There is no understanding in him — ABPS

your own kith and kin lay a snare for your feet, / a snare that works blindly without wisdom — NEB

... There is no understanding [in Edom, or] of it — Amp

... They have no understanding — Sept

**8. Shall I not in that day, saith the LORD, even destroy the wise men out of Edom, and understanding out of the mount of Esau?**

... Mount Esau [Idumea, a mountainous region] — Amp

And on that very day / I will destroy all of the sages of Edom / and leave no wisdom on the mount of Esau. / This is the very word of the LORD — NEB

Shall I not on that day, it is the oracle of Jehovah. / Destroy the wise men out of Edom. ... — ABPS

When that day comes — it is Yahweh who speaks — / shall I not deprive Edom of sages, / the Mount of Esau of intelligence? — Jerus

**9. And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.**

Then your mighty men shall be filled with terror. O Teman, so that every man may be cut off from the mount of Esau by slaughter — Ber

The mightiest soldiers of Teman will be confused and helpless to prevent the slaughter — Tay

Then shall your warriors, o Teman, be so enfeebled, / that every man shall be cut down on the mount of Esau — NEB

Your warriors, O Teman, shall be crushed, / till all on Mount Esau are destroyed — NAB

Teman, even your heroes will be terrified! / 'Twill be a clean sweep of all Esau — Mof

**10. For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever.**

And why? Because of what you did to your brother Israel. Now your sins will be exposed for all to see: ashamed and defenseless, you will be cut off forever — Tay

'Tis for the outrage to your brother Jacob / you are disgraced, destroyed! — Mof

**11. In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them.**

On the day that you stood aloof [from your brother Jacob], on the day that strangers took captive ... — Amp

For you deserted Israel in his time of need. You stood aloof, refusing to lift a finger to help him when invaders carried off his wealth and divided Jerusalem among them by lot: you were as one of his enemies — Tay

... you behaved like the rest of them — Jerus

... you yourselves were of one mind with them — NEB

**12. But thou shouldst not have looked on the day of thy brother in the day that he became a stranger;**

Do not gloat over your brother / on the day of his misfortune — Jerus

Gaze not upon the day of your brother, / the day of his disaster — NAB

Do not then look with satisfaction / Upon the day of thy brother / Upon the day of his calamity — Rhm

**neither shouldst thou have rejoiced over the children of Judah in the day of their destruction; neither shouldst thou have spoken proudly in the day of distress.**

you should not have rejoiced over the people of Judah / in the day of their ruin: / you should not have boasted / in the day of distress. — RSV

**13. Thou shouldst not have entered into the gate of my people in the day of their calamity;**

- ... in the day of their misfortune — Rhm  
 ... on the day of his downfall — NEB  
**yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity;**  
 Do not thou also look with satisfaction on his misery . . . — Rhm  
 yes, you should not have looked with delight on their misery in the day of their calamity and ruin; and not have reached after their army and their possessions in the day of their calamity and ruin — Amp  
 yes, you, do not take pleasure in seeing his misery in the day of his misfortune. Do not reach out for his possessions in the day of his calamity — Ber
- 14. Neither shouldest thou have stood in the crossway, to cut off those of his that did escape;**  
 And you should not have stood at the crossway to cut off those of Judah who escaped — Amp  
 You should not have stood at the parting of the ways / to cut off his fugitives — RSV  
 Neither should you have stood in the narrow pass to cut off his fugitives — Lam  
**neither shouldest thou have delivered up those of his that did remain in the day of distress.**  
 neither have delivered up those [of Judah] who remained in the day of distress — Amp  
 Do not hand over its survivors / on the day of distress — Jerus  
 And arrest not his escaped ones in the day of distress — ABPS
- 15. For the day of the LORD is near upon all the heathen:**  
 For the day of Jehovah is near upon all the nations — ASV  
 . . . day of Yahweh . . . — Rhm  
 The Lord's vengeance will soon fall upon all Gentile nations — Tay  
**as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.**  
 you shall be treated as you have treated others. / and your deeds will recoil on your own head — NEB  
 As you have done to Israel, so will it be done to you. Your acts will boomerang upon your heads — Tay

- 16. For as ye have drunk upon my holy mountain, so shall all the heathen drink continually,**  
 . . . so all the nations will drink continually — Ber  
 For in the same manner as thou hast drunk on My holy mountain, all the nations shall be drunk up as wine — Sept  
 The cup of vengeance you, my people, have drunk, there on that mountain which is my sanctuary, all the heathen shall drink henceforward — Knox  
 You drank my cup of punishment upon my holy mountain, and the nations round about will drink it too — Tay  
 For as you, [Edom.] have drunk upon the mountain of My holiness [desecrating it in the wild revelry of the destroyers], so shall all the nations drink continually [in turn, of My wrath] — Amp  
**yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.**  
 they shall drink and gulp down and shall be as though they had never been — NEB  
 Yea, they will drink, and reel, / And will be as though they had not been — ABPS  
 yes, they shall drink, talk foolishly and swallow down [the full measure of punishment], and they shall be [destroyed] as though they had not been — Amp  
 yes, drink and stagger back and disappear from history, no longer nations any more — Tay  
 drink it and stagger and vanish — Mof
- 17. But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.**  
 But in mount Zion there shall be those that escape, . . . — JPS  
 But in Mount Zion there shall be a group of fugitives, . . . — AAT  
 But on Mount Zion [in Jerusalem] there shall be . . . — Amp  
 But in Mount Zion there will be escape, and it shall be a sanctuary, and the house of Jacob shall take possession of their heritage — Ber  
 But on Mount Zion there shall be a portion saved; / the mountain shall be holy, / And the house of Jacob shall take

possession / of those that dispossessed them — NAB

But in Mount Zion shall be a delivered remnant which shall be holy, — / And the house of Jacob shall possess their own possessions — Rhm

But on Mount Zion there will be some who have escaped / — it shall become a holy place — / and the House of Jacob will despoil / its own despoilers — Jerus

- 18. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them;**

... and they shall burn among them, and devour them — RV

Then shall the house of Jacob be fire. / the house of Joseph flame, / and the house of Esau shall be chaff: / they shall blaze through it and consume it, — NEB

Israel will be a fire that sets the dry fields of Edom aflame ... — Tay

**and there shall not be any remaining of the house of Esau; for the LORD hath spoken it.**

till not a soul is left of Esau's house — / by the order of the Eternal — Mof

and the house of Esau shall have no survivor. / The LORD has spoken — NEB

and of Esau's race no memory be left: the Lord decrees it — Knox

And not one will escape of the house of Esau: / For Jehovah has spoken — ABPS

There shall be no survivor to the house of Esau, / For Yahweh has spoken — Rhm

- 19. And they of the south shall possess the mount of Esau; and they of the plain the Philistines;**

They of the South — the Negeb — shall possess Mount Esau, and they of the lowland the land of the Philistines — Amp

Then my people who live in the Negeb shall occupy the hill country of Edom; those living in Judean lowlands shall possess the Philistine plains — Tay

Men from the Negeb will occupy the Mount of Esau, / men from the Lowlands the country of the Philistines — Jerus

**and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin shall possess Gilead.**

they will occupy the land of ... — Jerus  
... shall possess Gilead [across the Jordan River] — Amp

- 20. And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath;**

And this captive host of the sons of Israel, / Will possess the Caananites even to Zarephath — ABPS

The exiles in Halah who are of the people of Israel / shall possess Phoenicia as far as Zarephath — RSV

The captives of this host of the children of Israel / shall occupy the Caananite land as far as Zarephath: — NAB

The exiles of this army, the sons of Israel, / will occupy Canaan as far as Zarephath — Jerus

The Israeli exiles will return and occupy the Phoenician coastal strip as far north as Zarephath — Tay

**and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south.**

And the exiles of Jerusalem, who are in Sepharad, will possess the cities of the South — ABPS

... the cities of the Negeb — NEB

- 21. And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD's.**

Those who find safety on Mount Zion shall go up / to hold sway over the mount of Esau, / and dominion shall belong to the LORD — NEB

... So shall the Eternal reign — Mof

... and sovereignty shall belong to Yahweh — Jerus

For deliverers will come to Jerusalem and rule all Edom. And the Lord shall be King! — Tay

# THE BOOK OF JONAH

## CHAPTER 1

1. Now the word of the LORD came unto  
Jonah the son of Amittai, saying,  
And the word of Yahweh . . . — Rhm  
Now the word of Jehovah . . . — ASV

2. Arise, go to Ninevah, that great city, and  
cry against it;

Arise, go to Ninevah, the great city . . .  
— ABPS

Get up and go to Ninevah, that great  
metropolis, and preach against it —  
Ber

Go to the great city of Ninevah, go now  
and denounce it — NEB

. . . and proclaim unto it — Rhm

Go to Ninevah, that great city, and thun-  
der in their ears — Mof

for their wickedness is come up before  
me.

because their wickedness has mounted  
up before Me — Ber

That their wickedness hath come up be-  
fore me — Rhm

that their wickedness has become known  
to me — Jerus

for its wickedness stares me in the face  
— NEB

that their wickedness is known to me  
— Mof

3. But Jonah rose up to flee unto Tarshish  
from the presence of the LORD,

. . . away from the presence of Yahweh.  
— Rhm

. . . from the face of Jehovah — Sprl

Jonah decided to run away from Yahweh,  
and to go to Tarshish — Jerus

But Jonah rose up to flee from Tarshish  
from being in the presence of the Lord  
[as His prophet] — Amp

and went down to Joppa; and he found  
a ship going to Tarshish:

and went down to Joppa, and found a  
ship going to Tarshish [the most re-  
mote of the Phoenician trading places  
then known] — Amp

so he paid the fare thereof, and went  
down into it, to go with them unto Tar-  
shish from the presence of the LORD.  
he paid the fare and boarded it to go with  
them to Tarshish, from the presence of  
the LORD — Ber

. . . away from the presence of Yahweh  
— Rhm

. . . away from the face of Jehovah —  
Sprl

. . . to be out of the Lord's way — Knox

4. But the LORD sent out a great wind into  
the sea, and there was a mighty tempest  
in the sea so that the ship was like to be  
broken.

But the LORD flung a terrific wind over  
the sea so that there was a great tem-  
pest on the sea, and the ship was about  
to be wrecked — Ber

But Yahweh hurled a great wind against  
the sea, and there arose a mighty tem-  
pest in the sea, — and the ship thought  
to be broken in pieces, — Rhm

. . . hurled a violent wind upon the sea,  
and in the furious tempest that arose  
the ship was on the point of breaking  
up — NAB

But the LORD let loose a hurricane, and  
the sea ran so high in the storm that  
the ship threatened to break up — NEB

5. Then the mariners were afraid, and cried  
every man unto his god, and cast forth  
the wares that were in the ship into the  
sea, to lighten it of them.

Then the sailors were afraid, and each  
cried out desperately to his god, and  
they threw out into the sea the cargo  
which was in the ship, to lighten it  
— Ber

. . .; and they cast the tackling which  
was in the ship into the sea, to make  
it lighter for themselves — Sprl

But Jonah was gone down into the sides  
of the ship; and he lay, and was fast  
asleep.

Jonah had gone down into a corner of  
the ship . . . — NEB

. . . to the inner parts of the ship . . .  
— Sprl

But Jonah had gone below into the hold  
of the vessel, had lain down, and fallen  
sound asleep — Ber

And all this time Jonah was sound asleep  
down in the hold — Tay

Now Jonas had gone down into the ship's  
hold and was asleep and snoring —  
Sept

6. So the shipmaster came to him, and said  
unto him, What meanest thou, O sleeper?

. . . What dost thou mean by sleeping?  
— Sprl

And the master of the ship came to him



- and said to him, What! art thou snoring? — Sept
- So the captain came to him and said to him, "What's the matter with you, you sleeper?" — Ber
- arise, call upon thy God, if so be that God will think upon us, that we perish not.**
- Up, said he, and cry out upon thy God! Who knows but that God will take pity on us, and grant us our lives yet? — Knox
- Arise, call upon your god! Perhaps the god will give a thought to us, that we do not perish — RSV
- 7. And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us.**
- ... to find out who is responsible for bringing this evil on us — Jerus
- ... that we may learn on whose account this calamity is come upon us — Sprl
- ... that we may know upon whose account this disaster has befallen us — AAT
- So they cast lots, and the lot fell upon Jonah.**
- 8. Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us;**
- Then they said to him, "Tell us, we beg of you, for what fault this disaster has come on us. — Ber
- What is thine occupation? and whence comest thou? what is thy country? and of what people art thou?**
- What is thy trade? ... — Sprl
- ... and to what people do you belong? — NAB
- "Tell us, what is your business? Where do you come from? What is your country? What is your nationality?" — Jerus
- 9. And he said unto them, I am an Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry land.**
- And he said to them, I am a servant of the Lord; and I worship the Lord God of heaven, who made the sea and the dry land — Sept
- ... A Hebrew am I; and Jehovah, the God of the heavens I fear who made the sea and the dry land — ABPS
- ... I am a Hebrew, and truly JEHOVAH the God of heaven. Who made the sea and the dry land, do I reverence — Sprl
- ... A Hebrew am I, — and Yahweh the God of the heavens do I revere. him who made the sea and the dry land — Rhm
- 10. Then were the men exceedingly afraid, and said unto him, Why hast thou done this?**
- ... seized with terror ... — Jerus
- Then the men were terribly afraid, and they said to him, "What is this you have done?" — Ber
- Then did the men revere with great reverence, and said unto him ... — Rhm
- Now the men were seized with great fear and said to him, "How could you do such a thing!" — NAB
- ... "Whatever have you done?" — Mof
- ... "What a wicked thing you have done!" — AAT
- For the men knew that he fled from the presence of the LORD, because he had told them.**
- ... from the face of Jehovah ... — ABPS
- 11. Then said they unto him, What shall we do unto thee, that the sea may be calm unto us?**
- ... calm about us — ABPS
- ... may be quieted for us — Sprl
- ... that the sea may cease raging over us — Rhm
- for the sea wrought, and was tempestuous.**
- For the sea kept growing more tempestuous — Ber
- for the sea grew more and more tempestuous — ASV
- For the sea was raging more and more — Rhm
- For the sea was growing more and more turbulent — NAB
- 12. And he said unto them, Take me up, and cast me forth into the sea;**
- ... Take me up and hurl me into the sea, — Rhm
- so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you.**
- and the sea will be calm about you: for I know ... — ABPS
- that the sea may cease raging over you ... — Rhm

**13. Nevertheless the men rowed hard to bring it to the land; but they could not:**

But the men worked hard at the oars in order to get back to the shore; but they could not make headway. — Ber

The crew rowed hard to put back to land but in vain. — NEB

**for the sea wrought, and was tempestuous against them.**

for the sea raged, and the tempest was against them — Sprl

but they could not: the sea grew more and more tempestuous against them

— ABPS

for the sea was raging over them more and more — Rhm

**14. Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood:**

Then they cried unto Yahweh and said

— Ah now Yahweh pray let it not be that we perish for this man's life, neither lay upon us innocent blood — Rhm

... "We beseech you. O LORD, let us not perish for taking this man's life: do not charge us with shedding innocent blood. — NAB

"O Jehovah," they pleaded, "Don't make us die for this man's sin, and don't hold us responsible for his death. — Tay

**for thou, O LORD, hast done as it pleased thee.**

for you, LORD, have done as you saw fit — NAB

for you, Yahweh, have acted as you have thought right — Jerus

for it is not our fault — you have sent this storm upon him for your own good

reasons — All this, O LORD, is thy set purpose — NEB

**15. So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging.**

So they took up Jonah and hurled him into the sea, — and the sea left off her roaring — Rhm

... and the sea ceased from its agitation — Sprl

... and the sea's raging abated — NAB

... All at once, the raging of the sea was stilled; — Knox

**16. Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows.**

... and vowed to serve him — Tay

Then the men reverently and worshipfully feared the Lord exceedingly,

... — Amp

At this the men were seized with dread of Yahweh ... — Jerus

what awe fell on those mariners! What sacrifices they made, what vows they offered to the Lord! — Knox

And the men, in great awe of the LORD, offered a sacrifice to the LORD and made vows — Ber

Then did the men revere Yahweh with a great reverence, — and offered sacrifice to Yahweh and vowed vows — Rhm

**17. Now the LORD had prepared a great fish to swallow up Jonah.**

Meanwhile the LORD had appointed a great fish to swallow Jonah — Ber

And the Lord had arranged for a great fish to swallow Jonah — Tay

And what of Jonas? At the Lord's bidding, a great sea-beast had swallowed him up — Knox

**And Jonah was in the belly of the fish three days and three nights.**

## CHAPTER 2

**1. Then Jonah prayed unto the LORD his God out of the fish's belly,**

Then prayed Jonah, unto Yahweh his God, — out of the belly of the fish: — Rhm

Then Jonah supplicated Jehovah his God from the bowels of the fish — Sprl

**2. And said, I cried by reason of mine affliction unto the LORD, and he heard me;**

... out of my anguish ... — Ber

I cried — out of my distress — unto Yahweh / and he answered me. — Rhm

Out of my trouble I called unto the LORD, and he answered me — AAT

**out of the belly of hell cried I, and thou heardest my voice.**

Out of the belly of hades called I Thou didst hear my voice — Rhm

Out of the womb of Hades did I exclaim, / And Thou didst harken unto my voice — Sprl

From the belly of Sheol I made supplication, / Thou didst hear my voice  
— ABPS

From the innermost part of Sheol I cried for help . . . — er  
from the depths of death I called . . .  
— Tay

**3. For thou hadst cast me into the deep, in the midst of the seas;**

For you cast me into the deep, into the heart of the sea, — NAB

You cast me into the abyss, into the heart of the sea, — Jerus

**and the floods compassed me about: all thy billows and thy waves passed over me.**

And a flood enveloped me, — / All thy breakers and thy rolling waves over me passed — Rhm

While the flood rolled around me; / All thy breakers and thy billows passed over me — ABPS

and the current was engulfing me . . .  
— Ber

and the flood surrounded me / All your waves, your billows, / washed over me — Jerus

I sank down into the flood waters and was covered by your wild stormy waves  
— Tay

**4. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.**

. . . ; nevertheless I will continue to look towards thy holy temple — Sept

. . . / How shall I ever again look toward thy holy temple? — ABPS

Then I exclaimed, I am expelled from thy Presence; / Yet let me again behold the temple of Thy holiness! — Sprl

. . . "I am banished from your sight! / yet would I again look upon your holy temple." — NAB

I thought I was banished from thy sight / and should never see thy holy temple again — NEB

**5. The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head.**

The waters encompassed me to the soul: / The deep rolling around me, / And sea-weed entangling my head — ABPS  
The waters encompassed me to the peril of my life, / The roaring deep enve-

loped me — / the sea-weed was wrapped about my head — Rhm

. . . My head was clothed with seaweed — Sprl

The waters swirled about me, / threatening my life; / the abyss enveloped me; / seaweed clung about my head — NAB

The waters surrounded me right to my throat, / the abyss was all around me / . . . — Jerus

Around me the deadly waters close, the depths engulf me, the weeds are wrapped about my head — Knox

**6. I went down to the bottoms of the mountains; the earth with her bars was about me for ever:**

. . . was behind me forever — Ber

I have gone down to a land, the bars of which are everlastingly fixed — Sept

Down I went to the roots of the mountains; / the bars of the netherworld / were closing behind me forever — NAB

I went down to the bottoms of the mountains that rise from off the ocean floor. I was locked out of life and imprisoned in the land of death — Tay

. . . I was sinking into a world / whose bars would hold me fast for ever — NEB

**yet hast thou brought up my life from corruption, O LORD my God.**

yet thou didst bring up my life from the Pit, / O LORD my God — RV

. . . O Yahweh my God — Rhm

Yet didst Thou raise up my life from destruction, / O JEHOVAH, my God — Sprl

**7. When my soul fainted within me I remembered the LORD; and my prayer came in unto thee, into thine holy temple.**

When my soul darkened itself over me / Yahweh I remembered, — / And my prayer came in / Unto thee / Unto thy holy temple — Rhm

When my soul was overwhelmed within me, . . . — Sprl

While my soul was fainting within me, / I remembered Yahweh, / and my prayer came before you / into your holy temple — Jerus

. . . My prayer reached you / in your holy temple — NAB

As my senses failed me I remembered the LORD, / and my prayer reached thee in thy holy temple — NEB

When I was losing consciousness, I remembered the LORD; . . . — AAT  
 When I had lost all hope, I turned my thought once more toward the Lord . . . — Tay

**8. They that observe lying vanities forsake their own mercy.**

They who take heed to the vanities of falsehood do their own lovingkindness forsake — Rhm

Those who worship vanities and lies have forsaken their mercy — Sept

They who serve false gods forsake their own welfare — Sprl

They who observe idols of vanity / Forsake their love — ABPS

Those who pay regard to vain idols / forsake their true loyalty — RSV

. . . forsake their piety — AAT

. . . forsake their own [Source of] mercy and lovingkindness — Amp

Those who revere worthless idols give up the grace that might be theirs — Ber

Let fools that court false worship all hope of pardon forgo — Knox

All those who revere false idols forsake thy mercy — Lam

**9. But I will sacrifice unto thee with the voice of thanksgiving;**

. . . with the voice of praise and thanksgiving. — Sept

But I, with resounding praise, / will sacrifice to you — NAB

But I, with a song of praise, / will sacrifice to you — Jerus

**I will pay that that I have vowed. Salvation is of the LORD.**

I will pay thee what I have vowed to the Lord for my deliverance — Sept

That which I have vowed will I offer to JEHOVAH, / Because of my deliverance — Sprl

The vow I have made, I will fulfil. / Salvation comes from Yahweh — Jerus

what I have vowed I will pay. / Deliverance belongs to the LORD! — RSV

What I have vowed I will perform. / Deliverance is Jehovah's — ABPS

I will pay my vows; victory is the LORD's — NEB

**10. And the LORD spake unto the fish, and it vomited out Jonah upon the dry land.**

And Jehovah spoke to the fish, and it threw up Jonah on the dry land — ABPS

Upon this a command was given by the Lord to the fish, and it cast forth Jonas upon the dry ground — Sept

. . . and it spewed Jonah out on to the dry land — NEB

And now, at the Lord's bidding, the sea-beast cast Jonas up again, high and dry on the beach — Knox

## CHAPTER 3

**1. And the word of the LORD came unto Jonah the second time, saying,**

And the word of Jehovah . . . — ABPS

**2. Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.**

Get up, and go to Nineveh, that great metropolis, and preach to it the message which I tell you — Ber

. . . and proclaim against her the proclamation which I declare unto thee — Sprl

. . . and announce to it the message that I will tell you — NAB

. . . and proclaim unto it the proclamation which I am about to tell you — AAT

. . . and preach to them as I told you to — Jerus

**3. So Jonah arose, and went unto Nineveh,**

**according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey.**

. . . in accordance with the LORD's instruction. Now Nineveh was an extremely large city requiring three days' travel — Ber

. . . Now Nineveh was a great city before God, a journey of three days — ABPS

. . . Now Nineveh was an enormously large city: it took three days to go through it — NAB

. . . an exceedingly great city of three days' journey [sixty miles in circumference] — Amp

. . . Now Nineveh was a very large city, with extensive suburbs — so large that it would take three days to walk around it — Tay

4. **And Jonah began to enter into the city a day's journey, and he cried, and said,**  
When Jonah began to enter the city one day's travel, he proclaimed — Ber

And Jonas began at his entering the city, and for about one day's journey cried with a loud voice, and said — Sept  
Jonah began his journey through the city, and had gone but a single day's walk announcing — NAB

**Yet forty days, and Nineveh shall be overthrown.**

Yet three days . . . — Sept

Forty days more and Nineveh shall be destroyed — NAB

5. **So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.**

The people of Nineveh believed God's word. They ordered a public fast and put on sackcloth, high and low alike — NEB

With that, the Ninevites shewed faith in God, rich and poor alike proclaiming a fast and putting on sackcloth — Knox

. . . and put on sackcloth [in penitent mourning], . . . — Amp

6. **For word came unto the king of Ninevah, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes.**

When the word reached the king . . . — Sept

For word came to the king of Ninevah [of all that had happened to Jonah, and his terrifying message from God], and he arose from his throne, and he laid his robe aside, . . . — Amp

. . . stripped off his robes of state, . . . — NEB

. . . he arose from his throne and took off his crown from his head and covered himself with sackcloth and sat in ashes — Lam

. . . and sat down humbly in the dust — Knox

7. **And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying,**  
He made a proclamation and published it throughout Nineveh by a decree of the king and his nobles — Ber

And he caused an outcry to be made — and said — throughout Nineveh — Rhm

**Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:**

No man or beast, herd or flock, is to taste food, to graze or to drink water — NEB

8. **But let man and beast be covered with sackcloth, and cry mightily unto God:**

. . . and cry to God with groaning — Lam

They are to clothe themselves with sackcloth and call on God with all their might — NEB

. . . and call loudly to God — NAB

**yea, let them turn every one from his evil way, and from the violence that is in their hands.**

and let each one turn from his wicked way, and from whatsoever violence he has in hand — AAT

and let everyone renounce his evil behaviour and the wicked things he has done — Jerus

Let everyman abandon his wicked ways and his habitual violence — NEB

and forsake, each of you, his sinful life, his wrongful deeds! — Knox

and let everyone turn from his evil ways from his violence and robbing — Tay

9. **Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?**

Who knows but God may change His mind, relent and turn away from His fierce anger, so that we may not perish? — Ber

Who knoweth whether God Himself — / may turn and grieve, — / and turn away from the glow of his anger / That we perish not? — Rhm

God may yet relent and pardon, forgo his avenging anger and spare our lives — Knox

Who can tell, God may turn and revoke His sentence against us [when we have met His terms], and turn away from His fierce anger, so that we perish not? — Amp

10. **And God saw their works, that they turned from their evil way;**

When God saw by their actions how they turned from their evil way — NAB

God saw their efforts to renounce their evil behaviour — Jerus

Thus, when God saw them amending their lives in good earnest — Knox

**and God repented of the evil, that he had said that he would do unto them; and he did it not.**

God relented of the punishment which He had said He would inflict on them, and He did not do it — Ber

And God relented: He did not inflict on them the disaster which he had threatened — Jerus

he spared them, in his mercy, their threatened punishment — Knox

## CHAPTER 4

### 1. But it displeased Jonah exceedingly, and he was very angry.

Thereupon Jonas was exceedingly grieved and confounded, — Sept

But this displeased Jonah very greatly, and his wrath was enkindled — Sprl

And it was vexing unto Jonah with a great vexation, — and it angered him — Rhm  
Jonah was very indignant at this; he fell into a rage — Jerus

As for Jonas, he took it sore amiss, and was an angry man that day — Knox

But it displeased Jonah exceedingly, and he was greatly grieved — Lam

### 2. And he prayed unto the LORD, and said, I pray thee, O LORD, was not this my saying, when I was yet in my country?

... while I was still in my homeland — Ber

Then he prayed unto JEHOVAH, and said: Alas! O JEHOVAH, was not this my argument when I was yet in mine own country — Sprl

So he prayed unto Yahweh and said — / Ah now! Yahweh! / Was not this my word while I was yet upon mine own soil — Rhm

... 'This O LORD, is what I feared when I was in my own country — NEB

**Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.**

This is why I fled to Tarshish to prevent it; for I know that thou art a gracious God and disposed to pity, slow to anger, most merciful, and grieved at calamity — Ber

... For I knew that thou art compassionate and merciful, long suffering and abundant in kindness and relentest at evils — Sept

... for I knew that thou art a God, gracious, and full of compassion, long-suffering, and plenteous in love and repenting of evil — ABPS

... and reverseth calamity — Sprl

... Because I knew that thou art a God of favour and compassion, slow to anger and abundant in lovingkindness and art grieved over calamity — Rhm

... a gracious and merciful God, slow to anger, rich in clemency, loathe to punish — NAB

... a God of tenderness and compassion, slow to anger, rich in graciousness, relenting from evil — Jerus

... I knew from the first what matter of God thou art, how kind and merciful, how slow to punish, how rich in pardon, vengeance ever ready to forgo — Knox

... a gracious and merciful God, patient and of great kindness, and thou art ready to turn away calamity — Lam

... a gracious God and disposed to pity, slow to anger, most merciful, and grieved at calamity — Ber

### 3. Therefore now, O LORD, take, I beseech thee, my life from me; for it is better for me to die than to live.

Now, therefore, O Sovereign Lord, take my life from me, ... — Sept

Now therefore O Yahweh ... — Rhm  
A boon of thee Lord! Take away this life of mine: I had rather die than live — Knox

### 4. Then said the LORD, Doest thou well to be angry?

... Doest thou right by thy enkindled wrath? — Sprl

And the Lord said to Jonas, Art thou very sorry? — Sept

And Jehovah said, Art thou very angry? — ABPS

Then said Yahweh, / Art thou rightly angry? — Rhm

Why, the Lord said, what anger is this? — Knox

### 5. So Jonah went out of the city, and sat on the east side of the city, and there made him a booth,

Now Jonah had left the city and lodged to the east of the city. There he con-

structed a foliage covering for himself.

— Ber

Jonas had left the city, and sat now under a little arbour he had made for himself on the east of it — Knox

... and abode on the east side of the city; and made for himself there a hut — Rhm

and sat under it in the shadow, till he might see what would become of the city.

waiting there in the shade to see what doom would fall on Nineve — Knox  
and sat underneath it in the shade until he might see what was going to happen to the city — Ber

- 6. And the LORD God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief.**

And the LORD God appointed a gourd and made it grow up over Jonah to be a shade over his head, to deliver him from his discomfort — Ber

Then the LORD God ordained that a climbing gourd should grow up over his head to throw its shade over him and relieve his distress — NEB

And now, at the Lord God's bidding, an ivy-plant grew up over Jonas' head, to give him shade and shelter after his toiling — Knox

Then Yahweh God arranged that a castor-oil plant should grow up over Jonah to give shade for his head and soothe his ill-humour — Jerus

**So Jonah was exceeding glad of the gourd.**

And Jonah was very much elated over the gourd — Ber

and Jonah was grateful for the gourd — NEB

and great joy he had of his ivy-plant — Knox

and Jonah rejoiced over the gourd with great rejoicing — Rhm

- 7. But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.**

But God appointed a worm ... — Rhm

But at dawn the next day God ordained that a worm should attack the gourd, and it withered — NEB

... God commanded a worm ... — Lam

... God appointed a cut-worm, and it

struck the gourd that it withered —

Ber

- 8. And it came to pass, when the sun did arise, that God prepared a vehement east wind;**

Then as the sun shown forth, God appointed a sultry east wind, — Ber

... a dry east wind — ABPS

... a burning east wind — AAT

... a scorching wind — NEB

**and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live.**

... so that he grew faint. Then he wanted to die and said ... — Ber

... so that he fainted, and requested for himself that he might die, saying,

Death is better for me than life — ABPS  
the sun beat down so hard on Jonah's head that he was overcome and begged for death, saying, 'I might as well be dead as go on living' — Jerus

- 9. And God said to Jonah, Dost thou well to be angry for the gourd?**

... Do you have good reason to be angry about the gourd — Ber

... 'Are you right to be angry about the castor-oil plant?' — Jerus

**And he said, I do well to be angry, even unto death.**

... 'I have good reason to be angry, enough to die.' — Ber

Deadly angry am I, Jonas answered, and no marvel either — Knox

'Yes,' Jonah said, 'it is; it is right for me to be angry enough to die!' — Tay

- 10. Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night;**

... You feel grief over the gourd for which you neither laboured nor did you make it grow, which came up in a night and perished in a night — Ber

Then said Yahweh / Thou wouldst have spared the gourd, for which thou hadst not toiled neither hadst thou made it grow, — which as the off-spring of a night came up, and as the offspring of a night perished — Rhm

Yahweh replied, 'You are only upset about a castor-oil plant which cost you no labour, which you did not make

grow, which sprouted in a night and has perished in a night — Jerus  
Great pity thou hast, the Lord said, for yonder ivy-plant, that was not of thy growing, and no toil cost thee; a plant that springs in a night, and in a night must wither! — Knox

- 11. And should not I spare Nineveh, that great city, wherein are more than six-score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?**

Then should not I feel grief over Nine-

veh, that great metropolis, in which there are more than 120,000 persons which cannot discriminate between their right hand and their left, and much livestock — Ber

And why shouldn't I feel sorry for a great city like Nineveh with its 120,000 people in utter spiritual darkness, and all its cattle — Tay

... in which are more than a hundred and twenty thousands infants, that cannot distinguish between their right hand and their left, and many cattle?

— AAT



# THE BOOK OF MICAH

## CHAPTER 1

- 1. The word of the LORD that came to Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.**

The word of Jehovah that came to Micah the Morasthite . . . — ASV

The word of the Lord that came to Micah of Moresheth . . . , which he saw [through divine revelation] concerning Samaria and Jerusalem — Amp

. . . ; which he received in visions concerning Samaria and Jerusalem — NEB

- 2. Hear, all ye people; hearken, O earth, and all that therein is:**

. . . ; listen closely, O earth, . . . — Amp

. . . ; pay attention, earth and its fulness — Ber

. . . attend, O earth and all that are in it — NEB

A word for you, nations far and near; let the whole world give audience, and all the world contains! — Knox

**and let the Lord God be witness against you, the LORD from his holy temple.**

And let My Lord Yahweh be among you for a witness, / My Lord out of his holy temple — Rhm

Listen to this indictment the Lord God brings, from his high throne all beholding — Knox

The Eternal has a warning for you, / the Lord from his sacred temple on high — Mof

- 3. For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth.**

For look, Yahweh sets out from his holy place, / he comes down, he treads the heights of earth — Jerus

Look, the Eternal descends from his place, he strides on the heights of the earth! — Mof

- 4. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place.**

And the mountains shall melt away under his footstep, / And the valleys shall cleave asunder; / Like wax melteth before the fire, / Like waters poured down a declivity — Sprl

The mountains melt under him / and the valleys split open, / Like wax before the fire, / like water poured down a slope — NAB

Beneath him mountains dissolve / like wax before fire, / valleys are torn open, / as when torrents pour down the hillside — NEB

Beneath him the mountains melt and flow into the valley, / As wax melts before the fire and pours like water — Phi

- 5. For the transgression of Jacob is all this, and for the sins of the house of Israel.**

All this is on account of the impiety of Jacob, and for the sin of the house of Israel — Sept

All this is because Jacob has rebelled, / And because the house of Israel has sinned — Phi

**What is the transgression of Jacob? is it not Samaria? and what are the high places of Judah? are they not Jerusalem?**

What is the crime of Jacob? Is it not Samaria? / What is the hill-shrine of Judah? Is it not Jerusalem? — NEB

What is the transgression of Jacob? Is it not the idol worship of Samaria? And what are the high places of idolatry in Judah? Are they not in Jerusalem — Amp

What sins? The idolatry and oppression centering in the capital cities, Samaria and Jerusalem! — Tay

- 6. Therefore I will make Samaria as a heap of the field, and as plantings of a vineyard:**

So I will make Samaria a ruin on the field with terraces for planting a vineyard — Ber

Therefore I will make Samaria like a hut of a field and like a plant of a vineyard — Sept

Therefore I will turn Samaria into a ruin of the field, / And into the terraces of a vineyard — ABPS

I mean to make Samaria a ruin in the open country, / a place where vines will be planted — Jerus

In ruin Samaria shall lie, a heap of stones in the open country-side, a terrace for vineyards — Knox

and I will pour down the stones thereof  
into the valley, and I will discover the  
foundations thereof.

The Lord will tear down her wall and  
her forts, exposing their foundations,  
and pour their stones into the valleys  
below — Tay

I will set her stones rolling into the val-  
ley, / I will lay her foundations bare  
— Jerus

**7. And all the graven images thereof shall  
be beaten to pieces,**

All her idols shall be broken — Ber  
And all her images will be shattered —

ABPS

All her carved figures shall be shattered  
— NEB

**and all the hires thereof shall be burned  
with the fire, and all the idols thereof  
will I lay desolate:**

And all her rewards for unchastity shall  
be burned in the fire, / And all her  
idols . . . — Rhm

and all her earnings shall be burned with  
fire; and all her idols I will utterly de-  
stroy — Sept

And all her harlot-gifts will be burned  
with fire, / and all her idols I will lay  
desolate — ABPS

And all her hires [all that man would gain  
from desertion of God] shall be burned  
with fire, and all her idols will be laid  
waste — Amp

And all her idols shall be burned with  
fire and all her shrines of worship I  
will lay desolate — Lam

**for she gathered it of the hire of an har-  
lot, and they shall return to the hire  
of an harlot.**

Because from the earnings of fornication  
she collected, and from the earnings  
of fornication, amassed — Sept

By a harlot's hire hath she acquired her  
treasures; / And unto the hire of a har-  
lot shall they return — Sprl

for they have been collected with pros-  
titutes' earnings / and prostitutes'  
earnings they will be again — Jerus

**8. Therefore I will wail and howl, I will go  
stripped and naked:**

On account of this let me weep, let me  
mourn, let me go away barefoot and  
stripped — Ber

For this reason I lament and wail, I go  
barefoot and naked — NAB

Therefore I [Micah] will lament and wail:  
. . . — Amp

**I will make a wailing like the dragons,  
and mourning as the owls.**

let me make howling like the jackals and  
mourning like the ostrich — Ber

I must howl like a wolf, mourn like a  
desert-owl — NEB

I will make a lamentation like the wild  
dogs, / . . . — Rhm

**9. For her wound is incurable; for it is come  
unto Judah; he is come unto the gate of  
my people, even to Jerusalem.**

Because her wound is large: . . . — Sept  
For her wound is very painful; and dis-  
aster has reached Judah; it has come  
to the gate of my people, even to Je-  
rusalem — Lam

For Samaria's wounds are incurable, and  
they come even to Judah; [He, the  
Lord,] has reached to the gate of my  
people, to Jerusalem — Amp

For there is no healing for the blow  
Yahweh strikes; / it reaches into Ju-  
dah, / it knocks at the very door of my  
people, / reaches even into Jerusalem  
— Jerus

Her wound cannot be healed; for the  
stroke has bitten deep into Judah, it  
has fallen on the gate of my people,  
upon Jerusalem itself — NEB

for my people's wound is far too deep to  
heal. The Lord stands ready at Jeru-  
salem's gates to punish her — Tay

**10. Declare ye it not at Gath, weep ye not  
at all: in the house of Aphrah roll thyself  
in the dust.**

Tell it not in Gath, / In Acco weep ye  
not; / At Beth-le-Aphra besprinkle  
thyself with dust — ABPS

In Gath do not tell, In Accho do not  
weep, — / In Beth-l'aphra roll your-  
selves in dust — Rhm

In Philistine Gath announce it not; in  
Acco weep not at all, [betraying your  
grief to foreigners; but among your  
own people] in Beth-le-aphra [dust  
house] roll yourself in the dust — Amp  
Tell it not in Gath! Weep bitterly in  
Bethel: roll yourselves in dust — AA1

Woe to the city of Gath. Weep, men of  
Bakah. In Beth-le-aphrah roll in the  
dust in your anguish and shame — Tay  
so then, in Gath where tales are told,  
breathe not a word! In Acco, the  
town of Weeping, shed no tear! In  
Aphrah, the house of Dust, grovel in  
the dust! — Phi

**11. Pass ye away, thou inhabitant of Saphir, having thy shame naked:**

Away with you, inhabitant of Shaphir, in nakedness and shame — ABPS

Pass on your way into exile, dwellers of Shaphir, in shameful nakedness — Amp

There go the people of Shaphir, led away as slaves — stripped, naked and ashamed — Tay

And you who live in Shaphir, the Beauty-town, move on, for your shame lies naked! — Phi

**the inhabitant of Zaanan came not forth in the mourning of Beth-ezel; he shall receive of you his standing.**

... The mourning of Beth-ezel takes from you its position — ABPS

... the wailing of Beth-ezel shall take from you the stay thereof — ASV

... The lamentation of Beth-ezel / finds in you its grounds — NAB

You who live in Zaanan, the town of Marching, there is no marching for you now! / And Beth-ezel, standing on the hillside, can give no foothold in her sorrow. — Phi

The people of Zaanan dare not show themselves outside their walls. The foundations of Beth-ezel are swept away — the very ground on which it stood — Tay

**12. For the inhabitant of Maroth waited carefully for good: but evil came down from the LORD unto the gate of Jerusalem.**

For the inhabitant of Maroth travails for good: / For evil is come down from Jehovah to the gate of Jerusalem — ABPS

The men of Maroth, that town of Bitterness, wait patiently for good. / But disaster has come down from the Lord, to the very gate of Jerusalem — Phi

Though the inhabitress of Maroth waited for blessing, — / Yet there came down calamity from Yahweh to the gate of Jerusalem — Rhm

For the inhabitant of Maroth [bitterness] writhes in pain at its losses and waits anxiously for good, because evil comes down from the Lord to the gate of Jerusalem — Amp

**13. O thou inhabitant of Lachish, bind the chariot to the swift beast: she is the beginning of the sin to the daughter of Zion:**

**for the transgressions of Israel were found in thee.**

Quick! Use your swiftest chariots and flee, O people of Lachish, for you were the first of the cities of Judah to follow Israel in her sin of idol worship. Then all the cities of the south began to follow your example — Tay

... to you must the crimes of Israel be traced — NEB

To horse and drive away, O Horsetown (Lachish), / O source of Sion's sin, / where the crimes of Israel centre! — Mof

Now, you who live in Lachish, the town far-famed for horses, / Take your swiftest steeds, and hitch them to your chariots! / For the daughter of Zion's sin began with you, / And in you were found the source of Israel's rebellion — Phi

**14. Therefore shalt thou give presents to Moresheth-gath: the houses of Achzib shall be a lie to the kings of Israel.**

Therefore shalt thou give a parting gift to Moresheth-gath: the houses of Achzib shall be a deceitful thing unto the kings of Israel — ASV

Therefore you must give parting gifts to Moresheth-gath [Micah's home town]: the houses of Achzib [place of deceit] shall be a deception to the kings of Israel — Amp

So you must provide a dowry / for Moresheth-gath. / Beth-achzib will prove a snare / for the kings of Israel — Jerus

Let Moresheth-gath be given her dismissal. / Beth-achzib has disappointed the kings of Israel — NEB

Write off Moresheth of Gath: there is no hope of saving her. The town of Achzib has deceived the kings of Israel, for she promised help she cannot give — Tay

**15. Yet will I bring an heir unto thee, O inhabitant of Mareshah: he shall come unto Adullum the glory of Israel.**

... The glory of Israel will come even to Adullum — ABPS

Yet will I bring a conqueror upon you, O lady inhabitant of Mareshah, who shall possess you: the glory and the nobility of Israel shall come to Adullum [to hide in the caves, as did David] — Amp

You people of Mareshah will be a prize  
to your enemies. They will penetrate  
to Adullum, the "Pride of Israel." —  
Tay

And you too, O people of Mareshah, /  
I will send others to take your place;  
/ and the glory of Israel shall hide in  
the cave of Adullum — NEB  
... and Israel's pomp shall perish ut-  
terly — Mof

16. **Make thee bald, and poll thee for thy delicate children;**  
Make yourselves bald; cut off your hair  
on account of your fondled children  
— Ber  
Make yourself bald in mourning, and cut

off your hair for the children of your  
delight — Amp  
Make yourself bald. — yes, shave your  
head in sorrow for your darling chil-  
dren! — Phi  
Off with your hair, shave your head,  
for the sons that were your joy — Jerus  
**enlarge thy baldness as the eagle; for they  
are gone into captivity from thee.**  
Enlarge thy baldness like a vulture. ' For  
they are exiled from thee — Rhm  
... , for your children shall be carried  
from you into exile — Amp  
Make yourself look like the bald-headed  
vulture. / For your children have left  
you and gone off into exile — Phi

## CHAPTER 2

1. **Woe to them that devise iniquity, and work evil upon their beds!**

Woe to them that plan iniquity, that  
scheme wickedness upon their beds  
— Ber

Woe to those who plot evil. / who lie in  
bed planning mischief — Jerus  
**when the morning is light, they practise  
it, because it is in the power of their  
hand.**

No sooner is it dawn than they do it :  
— their hands have strength for it —  
Jerus

2. **And they covet fields, and take them by violence; and houses, and take them away!**

They covet land and take it by force;  
if they want a house they seize it —  
NEB

**so they oppress a man and his house,  
even a man and his heritage.**

They cheat an owner of his house. / a  
man of his inheritance — NAB  
ever their oppression comes between a  
man and his home, a man and his in-  
heritance — Knox

3. **Therefore thus saith the LORD; Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily:**

Therefore thus says the LORD: See! I am  
planning punishment against this fam-  
ily, from which you shall not remove  
your necks, and you shall not walk  
erect. — Ber

Wherefore thus says JEHOVAH: / Be-  
hold, I devise calamity ... — Sprl

... against this tribe I am planning evils.  
from which you shall not withdraw  
your necks, nor walk erect suddenly  
— Sept

... I am planning against this race an  
evil / from which you shall not with-  
draw your necks: / Nor shall you walk  
with head high. — NAB

So Yahweh says this: Now it is I who  
plot / such mischief against this breed  
/ as your necks will not escape: nor  
will you be able to walk proudly. —  
Jerus

And I, too, the Lord says, am devising  
mischief, mischief against the whole  
clan of you: never think to shake it off  
from your necks and walk proudly as  
of old — Knox

**for this time is evil.**

for it will be an evil time — RSV  
it shall be your house of disaster — NEB  
ill days are coming — Knox

4. **In that day shall one take up a parable against you, and lament with a doleful lamentation, and say, We be utterly spoiled:**

In that day they shall take up against you  
a proverb, and they shall wail a lam-  
entation. "Done for!" They shall say.  
"We are certainly laid waste!" — Ber  
On that day a taunt-song shall be sung  
over you, ... — AAT

On that day they will make a satire on  
you, sing a dirge and say, "We are  
stripped of everything — Jerus

A by-word then they shall make of you,  
dirge and dole of music raise over you:  
Stripped, stripped bare! — Knox

he hath changed the portion of my people: how hath he removed it from me! turning away he hath divided our fields.

He let go of the inheritance of my people; how He does remove it from me! He divides our field to the apostate!"

— Ber

God changes the portion of my people.

How He removed it from me! He divides our fields [to the rebellious — our captors] — Amp

our fields are portioned out among our captors. / The fields of my people are measured out, / and no one can get them back! — NAB

the land of the LORD's people changes hands. / How shall a man have power / to restore our fields, now parcelled out? — NEB

God has confiscated our land and sent us far away, and given what is ours to others — Tay

**5. Therefore thou shalt have none that shall cast a cord by lot in the congregation of the LORD.**

Thus you shall have no one / to make out boundaries by lot / in the assembly of the LORD — NAB

Therefore shalt thou have none to throw a measuring-line by lot, — in the convocation of Yahweh — Rhm

Others will set your boundaries then. "The People of the Lord" will live where they are sent — Tay

**6. Prophecy ye not, say they to them that prophesy: they shall not prophesy to them, that they shall not take shame.**

Do not sputter — / So they sputter! . . . — Rhm

Do not preach, say the prophesying false prophets; one should not babble and harp on such things: disgrace will not overtake us [the reviling has no end] — Amp

'Do not rave,' they rave / 'do not rave like this. / No shame is going to overtake us — Jerus

"Do not keep on harping" they harp; / "one should not be harping upon such things; / Shame will not overtake us — AAT

"Do not preach" — thus they preach — / "one should not preach of such things; / disgrace will not overtake us." — RSV

**7. O thou that art named the house of Jacob, is the spirit of the LORD straitened? are these his doings? do not my words do good to him that walketh uprightly?**

Are you called, "House of Jacob?" Is the Spirit of the LORD limited? Are these His ways? Do not My words benefit him who walks honestly? — Ber

O thou who art said to be the house of Jacob / Is the spirit of Yahweh impatient? / Or are these his doings? / Are not his words pleasant to him who is upright in his walk? — Rhm

How can it be said, O house of Jacob, / "Is the LORD short of patience, / or are such his deeds?" / Do not my words promise good / to him who walks upright? — NAB

Can the House of Jacob be a curse? / Has Yahweh lost patience? / Is that his way of going to work? / Surely his words are words of kindness / for his people Israel? — Jerus

What, cry they of Jacob, is the Lord so easily offended? Are his designs indeed so unfavourable? Nay, certain it is, if a man will follow the straight path, a ward of mine shall prosper him — Knox

Is that the right reply for you to make, O House of Jacob? Do you think the Spirit of the Lord likes to talk to you so roughly? No! His threats are for your good, to get you on the path again. — Tay

. . . Or are these [prophesied plagues] His doings? Do not My words do good to him who walks uprightly? — Amp

**8. Even of late my people is risen up as an enemy: ye pull off the robe with the garment from them that pass by securely as men averse from war.**

Only yesterday My people were rising up as an enemy; from one languishing in peace you strip off the garment, from those who pass by in security, averse to war — Ber

But of late my people has risen up as an enemy: / you have stripped off the mantle covering the tunic / Of those who go their way in confidence, / as though it were spoils of war — NAB

It is you who play the enemy / to my people. / From the innocent man you snatch his cloak, / on the man who

thinks himself safe you inflict the damage of war — Jerus

But you are no people for me, / rising up as my enemy to my face, / to strip the cloak from him that was safe / and take away the confidence of returning warriors — NEB

... you stripped the robe from the peaceful, / from those who pass by trustingly / with no thought of war — RSV

Yet to this very hour my people rise against me. For you steal the shirts right off the backs of those who trusted you, who walk in peace — Tay

9. **The women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever.**

The women of My people you evict from their happy homes; from their young children you take away My splendor forever — Ber

... their children you rob for ever / of the honour I gave them, — Jerus

You drive women from their happy homes, / And condemn their children to hopeless slavery — Phi

You have driven out the widows from their homes, and stripped their children of every God-given right — Tay

10. **Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction. ... because it is defiled it shall make desolate with a desolation that is ruthless — Rhm**

Get up and leave, for this is not a resting place; because uncleanness destroys, and the destruction is grievous — Ber  
Arise and depart, for this is not the rest [which was promised to the righteous in Canaan]: ... — Amp

"Up! Be off, / this is no place to rest": / For any trifle you exact / a crippling pledge — NAB

Arise, and go! / For this is not your resting place! / For the sake of a mere trifle, / You take a heavy mortgage — AAT

Up and be gone; this is no resting-place for you, / you that to defile yourselves would commit any mischief, / mischief however cruel — NEB

Get up and get out! / You are trespassing here: / The land is befouled, / And for

this it is doomed / To irrevocable disaster! — Phi

Up! Begone! This is no more your land and home, for you have filled it with sin and it will vomit you out — Tay

11. **If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.**

If a man walking in a spirit of falsehood do lie, saying, I will prophesy ... — ASV

If a man who walks in wind and in falsehood should deceive thee, / [Saying], I will preach to thee of ... — ABPS

If one, acting on impulse, should / make the futile claim: / "I pour you wine and strong drink / as my prophesy," / then he would be the prophet of this people — NAB

... he would even be the acceptable prophet of this people! — Amp

Were there a man of inspiration who would invent this lie, / "I prophesy you wine and strong drink", / he would be the prophet for a people like this — Jerus

If anyone had gone about in a spirit of falsehood and lies, saying, 'I will rant to you of wine and of strong drink', his ranting would be what this people like — NAB

"I'll preach to you the joys of wine and drink" — that is the kind of drunken, lying prophet that you like! — Tay

The sort of prophet this people wants is a windbag and a liar. 'Prophesying a future of "wines and spirits"! — Phi

12. **I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold:**

I will surely gather all of you, O Jacob: I will certainly collect the remnant of Israel: I will collect them like a flock in a fold; like a herd in the midst of its pasture — Ber

**they shall make great noise by reason of the multitude of men.**

They will swarm with men — ABPS  
it will be humming with people — Ber  
a noisy multitude of men — RSV

13. **The breaker is come up before them: they have broken up, and have passed**

**through the gate, and are gone out by it:**

The opener of the way . . . — Bas

With a leader to break the path / they  
shall burst open the gate and / go out  
through it: — NAB

The Breaker [the Messiah] will go up be-  
fore them. They will break through,  
pass in through the gate and go out  
through it — Amp

He who opens the breach will go up be-  
fore them: / they will break through  
and pass the gate, / going out by it  
— RSV

The Messiah will lead you out of exile

and bring you through the gates of your  
cities of captivity, back to your own  
land — Tay

**and their king shall pass before them,  
and the LORD on the head of them.**

Their king will pass on before them. /  
the LORD at their head — RSV

. . . with Jehovah at their head — ABPS

. . . with Yahweh at their head — Rhm

With their King before them, / Even JE-  
HOVAH at their head — Spl

Your King will go before you — the Lord  
leads on — Tay

## CHAPTER 3

**1. And I said, Hear, I pray you, O heads  
of Jacob, and ye princes of the house of  
Israel;**

. . . And rulers of the house of Israel:

— ABPS

. . . And ye judges of the house of Israel

— Rhm

**Is it not for you to know judgment?**

Are you not supposed to know justice  
— Ber

**2. Who hate the good, and love the evil;  
who pluck off their skin from off them,  
and their flesh from off their bones;  
ye who hate the good, and love the evil;**

. . . — ASV

. . . who strip the skin off people and  
their flesh off their bones — Ber

You hate good and love evil, / you flay  
men alive and tear the very flesh from  
their bones — NEB

**3. Who also eat the flesh of my people, and  
flay their skin from off them; and they  
break their bones, and chop them in  
pieces, as for the pot, and as flesh within  
the caldron.**

. . . yes, cutting them up as if for the  
pot, like flesh inside the cooking-pot  
— Bas

. . . The skin they have stripped from  
them, and their bones they have broken  
as for a kettle, like meat in the  
midst of the cauldron — Ber

you devour the flesh of my people, / strip  
off their skin, / splinter their bones: /  
you shred them like flesh into a pot,  
/ like meat into a cauldron — NEB

My people! And you will gnaw flesh of  
them, tear skin of them, break bones  
of them: cut them to pieces, meat for  
your pot, roast for your oven! — Knox

**4. Then shall they cry unto the LORD, but  
he will not hear them: he will even hide  
his face from them at that time, as they  
have behaved themselves ill in their  
doings.**

Then shall they make outcry unto  
Yahweh . . . — Rhm

. . . He hides His face from them in that  
time, according as they have made their  
deeds evil — Ber

What marvel, if the Lord will not listen  
to such cries as yours, turns his back  
on you and your distress, for your ill  
deserving? — Knox

Then they will call to the LORD, and he  
will give them no answer; / when that  
time comes he will hide his face from  
them, / so wicked are their deeds —  
NEB

**5. Thus saith the LORD concerning the  
prophets that make my people err, that  
bite with their teeth, and cry, Peace;**

Thus saith Yahweh, / Concerning the  
prophets who are leading astray my  
people, — / who bite with their teeth  
and then cry — Prosper! — Rhm

Thus says Jehovah concerning the  
prophets who lead my people astray:  
/ Who biting with their teeth preach  
peace — ABPS

Yahweh says this against the prophets /  
who lead the people astray: / So long  
as they have something to eat / they  
cry 'Peace'. — Jerus

**and he that putteth not into their mouths,  
they even prepare war against him.**

And who so holdeth not to their mouth  
they hallow against him a war! — Rhm

And against him who gives them nothing  
for their mouths they consecrate war  
— ABPS

But on anyone who puts nothing in their mouths / they declare war — Jerus

- 6. Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.**

Visions would you see, all shall be night around you, search you the skies, you shall search in the dark; never a prophet but his sun is set, his day turned into twilight — Knox

Therefore night shall bring you no vision, / darkness no divination; / the sun shall go down on the prophets, / the day itself shall be black above them — NEB

Therefore shall it be / Night to you for lack of vision, / And darkness to you for lack of divination, — / And the sun shall go in over the prophets, / And the day shall be overcast because of them — Rhm

The night will close about you and cut off all your vision; darkness will cover you, with never a word from God. The sun will go down upon you, and your day will end — Tay

Therefore you shall have night, not vision, / darkness, not divination; / The sun shall go down upon the prophets, / and the day shall be dark for them — NAB

- 7. Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God.**

And the seers . . . and the readers of the future . . . — Bas

and the seers of dreams shall be put to shame; and the diviners shall be laughed to scorn, and reviled by all; for none will hearken to them — Sept

And the men of vision shall turn pale / And the diviners shall blush, / And shall put a covering upon their lip all of them, — / Because there is no answer of God — Rhm

Seers and diviners alike shall blush for shame; / they shall all put their hands over their mouths, / because there is no answer from God — NEB

Seers that see nothing, baffled diviners,

acknowledge they, finger on lip, word from God is none — Knox

Then at last you will cover your faces in shame, and admit that your messages were not from God — Tay

- 8. But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.**

But truly I [Micah] am full of power, of the Spirit . . . — Amp

Not so with me. I am full of strength (of the breath of Yahweh), / of justice and courage / to declare Jacob's crime to his face / and Israel's to his — Jerus

But in very deed I am full of vigour with the spirit of Yahweh. / And of justice and of valour. — / To declare to Jacob his transgression, and to Israel, his sin — Rhm

But I am full of power, / The spirit of the LORD, justice, and strength. / To declare to Jacob his crimes, / And to Israel his sins — AAT

But as for me, I am filled with power Through the Spirit of the Lord! I can see what is just and right. And I have the strength to declare it. To tell Jacob plainly of his transgression. And Israel of his sin — Phi

- 9. Hear this, I pray you, ye heads of the house of Jacob, and princes of the houses of Israel, that abhor judgment, and pervert all equity.**

A word with you, chieftains of Jacob's line, rulers of Israel. . . . — Knox

. . . who spurn justice and twist everything that is straight — Ber

. . . who loathe justice and pervert all that is right — Jerus

- 10. They build up Zion with blood, and Jerusalem with iniquity.**

. . . with crime — Jerus

. . . with guilt — AAT

Who build up Zion with bloodshed, and Jerusalem with wickedness! — NAB

- 11. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money:**

Her leaders deal out judgment for a bribe; her priests teach for hire; her prophets divine for silver. — Ber

Never a judge but has his price; never a



priest tradition teaches, but for hire:  
never a prophet but must have his hand  
lined with silver! — Knox

its heads take rewards for judging, and  
the priests take payment for teaching,  
and the prophets get silver for reading  
the future — Bas

yet will they lean upon the LORD, and  
say, Is not the LORD among us? none  
evil can come upon us.

And all the while, how lean they on the  
Lord! Is not he in their midst (they  
ask)? How should harm befall them?  
— Knox

Yet on Yahweh they lean saying, / Is not  
Yahweh in our midst? / There shall not  
come upon us calamity — Rhm

Yet they rest happily upon the Lord and  
say, / Is not the Lord in our midst? /  
No disaster could ever strike us — Phi

12. **Therefore shall Zion for your sake be  
plowed as a field, and Jerusalem shall  
become heaps, and the mountain of the  
house as the high places of the forest.**

therefore because of you, Zion shall be  
ploughed like a field; and Jerusalem  
shall be like a temporary building for  
summer fruits; and the mountain of  
the house shall be for a grove of a for-  
est — Sept

Therefore, because of you, / Zion shall  
be plowed like a field, / and Jerusa-  
lem reduced to rubble, / And the mount  
of the temple / to a forest ridge — NAB  
. . . , and Jerusalem shall become heaps  
of ruins, and the mountain of the house  
[of the Lord] as the high places of a  
forest — Amp

. . . and the temple mountain shall be-  
come as a jungle hill — Ber

. . . the mountaintop where the Temple  
stands will be overgrown with brush  
— Tay

Trust me, for such guilt as yours I will  
turn mount Zion into ploughlands;  
standing heaps of stones that were once  
Jerusalem, and brushwood of the high  
forest growing over the Temple hill  
— Knox

## CHAPTER 4

1. **But in the last days it shall come to pass,  
that the mountain of the house of the  
LORD shall be established in the top of  
the mountains, and it shall be exalted  
above the hills; and people shall flow unto  
it.**

. . . And peoples shall stream there unto  
— Rhm

. . . ; and all people shall gather to it —  
Lam

But in the last days Mount Zion will be  
the most renowned of all the moun-  
tains of the world, praised by all na-  
tions; people from all over the world  
will make pilgrimages there — Tay

2. **And many nations shall come, and say,  
Come, and let us go up to the mountain  
of the LORD, and to the house of the God  
of Jacob; and he will teach us of his ways,  
and we will walk in his paths;**

. . . He will give us knowledge of his  
ways, / And we will follow in his paths  
— Phi

**for the law shall go forth of Zion, and  
the word of the LORD from Jerusalem.**

since from Zion the Law will go out, /  
and the oracle of Yahweh from Jeru-  
salem — Jerus

For from Zion shall go forth instruction,  
/ and the word of the LORD from Je-  
rusalem — NAB

The Lord's command shall go out from  
Zion, his word from Jerusalem —  
Knox

For instruction comes from Zion, / and  
from Jerusalem the Eternal's word  
— Mof

3. **And he shall judge among many people,  
and rebuke strong nations afar off;  
and they shall beat their swords into  
plowshares, and their spears into  
pruninghooks:**

and he will judge between many peoples.  
/ And be umpire to strong nations far  
and wide — . . . — Rhm

He shall judge between many peoples /  
and impose terms on strong and dis-  
tant nations; . . . — NAB

. . . their swords will be hammered into

plough-blades and their spears into vine-knives — Bas

... They shall beat their swords into mattocks / and their spears into pruning-knives — NEB

... and their spears into sickles — Lam  
He will arbitrate among the nations, and dictate to strong nations far away. They will beat their swords into plowshares and their spears into pruning-hooks — Tay

He will decide disputes of many races, / and arbitrate between strong foreign powers, / till swords are beaten into plowshares, / spears into pruning-hooks — Mof

**nations shall not lift up a sword against nation, neither shall they learn war any more.**

nation shall not lift sword against nation / nor even again be trained for war — NEB

no nation draws the sword against another, / no longer shall men learn to fight — Mof

nations shall no longer fight each other, for all war will end. There will be universal peace, and all the military academies and training camps will be closed down — Tay

- 4. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it.**

Each man will sit under his vine and his fig tree, / with no one to trouble him, / The mouth of Yahweh Sabaoth has spoken it — Jerus

... the mouth of the Lord Almighty hath spoken these things — Sept

Everyone will live quietly in his own home in peace and prosperity, for there will be nothing to fear. The Lord himself has promised this — Tay

- 5. For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.**

For all the peoples [now] walk every one in the name of his god, but we will walk ... — Amp

because all the people will walk every-one in his own way, let us therefore walk in the name of the Lord our God until that age and beyond it — Sept  
(Therefore we will follow the Lord our

God forever and ever, even though all the nations around us worship idols!)

— Tay

For all the peoples go forward, each in the name of its gods: / but we, we go forward in the name of Yahweh, our God, / for ever and ever more — Jerus

- 6. In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;**

In that day — it is affirmed by the LORD — I will gather the lame and those who have been driven out; I would gather even those whom I have afflicted — Ber

On that day, the Eternal promises. I will collect the stragglers. I will gather the outcasts whom I once afflicted — Mof

- 7. And I will make her that halted a remnant, and her that was cast far off a strong nation; and the LORD shall reign over them in mount Zion from henceforth, even for ever.**

I will put the lame for a remnant and the outcast for a mighty nation; and the LORD will reign over them in Mount Zion from this time and through eternity — Ber

Out of the lame I will make a remnant, / and out of the weary a mighty nation. / Then will Yahweh reign over them on the mountain of Zion / from now and for ever — Jerus

and I will make the bruised a remnant, and her who was put away, a mighty nation ... — Sept

I will make the disabled the stock of the future, / And a strong nation of those who are such ... — Phi

- 8. And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion: the kingdom shall come to the daughter of Jerusalem.**

And thou, the watchtower of that flock, cloud-capped fastness where the lady Zion reigns, power shall come back to thee as of old, once more Jerusalem shall be a queen — Knox

And you, rocky bastion, hill of Zion's daughter, / the promises to you shall be fulfilled: and your former sovereignty shall come again. the dominion of the daughter of Jerusalem —

NEB

O Jerusalem — the Watchtower of God's people — your royal might and power will come back to you again, just as before — Tay

- 9. Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail.**

Now why criest thou so loud? / Is there no king in thee, is thy counsellor perished, / That pangs have taken hold of thee as of a woman in travail? — ABPS

... For labour hath seized thee as a woman in child-birth — Rhm

Now why do you cry out so? / Are you without a king? / Or has your counsellor perished, / That you are seized with pains / like a woman in travail? — NAB

But for now, now you scream in terror. Where is your king to lead you? He is dead! Where are your wisemen? All are gone! Pain has gripped you like a woman in labor — Tay

- 10. Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail:**

Writhe and cry out, daughter of Zion like a woman in labor, — Ber

Be in pangs, but take courage and draw near to delivery, O daughter of Zion — Sept

**for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.**

for now you must leave the city / and camp in the open country; / and so you will come to Babylon. / There you shall be saved, / there the LORD will deliver you from your enemies — NEB

city thou must needs leave, and lodge in the open country-side, nay, to distant Babylon thou must journey; there it is thou wilt find deliverance, there it is the Lord will ransom thee from the power of thy enemies — Knox

... But it is there that you will be rescued, / And it is there that the Lord will set you free from the hand of your enemies — Phi

- 11. Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.**

Meanwhile there shall be gathered against thee many nations . . . — Rhm

Many a nation now musters against you, / thinking to gloat over Zion /desecrated, defeated — Mof

How many nations are gathered against you! / They say, "Let her be profaned, / let our eyes see Zion's downfall!" — NAB

True, many nations have gathered together against you, calling for your blood, eager to destroy you — Tay

- 12. But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor.**

Little they know God's thoughts: little they guess his purposes to store them up, like wheat of the threshing-floor! — Knox

little they know the Eternal's plan, / little they understand how he is gathering them as sheaves for threshing — Mof

- 13. Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the LORD of the whole earth.**

Up, lady of Zion, and set about the threshing of them! Horn of iron, hoof of bronze he will give thee, to grind all the conspiracy of nations to dust. Forfeit to the Lord that ill-gotten gains shall be; nothing of theirs but must be his, who is master of the whole earth — Knox

So, arise and thresh, daughter of Zion! / I will give you horns of iron and hoofs as hard as bronze. / And you shall trample down great nations, / Giving their yield to the Lord. / Their riches to the Lord of the whole earth — Phi

... You will dedicate their plunder to Yahweh, / their treasures to the Lord of the whole earth — Jerus

## CHAPTER 5

**1. Now gather thyself in troops, O daughter of troops:**

... O daughter of invasion ... — Sprl

Now fence yourself in Bat-gader! — NAB

Now look to your fortifications, Fortress — Jerus

Get you behind your walls, you people of a walled city — NEB

Now you are walled about with a wall — RSV

Mobilize! — Tay

**he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.**

The enemy lays siege to Jerusalem!

... — Tay

... With a rod they smite Israel's ruler on the cheek — ABPS

... With a sceptre will they smite on the cheek the judge of Israel! — Rhm

**2. But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.**

But as for thee, Bethlehem, thou house of Ephratha ... — Sept

Little as thou art amidst the thousands of Judah, / Yet out of thee shall proceed from Me One, / Who is to be Ruler in Israel! / Whose goings forth were from of old, / From the days of eternity — Sprl

... Whose origin is from of old, / from ancient times — NAB

... small as you are to be among Judah's clan, / out of you shall come forth a governor for Israel, / one whose roots are far back in the past, in days gone by — NEB

... From you shall come forth for me / The future Ruler of Israel! / He springs from a line of ancient times, / From the days of long ago — Phi

O Bethlehem Ephrathah, you are but a small Judean village, yet you will be the birthplace of my King, who is alive from everlasting ages past! — Tay

**3. Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.**

Therefore He shall give them up until the

time when she who is in labor has brought forth, and the rest of His brothers shall return to the sons of Israel — Ber

Yet nevertheless Thou wilt deliver them up: / Until the time when she bringeth forth / Her Son. / Then shall the residue of His brethren be converted: Together with the sons of Israel — Sprl

(Therefore the Lord will give them up, until the time / when she who is to give birth has borne, / And the rest of his brethren shall return / to the children of Israel.) — NAB

Yahweh is therefore going to abandon them / till the time when she who is to give birth gives birth. Then the remnant of his brothers will come back / to the sons of Israel — Jerus

Therefore only so long as a woman is in labour / shall he give up Israel: / and then those that survive of his race shall rejoin their brethren — NEB

Marvel not, then, if the Lord abandons his people for a time, until she who is in travail has brought forth her child: others there are, brethren of his, that must be restored to the citizenship of Israel — Knox

God will abandon his people to their enemies until the time of Israel's spiritual rebirth: then at last the exile remnants of Israel will rejoin their brethren in their own land — Tay

**4. And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.**

And they will stand and look and the Lord will feed his flock with majesty: and in the glory of the name of the Lord their God they shall subsist: because they shall now be magnified to the ends of the earth: therefore they shall have peace — Sept

Then shall he stand, and tend his flock in the strength of Yahweh, / In the excellency of the name of Yahweh his God hath they endured. — Phi For now shall he be great unto the ends of the earth — Rhm

He will stand and feed his flock / with the power of Yahweh, / with the maj-

esty of the name of his God. / They will live secure, for from then on he will extend his power / to the ends of the land — Jerus

He shall appear and be their shepherd / in the strength of the LORD, / in the majesty of the name of the LORD his God. / And they shall continue, for now his greatness shall reach / to the ends of the earth — NEB

5. And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.

And this one will be [our] peace. / When Asshur comes into our land, . . . — ABPS

he shall be peace.<sup>1</sup> / If Assyria invades our country / and treads upon our land,

/ We shall raise against it seven shepherds / eight men of royal rank — NAB and He shall be peace! . . . — Ber

He himself will be peace. / He will deliver us from Assyria should it invade our country, / should it set foot inside our frontiers — Jerus

who else should be its hope of recovery?<sup>1</sup> . . . — Knox

and he shall be a man of peace.<sup>1</sup> / When the Assyrian comes into our land, / when he tramples our castles, / we will raise against him seven men or eight / to be shepherds and princes — NEB

6. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

Then shall they shepherd the land of Assyria with the sword, / and the land of Nimrod in the entrances thereof, . . . — Rhm

And they shall rule and waste the land of Assyria with the sword, and the land of Nimrod within her [Assyria's own] gates. Thus shall He, be Messiah, deliver us from Asshur [representing the opposing powers] when he [in His day] comes in to our land and when he treads on our borders — Amp

They shall shepherd Assyria with the sword / and the land of Nimrod with bare blades; / they shall deliver us from the Assyrians / when they come into

our land, / when they trample our frontiers — NEB

sword in hand they shall herd the men of Assyria, naked steel for the land of Nemrod! Invade they, trample they as they will, he shall be our deliverance — Knox

7. And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

Then the survivors of Jacob . . . — Phi And the remnant of Jacob shall be in the midst of many nations . . . — Lam

Poor remnant of Jacob, lost among the multitudes of peoples! Yet thrive it shall; does not the grass thrive, with dew and shower from the Lord to water it, nor looks for man's tending, unbeholden to our human toil? — Knox

Then among the many peoples, / the remnant of Jacob will be / like a dew from Yahweh, / like raindrops on the grass, / putting no hope in men / expecting nothing from mankind — Jerus All that are left of Jacob, surrounded by many peoples, / shall be like dew from the LORD, / like copious showers on the grass, / which do not wait for man's command / or linger for any man's bidding — NEB

8. And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

and Israel will be as strong as a lion. The nations will be like helpless sheep before her! — Tay

Like a lion among the beasts of the jungle / so shall the residue of Jacob be, / among the mass of nations, / like a young lion loose among the sheep, / that tears and tramples them, / none able to bring rescue — Mof

Yes, the survivors of Jacob / Shall live among many nations, / Like a lion among the beasts of the jungle, / As a young lion among the flocks of sheep: / Who treads down and tears in pieces,

1. Knox, NAB, NEB, and others construe "he shall be peace" with the thought of the preceding verse.

/ As he makes his way along, / And there is none to defend them — Phi

- 9. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.**

Let thy hand be lifted high above thy adversaries, / And let all thy enemies be cut off — ABPS

Your hands shall be lifted up over your adversaries, / and all your enemies shall be cut off — RSV

She will stand up to her foes; all her enemies will be wiped out — Tay

- 10. And it shall come to pass in that day, saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots:**

And on that day, it is the oracle of Jehovah, . . . — ABPS

In that day — it is affirmed by the LORD — I will cut off your horses from your midst, and I will destroy your chariots — Ber

This is how it will be, that day / — it is Yahweh who speaks — / I will tear away your horses from you, / and destroy your chariots; — Jerus

And in that day, says the Lord, I will cut off your horses [on which you depend] from among you and will destroy your chariots — Amp

. . . and will give your war-carriages to destruction — Bas

At that same time, says the Lord, I will destroy all the weapons you depend on. — Tay

- 11. And I will cut off the cities of thy land, and throw down all thy strong holds:**

. . . all your fortifications — Ber

. . . all thy fortresses — Rhm

- 12. And I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers:**

I will cut off all the sorceries from your land, and you shall have no more soothsayers — Ber

And will cut off incantations out of thy hand, — / And users of hidden arts shalt thou not have — Rhm

I will abolish the means of divination from your use, / and there shall no long be / soothsayers among you — NAB

And I will put an end to your secret arts, and you will have no more readers of signs — Bas

- 13. Thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands.**

. . . graven images . . . idols . . . — Ber

And I will cut off thy images and thy pillars out of thy midst. . . — Rhm

. . . carved images . . . sacred pillars . . . — NAB

. . . carved images . . . statues or pillars . . . — Amp

. . . graven images . . . obelisks . . . — ABPS

- 14. And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities.**

And I will uproot thy Sacred Stems out of thy midst, — / And will destroy thy cities — Rhm

. . . shame-images . . . ; I will annihilate your cities — Ber

. . . Asherahs . . . — Bas

I will pull down the sacred poles in your land, / and demolish your blood-spattered altars — NEB

- 15. And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.**

I will wreak vengeance in anger and wrath / upon the nations that have not heard — NAB

In anger and fury will I take vengeance / on all nations who disobey me — NEB

. . . upon the nations which would not obey — vengeance such as they have not heard of before — Amp

## CHAPTER 6

- 1. Hear ye now what the LORD saith; Arise, contend thou before the mountains, and let the hills hear thy voice.**

Hear what the LORD is saying: Rise, enter your plea before the mountains, and let the hills hear your voice — Ber  
Now listen to what Yahweh is saying: /

Stand up and let the case begin in the hearing of the mountains / and let the hills hear what you say — Jerus

. . . Stand up and state your case against me. Let the mountains and hills be called to witness your complaint — Tay

- 2. Hear ye, O mountain, the LORD's controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel.**

... And with Israel will he dispute — Rhm

Hear, O mountains, the LORD's indictment, and you, everlasting foundations of the earth, for the LORD has an accusation against His people, and He will indict Israel — Ber

... has a case against his people Israel! He will prosecute them to the full — Tay

- 3. O my people, what have I done unto thee? and wherein have I wearied thee? testify against me.**

My people, what have I done to you, and how have I exhausted your patience? Answer Me, — Ber

O my people, what have I done to you? Or in what have I grieved you? ... — Lam

My people, what have I done to you, / how have I been a burden to you? Answer me — Jerus

- 4. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.**

for I brought you up from the land of Egypt and from the house of bondage: I ransomed you from slavery: I sent before you ... — Ber

- 5. O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the LORD.**

My people, I urge you, remember what King Balak of Moab devised, and what Balaam son of Beor answered him: (also the events) from Acacia to Gilgal, so that you may fully understand the LORD's rights — Ber

... From the Acacias as far as Gilgal, / That ye may know the righteousness of Yahweh — Rhm

... the righteousness deeds of Jehovah — ABPS

... In order that ye might acknowledge the righteousness of JEHOVAH — Sprl  
... the righteousness of the ways of Yahweh — Jerus

... in order that you may know the triumph of the LORD — NEB

... / That you may be sure that the Lord is strong to save — Phi

... remember all they did from Shittim to Gilgal, that you may know the righteous and saving acts of the Lord — Amp

- 6. Wherewith shall I come before the LORD and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?**

With what sacrifice shall I appear before JEHOVAH? / Wherewith shall I worship before the High God? ... — Sprl  
With what shall I come before the LORD, or bow myself in the presence of God, the exalted? ... — Ber

... shall I come before him / with ascending-sacrifices? / With calves of a year old? — Rhm

"How can we make up to you for what we've done?" you ask. "Shall we bow before the Lord with offerings of yearling calves?" Oh, no! — Tay

- 7. Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?**

Will Yahweh be pleased / with thousands of rams? / with myriads of torrents of oil? ... — Rhm

For if you offered him thousands of rams and ten thousands of rivers of olive oil — would that please him? Would he be satisfied? If you sacrificed your oldest child, would that make him glad? Then would he forgive your sins? Of course not! — Tay

- 8. He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?**

... only doing what is right, and loving mercy, and walking without pride before your God — Bas

You have been told, O man, what is good, / and what the LORD requires of you: / only to do the right and to love goodness, / and to walk humbly with your God. — NAB

— What is good has been explained to you, man; / this is what Yahweh asks of you: / only this, to act justly, / to

love tenderly / and to walk humbly  
with your God. — Jerus

He hath informed thee, O man what is  
acceptable: . . . / And to walk sub-  
missively with thy God — Sprl

. . . What then is Yahweh seeking of thee  
/ But to do justice / To delight in lov-  
ingkindness, / And humbly to walk with  
thy God — Rhm

God has told you what is good; / and  
what is it that the LORD asks of you?  
/ Only to ask justly, to love loyalty /  
to walk wisely before your God. —  
NEB

. . . to be just and kind / and live in quiet  
fellowship with your God — Mof

9. **The LORD's voice crieth unto the city,  
and the man of wisdom shall see thy  
name: hear ye the rod, and who hath  
appointed it.**

The voice of Yahweh to the city crieth  
out, / With safety to him who regar-  
deth his name. . . . — Rhm

Hark, the LORD, the fear of whose name  
brings success, / the LORD calls to the  
city — NEB

The voice of the LORD cries to the city  
— and it is wholesome to revere Thy  
name. Heed the rod and him who has  
appointed it — Ber

The voice of the LORD cries to the city  
— / and it is sound wisdom to fear thy  
name: / "Hear, O tribe and assembly  
of the city! — RSV

. . . / Hear this, you people and council  
of the city! — Phi

The voice of JEHOVAH proclaimeth to  
the city, / Salvation be to those who  
reverence His name, / Hearken, O  
tribes, unto Him who testifieth — Sprl

The Lord's voice cries out to all Jeru-  
salem — listen to the Lord if you are  
wise! The armies to destruction are  
coming: the Lord is sending them —  
Tay

10. **Are there yet the treasures of wicked-  
ness in the house of the wicked, and the  
scant measure that is abominable?**

Can I forget the treasures of wickedness  
in the house of the wicked, / and the  
scant measure that is accursed — RSV  
can I overlook the infamous false mea-  
sure, / the accursed short bushel —  
NEB

What of homes unhallowed, that hide yet  
the ill gotten gain, the false measure  
to call down thy vengeance — Knox

Must I put up with fraudulent measure,  
/ or that abomination the short-weight  
bushel? — Jerus

Am I to bear any longer criminal hoard-  
ing / and the meager ephah that is ac-  
cursed — NAB

Wherefore are there yet in the house of  
the wicked / Treasures wickly ac-  
quired, / And the detestable scant  
ephah — Sprl

For your sins are very great — is there  
to be no end of getting rich by cheat-  
ing? The homes of the wicked are full  
of ungodly treasures and lying scales  
— Tay

11. **Shall I count them pure with the wicked  
balances, and with the bag of deceitful  
weights?**

Shall I acquit the man with wicked scales  
/ and with a bag of deceitful weights  
— RSV

Must I hold the man honest who mea-  
sures with false scales / and a bag of  
faked weights — Jerus

Shall I say "Good!" to all your mer-  
chants with their bags of false, deceit-  
ful weights? How could God be just  
while saying that? — Tay

12. **For the rich men thereof are full of vi-  
olence, and the inhabitants thereof have  
spoken lies, and their tongue is deceitful  
in their mouth.**

Your rich men are full of violence: your  
inhabitants speak lies, / and their  
tongue is deceitful in their mouth —  
RSV

Your rich men are steeped in violence,  
/ your townsmen are all liars, / and  
their tongues frame deceit — NEB

13. **Therefore also will I make thee sick in  
smiting thee, in making thee desolate  
because of thy sins.**

On My part, I have smitten you with a  
grievous wound; I have made you des-  
olate on account of your sins — Ber  
Therefore I have begun to smite thee with  
a grievous wound, / To make thee des-  
olate because of thy sins — ABPS

14. **Thou shalt eat, but not be satisfied; and  
thy casting down shall be in the midst of  
thee; and thou shalt take hold, but shalt  
not deliver; and that which thou deliv-  
erest will I give up to the sword.**

Thou wilt eat, but not be satisfied; / And  
thy emptiness will be in the midst of  
thee: / And thou wilt remove, but wilt



not carry anything away: / And what thou carriest away I will give to the sword — ABPS

Thou shalt eat without being satisfied, / And it shall be gloomy in thy midst: / Surely thou shalt retreat, but shall not escape, / And those who escape will I give up to the sword — Sprl

You will eat but never have enough: hunger pangs and emptiness will still remain. And though you try and try to save your money, it will come to nothing at the end, and what little you succeed in storing up I'll give to those who conquer you! — Tay

- 15. Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.**

... Thou shalt press the olive, but shalt not anoint thyself with oil. You shall make wine, but shall not drink it — Sept

- 16. For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should**

**make thee a desolation, and the inhabitants thereof an hissing; therefore ye shall bear the reproach of my people.**

For strictly observed are / The statutes of Omri / And every doing of the house of Ahab, / And ye have walked in their counsels, — / To the end I may give thee up to desolation / And her inhabitants to hissing, / That the reproach of peoples ye may bear — Rhm

... Therefore I will deliver you up to ruin, / and your citizens to derision: / and you shall bear the reproach of the nations — NAB

... So I will lay you utterly waste; / the nations shall jeer at your citizens, / and their insults you shall bear — NEB

For the statues of [idoltrous] Omir you have kept, and all the works of the house of [wicked] Ahab; ... — Amp

The only commands you keep are those of Omri; the only example you follow is that of Ahab! Therefore I will make an awesome example of you — I will destroy you. I will make you the laughingstock of the world: all who see you will snicker and sneer! — Tay

## CHAPTER 7

- 1. Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: there is no cluster to eat: my soul desired the firstripe fruit.**

Woe to me! For I have been as the gatherers of summer fruit, as the gleanings of the grape harvest. Not a cluster to eat; not an early fig, on which my heart is set — Ber

I am in trouble! I have become / like a harvester in summer time, / like a gleaner at the vintage: / not a single cluster to eat — Jerus

Your tears for Sion! Not more pitiful work is gleaned when the vintage is done: never a cluster to eat; for the ripe belly craves in vain — Knox

Alas for us, alas! ... — Mof

Woe is me! It is as hard to find an honest man as grapes and figs when harvest days are over. Not a cluster to eat, not a single early fig, however much I long for it! — Tay

- 2. The good man is perished out of the earth: and there is none upright among men: they all lie in wait for blood; they**

**hunt every man his brother with a net.**

Perished is the man of lovingkindness out of the earth, / and upright among men is there none, — / They all for bloodshed lie in wait ... — Rhm

the benevolent man is perished out of the land, ... — Sprl

- 3. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire: so they wrap it up.**

They do evil with both hands and have skill in using them. The prince asks for a bribe: so does the judge: the outstanding man seeks his own satisfaction: so between them they make their deal — Ber

Their hands are upon what is evil, to do it diligently: / the prince and the judge ask for a bribe, / and the great man utters the evil desire of his soul; / thus they weave it together — rsv

They solemnly swear that bad is good: / the prince and the judge demand a bribe: / And the great man expresses

his desire; / And so they pervert justice — AAT

They are bent eagerly on wrongdoing, /  
the officer who presents the requests,  
/ the judge who gives judgment for reward,  
/ and the nobleman who harps  
on his desires — NEB

- 4. The best of them is as a brier: the most upright is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity.**

... Soon shall be their havoc — AAT

The best of them are no better than briars.  
/ the straightest are like thorns twisted  
in a hedge. / Their hour of punishment  
is coming: / it will be wrack and ruin  
— Moř

The best of them is like a thorn bush: /  
The most honest is worse than a thorn  
hedge: ... — ABPS

... like a thorn hedge. / The day announced  
by your watchman! / Your punishment  
has come; — NAB

... The day of your watchmen, even of  
God's judgment and your punishment  
is come; now shall be their perplexity  
and confusion — Amp

- 5. Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.**

Do not trust your neighbor; do not confide  
in your friend; guard the doors of  
your mouth from the one who lies in  
your bosom! — Ber

Put no trust in a neighbour, / have no  
confidence in a friend; / to the woman  
who shares your bed / do not open  
your mouth — Jerus

Turst no neighbor, put no confidence in  
your closest friend; / seal your lips  
even from the wife of your bosom —  
NEB

- 6. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house.**

For son insults father, ... — ABPS

... all a man's household are his enemies — Sept

- 7. Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me.**

But as for me I will look to the Lord; I  
will wait for the God who is my saviour ... — Sept

But as for me, for Jehovah I will keep  
watch; / I will wait for the God of my  
deliverance ... — ABPS

... I will put my trust in God my saviour;  
/ my God will hear me! — NAB

For my part, I look to Yahweh / my hope  
is in the God who will save me: / my  
God will hear me — Jerus

On the Lord my eyes are set: it is to God  
I look for my protection: my own God,  
and will he deny my audience? —  
Knox

- 8. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD shall be a light unto me.**

Rejoice not, O my foe, over me! / Though  
I have fallen, I shall arise. / Though I  
sit in darkness, / The Lord will be my  
light — AAT

Do not gloat over me, my enemy: ...  
— Jerus

... Though I sit in darkness Yahweh is  
a light to me — Rhm

- 9. I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness.**

... He will bring me forth to the light;  
/ I shall behold his deliverance — RSV

... and I shall behold his righteous deliverance — Amp

I will bear the anger of the LORD, for I  
have sinned against him, / until he takes  
up my cause and gives judgment for  
me, / until he brings me out into light,  
and I see his justice — NEB

- 10. Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the LORD thy God? Mine eyes shall behold her: now shall she be trodden down as the mire of the streets.**

So my enemy shall see, and shame shall  
cover her who said to me, ... — Ber

... My eyes will gloat over her: now  
she will be trodden down like the  
mire of the streets — RSV

... like dirt in the streets — Sept

... My eyes shall see her downfall;  
... — NAB

- 11. In the day that thy walls are to be built, in that day shall the decree be far removed.**

A day for the building of your walls! In

that day the boundary shall be far extended — RSV

. . . in that day shall the boundary of Israel be far extended and the decree [against her] be far removed — Amp  
Your cities, people of God, will be rebuilt, much larger and more prosperous than before — Tay

- 12. In that day also he shall come even to thee from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain.**

In that day they will come to you, / from Assyria to Egypt, / and from Egypt to the river, / from sea to sea and from mountain to mountain — RSV

Citizens of many lands will come and honor you — from Assyria to Egypt, and from Egypt to the Euphrates, from sea to sea and from distant hills and mountains — Tay

- 13. Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings.**

And the land shall be a waste / because of its citizens, / as a result of their deeds — NAB

The earth will become a desert / by reason of its inhabitants, in return for what they have done — Jerus

By then, the whole country-side will be lying desolate, such reward the inhabitants of it have earned by their ill-doing — Knox

But first comes terrible destruction to Israel for the great wickedness of her people — Tay

- 14. Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old.**

Shepherd thou thy people with thy rod / the flock of thine inheritance, / dwell thou alone a jungle in the midst of a fruitful field, — / Let them feed in Bashan and in Gilead / As in the days of the age-past times — Rhm

Shepherd your people, your own flock, O Lord, with your staff! / For they live lonely in the desert — with rich fields all around them. / Let their pasture be in Bashan and Gilead, as in the days of old — Phi

With shepherd's crook lead your people

to pasture, / the flock that is your heritage, / living confined in a forest / with meadow land all around — Jerus  
O Lord, come and rule your people: lead your flock; make them live in peace and prosperity: let them enjoy the fertile pastures of Bashan and Gilead as they did long ago — Tay

- 15. According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things.**

And as in the days of thy coming out of Egypt, you shall see wonderful things — Sept

As in the days of thy coming forth from the land of Egypt, give us wonders to see — ABPS

- 16. The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf.**

The nations shall see and be ashamed of all their strength: . . . — ABPS

As the nations see, let them despair of all their might; they shall put their hand on their mouth; their ears shall become deaf — Ber

All the world will stand amazed at what I will do for you, and be embarrassed at their puny might. They will stand in silent awe, deaf to all around them — Tay

- 17. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee.**

they shall lick the dust like a serpent, / like the crawling things of the earth: / they shall come trembling out of their strongholds, / they shall turn in dread to the LORD our God, / and they shall fear because of thee — RSV

. . . / And cower in fear before the Lord our God — Phi

They shall lick the dust like serpents: like worms of the ground, trembling they shall come out of their fortresses to the LORD our God, whom they shall revere, and they shall stand in awe of Thee — Ber

. . . Towards Yahweh our God / shall they pay adoration, / And shall fear because of thee — Rhm

- 18. Who is a God like unto thee, that pardoneth iniquity, and passeth by the**

**transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.**

Where else is a God like you, who forgives transgression and passes over wrong? / For the sake of his people's survivors he does not store his anger forever . . . — Phi

. . . He hath not held fast perpetually his anger, For / One who delighteth in lovingkindness is he! — Rhm

. . . He does not retain his anger for ever / because he delights in steadfast love — RSV

- 19. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.**

He will again have compassion upon us. / he will tread our iniquities under foot. / Thou wilt cast all our sins / into the depths of the sea — RSV

. . . he will sweep away our iniquity and cast all our sins . . . — Lam

Once more thou wilt show us tender affection / and wash out our guilt. / casting all our sins into the depths of the sea — NEB

He will relent, and have mercy on us, quashing our guilt, burying our sins away sea-deep — Knox

- 20. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.**

Thou wilt show faithfulness to Jacob and steadfast love to Abraham. / as thou hast sworn to our fathers from the days of old — RSV

Thou wilt show faithfulness to Jacob and covenant love to Abraham . . . — Ber  
. . . faithfulness . . . grace . . . — NAB  
. . . faithfulness . . . lovingkindness . . . — Rhm

. . . good faith . . . unchanging love . . . — NEB

Thou wilt keep thy promise to Jacob, shew mercy to Abraham, thy promised mercies of long ago — Knox

# THE BOOK OF NAHUM

## CHAPTER 1

### 1. The burden of Nineveh. The book of the vision of Nahum the Elkoshite.

An utterance concerning Nineveh . . .

— ABPS

The prophecy concerning Nineveh . . .

— Sprl

The oracle on Nineveh, — the scroll of the vision of Nahum the Elkoshite — Rhm

The burden or oracle — the thing to be lifted up — concerning Nineveh [the capital of Assyria]. . . . — Amp

This is the vision God gave to Nahum, who lived in Elkosh, concerning the impending doom of Nineveh — Tay

### 2. God is jealous, and the LORD revengeth, the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies.

Jehovah is a jealous God and avengeth; Jehovah avengeth and is full of wrath;

. . . — ASV

And he is implacable to his foes — ABPS

A GOD jealous and avenging is Yahweh.

/ An avenger is Yahweh and a lord of

wrath. / An avenger is Yahweh to-

wards his adversaries. / And a retainer

[of anger] is he to his foes — Rhm

God is jealous over those he loves; that is why he takes vengeance on those who hurt them. He furiously destroys their enemies — Tay

### 3. The LORD is slow to anger, and great in power, and will not at all acquit the wicked:

Jehovah is slow to anger, and great in power, and will by no means clear the guilty — ASV

. . . and the LORD never leaves the guilty unpunished — ABPS

. . . But the LORD will by no means leave guilt unpunished — AAT

**the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.**

In whirlwind and storm he goes on his way. / and the clouds are the dust beneath his feet — NEB

In hurricane and in tempest is his path, and clouds are the dust at his feet — NAB

He shows his power in the terrors of the

cyclone and raging storms: clouds are billowing dust beneath his feet! — Tay

### 4. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

. . . the bloom of Lebanon fades — RSV

. . . on Lebanon the young shoots whither — NEB

. . . Bashan [on the east] and Mount Carmel [on the west] wither, and [in the north] the blossom of Lebanon fades — Amp

### 5. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.

The mountains quake before him, / the hills heave and swell, . . . — NEB

At His presence the mountains tremble, and the hills shrink away; the earth is laid waste before Him, the world and all its occupants — Ber

The mountains tremble before him, / hills reel: / the earth collapses before him, / the world and all who live in it — Jerus

### 6. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

Before his indignation who shall stand?

/ And who shall abide the glow of his anger? . . . — Rhm

Alas, when the blow of his resentment falls, who may confront that fierce anger unmoved? Here is vengeance poured out like fire, to melt the hard rock! — Knox

His fury — who can withstand it? / Who can endure his burning wrath? / His anger pours out like fire / and the rocks break to pieces before him — Jerus

### 7. The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him.

. . . : He knows those who commit themselves to Him — Ber

. . . he knows those who take refuge in him — RSV

Good is Yahweh as a protection in the day of distress. — / And one who ac-

knowledges them who seek refuge in him — Rhm

The LORD is a sure refuge / for those who look to him in time of distress; / he cares for all who seek his protection — NEB

The Lord is king to them who wait for him in a day of distress; and he knoweth them who reverence him — Sept

8. But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies. But with an overflowing flood<sup>1</sup> / he will make a full end of his adversaries. / and will pursue his enemies into darkness — RSV

9. What do ye imagine against the LORD? he will make an utter end: affliction shall not rise up the second time.

What do ye devise against Jehovah? he will make a full end; affliction shall not rise up the second time — ASV

What think ye concerning Jehovah? / He is one who makes an utter destruction: / Trouble does not rise up the second time — ABPS

How do you imagine Yahweh? / He it is who utterly destroys: / oppression will not lift its head a second time — Jerus

What are you thinking of, Nineveh, to defy the Lord? He will stop you with one blow; he won't need to strike again — Tay

What do you devise and [how mad is your attempt to] plot against the Lord? He will make a full end of Nineveh: affliction [which My people shall suffer from Assyria] shall not rise up the second time — Amp

What can ye devise against Yahweh? . . . — Rhm

. . . He will make complete destruction, and not punish twice by distress for the same thing — Sept

10. For while they be falden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.

They are thorns cut down and dried out: / They will be consumed like dry stubble — AAT

Though they were like thorns intertwined, / and as drunkards drenched with their drink / Yet have they been devoured, like stubble fully dry — Rhm  
As when a tangle of thornbushes is set

afire, / like dry stubble, they shall be utterly consumed — NAB

He tosses his enemies into the fire like a tangled mass of thorns. They burst into flames like straw — Tay

[The Ninevites] are as bundles of thorn branches [for fuel], and even while drowned in their drunken [carousing] they shall be consumed like stubble fully dry [in the day of the Lord's wrath] — Amp

11. There is one come out of thee, that imagineth evil against the LORD, a wicked counsellor.

. . . that deviseth evil against Jehovah, that counsellor wickedness — ASV

. . . rascality — AAT

Did one not come out from you, / who plotted evil against the LORD, / and counseled villainy? — RSV

From you has sprung / who plots evil against Yahweh, / a man with the mind of Belial — Jerus

Out of thee hath one come forth — Plotting against Yahweh wickedness, — / A counsellor of the Abandoned One — Rhm

There is one gone forth out of you [O Nineveh] who plots evil against the Lord, a villainous counselor [Sennacherib?], who counsels for wickedness and worthlessness — Amp  
Who is this king of yours who dares plot against the Lord? — Tay

12. Thus saith the LORD; Though they be quiet, and likewise many, yet thus shall they be cut down, when he shall pass through.

Thus says the LORD, / "Though they be strong and many, / they will be cut off and pass away — RSV

. . . "When many days are completed, / They shall be cut off and shall pass away — AAT

Yahweh says this: / Equipped and many though they be, / they are going to be cut down, annihilated — Jerus

. . . even so shall [the Assyrians] be cut

<sup>1</sup>Some translations construe the first part of vs. 8 with the thought of vs. 7. For example, NEB: The LORD is a sure refuge, for those who look to him in time of distress; he cares for all who seek his protection, and brings them safely through the sweeping flood. Jerus translates similarly: Yahweh is good; he is a stronghold in the day of distress; he calls to mind those who trust in him, when the flood overtakes them.

down when [their evil counselor] shall pass away — Amp

But the Lord is not afraid of him! "Though he build his army millions strong," the Lord declares, "it will vanish — Tay

**Though I have afflicted thee, I will afflict thee no more.**

Though I have disciplined you, — I will discipline you no more — Jerus

Though I have afflicted you [Jerusalem], I will not cause you to be afflicted [for your past sins] any more — Amp

**13. For now will I break his yoke from off thee, and will burst thy bonds in sunder.**

I will now break his sceptre from thee, and burst the bands asunder — Sept

And now I will break his yoke from off thee, O Judah. / And will burst thy bonds in sunder — ABPS

... And thy fetters will I tear off — Rhm

Now I will break your chains and release you from the yoke of slavery to this Assyrian king" — Tay

**14. And the LORD hath given a commandment concerning thee, that no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image:**

The LORD has given command concerning you: Nothing of your name shall survive; even from the house of your gods I will cut off the graven and molten images, — Ber

And the Lord has given a commandment concerning you, [evil Assyrian counselor,] that no more of your name shall be horn or your name be perpetuated. Out of the house of your gods I will cut off the graven and molten images; — Amp

For you, here is Yahweh's decree: / There will be no more offspring to bear your name: / from the temple of your gods

I mean to take away / the carved and the cast image, — Jerus

**I will make thy grave; for thou art vile.** ... For thou art of little esteem — Rhm and I intend to make your tomb an object of shame — Jerus

I will make your grave a mockery — NAB and I will grant you burial, fickle though you have been — NEB

I will make your grave a dunghill — Mof and I will bury you! For how you stink with sin!" — Tay

I will make [their temple] your tomb, for you are vile and despised — Amp

**15. Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace!**

... proclaiming that all is well — Knox See on the mountains the feet of the herald / who brings good news — NEB

Behold upon the mountains the feet of him [who comes telling of the Assyrian's death] who brings good tidings, who publishes peace! — Amp

See, the messengers come running down the mountains with glad news: "The invaders have been wiped out and we are saved!" — Tay

**O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.**

So keep your feasts, O Judah, pay your vows: ... — Ber

Judah, celebrate your feasts, / carry out your vows, / for Belial will never pass through you again: / he is utterly annihilated — Jerus

Celebrate your feasts, O Judah, perform your vows, for the wicked counselor [the king of Assyria,] shall no more come against you or pass through your land; he is utterly cut off. [Then the prophet Nahum sarcastically addresses his message to Nineveh:] — Amp

## CHAPTER 2

**1. He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily.**

He who dashes in pieces [that is, the king of Medo-Babylon] is come up before your face [Nineveh]. Keep the fortress and the ramparts manned; watch the

road; gird your loins; collect and fortify all your strength and power mightily — Amp

The shatterer has come up against you, so, man the ramparts; watch the road; gird your loins; build up your strength to the limit! — Ber

The battering-ram is mounted against

your bastions, / the seige is closing in.  
/ Watch the road and brace yourselves;  
/ put forth all your strength — NEB

Nineveh, you are finished! You are already surrounded by enemy armies! Sound the alarm! Man the ramparts! Muster your defenses, full force, and keep a sharp watch for the enemy attack to begin! — Tay

- 2. For the LORD hath turned away the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches.**

(For the LORD is restoring the majesty of Jacob / as the majesty of Israel, / for plunderers have stripped them / and ruined their branches — RSV

For the Lord restores the excellency of Jacob as the excellency of [ancient] Israel: for plunderers have plundered them and emptied them out, and [outrageously] destroyed their vine branches — Amp

For the land of the people of God lies empty and broken after your attacks but the Lord will restore their honor and power again! — Tay

- 3. The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken.**

The shields of their warriors are gleaming red, / their soldiers are all in scarlet; / their chariots, when the line is formed, / are like flickering fire — NEB

Bright flash that enemy's shields, warriors of his go clad in scarlet; dark like flame his chariots as he goes to the attack, dizzily sways charioteer — Knox

The shields of his fighting men show red, / his warriors are dressed in scarlet; / all the steel of the chariots flashes / as they are thrown into battle — Jerus  
The shield of the mighty men [of Media and Babylon] is dyed red: . . . — Amp

- 4. The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings.**  
The chariots will rage in the streets, / Dashing to and fro in the open spaces.  
/ Their appearance will be like that of

torches, / Darting about like lightning — AAT

The chariots rage in confusion in the streets, they run to and fro [in wild terror] in the broad ways: . . . — Amp  
The war-carriages are rushing through the streets, pushing against one another in the wide ways, looking like burning lights, running like thunder flames — Bas

- 5. He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared.**

The officers are summoned, / they stumble as they go, / they hasten to the wall, / the mantelet as set up — RSV

The picked troops are called out; / the columns clash, / they hurl themselves against the rampart, / the mantelet is already in place — Jerus

He takes the record of his great men: they go falling on their way; they go quickly to the wall, the cover is made ready — Bas

[The Assyrian leader] remembers and summons his bravest men: they stumble in their march: they hasten to the city's wall, and their movable defence shelter is prepared and set up — Amp  
. . . They hasten to the wall where the besieger's shed is prepared — Sprl

Let him call to mind his nobles. They shall stumble as they go — Let them hasten to her wall. ' Yet the storming cover is prepared — Rhm

. . . and the battlements are prepared — Lam

- 6. The gates of the rivers shall be opened, and the palace shall be dissolved.**

. . . the palace is in panic — Mof  
. . . is in dismay — RSV  
. . . melts away — AAT  
. . . topples down — NEB

The river gates are opened and the palace is dissolved in the tumult — Ber  
The river doorways are forced open, and the king's house is flowing away — Bas

The gates or dams of the rivers [surrounding and guarding Nineveh] are opened, and the imperial palace [of sun-dried brick] is dissolved [by the torrents] and is in dismay — Amp

- 7. And Huzzab shall be led away captive, she shall be brought up, and her maids**



**shall lead her as with the voice of doves,  
tabering upon their breasts.**

Its queen is stripped and taken into captivity while her ladies lament, moaning like doves and beating their breasts — Ber

... moaning like doves [softly for fear],  
beating upon their breasts — and  
hearts — Amp

... her handmaids raise the dirge, with  
sighs [like the moaning of doves] and  
beat their breasts — Jerus

The queen of Nineveh is brought out naked to the streets, and led away, a slave, with all her maidens weeping after her; listen to them mourn like doves, and beat their breasts! — Tay

**8. But Nineveh is of old like a pool of water:  
yet they shall flee away.**

Nineveh is of old like a pool full of water  
that is now draining away — Ber

And Nineveh, like a standing pool are  
her waters, and [her inhabitants] are  
fleeing away! — Amp

**Stand, stand, shall they cry; but none  
shall look back.**

'Stop! Stop!' they cry; but none turns  
back — NEB

Stand! Stand firm! a few cry; but no one  
looks back or causes them to return  
— Amp

Keep your place, they say; but no one  
is turning back — Bas

**9. Take ye the spoil of silver, take the spoil  
of gold: for there is none end of the store  
and glory out of all the pleasant furniture.**

They plundered the silver; they plundered  
the gold; but of her furniture  
there was no end; every one is loaded  
with her precious utensils — Sept

Plunder the silver, / plunder the gold! /  
There is no end of treasure, / or wealth  
of every precious thing — RSV

**10. She is empty, and void, and waste: and  
the heart melteth, and the knees smite  
together, and much pain is in all loins,  
and the faces of them all gather  
blackness.**

Emptiness! Desolation! Utter waste!

Hearts melting, knees knocking; on  
every loin only anguish and all faces  
colorless — Ber

... every face blanched! — NAB

... all faces grow pale! — RSV

... anguish settles on all loins, / black  
fear on all faces — Mof

**11. Where is the dwelling of the lions, and  
feedingplace of the young lions, where  
the lion, even the old lion walked, and  
the lion's whelp, and none made them  
afraid?**

Where now is the lions' den. / the cave  
where the lion cubs lurked, / where  
the lion and lioness and young cubs  
went unafraid — NEB

Where now is that great Nineveh, lion of  
the nations, full of fight and boldness,  
where even the old and feeble, as well  
as the young and tender, lived unafraid  
— Tay

**12. The lion did tear in pieces enough for  
his whelps, and strangled for his lion-  
esses, and filled his holes with prey, and  
his dens with ravin.**

The lion tore up enough to feed his  
whelps; other prey he strangled for his  
lionesses; he then filled his caves with  
prey and his den with plenty of booty  
— Ber

O Nineveh, once mighty lion! You  
crushed your enemies to feed your  
children and your wives, and filled your  
city and your homes with captured  
goods and slaves — Tay

**13. Behold, I am against thee, saith the LORD  
of hosts, and I will burn her chariots in  
the smoke, and the sword shall devour  
thy young lions: and I will cut off thy  
prey from the earth, and the voice of thy  
messengers shall no more be heard.**

Behold me! against thee / Declareth  
Yahweh of hosts. / Therefore will I  
burn up in smoke her chariots, ...  
— Rhm

But now the Lord of Hosts has turned  
against you. He destroys your weap-  
ons. Your chariots stand there, silent  
and unused. Your finest youth lie dead.  
Never again will you bring back slaves  
from conquered nations: never again  
will you rule the earth — Tay

Behold, I am against you, [Nineveh.] says  
the Lord ... — Amp

See, I am against you, says the Lord of  
armies, and I will have your war-car-  
riages burned in the smoke, and your  
young lions will be food for the sword  
... — Bas

# CHAPTER 3

**1. Woe to the bloody city! it is all full of lies and robbery; the prey departeth not;**  
 . . . full of lies, and crammed with plunder, never ceasing her pillaging — Ber  
 Woe to the city soaked in blood, / full of lies, / stuffed with booty, / whose plunderings know no end! — Jerus

**2. The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots, the crack of whip, and rumble of wheel, / galloping horse and bounding chariot! — RSV**

Listen! Hear the crack of the whips as the chariots rush forward against her, wheels rumbling, horses' hoofs pounding, and chariots clattering as they bump wildly through the streets! — Tay

**3. The horseman lifteth up both the bright sword and the glittering spear; and there is a multitude of slain, and a great number of carcases; and there is none end of their corpses; they stumble upon their corpses:**

Cavalry charging, and the flash of swords, / And the lightning of lances; / And a mass of slain, and a weight of corpses, / And endless dead bodies — / They stumble on their dead — ABPS

. . . what carnage! How cumbered the earth with slain! Dead bodies past counting; the living stumble over the dead — Knox

See the flashing swords and glittering spears in the upraised arms of the cavalry! The dead are lying in the streets — bodies, heaps of bodies, everywhere. Men stumble over them, scramble to their feet, and fall again — Tay

**4. Because of the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.**

All because of the multitude of the harlotries of [Nineveh] the well-favored harlot, the mistress of deadly charms, who betrays and sells nations through her whoredoms [idolatry] and peoples through her enchantments — Amp

So much for all the whore's debauchery, / for that wonderful beauty, for that

cunning witch / who enslaved nations by her debauchery / and tribes by her spells — Jerus

. . . Who hath been selling / Nations by her unchaste doings, / Families by her secret arts — Rhm

**5. Behold, I am against thee, saith the LORD of hosts; and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame.**

Look, I am opposing you, says the LORD of hosts, I will lift your skirts to your face: your nakedness I will display before nations and your shame before kingdoms — Ber

I mean to set thy skirts flying about thy ears, and lay bare the naked shame of thee, for all the kingdoms of the world to see — Knox

**6. And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazingstock.**

I am going to pelt you with filth, / shame you, make you a public show — Jerus

I will cast loathsome filth over you. I will count you obscene and treat you like excrement — NEB

. . . and make you a horror — AAT

I will cover you with filth and show the world how really vile you are — Tay

**7. And it shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee?**

Such that every one who looks at you will take to flight, crying out, "Nineveh is ruined! Who will lament her? Where can I find any to console her?" — Ber

All who see you will shrink back in horror: "Nineveh lies in utter ruin." Yet no one anywhere regrets your fate! — Tay

**8. Art thou better than populous No, that was situate among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea?**

Are you better than Thebes / that sat by the Nile, / with water around her, her rampart a sea, and water her wall? — RSV

Are you better than No-amon [Thebes, Tal of Upper Egypt], that dwelt by the rivers or canals, that had the waters round about her, whose rampart was a sea — that is, the Nile — and water her wall — Amp

Here was another city, No-Amon, fair is thyself; she too was built on the river-side, water all about her; the sea her mart, the sea her defences — Knox

9. **Ethiopia and Egypt were her strength, and it was infinite; Put and Lubim were thy helpers.**

Ethiopia was her strength, / Egypt too, and that without limit; / Put and the Libyans were her helpers — RSV

10. **Yet was she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains.**

Yet even so she was exiled and carried into captivity. At every street corner her children were dashed to death. For her leaders they cast lots, and all her great ones were shackled in chains — Ber

. . . lots were cast [by the Assyrian officers] for her nobles, and all her great men were bound with chains — Amp

11. **Thou also shalt be drunken: thou shalt be hid, thou also shalt seek strength because of the enemy.**

And as for thee, thou shalt be made drunk and be despised, and shall seek for thyself a resting place from enemies — Sept

Thou also wilt be drunken, thou wilt grow faint. . . — ABPS

You, too, shall drink of this till you faint away: / you, too, shall seek a refuge from the foe — NAB

You too will be encircled, / you will be overwhelmed; / you too will have to search for a refuge from the enemy — Jerus

You too shall hire yourself out, flaunting your sex; / you too shall seek refuge from the enemy — NEB

12. **All thy strong holds shall be like fig trees with the firstripe figs: if they be shaken, they shall even fall into the mouth of the eater.**

All your fortresses are like fig trees / with firstripe figs — / if shaken they

fall / into the mouth of the eater — RSV

13. **Behold, thy people in the midst of thee are women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy bars.**

Observe the warriors among you; they are women. The gates of your land are wide open to your enemies; fire has consumed your lock-bars — Ber

Look at your people: / your inhabitants are women. / The gates of your country stand wide open to the foe; / fire has burnt up your locking beams — Jerus

Behold, your troops in the midst of you are [weak and helpless as] women; . . . — Amp

14. **Draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the mortar, make strong the brickkiln.**

Draw water for the seige, / strengthen your forts; / go into the clay, / tread the mortar, / take hold of the brick mold! — RSV

Get water for the time when you are shut in, make strong your towns: go into the potter's earth, stamping it down with your feet, make strong the brick-works — Bas

15. **There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the cankerworm: make<sup>1</sup> thyself many as the cankerworm, make thyself many as the locusts.**

Fire shall consume thee none the less, the sword cut thee off, hungry as locusts to devour. . . — Knox

But there [in the very midst of these preparations] will the fire devour you; the sword will cut you off. . . — Amp

. . . It shall devour thee like the grass locust, — / Make thyself numerous like the grass locust, / Make thyself numerous as the swarming locust: — Rhm

There the fire will make you waste; you will be cut off by the sword; make yourself as great in number as the worms, as great in number as the locusts — Bas

16. **Thou hast multiplied thy merchants above**

<sup>1</sup>Some versions (e.g., Knox, Jerus, NAB) construe everything from this point to the end of verse 15 with the thought that follows in verse 16.

**the stars of heaven: the cankerworm  
spoileth, and fleeth away.**

Though thou have multiplied thy foot-  
soldiers beyond the stars of the heav-  
ens / The grass locust hath stript itself  
and flown away! — Rhm

You have multiplied your merchants more  
than the stars of heaven! Young lo-  
custs unfold their wings and fly away  
— Ber

You have spies as numerous as the stars  
in the sky: / your secret agents are like  
locusts — NEB

- 17. Thy crowned are as the locusts, and thy  
captains as the great grasshoppers, which  
camp in the hedges in the cold day, but  
when the sun ariseth they flee away, and  
their place is not known where they are.**

Your princes are like locusts, your no-  
bles like swarms of grasshoppers that  
settle in the hedges on a cold day: and  
when the sun riseth they fly away, no  
one knows whither — Ber

- 18. Thy shepherds slumber, O king of As-  
syria: thy nobles shall dwell in the dust:  
thy people is scattered upon the moun-  
tains, and no man gathereth them.**

Your shepherds are asleep, O king of

Assyria; your nobles are lying still [in  
death]; your people . . . — Amp

Alas! are your shepherds asleep, then.  
/ king of Assyria? / Your picked troops  
slumber, / your people are scattered  
on the mountains / with no one to rally  
them — Jerus

Gone to their rest thy marshals, king of  
Assyria: thy vassals lie silent in the  
dust; out on the hills the common folk  
take refuge with none to muster them  
— Knox

- 19. There is no healing of thy bruise; thy  
wound is grievous: all that hear the bruit  
of thee shall clap the hands over thee: for  
upon whom hath not thy wickedness  
passed continually?**

There is no cure for your fracture and  
no healing for your wound. All who  
hear this report about you will clap  
their hands over you. For who is there  
upon whom your wrongs have not  
rested unceasingly — Ber

There is no cure for thy bruise. Thy  
wound is festered. . . . — Sept

There is no healing for thy hurt: Thy  
wound is fatal. . . . — ABPS

# THE BOOK OF HABAKKUK

## CHAPTER I

### 1. The burden which Habakkuk the prophet did see.

The vision which . . . — Sept  
The oracle of which Habakkuk the prophet had vision: — Rhm  
The utterance which Habakkuk the prophet saw — ABPS  
The prophecy which Habakkuk the prophet received in vision — Sprl  
The burden or oracle, or that which is to be lifted up which Habakkuk the prophet saw — Amp

### 2. O LORD, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save!

How long O Yahweh . . . — Rhm  
How long, O Jehovah, shall I call, and thou wilt not hear? / I cry to thee. Violence, and thou dost not deliver — ABPS

How long, O LORD? I cry for help / but you do not listen! / I cry out to you. "Violence!" / but you do not intervene — NAB

How long, Yahweh, am I to cry for help / while you will not listen: / to cry 'Oppression!' in your ear / and you will not save? — Jerus

Lord, must I ever cry out to thee and gain hearing never? Plead against tyranny, and no deliverance be granted me? — Knox

### 3. Why dost thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention.

Why dost thou make me see wrong / and look upon trouble? / Destruction and violence are before me: / strife and contention arise — RSV

Why do you set injustice before me, / why do you look on where there is tyranny? / Outrage and violence, this is all I see, / all is contention and discord flourishes — Jerus

### 4. Therefore the law is slackened, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth.

Therefore the law is benumbed, and judgment never comes forth: / For the wicked beset the righteous: / There-

fore judgment comes forth perverted — ABPS

In the presence of this, the law is slack and justice is not at all applied; for the wicked encircle the righteous, hence justice goes forth perverted — Ber

This is why the law is benumbed, / and judgment is never rendered: / Because the wicked circumvent the just: / this is why judgment comes forth perverted — NAB

And so the law loses its hold, / and justice never shows itself. / Yes, the wicked man gets the better of the upright, / and so justice is seen to be distorted — Jerus

### 5. Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you.

Behold ye among the nations and look around, / Yea stand stock still — stare. — / For a work is being wrought in your days, / Ye will not believe when it is recounted — Rhm

Look around [you, Habakkuk, replied the Lord] among the nations and see! And be astonished! Astounded! For I am putting into effect a work in your days that ye would not believe it if it were told you — Amp

The Lord replied: "Look, and be amazed! You will be astounded at what I am about to do! For I am going to do something in your own lifetime that you will have to see to believe — Tay

### 6. For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces that are not theirs.

. . . That bitter and swift nation: . . . — ABPS

. . . A nation revengeful and swift, . . . — Sprl

. . . a fierce and impetuous nation, . . . — Ber

. . . That savage and impetuous nation, . . . — AAT

For see, I am raising up Chaldea, / that bitter and unruly people, / That marches the breadth . . . — NAB

- 7. They are terrible and dreadful: their judgment and their dignity shall proceed of themselves.**

Terrible and dreadful is he, / from himself derive his law and his majesty — NAB

A people feared and dreaded, / from their might proceeds their right, their greatness — Jerus

A grim nation and a terrible; no right they acknowledge, no title, but what themselves bestow — Knox

- 8. Their horses also are swifter than the leopards, and are more fierce than the evening wolves:**

. . . and keener than wolves at evening — NAB

His horses can out leap leopards and are swifter than the lynxes of Arabia — Sept

Not leopards so lithe as horse of theirs, not wolf at evening so fast — Knox

Their horses are swifter than hunting-leopards, / keener than wolves of the plain — NEB

Their horses also are swifter than leopards, / And are more fierce than the wolves of the desert — JPS

Their horses are swifter than eagles . . . — Lam

**and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat.**

Yea, their horsemen come from far, / They fly as a vulture that hasteth to devour — JPS

their cavalry wait ready, they spring forward, / they come flying from afar / like vultures swooping to devour the prey — NEB

Their cavalry move proudly forward from a distant land; like eagles they come swooping down to pounce upon their prey — Tay

- 9. They shall come all for violence: their faces shall sup up as the east wind, and they shall gather the captivity as the sand.**

They all come for violence; their vanguard breaks through as the east wind; they gather captives as the sand — Ber

Plunderers all; eager as the sirocco their onset, whirling away, like sand-storm, their captives — Knox

Wholly for violence does he come; / Ter-

ror marches before him; / And he gathers up captives like sand — AAT

- 10. And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it.**

Yea, they make sport of kings, / And princes are a derision to them: / They laugh at every fortress: / And they heap up dust, and take it — ABPS

They scoff at kings and princes, and scorn their forts. they simply heap up dirt against their walls and capture them! — Tay

He scoffs at kings, / and princes are his laughingstock: / He laughs at any fortress, / heaps up a ramp, and conquers it — NAB

- 11. Then shall his mind change, and he shall pass over, and offend, imputing this his power unto his god.**

Then they sweep by like the wind and pass on: but they are guilty men. for their might is their god — Ber

Then they sweep by like a wind and pass on, and they load themselves with guilt, [as do all men] whose own power is their god — Amp

Then they pass on like the wind and are gone; / and dismayed are all those whose strength was their god — NEB

Then he veers like the wind that is gone — / this culprit who makes his own strength his god! — NAB

Then his purpose will be changed, overstepping the limit: he will make his strength his god — Bas

- 12. Art thou not from everlasting, O LORD my God, mine Holy One? we shall not die.**

This is the majesty which belongeth to my God. Art not thou from everlasting? O Lord, my God, my Holy One! let us not die — Sept

Art thou not from of old O Yahweh, my God, my Holy One? / Thou diest not! — Rhm

Are not you, from ancient times Yahweh, / my God, my Holy One, who never dies? — Jerus

O Lord my God, my Holy One, you who are eternal — is your plan in all this to wipe us out? Surely not! — Tay

**O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.**

- ... and Thou, O Rock, hast placed them for correction — Ber
- O LORD, you have marked him for judgment, / O Rock, you have readied him for punishment! — NAB
- O God our Rock, you have decreed the rise of these Chaldeans to chasten and correct us for our awful sins — Tay
- O Lord, he has been ordered by you for our punishment; and by you, O Rock, he has been marked out to put us right — Bas
- 13. Thou art of purer eyes than to behold evil, and canst not look on iniquity; wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?**
- Thou who art of purer eyes than to behold evil and to countenance wrong, why dost Thou look upon those unfaithful ones and dost keep silent when the wicked swallows up the man more righteous than he? — Ber
- We are wicked, but they far more! Will you, who cannot allow sin in any form, stand idly by while they swallow us up? Should you be silent while the wicked destroy those who are better than they? — Tay
- 14. And makest men as the fishes of the sea, as the creeping things, that have no ruler over them?**
- ... that have no ruler [and are defenseless against their foes]? — Amp
- ... Like reptiles with no ruler — AAT
- Are we but fish, to be caught and killed? Are we but creeping things that have no leader to defend them from their foes? — Tay
- You have made man like the fish of the sea, / like creeping things without a ruler — NAB
- As well had men been fishes in the sea, or creeping things, that ruler have none! — Knox
- 15. They take up all of them with the angle, they catch them in their net, and gather them in their drag; therefore they rejoice and are glad.**
- He hauls all of them up with a hook; he drags them out with his net and collects them in his seine; then he rejoices and exults — Ber
- A people, these, who catch all on their hook, / who draw them with their net, / in their dragnet gather them, / and so, triumphantly rejoice — Jerus
- Must we be strung up on their hooks and dragged out in their nets, while they rejoice? — Tay
- He [the Chaldean] brings all of them up with his hook, ... — Amp
- 16. Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous.**
- sacrificing to their nets / and burning offerings to their trawls: / for by these they live sumptuously / and enjoy rich fare — NEB
- ... for by them he lives in luxury, / and his food is rich — RSV
- Then they will worship their nets and burn incense before them! "These are the gods who make us rich," they'll say — Tay
- 17. Shall they therefore empty their net, and not spare continually to slay the nations?**
- Will he therefore empty his net, / And continually, unsparingly slay the nations — ABPS
- Accordingly they empty their net, / and that perpetually, / And spare not to slay the nations. — Spri
- Are they then to empty their net unceasingly, / slaughtering nations without pity — Jerus
- Trust me, wider still yonder net shall be flung; sword of his will never have done with massacre — Knox
- Are they to go on drawing the sword, / murdering peoples without pity — Mof

## CHAPTER 2

- 1. I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprov'd.**
- I will take my stand on my post, station myself on the tower, and watch to see what He will say to me; what answer I will receive concerning my complaint — Ber
- 2. And the LORD answered me, and said, Write the vision, and make it plain upon tablets, that he may run that readeth it.**

... Write the vision, and engrave it legibly upon tablets, / To the intent that he who runneth may proclaim it — Sprl

... so he who runs by may read it! — Ber

And Jehovah answered me . . . — ABPS

... That one may swiftly read it — Rhm

... so that one can read it readily — NAB

... That one may read it on the run — AAT

**3. For the vision is yet for an appointed time, but at the end it shall speak, and not lie:**

... and will not disappoint: — NAB

However, the vision waits for its appointed time; it hastens toward the end; it will not lie — Ber

For the vision is a witness for the appointed time, / And speaks of the end, and does not lie — AAT

For the vision will come to pass at its appointed time, and it shall be fulfilled at the end, it shall not lie — Lam

But these things I plan won't happen right away. Slowly, steadily, surely, the time approaches when the vision will be fulfilled — Tay

**though it tarry, wait for it; because it will surely come, it will not tarry.**

Though it linger, wait for it: / It will surely come, it lags not behind — ABPS

If it delays, wait for it, / it will surely come, it will not be late — NAB

If it seems slow, do not despair, for these things will surely come to pass. Just be patient! They will not be overdue a single day! — Tay

**4. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.**

Look, his soul is puffed up; it is not upright in him! But the righteous shall live by his faith — Ber

Behold, swollen and not upright in him is his soul; / But the righteous by his faithfulness shall live — ABPS

"Note this: Wicked men trust themselves alone [as these Chaldeans do], and fail; but the righteous man trusts in me, and lives! — Tay

The reckless will be unsure of himself, / while the righteous man will live by being faithful — NEB

"Verily, the wicked man / I take no plea-

sure in him: / But the righteous lives by reason of his faithfulness — AAT

As for the man of pride, my soul has no pleasure in him: but the upright man will have life through his good faith — Bas

**5. Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:**

Moreover, wine and wealth are treacherous; the proud man [the Chaldean invader] is restless and cannot stay at home. His appetite is large like that of Sheol and [his greed] is like death and cannot be satisfied; he gathers to himself all nations, and collects all people as if he owned them — Amp

Wealth is indeed a treacherous thing. Haughty and unable to rest is he / who is as greedy as Sheol, / who is like death, insatiable, / who assembles all the nations for his own ends. collects all the peoples to his own advantage — Jerus

But wine is treacherous to a haughty man; he can not endure. He who widens his greed like the grave is like death, never satisfied; he gathers to himself all the nations and collects all peoples as his own — Ber

A curse on the cruel and false one! the man full of pride, who never has enough; who makes his desires wide as the underworld! he is like death; he is never full, but he makes all nations come to him, getting all peoples together to himself — Bas

**6. Shall not all these take up a parable against him, and a taunting proverb against him, and say,**

... And a taunting riddle against him, and say — ABPS

Shall not all these take up a taunt-song against him, a song of derision, saying — Ber

Shall not all these take up their taunt against him, in scoffing derision of him, and say — RSV

The time is coming when all their captives will taunt them, saying: — Tay

Shall not all these [victims of his greed] take up a taunt against him, and in scoffing derision of him say — Amp



**Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay!**

A curse on him who goes on taking what is not his and is weighted down with the property of debtors — Bas

“Woe to him who heaps up what is not his! — How long? — Or who loads himself with pledges!” — Ber

... with heavy debts — Rhm

... promissory notes for usury! — Amp

Trouble is coming to the man who amasses goods that are not his, / (for how long?) / and loads himself with pledges — Jerus

Woe to him who heaps up plunder (ah, how long!), / loading himself with what he must repay! — Mof

- 7. Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?**

... and you will be to them like goods taken in war — Bas

Will not your debtors suddenly arise, / and those awake who will make you tremble? / Then you will be booty for them. — rsv

Will not your creditors suddenly rise, / will not your duns awake? / Then you will be their victim. — Jerus

- 8. Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.**

Because you yourself have plundered mighty nations, / all the rest of the world will plunder you, / because of bloodshed and violence done in the land, / to the city and all its inhabitants — NEB

- 9. Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!**

A curse on him ... — Bas

Woe to him who acquires an evil gain for his house, in order to set his seat on high, to be out of the reach of calamity! — Ber

... That he may erect his house in grandeur, / In order to be delivered from the fear of calamity! — Sprl

Woe to him who acquires unjust gain for his household, / Setting his nest on

high, that he may be delivered from the power of disaster — AAT

Woe to him who stores ill-gotten gains, / seeking to set his nest on high, / safe from the clutches of calamity! — Mof

- 10. Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul.**

You have directed shame to your house; also by cutting off many peoples you have forfeited your own life — Ber

Your schemes to overthrow mighty nations / will bring dishonour to your house / and put your own life in jeopardy — NEB

By the murders you commit, you have shamed your name and forfeited your lives — Tay

... you have worked your own ruin — Jerus

- 11. For the stone shall cry out of the wall, and the beam out of the timber shall answer it.**

stone from ruined wall cries out against thee, and beam from gaping roof echoes the cry — Knox

For the stone shall cry from the wall, / and the lath from the woodwork echo the call — Mof

The very stones in the walls of your homes cry out against you, and the beams in the ceilings echo what they say — Tay

For the stone shall cry out of the wall [built in sin, to accuse you], and the beam out of the woodwork will answer it [agreeing with its charge against you] — Amp

- 12. Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!**

... and founds a city on iniquity! — RSV

Trouble is coming to the man who builds a town with blood / and founds a city on crime — Jerus

Alas! for him who buildeth a city with deeds of blood, — / And establisheth a town with perversity — Rhm

- 13. Behold, is it not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity?**

See, is it not the pleasure of the Lord of armies that the peoples are working for the fire and using themselves up for nothing — Bas

Consider, it is not from the LORD of hosts that peoples exert themselves for what goes up in smoke, and that nations exhaust themselves for nothing — Ber  
Is it not the will of Yahweh Sabaoth / that the labouring of peoples should end in fire, / and the toiling of nations come to nothing? — Jerus

Is not this from the LORD of hosts: / peoples toil for the flames, / and nations grow weary for naught! — NAB  
Has not the Lord of hosts ordained, that "the toil of the nations ends in smoke," / and "peoples wear themselves for naught" — Mof

Has not the Lord decreed that godless nations' gains will turn to ashes in their hands? They work so hard, but all in vain! — Tay

**14. For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.**

... with the knowledge of the glory of Jehovah, as the waters cover the sea — ASV

it is the Lord's glory men must learn to know, that shall cover the earth, flooding over it like the waters of the sea — Knox

For the country shall be filled with the knowledge of the glory of Yahweh / as the waters swell the sea — Jerus

But [the time is coming when] the earth shall be filled with the knowledge of the glory of the Lord, ... — Amp

... an awareness of the glory ... — Tay

**15. Woe unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness!**

Trouble is coming to the man ... — Jerus

Alas! for him who causeth his neighbour to drink, / From the goblet of thy fury and also making him drunk, — to the end thou mayest gloat over their parts of shame — Rhm

Woe to you who give your neighbors / a flood of your wrath to drink, / and make them drunk, till their nakedness is seen! — NAB

... making them drunk, that you may watch their naked orgies — NEB

... to gloat on their disgrace! — Mof

Woe to you for making your neighboring lands reel and stagger like drunkards

beneath your blows, and then gloating over their nakedness and shame — Tay

**16. Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered:**

Thou art sated with contempt more than glory, / Drink thou too and expose thy person, — Rhm

You will be filled with reproach instead of glory. Drink, yourself, and be as one uncircumcised! — Ber

... and be as an uncircumcised [heathen]! — Amp

You are drunk with ignominy, not with glory, / Your turn now to drink and show your foreskin — Jerus

You are filled with dishonour instead of glory; drink yourself also and stagger. — Lam

Soon your own glory will be replaced by shame. Drink down God's judgment on yourselves. Stagger and fall! — Tay  
**the cup of the LORD's right hand shall be turned unto thee, and shameful spewing shall be on thy glory.**

The cup in the LORD's right hand is passed to you, and your shame will exceed your glory — NEB

The cup from Yahweh's right hand comes round to you, / and disgrace will overshadow your glory — Jerus

The cup of the right hand of Yahweh shall come round unto thee, and ignominious filth be upon thy glory — Rhm

**17. For the violence of Lebanon shall cover thee, and the spoil of beasts, which made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.**

For the violence done to Lebanon shall overwhelm you, and the destruction of beasts will terrify you, because of the blood of men and the violence done to the earth, to cities, and all who live in them — Ber

... And the devastation of beasts shall make thee dispirited: ... — Sprl

**18. What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols?**

What profit is a graven image when its maker has formed it: a molten image and the instructor of lies? For the

maker trusts in his own creation when  
he makes dumb idols — Ber

What use is an idol when its maker has  
shaped it? — / it is only an image, a  
source of lies: / or when the maker  
trusts what he has made? — / he is  
only making dumb idols — NEB

What avails image, that carver should be  
at pains to carve it? In metal his own  
hands have melted shall a man put his  
trust? Cheating likenesses, dumb idols  
all! — Knox

19. **Woe unto him that saith to the wood,  
Awake; to the dumb stone, Arise, it shall  
teach!**

A curse on him who says to the wood  
... — Bas

Trouble is coming to the man who says  
... — Jerus

Alas! for him who saith ... — Rhm

Woe to him who says to a wooden ob-  
ject, "Awake!" or to a dumb stone,  
"Arise!" Can this teach? — Ber

Woe to him who says to wood, "Awake!"  
/ to dumb stone, "Arise!" / Can such  
a thing give oracles? — NAB  
... Can images speak for God? — Tay  
**Behold, it is laid over with gold and sil-  
ver, and there is no breath at all in the  
midst of it.**

They are overlaid with gold and silver,  
but there is no breath at all inside!  
— Tay

See, it is overlaid with gold and silver,  
and there is no life in any of it — Ber

20. **But the LORD is in his holy temple: let  
all the earth keep silence before him.**

Howbeit Yahweh is in his holy temple  
... — Rhm

... let all the earth tremble before him  
— Lam

... let all the earth be hushed in his  
presence — NEB

But the Eternal is within his sacred tem-  
ple: / hush, all men, he is here! — Mof

## CHAPTER 3

1. **A prayer of Habakkuk the prophet upon  
Shigionoth.**

... according to Shigionoth — Ber

... with an Ode — Sept

... — in the manner of an Ode — Rhm

... in dithyrambic measure — Mof

... : tone as for dirges — Jerus

... To a plaintive tune — NAB

... set to the wild, enthusiastic and  
triumphal music — Amp

This is the prayer of triumph that Ha-  
bakkuk sang before the Lord — Tay

2. **O LORD, I have heard thy speech, and  
was afraid: O LORD, revive thy work in  
the midst of the years, in the midst of  
the years make known; in wrath remem-  
ber mercy.**

O LORD, I have heard the report of thee,  
/ and thy work, O LORD, do I fear. /

In the midst of the years renew it; / in  
the midst of the years make it known:

/ in wrath remember mercy — RSV

O LORD, I have heard tidings of Thee,  
and Thy work, O LORD, fills me with  
fear. In the midst of the years revive  
Thy work: in the midst of the years  
make it known! In wrath remember  
mercy! — Ber

... In trouble wilt thou remember com-  
passion? — Rhm

Yahweh, I have heard of your renown,

/ your work, Yahweh, inspires me with  
dread. / Repeat it in our own time, /  
reveal it in our time. / For all your  
wrath, remember to be merciful —  
Jerus

I have heard, Lord, the tale of thy re-  
nown, awe-stricken at the divine power  
thou hast. Reveal that power in these  
latter days, in these latter days make  
it known once more! And though we  
have earned thy anger, bethink thee of  
mercy still — Knox

O Lord, now I have heard your report,  
and I worship you in awe for the fear-  
ful things you are going to do. In this  
time of our deep need, begin again to  
help us, as you did in years gone by.  
Show us your power to save us. In  
your wrath, remember mercy — Tay

3. **God came from Teman, and the Holy  
One from mount Paran. Selah.**

God [approaching from Sinai] came from  
Teman, [which represents Edom.] and  
the Holy One from Mount Paran [in  
the Sinai region]. Selah [stop and think  
calmly of that]! — Amp

**His glory covered the heavens, and the  
earth was full of his praise.**

His splendour hath covered the heavens,  
/ and his praise hath filled the earth  
— Rhm

His majesty covers the heavens, . . . —

Ber

his radiance overspreads the skies, / and  
his splendour fills the earth — NEB

**4. And his brightness was as the light; he  
had horns coming out of his hand: and  
there was the hiding of his power.**

His splendor will be like light — beam-  
ing rays in his lands, which impressed  
a lasting love of his Majesty — Sept

His flash is like the lightning; / He has  
rays [coming] from his hand: / And  
there it is that his strength is hidden

— ABPS

Truly His radiance was like the light, /  
Rays of glory issued out of His hand,  
/ Even there was the hiding-place of  
His power — Sprl

. . . and there [in the sun-like splendor]  
was the hiding place of His power —  
Amp

His brightness is like the day, / rays flash  
from his hands, / that is where his  
power lies hidden — Jerus

. . . the rays that stream from his hand,  
masking its strength — Knox

His brightness was like the light, / rays  
flash from his hand: / and there he  
veiled his power — RSV

His splendor spreads like the light; / rays  
shine forth from beside him, / where  
his power is concealed — NAB

From his hands flash rays of brilliant  
light. He rejoices in his awesome  
power — Tay

**5. Before him went the pestilence, and  
burning coals went forth at his feet.**

Before him marcheth pestilence, — / And  
fever goeth forth at his feet — Rhm

. . . and burning fever follows at His feet  
— Ber

Before him goes pestilence, / and the  
plague follows in his steps — NAB

Before Him went the pestilence [as in  
Egypt], and burning plague followed  
His feet [as in Sennacherib's army]  
— Amp

Plague goes in front of him, / fever fol-  
lows on his heels — Jerus

**6. He stood, and measured the earth: he  
beheld, and drove asunder the nations;  
and the everlasting mountains were scat-  
tered, the perpetual hills did bow: his  
ways are everlasting.**

He stood and measured the earth: he  
looked and shook the nations; / then

the eternal mountains were scattered,

/ the everlasting hills sank low, / His  
ways were as of old — RSV

He stands and surveys the earth: He  
looks and startles the nations. . . . —

Ber

He stands and makes the earth totter;  
He looks and drives nations asunder

. . . — ABPS

He pauses to survey the earth: / his look  
makes the nations tremble, / The eter-  
nal mountains are shattered, / the age-  
old hills bow low / along his ancient  
ways — NAB

**7. I saw the tents of Cushan in affliction:  
and the curtains of the land of Midian  
did tremble.**

I [Habakkuk, in vision] saw the tents of  
Cushan [probably Ethiopia] in afflic-  
tion: the [tent] curtains of the land of  
Midian trembled — Amp

I saw the Ethiop quail in his tent, the  
dwellings of Madian astir with terror  
— Knox

**8. Was the LORD displeased against the riv-  
ers? was thine anger against the rivers?  
was thy wrath against the sea, that thou  
didst ride upon thine horses and thy  
chariots of salvation?**

Against the rivers is Yahweh wroth?

Against the rivers is thine anger?

Against the sea is thine indignation?

For thou wilt ride on Thy horses,

Thy chariots [shall be] salvation! —

Rhm

. . . Was Your wrath against the Red sea,  
that You rode before upon Your horses  
and Your chariots of victory and de-  
liverance — Amp

Yahweh, is your anger blazing against  
the rivers, or your fury against the  
sea, that you come mounted on your  
horses, on your victorious chariots  
— Jerus

**9. Thy bow was made quite naked, accord-  
ing to the oaths of the tribes, even thy  
word, Selah. Thou didst cleave the earth  
with rivers.**

Thou dost strip the sheath from Thy bow  
and puttest arrows to the string. Se-  
lah. Thou cuttest through the earth with  
rivers: — Ber

Your bow was made quite bare: sworn  
to the tribes [of Israel] by Your sure  
word were the rods of chastisement,  
scourges and calamities. Selah [stop

and think calmly of that)! With rivers  
You cleave the earth [bringing forth  
waters in dry places] — Amp

- 10. The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high.**

The mountains see Thee and are in pangs;  
/ the raging waters sweep on. / The  
deep utters its voice and lifts its hands  
on high — Ber

The mountains saw You, they trembled  
and writhed as in pain; the overflowing  
of the water passed by [as at the del-  
uge]; . . . — Amp

. . . The mighty deep cried out, an-  
nouncing its surrender to the Lord  
— Tay

- 11. The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear.**

Sun and moon stay in their houses, /  
avoiding the flash of your arrows, /  
the gleam of your glittering spear —  
Jerus

The sun and moon stood back [as before  
Joshua] in their habitation at the light  
of Your arrows as they sped, at the  
flash of Your glittering spear — Amp

The sun was drawn: and the moon stood  
on its orbit. Thy bolts will glance for  
light, for a glare of the lightening of  
thine arms — Sept

- 12. Thou didst march through the land in indignation, thou didst thresh the heathen in anger.**

With threats thou dost bestride the earth  
/ and trample down the nations in an-  
ger — NEB

You marched across the land in awe-  
some anger, and trampled down the  
nations in your wrath — Tay

- 13. Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah.**

Thou dost march out for the deliverance  
of Thy people, / for the salvation of  
Thy anointed. / Thou dost demolish  
the top of the house of the ungodly, /  
laying bare the foundation even to the  
nethermost stone. Selah — Ber

You have marched to save your people,  
to save your own anointed; / you

have beaten down the wicked man's  
house, / bared its foundations to the  
rock — Jerus

You went out to save your chosen peo-  
ple. You crushed the head of the  
wicked and laid bare his bones from  
head to toe — Tay

. . . Selah [stop and calmly think of that]!  
— Amp

- 14. Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly.**

. . . Their exultant thought is in very deed  
to devour the oppressed one in a secret  
place! — Rhm

Thou piercest their chiefs with thy shafts,  
/ and their leaders are torn from them  
by the whirlwind, / as they open their  
jaws / to devour their wretched vic-  
tims in secret — NEB

With your shafts you have pierced the  
leader of his warriors / who stormed  
out with shouts of joy to scatter us, /  
as if they meant to devour some poor  
wretch in their lair — Jerus

- 15. Thou didst walk through the sea with thine horses, through the heap of great waters.**

Thou didst trample the sea with thy  
horses, / the surging of mighty waters  
— RSV

Over the sea, over the ooze beneath its  
waves, thou hast made a path for thy  
horses to tread — Knox

Thou hast driven into the sea thy  
chariot-horses. / Foaming are the  
mighty waters! — Rhm

- 16. When I heard, my belly trembled; my lips quivered at the voice:**

I hear, and my body trembles; my lips  
quiver at the sound — Ber

I tremble when I hear all this: my lips  
quiver with fear — Tay

rottenness entered into my bones, and I  
trembled in myself, that I might rest  
in the day of trouble: when he cometh  
up unto the people, he will invade them  
with his troops.

Decay enters my bones, and I tremble  
where I stand . . . — Ber

. . . I await the day of distress / that will  
come upon the people who attack us  
— NAB

My legs give way beneath me and I shake  
in terror. I will quietly wait for the day

of trouble to come upon the people  
who invade us — Tay

there was a faintness overcame my whole  
being, my steps faltered as I went.  
Now with tranquil heart let me await  
this day of doom; upon the enemies of  
our people it is destined to fall — Knox  
Decay entered my bones / And in my  
limbs I trembled, — / Though I am to  
find rest in the day of distress, / When  
their invader cometh up against the  
people — Rhm

- 17. Although the fig tree shall not blossom,  
neither shall fruit be in the vines; the  
labour of the olive shall fail, and the fields  
shall yield no meat; the flock shall be cut  
off from the fold, and there shall be no  
herd in the stalls:**

Although the fig tree may not blossom.  
/ nor fruit be on the vines, / the pro-  
duce of the olive fail / and the field  
yield no food, / the flock be cut off  
from the fold, / and there be no herd  
in the stalls. — Ber

- 18. Yet I will rejoice in the LORD, I will joy  
in the God of my salvation.**  
... in Yahweh ... — Rhm  
Yet I will exult in Jehovah, / I will joy in  
the God of my deliverance — ABPS

... and exult in my saving God — NAB  
... in God my saviour — Jerus

- 19. The Lord God is my strength, and he  
will make my feet like hinds' feet, and  
he will make me to walk upon mine high  
places.**

The Lord God is my strength, and will  
guide my feet to the end. He maketh  
me walk in high places: that I may  
triumph with his song — Sept

Yahweh my lord is my strength, / he  
makes my feet as light as a doe's, / he  
sets my feet on the heights — Jerus

The Lord God is my Strength, and he  
will give me the speed of a deer and  
bring me safely over the mountains  
— Tay

**To the chief singer on my stringed  
instruments.**

(A note to the choir director: When sing-  
ing this ode, the choir is to be accom-  
panied by stringed instruments.) — Tay  
To the chief musician on my double harp  
— Rhm

(For the chief singer, to the harp's mu-  
sic.) — Knox

To the choirmaster: with stringed instru-  
ments — RSV

# THE BOOK OF ZEPHANIAH

## CHAPTER 1

- 1. The word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah.**

The word of Jehovah . . . — ASV

The word of Yahweh which came unto . . . — Rhm

. . . Zephaniah (son of Cushi, grandson of Gedaliah, great-grandson of Amariah, and great-great-grandson of Hezekiah) . . . — Tay

- 2. I will utterly consume all things from off the land, saith the LORD.**

I will utter consume everything on the face of the ground / — it is the oracle of Jehovah — ABPS

I mean to sweep away everything / off the face of the earth / — it is Yahweh who speaks — Jerus

- 3. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the land, saith the LORD.**

. . . the sea; I will bring a stumbling block against the wicked . . . — Lam

. . . the sea, / and I will bring the wicked to their knees / and wipe out mankind from the earth. / this is the very word of the LORD — NEB

I mean to sweep away men and beasts, / the birds of the air and the fish of the sea, / I mean to send the wicked staggering, / and wipe man off the face of the earth / — it is Yahweh who speaks — Jerus

. . . the sea. I will overthrow the stumbling blocks — the idols — with the wicked [worshippers]. . . — Amp

. . . it is the oracle of Jehovah — ABPS

Let man and beast perish. Let the birds of the air and the fishes of the sea perish. As for the wicked, they shall be without strength; and I will remove transgressions from the face of this land, saith the Lord — Sept

I will sweep both men and animals alike. Mankind and all the idols that he worships — all will vanish. Even the birds of the air and fish of the sea will perish — Tay

- 4. I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests;**

. . . Jerusalem; and I will destroy the remnant of Baal from this place, and the name of the priests in charge, along with the priests — Lam

. . . Jerusalem; / and I will cut off from this place the remnant of Baal / and the name of the idolatrous priests — RSV

. . . the last remnant of Baal / and the very name of the heathen priests — NEB

. . . And will cut off out of this place / The name of Baal, / The name of the priestlings with the priests — Rhm

. . . the remnant of Baal, / The names of the idol-priests with the priests — ABPS

. . . The fame of the sacrificing officers with the priests — Sprl

. . . and from this place I will wipe out Baal, / to the very last vestige to him, / even to the name of his spurious priests — Jerus

I will crush Judah and Jerusalem with my fist, and destroy every remnant of those who worship Baal; I will put an end to their idolatrous priests, so that even the memory of them will disappear — Tay

- 5. And them that worship the host of heaven upon the housetops; and them that worship and that swear by the LORD, and that swear by Malcham;**

those who worship the host of heaven upon the housetops; those who worship, swearing by the LORD and then by Malcham — Ber

And those who adore the hosts of heaven on the roofs, / with those who adore the Lord / but swear by Milcom — NAB

And those who worship the starry host of the heavens upon their housetops, and those who [pretend to] worship the Lord and swear by and to Him and yet swear by and to [the heathen god Molech or] Malcam [their idol king] — Amp

those who bow upon the roof to the stars  
of heaven, / the devotees of the Eter-  
nal who swear by Milkom — Mof  
those who prostrate themselves on the  
roofs / before the array of heaven /  
those who prostrate themselves before  
Yahweh / but swear by Milcom —  
Jerus

**6. And them that are turned back from the  
LORD; and those that have not sought the  
LORD, nor inquired for him.**

those who have turned back from fol-  
lowing the LORD; and those who have  
not sought the LORD, nor inquired after  
Him — Ber

those who have turned their backs on  
the LORD, / who have not sought the  
LORD or consulted him — NEB

**7. Hold thy peace at the presence of the  
Lord God: for the day of the LORD is at  
hand: for the LORD hath prepared a sac-  
rifice, he hath bid his guests.**

Stand in awe at the presence of the Lord  
God; . . . he has invited his guests  
— Lam

Silence in the presence of the Lord God!  
/ for near is the day of the LORD, /  
Yes, the LORD has prepared a slaugh-  
ter feast, / he has consecrated his  
guests — NAB

Hush! at the presence of My Lord  
Yahweh, — / For near is the day of  
Yahweh, / For Yahweh hath prepared  
his sacrifice / hath hallowed his guests  
— Rhm

. . . the day [of the vengeance] of the  
Lord is near; for the Lord has pre-  
pared a sacrifice and he has set apart  
[for His use] those who have accepted  
His invitation — Amp

. . . the awesome Day of his Judgment  
has come; he has prepared a great  
slaughter of his people and has chosen  
their executioners — Tay

**8. And it shall come to pass in the day of  
the LORD's sacrifice, that I will punish  
the princes, and the king's children, and  
all such as are clothed with strange  
apparel.**

. . . and all who are dressed in foreign  
apparel — Ber

And it shall come to pass in the day of  
Yahweh's sacrifice / That I will punish  
/ The rulers / And the sons of the king,  
— / And all such as are clothed with  
foreign apparel — Rhm

. . . who are clothed with [lavish] foreign  
apparel [instead of the Jewish dress  
with its reminders to obey God's com-  
mandments] — Amp

On the day of Yahweh's sacrifice, / I will  
punish the ministers, / the royal  
princes, / and all those who dress  
themselves in foreign style — Jerus

. . . and all others wearing heathen  
clothing — Tay

**9. In the same day also will I punish all  
those that leap on the threshold, which  
fill their masters' houses with violence  
and deceit.**

In the same day also will I punish all  
those who leap swiftly on or over the  
thresholds [on entering houses to  
steal], . . . — Amp

And I will punish publicly before the  
gates, on that day, them who fill the  
house of the Lord their God with im-  
piety and deceit — Sept

. . . injustice and deceit — Sprl

On that day I mean to punish / all those  
who are near the throne, those who  
fill the palace of their lord with vio-  
lence and deceit — Jerus

In that day I will punish all those who  
do violence and those who plunder,  
who fill their storerooms with things  
acquired by means of extortion and  
deceit — Lam

On that day I will punish all who dance  
on the temple terrace, who fill their  
master's house with crimes of violence  
and fraud — NEB

**10. And it shall come to pass in that day,  
saith the LORD, that there shall be the  
noise of a cry from the fish gate, and an  
howling from the second, and a great  
crashing from the hills.**

On that day, says the LORD, — an outcry  
shall be heard from the Fish Gate,  
wailing from the second quarter of the  
city, a loud crash from the hills —  
NEB

On that day — it is Yahweh who speaks  
— / a shout will be raised . . . — Jerus  
. . . from the Fish Gate [in the wall of  
Jerusalem], and a wailing from the  
Second Quarter or Lower City, and a  
great crashing and sound of destruc-  
tion from the hills — Amp

And it shall come to pass in that day,  
saith the Lord, that there shall be a  
sound of shouting from the gate of the  
warriors, and a doleful lamentation



- from the second gate, and a great crashing from the hills — Sprl  
 And on that day, it is the oracle of Jehovah, / There will be the noise of crying from the fish gate, / And a howling from the new town, / And great crashing on the heights — ABPS  
 What an outcry that day, the Lord says, from the Fishmongers' Gate, what lamenting from the New Town! How the hill-sides will echo to the noise of your ruin! — Knox
11. **Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off.**  
 Howl, ye inhabitants of the valley! . . . — Sprl  
 Raise the song of woe, ye who inhabit the stormed city; . . . — Sept  
 . . . For all the merchant people are destroyed; / All the money dealers are cut off — ABPS  
 Howl ye inhabitants of the lower city, — / Because destroyed are all the people of traffic, / Cut off are all they who were laden with silver — Rhm  
 Men of the Mortar howl! — For the whole brood of Canaan has been destroyed, / the weighers of silver are all wiped out — Jerus  
 Wail, you inhabitants of the mortar [those located in the hollow part of the city]! . . . — Amp  
 Wail in sorrow, you people of Jerusalem. Ali your greedy businessmen, all your loan sharks — all will die — Tay
12. **And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The LORD will not do good, neither will he do evil.**  
 Therefore it shall come to pass in that day that I will search Jerusalem with a lamp, and execute vengeance . . . — Sept  
 And at that time I will search Jerusalem with lanterns; / And make visitation on the men who have become stagnant on their lees, / Who say in their heart, Jehovah does neither good, nor evil — ABPS  
 . . . Who are saying in their hearts / Yahweh will not give blessing / Neither will he bring calamity — Rhm  
 . . . will not cause prosperity, / Neither will He cause calamity — Sprl
- When that time comes / I will search Jerusalem by torchlight, / and punish the men / who are stagnating on their lees. / those who say in their hearts, / 'Yahweh has no power / for good or for evil' — Jerus  
 . . . From the Lord nothing is to hope, nothing to fear — Knox  
 . . . and punish all who sit in stupor over the dregs of their wine, / who say to themselves, / 'the LORD will do nothing, good or bad.' — NEB  
 For I am searching Jerusalem with a lamp, — to punish careless men, living at ease, — who think the Eternal never does anything — Mof  
 . . . , and punish the men who [like old wine] are thickening and settling on their lees, . . . — Amp  
 I will search with lanterns in Jerusalem's darkest corners to find and punish those who sit contented in their sins, indifferent to God, thinking he will let them alone — Tay
13. **Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof.**  
 And their wealth shall become a spoil, and their houses a desolation: . . . — ASV  
 Then their wealth will be given up to looting, / their households to plundering . . . — Jerus  
 They are the very ones whose property will be plundered by the enemy, whose homes will be ransacked; they will never have a chance to live in the new homes they have built. They will never drink wine from the vineyards they have planted — Tay
14. **The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly.**  
 The great day of Jehovah is near, / It is near and very speedy, / Hark! the day of Jehovah — / The strong man there crying bitterly — ABPS  
 . . . The utterance of JEHOVAH's day is distress: / The warriors shall then cry out aloud — Sprl  
 Near is the day of Yahweh, / Near and very speedy, — / The noise of the day of Yahweh, / A strong man — there! — bitterly crying out! — Rhm

The great day of Yahweh is near, / near,  
and coming with all speed, / How bitter  
the sound of the day of Yahweh, /  
the day when the warrior shouts his  
cry of war — Jerus

Nearer, nearer comes the great day of  
the Lord's reckoning, ay, and soon;  
bitter the bruit of its coming; here is  
peril to cow the bravest heart — Knox  
Near at hand is the great day of the LORD:  
/ Near and speeding fast! / Near at  
hand is the bitter day of the LORD  
On which the warrior will cry in ter-  
ror! — AAT

**15. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation,**

... a day of wreck and desolation —  
Ber

A day of wrath, that day, / a day of dis-  
tress and agony, / a day of ruin and of  
devastation — Jerus

A day of indignation — that day! / Day  
of danger and distress / Day of rush  
and of crash — Rhm

Day of vengeance, day of strain and  
stress, day of ransack and ruin: —  
Knox

a day of darkness and gloominess, a day  
of clouds and thick darkness,

... heavy darkness — Ber

a day of murk and gloom, a day of cloud  
and dense fog — NEB

dim and dark, overcast with cloud and  
storm! — Knox

Day of obscurity and deep gloom, / Day  
of cloud and thick darkness — Rhm

A day of darkness and gloom, / A day of  
cloud and thundercloud — AAT

**16. A day of the trumpet and alarm against the fenced cities, and against the high towers.**

a day of trumpet and battle-cry — / over  
fortified cities and lofty battlements  
— NEB

City is none so well fortified, pinnacle is  
none so high in air, but shall hear bray-

ing of trumpets and the battle-cry —  
Knox

a day of trumpet blast and battle cry /  
against fortified town / and high  
corner-tower — Jerus

**17. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD:**

... against Jehovah — ASV

I am going to bring such distress on men  
/ that they will grope like the blind  
(because they have sinned against  
Yahweh) — Jerus

and their blood shall be poured out as  
dust, and their flesh as the dung.

Their blood shall be spilt like dust, and  
their bowels like dung — NEB

flesh and blood of them cheap as dust  
and dung — Knox

their blood will be scattered like dust,  
their corpses like dung — Jerus

... and their brains like dung — SAB

therefore your blood will be poured out  
into the dust and your bodies will lie  
there rotting on the ground — Tay

**18. Neither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath; but the whole land shall be devoured by the fire of his jealousy:**

Not even their silver and their gold will  
be able to rescue them. In the day of  
Jehovah's wrath: 'and in the fire of his  
zeal the whole earth will be devoured  
— ABPS

for he shall make even a speedy riddance  
of all them that dwell in the land.

for he will make an end, yea, a terrible  
end, of all them that dwell in the land  
— ASV

for a full, yea, sudden end, he will make  
of all the inhabitants of the earth —  
RSV

For a complete destruction, indeed a  
frightful one, will he make ... —

AAT

... of all the people of Judah — Tay

## CHAPTER 2

**1. Gather yourselves together, yea, gather together, O nation not desired;**

... O people without discipline! — Lam

... O detested nation! — sprl

Come to yourselves, check up on your-  
selves, O shameless people, — Ber

Gather together, yea, crouch down, thou  
nation unabashed — ABPS

Collect your thoughts, aye, collect them,  
— ! O nation depressed — Rhm

Collect your thoughts, yes, unbend  
yourselves [in submission, and see if

there is no sense of shame and no consciousness of sin left in you], . . . — Amp

- 2. Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD's anger come upon you.**

before the decree takes effect — for the day passes like chaff, before the fierce anger of the LORD falls upon you, before the day of the LORD's anger comes upon you — Ber

before you are sent far away and vanish like chaff, / before the burning anger of the LORD comes upon you, / before the day of the LORD's anger comes upon you — NEB

. . . Ere yet shall come upon you / The day of the anger of Yahweh — Rhm

- 3. Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness:**

Seek ye Jehovah, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness — ASV

Seek the LORD, all you humble of the land, / who do his commands; / seek righteousness, seek humility — RSV

. . . who have observed his law; / seek justice, seek humility — NAB

. . . seek to be honest, seek to be humble — Mof

. . . Seek integrity, / seek humility — Jerus

**it may be ye shall be hid in the day of the LORD's anger.**

peradventure ye shall be concealed, / In the day of the anger of Yahweh — Rhm  
it may be that you will find shelter / in the day of the LORD's anger — NEB

it may be, when the hour of the Lord's vengeance comes you shall find refuge — Knox

perhaps even yet the Lord will protect you from his wrath in that day of doom — Tay

- 4. For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon day, and Ekron shall be rooted up.**

For Gaza shall be depopulated, Ashkelon, a desolation: they shall drive out Ashdod at noon, and Ekron shall be rooted up — Ber

For [hear the fate of the Philistines:] Gaza shall be forsaken . . . — Amp

Gaza, Ashkelon, Ashdod, Ekron — these Philistine cities, too, will be rooted out and left in desolation — Tay

- 5. Woe unto the inhabitants of the sea coast, the nation of the Cherethites! the word of the LORD is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.**

Woe to the inhabitants of the seacoast, the nation of the Cherethites [in Philistia]! . . . — Amp

. . . ! The word of Jehovah is against you, O Canaan, the land of the Philistines; I will destroy that there shall be no inhabitant — ASV

Listen, you who live by the coast, you Kerethite settlers. / The word of the LORD is spoken against you: / I will subdue you, land of the Philistines. / I will lay you waste and leave you without inhabitants — NEB

Alas for them who inhabit the sea coast — the emigrants from Crete! a word of the Lord is against you in Chanaan, the land of the Philistines, and I will destroy you from your habitations — Sept

And woe to you Philistines living on the sea coast and in the land of Canaan, for the judgment is against you, too. The Lord will destroy you until not one of you is left — Tay

- 6. And the sea coast shall be dwellings and cottages for shepherds, and folds for flocks.**

And you, O seacoast, shall be pastures, / meadows for shepherds / and folds for flocks — RSV

And the sea coast will be pastures, / With wells for shepherds and folds for flocks — ABPS

. . . will be pastures, with caves for shepherds and folds for flocks — Ber

- 7. And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: for the LORD their God shall visit them, and turn away their captivity.**

It will be included in the property / of the remnant of the House of Judah: / they will lead flocks there to pasture: / among the houses of Ashkelon they

will rest at evenings; / for Yahweh their God is going to deal kindly with them / and restore their fortunes — Jerus  
and the coastland shall belong to the survivors Judah. / They shall pasture their flocks by the sea / and lie down at evening in the houses of Ashkelon, / for the LORD their God will turn to them / and restore their fortunes — NEB

- 8. I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border.**

I have heard the taunts of Moab . . . — RSV

. . . and the blasphemies of the children of Ammon . . . — Lam

I have heard the insults of Moab, the taunts of Ammon, / how they have insulted my people / and encroached on their frontiers — NEB

And what of Moab, what of Ammon? Doubt not I have heard the blasphemous taunts they uttered against my own people, as they encroached upon its borders — Knox

- 9. Therefore as I live, saith the LORD of hosts, the God of Israel,**

Therefore as I live, says Jehovah of hosts, the God of Israel — ABPS

For this cause, by my life, says the Lord of armies, the God of Israel — Bas

. . . Declareth Yahweh of hosts / God of Israel — Rhm

For this, as I live — it is Yahweh Sabaoth who speaks, / the God of Israel — Jerus

**Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and saltpits, and a perpetual desolation:**

Moab and Ammon will be destroyed like Sodom and Gomorrah, and become a place of stinging nettles and salt pits and eternal desolation — Tay

no better shall Moab and Ammon be than Sodom and Gomorrha, all waste and brushwood and salt-pits, for ever desolate — Knox

**the residue of my people shall spoil them, and the remnant of my people shall possess them.**

The remainder of My people shall loot them, and the leftover of My nation shall inherit them — Ber

those of my people who are left will plunder and possess them — Tay

- 10. This shall they have for their pride, because they have reproached and magnified themselves against the people of the LORD of hosts.**

This they shall have for their haughtiness, and their reproaches and for magnifying themselves against the Lord Almighty — Sept

This shall be their fate because of their pride, because they have said evil, lifting themselves up against the people of the Lord of armies — Bas

- 11. The LORD will be terrible unto them: for he will famish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen.**

. . . and to him shall bow down, each in its place, / all the lands of the nations — RSV

The LORD shall inspire them with fear when he makes all the gods of earth to waste away: then, each from its own place, all the coastlands of the nations shall adore him — NAB

The LORD will appear against them with all his terrors; for he will reduce to beggary all the gods of the earth, and all the coasts and islands of the nations will worship him, every man in his own home — NEB

- 12. Ye Ethiopians also, ye shall be slain by my sword.**

You Cushites also shall be killed by the sword of the LORD — NEB

- 13. And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness.**

. . . a desolation, . . . a dry waste like the desert — RSV

- 14. And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds: for he shall uncover the cedar work.**

Flocks shall lie down in the midst of her; all the beasts of the nations, both the pelican and the porcupine, shall lodge on top of its columns: the noise they make shall wail in the windows; desolation shall be on the threshold, for

He has laid bare the cedar work —  
Ber

... Both the pelican and the hedgehog  
/ Will lodge in her capitals. / Hark!  
they sing in the windows; / The ravens  
are on the thresholds; / For the cedar  
panelling is torn off — ABPS

In her midst shall settle in droves / all  
the wild life of the hollows; / The  
screech owl and the desert owl / shall  
roost in her columns; / Their call shall  
resound from the window, / the raven's  
croak from the doorway — NAB

That once proud city will become a pas-  
tureland for sheep. All sorts of wild  
animals will have their homes in her.  
Hedgehogs will burrow there; the vul-  
tures and the owls will live among the  
ruins of her palaces, hooting from the  
gaping windows; the ravens will croak  
from her doors. All her cedar paneling  
will lie open to the wind and weather  
— Tay

- 15. This is the rejoicing city that dwelt care-  
lessly, that said in her heart, I am, and  
there is none beside me:**

This is the jubilant city / which dwelt in  
security . . . — ABPS

This is the scornful city which dwellest  
securely, which saith in her heart,  
. . . — Sept

... Here I stand, with no rival — Knox  
... 'Here am I, with none to equal me  
— Jerus

This is the fate of that vast, prosperous  
city that lived in such security, that  
said to herself, "In all the world there  
is no city as great as I." — Tay

Is this the exultant city / that dwelt se-  
cure; / That told herself, "There is no  
other than I!" — NAB

**how is she become a desolation, a place  
for beasts to lie down in! every one  
that passeth by her shall hiss, and wag  
his hand.**

... Every passerby shall hiss and shake  
his fist at her — Ber

What a ruin she is now, / a lair for beasts!  
/ All those who pass by her / whistle  
and shake their fists — Jerus

## CHAPTER 3

- 1. Woe to her that is filthy and polluted, to  
the oppressing city!**

... the tyrannical city — Jerus

Alas for her that is rebellious and pol-  
luted, / The city that oppresses! —  
Rhm

Woe to her that is defiant . . . — Ber

Woe to filthy, sinful Jerusalem, city of  
violence and crime — Tay

- 2. She obeyed not the voice; she received  
not correction; she trusted not in the  
LORD; she drew not near to her God.**

She listens to no voice; / She accepts no  
correction; / She trusts not in Jeho-  
vah; / She draws not near to her God  
— ABPS

- 3. Her princes within her are roaring lions;  
her judges are evening wolves; they gnaw  
not the bones till the morrow.**

... Her judges are wolves of the night.

Who long for the morning — AAT

... that leave nothing till the morning  
— RSV

... that have had no bones to gnaw by  
morning — NAB

Her leaders are like roaring lions looking  
for their victims — out for everything

that they can get. Her judges are like  
ravenous wolves at evening time, who  
by dawn have left no trace of their  
prey — Tay

- 4. Her prophets are light and treacherous  
persons; her priests have polluted the  
sanctuary, they have done violence to the  
law.**

Her prophets are reckless, / Treacherous  
men! / Her priests have profaned the  
holy, / Done violence to law — Rhm

Her prophets are insolent, / treacherous  
men; . . . — NAB

- 5. The just LORD is in the midst thereof;  
he will not do iniquity; every morning  
doth he bring his judgment to light, he  
faileth not; but the unjust knoweth no  
shame.**

Jehovah in the midst of her is righteous;  
he will not do iniquity; every morning  
doth he bring his justice to light, he  
faileth not; but the unjust knoweth no  
shame — ASV

Yahweh the Righteous One is in her  
midst. / He dealeth not perversely.  
— / Morning by morning his justice  
bringeth he forth to light. / He is not

found lacking, / but the perverse man  
knoweth no shame — Rhm

... Day by day his justice is more evi-  
dent, but no one heeds — the wicked  
know no shame — Tay

- 6. I have cut off the nations: their towers  
are desolate; I made their streets waste,  
that none passeth by: their cities are de-  
stroyed, so that there is no man, that  
there is none inhabitant.**

I have cut off nations, their corner tow-  
ers are desolate; I have made their  
streets waste so that no man passes  
through: their cities are so desolate that  
there is no man, nobody to inhabit  
them — Ber

I have destroyed nations, / their battle-  
ments are laid waste; / ... Their cities  
are devastated, / with no man dwelling  
in them — NAB

- 7. I said, Surely thou wilt fear me, thou  
wilt receive instruction; so their dwelling  
should not be cut off, howsoever I pun-  
ished them: but they rose early, and cor-  
rupted all their doings.**

I said, 'Surely she will fear me, / she will  
accept correction: / she will not lose  
sight / of all that I have enjoined upon  
her.' / But all the more they were ea-  
ger / to make all their deeds corrupt  
— RSV

In the hope that she would remember all  
my instructions, / I said, 'Do but fear  
me / and take my rebuke to heart': /  
but they were up betimes and went  
about their evil deeds — NEB

... But no; however much I punish them,  
they continue all their evil ways from  
dawn to dusk and dusk to dawn —  
Tay

- 8. Therefore wait ye upon me, saith the  
LORD, until the day that I rise up to the  
prey:**

Therefore wait for me, it is the oracle of  
Jehovah, ... — ABPS

Therefore wait upon Me, says the LORD,  
for the day when I stand up for booty  
— Ber

Wherefore wait for me / Urgeth Yahweh,  
/ Until the day when I rise up as wit-  
ness — Rhm

Wait for me, then, says the Eternal, /  
wait till the day of my challenge —  
Mof

... Until the day when I rise up for seiz-  
ing the prey — Sprl

Therefore, expect me — it is Yahweh  
who speaks — / on the day I stand up  
to make my accusation — Jerus

**for my determination is to gather the  
nations, that I may assemble the king-  
doms, to pour upon them mine indig-  
nation, even all my fierce anger: for  
all the earth shall be devoured with  
the fire of my jealousy.**

for I am determined to gather the na-  
tions, / to assemble the kingdoms,  
and to pour out my fury on you, / the  
whole heat of my anger — Jerus

For it is my decision to gather together  
the nations, / to assemble the king-  
doms, / in order to pour out upon them  
my wrath / all my blazing anger: / For  
in the day of my jealousy / shall all the  
earth be consumed — NAB

- 9. For then will I turn to the people a pure  
language, that they may all call upon the  
name of the LORD, to serve him with one  
consent.**

For then I will give the people a pure  
language ... , to serve Him shoulder  
to shoulder — Ber

Yea, at that time I will change the speech  
of the peoples / to a pure speech,  
that all of them may call on the name  
of the LORD / and serve him with one  
accord — RSV

Surely then will I turn unto the peoples  
a lip more pure, — / That they all may  
call on the name of Yahweh. May  
serve him with one consent — Rhm

- 10. From beyond the rivers of Ethiopia my  
suppliants, even the daughter of my dis-  
persed, shall bring mine offering.**

... those who pray to me ... — Amp  
From beyond the rivers of Ethiopia.

Will they bring my suppliants, even  
the daughter of my dispersed, for an  
offering to me — ABPS

From beyond the rivers of Cush, my  
praying ones, even the daughter of My  
dispersed, / Shall convey My flour-  
offering — Sprl

From beyond the rivers of Ethiopia  
[Shall come] my suppliants. The  
daughter of my dispersed ones Shall  
bear along a gift for me — Rhm

From beyond the rivers of Cush my  
suppliants of the Dispersion shall bring  
me tribute — NEB

Those who live far beyond the rivers of  
Ethiopia will come with their offer-

ings, asking me to be their God again  
— Tay

- 11. In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me:**

... deeds by which you have rebelled against me — RSV

When that day comes / you need feel no shame for all the misdeeds / you have committed against me. — Jerus

In that day you shall not be shamed because of all your actions, in which you have transgressed against Me — Ber  
**for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain.**

for then I will remove from among you your proud, exulting ones; one will no more be haughty in My holy hill — Ber

For then I will take away out of the midst of thee those who exult in thy majesty, / And they will not again be haughty in my holy mountain — ABPS

gone from thy midst the high-sounding boast; no room, in that mountain sanctuary of mine for pride henceforward — Knox

- 12. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD.**

For I will leave in the midst of you / a people humble and lowly. / They shall seek refuge in the name of the LORD.  
— RSV

- 13. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: those who are left in Israel; / they shall do no wrong / and utter no lies, / nor shall there be found in their mouth / a deceitful tongue. — RSV**

**for they shall feed and lie down, and none shall make them afraid.**

... with none to disturb them — AAT  
they can pasture and lie down, / no one to molest them — Mof

They shall pasture and couch their flocks / with none to disturb them — NAB

They will live quietly, in peace, and lie down in safety, and no one will make them afraid — Tay

- 14. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.**

Sing joyfully, O daughter of Zion: shout, O Israel, be glad and rejoice wholeheartedly, thou daughter of Jerusalem! — Ber

Sing out O daughter of Zion, / Shout aloud O Israel. — / Rejoice and exult with all thy heart, O daughter Jerusalem — Rhm

- 15. The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the LORD, is in the midst of thee: thou shalt not see evil any more.**

Yahweh has repealed your sentence: / he has driven away your enemies ...  
— Jerus

Yahweh hath set aside thy judgments, / hath turned back thy foe, — / The king of Israel Yahweh is in thy midst. / Thou shalt not fear calamity any more — Rhm

... The king of Israel, even Jehovah, is in the midst of thee: / thou shalt no longer fear evil — ABPS

The LORD has removed the judgment against you, / he has turned away your enemies; / The king of Israel, the LORD, is in your midst, / you have no further misfortune to fear — NAB

... At last your troubles will be over — you need fear no more — Tay

- 16. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack.**

On that day this shall be the message to Jerusalem: / Fear not, O Zion; let not your hands fall slack — NEB

... do not let your hands fall limp — Jerus

Such is the message yonder day shall bring to Jerusalem: Courage, Sion! What means it, the unnerved hand? — Knox

- 17. The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.**

Yahweh thy God in the midst of thee / As a mighty one / Will save, — / Will be glad over thee with rejoicing / Will be silent in his love, / Will exult over thee with shouts of triumph — Rhm

The LORD, your God, is in your midst, — a warrior who gives victory: — he will rejoice over you with gladness, / he will renew you in his love: / he will

exult over you with loud singing —  
RSV

- 18. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden.**

I will gather those belonging to you who sorrow for the solemn assembly, who have borne the burden of reproach — Ber

- 19. Behold, at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; Behold me! dealing with all thine oppressors at that time . . . — Rhm**

Observe how at that time I will deal with all those who oppress you; I will save the one who limps and gather in the one who drives away — Ber

When their time comes, see, / I will deal with all your oppressors. / I will rescue the lost and gather the dispersed — NEB

**and I will get them praise and fame in every land where they have been put to shame.**

. . . In the whole earth that hath witnessed their shame — Rhm

I will win my people praise and renown / in all the world where once they were despised — NEB

and I will change their shame and praise / and renown in all the earth — RSV

- 20. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.**

At that time, the time when I gather you, I will appoint you for renown and praise among all the peoples of the earth, when I bring back your captivity before your eyes, says the LORD — Ber

. . . When I restore you from your captivity before their eyes, / Saith JEHOVAH — Sprl

“At that time, I will gather you together and bring you home again, and give you a good name, a name of distinction among all the peoples of the earth, and they will praise you when I restore your fortunes before your very eyes,” says the Lord — Tay



# THE BOOK OF HAGGAI

## CHAPTER I

- 1. In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying,**

In the second year of Darius the king [of Persia, successor to king Cyrus], in the sixth month, on the first day of the month, the word of the Lord came by means of Haggai the prophet [in Jerusalem after the Babylonian captivity] to . . . — Amp

. . . the word of Jehovah came through Haggai the prophet to Zerubbabel, son of Shealtiel, governor of Judah, and to Joshua, son of Jehozadak, the high priest, as follows: — ABPS

- 2. Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built.**

Thus has Jehovah of hosts spoken, saying, This people say, Not yet has come the time for the building of Jehovah's house — ABPS

Yahweh Sabaoth says this, "This people says: . . . — Jerus

These are the words of the Lord of armies: These people say . . . — Bas

- 3. Then came the word of the LORD by Haggai the prophet, saying, Therefore Jehovah's word has come through Haggai the prophet, saying, — ABPS**

(And the word of Yahweh was addressed through the prophet Haggai, as follows:) — Jerus

- 4. Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?**

Is it a time that ye yourselves should be dwelling in your own panelled houses? and this house be in ruins — Rhm

Is it then the right time for you to live in luxurious homes when the Temple lies in ruins? — Tay

- 5. Now therefore thus saith the LORD of hosts; Consider your ways.**

Thus saith Yahweh of hosts, — / Apply your heart to your own experience — Rhm

So now, Yahweh Sabaoth says this: Reflect carefully how things have gone for you — Jerus

For this cause the Lord of armies has said, Give thought to your ways — Bas

- 6. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink;**

You have sown much, but you have brought in little; you eat, but you do not have enough; you drink, but you do not have your fill — Ber

You plant much but harvest little. You have scarcely enough to eat or drink — Tay

**ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes.**

. . . a purse with holes — Ber

you have put on clothes, but there was no warmth in them; and he who earned wages put it into a bag with a hole in it — AAT

. . . your income disappears, as though you were putting it into pockets filled with holes! — Tay

- 7. Thus saith the LORD of hosts; Consider your ways.**

Yahweh Sabaoth says this: Reflect carefully how things have gone for you — Jerus

Thus says Jehovah of hosts: Lay to heart your situation — ABPS

- 8. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.**

Go up to the mountain and cut timber . . . — Sept

. . . that I may take pleasure in it and that I may appear in my glory, says the LORD — RSV

Go up to the hills, and bring lumber, and rebuild the house that I may be pleased with it and honored, . . . — AAT

- 9. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it.**

You counted on much; and see, it came to little; and when you brought it home, I blew it away — Ber

You looked for much [harvest], . . . —  
Amp

You look for much and get little. At the  
moment when you would bring home  
the harvest, I blast it — NEB

**Why? saith the LORD of hosts. Because  
of mine house that is waste, and ye  
run every man unto his own house.**

would you know the reason for it? says  
the Lord of hosts. Because to your  
own houses you run helter-skelter, and  
my temple in ruins! — Knox

Why? Because my Temple lies in ruins  
and you don't care. Your only concern  
is your own fine homes — Tay

- 10. Therefore the heaven over you is stayed  
from dew, and the earth is stayed from  
her fruit.**

Wherefore — on your account / Have  
the heavens held back dew. — / And  
the earth held back her fruit — Rhm  
Therefore the heavens withheld from you  
their dew, / and the earth her crops  
— NAB

That is why the skies are forbidden to  
rain on you, earth to afford its bounty  
— Knox

- 11. And I called for a drought upon the land,  
and upon the mountains, and upon the  
corn, and upon the new wine, and upon  
the oil, and upon that which the ground  
bringeth forth, and upon men, and upon  
cattle, and upon all the labour of the  
hands.**

ban of barrenness lies on plain and hill,  
wheat and wine and oil and all the earth  
yields, man and beast and all they toil  
to win — Knox

- 12. Then Zerubbabel the son of Shealtiel,  
and Joshua the son of Josedech, the high  
priest, with all the remnant of the people,  
Then Zerubbabel the son of Shealtiel,  
and Joshua the son of Jehozadak, the  
high priest, with all the remnant of the  
people. — ASV**

**obeyed the voice of the LORD their God,  
and the words of Haggai the prophet,  
as the LORD their God had sent him,  
and the people did fear before the  
LORD.**

listened to what the LORD their God had

said and what the prophet Haggai said  
when the LORD their God sent him,  
and they were filled with fear because  
of the LORD — NEB

. . . and the people stood in awe before  
Yahweh — Rhm

- 13. Then spake Haggai the LORD's messen-  
ger in the LORD's message unto the peo-  
ple, saying, I am with you, saith the  
LORD.**

So Haggai the LORD's messenger, as the  
LORD had commissioned him, said to  
the people: I am with you. says the  
LORD — NEB

Haggai, the messenger of Yahweh, passed  
on the message of Yahweh to the peo-  
ple, as follows. 'I am with you — it is  
Yahweh who speaks' — Jerus

Then spoke Haggai the messenger of Je-  
hovah in Jehovah's mission to the peo-  
ple, saying, I am with you, it is the  
oracle of Jehovah — ABPS

- 14. And the LORD stirred up the spirit of  
Zerubbabel the son of Shealtiel, gover-  
nor of Judah, and the spirit of Joshua  
the son of Josedech, the high priest, and  
the spirit of all the remnant of the people;**

And Jehovah stirred up the spirit of Ze-  
rubbabel the son of Shealtiel, gover-  
nor of Judah, and the spirit of Joshua  
the son of Jehozadak, the high priest.  
. . . — ASV

**and they came and did work in the house  
of the LORD of hosts, their God,**

and they went and carried on work in  
the house of Jehovah of hosts, their  
God — ABPS

and they came in and did service in the  
house of Yahweh of hosts their God  
— Rhm

- 15. In the four and twentieth day of the sixth  
month, in the second year of Darius the  
king.**

on the twenty-fourth day of the month,  
in the sixth month, in the second year  
of Darius the king — Ber

This was on the twenty-fourth day of the  
sixth month, in the second year of Da-  
rius — Knox

in early September of the second year of  
King Darius' reign — Tay

## CHAPTER 2

- 1. In the seventh month, in the one and twentieth day of the month, came the word of the LORD by the prophet Haggai, saying,**

Afterwards, on the twenty-first day of the seventh month, the Lord sent another message through the prophet . . . — Knox

In early October of the same year, the Lord sent them this message through Haggai: — Tay

- 2. Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,**

Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, and to the remnant of the people, saying — ASV

. . . and to the rest of the people — Bas

- 3. Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?**

Who is there left among you that saw this Temple in its former glory? And how does it look to you now? Does it seem nothing to you — Jerus

Who among you can remember the Temple as it was before? How glorious it was? In comparison, it is nothing now, is it? — Tay

- 4. Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work:**

Yet now be strong, O Zerubbabel, saith Jehovah; and be strong, O Joshua, son of Jehozadak, the high priest; . . . — ASV

But take courage now, Zerubbabel — it is Yahweh who speaks. Courage, High Priest Joshua son of Jehozadak! Courage, all you people of the country! — it is Yahweh who speaks. To work! — Jerus

Take heart . . . take heart! And you, too, people of the land, the Lord of hosts bids you put heart into the work — Knox

. . . Urgeth Yahweh, / . . . Urgeth Yahweh, / and work — Rhm

**for I am with you, saith the LORD of hosts:**

. . . Declareth Yahweh of hosts — Rhm  
I am with you — it is Yahweh Sabaoth who speaks — Jerus

For I am with you, it is the oracle of Jehovah of hosts — ABPS  
is not he, the Lord of hosts, at your side? — Knox

- 5. According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.**

This is the pact that I made with you . . . — NAB

. . . and my spirit is standing in the midst of you: fear not — AAT

according to the promise that I made you when you came out of Egypt. My Spirit abides among you: fear not — RSV

- 6. For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;**

. . . : Once again, in a little while, I will shake the heavens and the earth and the sea and the dry land — RSV

. . . : One thing more: I will shake heaven and earth, sea and land, — NEB

For Yahweh Sabaoth says this: A little while now, and I am going to shake the heavens and the earth, the sea and the dry land — Jerus

- 7. And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.**

and I will convulse all the nations; and the choice things of all the nations will come, and I will fill this very house with glory, saith the Lord Almighty — Sept

And I will shake all the nations; / And the Desire of all the nations shall enter it; / And I will fill . . . — Sprl

. . . And the delight of all the nations shall come in . . . — Rhm

. . . and the treasures of all the nations will come in . . . — NAB

. . . and the desirable things of all nations shall come, . . . — RV

. . . and the choicest things of all nations shall come, . . . — JPS

. . . filled with splendour (says the Lord of hosts) — Mof

stirred all the nations shall be, hither shall come the prize the whole world treasures, and I will fill this temple with the brightness of my presence, says the Lord of hosts — Knox

**8. The silver is mine, and the gold is mine, saith the LORD of hosts.**

Mine is the silver, mine the gold! — it is Yahweh Sabaoth who speaks — Jerus  
Mine is the silver and mine is the gold, it is the oracle of Jehovah of hosts —

ABPS

... the Lord of armies — Bas

**9. The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.**

The new glory of this Temple is going to surpass the old says Yahweh Sabaoth, and in this place I will give peace — it is Yahweh Sabaoth who speaks — Jerus

... it is the oracle of Jehovah of hosts — ABPS

... saith the Lord Almighty — Sept

The latter glory of this house [with its successor, to which Jesus came] shall be greater than the former. ... — Amp

... In this place will I grant prosperity and peace. This is the very word of the LORD of Hosts — NEB

**10. In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,**

On the twenty-fourth day of the ninth month ... — RSV

In early December, in the second year of King Darius, this message came from the Lord through Haggai the prophet: — Tay

**11. Thus saith the LORD of hosts: Ask now the priests concerning the law, saying,**

... Ask now the priests for instruction concerning the law — Ber

Yahweh Sabaoth says this: Ask the priests for a decision on this question. — Jerus

**12. If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy?**

And the question was this: Here is one carries consecrated meat ... — Knox

... And then toucheth with his skirt bread or a cooked dish or wine or oil

or any food / Shall it be holy? — Rhm  
"If one carries holy flesh in the skirt of his garment and if his skirt touch bread, or pottage, or wine, or oil, or any food, will it become holy?" — Ber

"If a man carries consecrated meat in the fold of his gown and with this fold touches bread, broth, wine, or food of any kind, does such food become holy?" — Jerus

... flesh that is holy [because it has been offered in sacrifice to gods], ... does what he touches become holy — dedicated to God's service exclusively? — Amp

And the priests answered and said, No. And the priests answered, No! [Holiness is not infectious.] — Amp

**13. Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean?**

Then said Haggai, If one who is [ceremonially] unclean, ... — Amp

And the priests answered and said, It shall be unclean.

And the priests answered, It shall be unclean [unholiness is infectious.] — Amp

**14. Then answered Haggai, and said, So is this people, and so is this nation before me, saith the LORD; and so is every work of their hands; and that which they offer there is unclean.**

Haggai then made his meaning clear. "You people," he said (speaking for the Lord), "were contaminating your sacrifices by living with selfish attitudes and evil hearts — and not only your sacrifices, but everything else that you did as a 'service' to me — Tay

... Here is a whole people, a whole race, the Lord says, that shews defiled under my scrutiny. Never an enterprise of theirs, never an offering they bring, but is defiled — Knox

**15. And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the LORD:**

Pray now, consider what will come to pass from this day onward. Before a stone was placed upon a stone in the temple of the LORD, — RSV

And now, please call to mind days now past, before a stone had been laid upon a stone in the temple of the LORD. — Ber

And now, I pray, carry your minds backward from this day, / Before stone was laid upon stone in the temple of Jehovah: — ABPS

Reflect carefully from today onwards. Before one stone had been laid on another in the sanctuary of Yahweh, what state were you in? — Jerus

But now, mark well how you thrive henceforward . . . — Knox

16. Since those days were, when one came to an heap of twenty measures, there were but ten: when one came to the pressfat for to draw out fifty vessels out of the press, there were but twenty.

Through all that time when one came to a heap of twenty bushels, there were only ten; when one came to the winevat to draw out fifty barrels, there were only twenty — Ber

17. I smote you with blasting and with mildew and with hail in all the labours of your hands; yet ye turned not to me, saith the LORD.

I struck with blight and mildew and hail everything you turned your hands to.

And still you would not return to me — it is Yahweh who speaks — Jerus . . . it is the oracle of Jehovah — ABPS

And I sent burning and wasting and a rain of ice-drops on all the works of your hands; but still you . . . — Bas

I blasted you and all your harvest with black blight and red and with hail, and yet you had no mind to return to me, says the LORD — NEB

18. Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the LORD's temple was laid, consider it.

Please, think back from this day, from the twenty-fourth day of the ninth month, since the day that the foundation of the temple of the LORD was laid, consider it — Ber

Reflect carefully from today onwards . . . — Jerus

19. Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless you.

Is the seed yet in the barn? Do the vine, the fig tree, and the pomegranate, and the olive tree still bear nothing? From

this day I am blessing you — Ber

Notice, I am giving you this promise now before you have even begun to rebuild the Temple structure, and before you have harvested your grain, and before the grapes and figs and pomegranates have produced their next crops: From this day I will bless you — Tay

20. And again the word of the LORD came unto Haggai in the four and twentieth day of the month, saying,

Another message came to Haggai from the Lord that same day: — Tay

21. Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth;

. . . Zerubbabel, the high commissioner of Judah. Say this, 'I am going to shake the heavens and the earth — Jerus

. . . Earth and heaven both I mean to set rocking — Knox

22. And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

royal thrones shall be overturned, and the power of Gentile kingdoms brought to nothing: overthrown they lie, chariot and charioteer, down come horse and rider, friend turning his sword against friend — Knox

. . . I will overthrow the chariots and their riders, / and the riders with their horses / shall go down by one another's sword — NAB

. . . by me war-carriages will be overturned with those who are in them: and the horses and the horsemen will come down, everyone by the sword of his brother — Bas

23. In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet:

. . . and make you like a signet ring — RSV

. . . and will make you as a jewelled ring — Bas

. . . on that day I will take thee to my side, keep thee there, close as signet-ring — Knox

for I have chosen thee, saith the LORD of hosts.

For I have taken you to be mine, says the LORD of armies — Bas

# THE BOOK OF ZECHARIAH

## CHAPTER I

- 1. In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,**

These messages from the Lord were given to Zechariah (son of Berechiah, and grandson of Iddo the prophet) in early November of the second year of the reign of King Darius — Tay

- 2. The LORD hath been sore displeased with your fathers.**

The LORD was very angry with your fathers — Ber

Yahweh . . . — Rhm

- 3. Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.**

. . . Come back to me, he bids you, and I, he promises, will come back to your side — Knox

. . . Return unto me, saith Jehovah of hosts, and I will return unto you, saith Jehovah of hosts — ASV

And you are to say to them, These are the words of the Lord of armies: Come back to me, says the Lord of armies, and I will come back to you — Bas

- 4. Be ye not as your fathers, unto whom the former prophets have cried, saying,**

Do not become like your fathers unto whom the former prophets proclaimed — saying — Rhm

Thus saith the LORD of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the LORD.

. . . declareth Yahweh — Rhm

. . . but they hearkened not, and they gave no attention to me; it is the oracle of Jehovah — ABPS

- 5. Your fathers, where are they? and the prophets, do they live for ever?**

Where are your ancestors now? Are those prophets still alive? — Jerus

Your fathers and their prophets are now long dead. — Tay

- 6. But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said,**

but remember the lesson they learned, that God's Word endures! It caught up with them and punished them. Then at last they repented — Tay

. . . did they not overtake your fathers? and so they turned and said — ABPS

But my words and my decrees, which I entrusted to my servants the prophets, did not these overtake your fathers?

Then they repented and admitted: —

NAB

**Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.**

"The LORD of hosts has treated us according to our ways and deeds, just as he had determined he would." — NAB

- 7. Upon the four and twentieth day of the eleventh month, which is the month Shebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,**

. . . the eleventh month, which is the month Shebat. . . — ASV

The following February, still in the second year of the reign of King Darius, another message from the Lord came to Zechariah . . . — Tay

- 8. I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white.**

A vision appeared to me in the night, of one that was mounted on a sorrel horse, at a stand among the myrtle-trees, down in the Valley; and never a horse in all his company but was sorrel, roan or white — Knox

I saw in the night, and behold, a man riding upon a red horse! He was standing among the myrtle trees in the glen; and behind him were red, sorrel, and white horses — RSV

I saw a Man sitting on a red horse. . . Behind him were other horses, red and bay and white, each with its rider — Tay

. . . and he stood between the shady mountains, and behind him were

horses, red and ash coloured, and dappled and white — Sept

... standing among the myrtle trees in the shade; and after him were horses, red, bay and white — Rhm

... standing among the myrtles in a hollow; and behind him were other horses, black, dappled, and white — NEB

And I saw in the night a man on a red horse, between the mountains in the valley, and at his back were horses, red, black, white, and of mixed colours — Bas

9. **Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be.** ... "Sir, what are all those horses for?" — Tay

... And the messenger who was speaking with me said unto me, / I will shew thee what these are — Rhm

10. **And the man that stood among the myrtle trees answered and said, These are they whom the LORD hath sent to walk to and fro through the earth.**

... "These are they whom the LORD has sent to patrol the earth." — RSV

Then the rider on the red horse — he was the Angel of the Lord — answered me, "The Lord has sent them to patrol the earth for him." — Tay

11. **And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.**

Then responded they to the messenger of Yahweh who was standing among the myrtle trees and said, / We have gone to and fro through the earth, — and lo! all the earth resteth and is quiet — Rhm

... sits still, and is at peace — ABPS

Then answered they the Angel JEHOVAH who stood among the myrtles ... — Sprl

... "We have patrolled the earth, and behold, all the earth remains at rest." — RSV

Then the other riders reported to the Angel of the Lord, "We have patrolled the whole earth, and everywhere there is prosperity and peace." — Tay

12. **Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and**

**on the cities of Judah, against which thou hast had indignation these threescore and ten years?**

The Angel of the LORD said: LORD of hosts, how long wilt thou have no compassion on Jerusalem and the cities of Judah which have been under Thy indignation for seventy years? — Ber

Then the messenger of Yahweh responded and said, / O Yahweh of hosts! How long ... — Rhm

And the Angel JEHOVAH answered and said: O JEHOVAH God of hosts ... — Sprl

... these seventy years [of the Babylonian captivity]? — Amp

13. **And the LORD answered the angel that talked with me with good words and comfortable words.**

And the LORD answered gracious and comforting words to the angel who talked with me — RSV

And Yahweh answered the messenger who was speaking to me in words that were pleasant, — words that were consoling — Rhm

... with favourable words and with comfortable words — Sprl

And with that, the Lord answered him; gracious his words were, gracious and full of comfort — Knox

14. **So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy.**

Then the messenger who was speaking with me said ... — Rhm

... I am extremely jealous for Jerusalem and Zion — Ber

Then the angel said, "Shout out this message from the Lord of Hosts: Don't you think I care about what has happened to Judah and Jerusalem? I am as jealous as a husband for his captive wife — Tay

15. **And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction.**

And I am very sore displeased with the nations that are at ease; for ... — ASV  
... for while I was angry but a little, they furthered the disaster — AAT

and I am exceedingly angry with the complacent nations . . . — NAB  
but I am exceedingly angry with the careless nations . . . — ABPS

I am deeply wroth with the arrogant nations. For while I was slightly angry with Israel, they have pushed my anger for their own evil ends — Mof  
and I am exceedingly displeased with the arrogant Gentiles. For while I was only a little displeased, the Gentiles helped to worsen the disaster — Ber

. . . they helped forward the calamity — Rhm

. . . And they increased your affliction — Sprl

I am very angry with the heathen nations sitting around at ease, for I was only a little displeased with my people, but the nations afflicted them far beyond my intentions — Tay

- 16. Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.**

. . . and the measuring line will be stretched over Jerusalem — ABPS

. . . stretched out over Jerusalem [with a view to rebuilding its walls] — Amp

Therefore thus says the LORD: I have returned to Jerusalem with compassion. My house shall be built there, it has been declared by the LORD, and a line shall be stretched over Jerusalem — Ber

And now, the Lord says, I am for Jerusalem again, bringing pardon with me: temples shall be built there for the Lord of hosts, Jerusalem shall see mason's plummet busy once again — Knox

- 17. Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.**

Proclaim further: Thus says the LORD of hosts: My cities shall again overflow with prosperity; and the LORD shall once more comfort Zion and once more take pleasure in Jerusalem — Ber

. . . Yet shall my cities overflow with blessing! / So will Yahweh have compassion upon Zion. / And yet make choice of Jerusalem — Rhm

And this, too: A promise from the Lord

of hosts! Yonder towns shall yet overflow with riches; Sion shall yet receive comfort, Jerusalem be the city of my choice — Knox

- 18. Then lifted I up mine eyes, and saw, and behold four horns.**

Then I looked and saw four animal horns! — Tay

. . . and behold four horns [symbols of strength] — Amp

- 19. And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem.**

And I said unto the messenger who was speaking with me . . . — Rhm

. . . He replied, "They represent the four world powers that have scattered Judah, Israel, and Jerusalem." — Tay

. . . These are the horns [powers] which have scattered Judah, Israel, and Jerusalem — Amp

- 20. And the LORD shewed me four carpenters.**

. . . four craftsmen — Ber

. . . four smiths — ASV

. . . four blacksmiths — AAT

. . . four metal-workers — Bas

- 21. Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.**

. . . "These are the horns that scattered Judah to such extent that no one could lift up his head, but these [craftsmen] have come to rout them and to cast down the horns of the Gentiles, who are lifting a horn against the land of Judah to scatter it — Ber

. . . and these are come to terrify them, to cast down the horns of the nations, which lifted up the horn against the land of Judah to scatter it — ABPS

Then said I, What are these horns and smiths coming to do? And he said, These are the horns or powers that scattered Judah, so that no man lifted up his head. But these smiths or workmen have come to terrorize them and cause them to be panic-stricken, to cast out the horns or powers of the nations who lifted up their horn against the land of Judah to scatter it — Amp



## CHAPTER 2

- 1. I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand.**

Then lifted I up mine eyes and looked and lo! a Man, — and in his hand a Measuring Line — Rhm

Then, raising my eyes, I saw a vision. It was this: there was a man with a measuring line in his hand — Jerus

- 2. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.**

... "To measure Jerusalem," he said.

"I want to see whether it is big enough for all the people!" — Tay

- 3. And, behold, the angel that talked with me went forth, and another angel went out to meet him.**

And behold, the angel who talked with me came forward, and another angel came forward to meet him — RSV

Then, as the angel who talked with me was going away, another angel came out to meet him — NEB

Then the angel who was talking to me went over to meet another angel coming toward him. — Tay

- 4. And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein:**

and said to him, "Run and tell the young man that Jerusalem shall be like un-walled villages for the number of men and cattle in it, — Ber

... Run to the young man there and tell him that Jerusalem shall be a city without walls, so numerous shall be the men and cattle within it — NEB

"Go tell this young man," said the other angel, "that Jerusalem will some day be so full of people that she won't have enough room for all! Many will live outside the city walls, with all their many cattle — and yet they will be safe. — Tay

- 5. For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.**

And I will be unto her," is the oracle of the LORD, "a wall of fire round about her, and I will be the splendor within her." — AAT

For I, the Eternal declares, I will be a wall of fire round her and, for splendour, I will be within her — Mof

I myself, the Lord says, will be a wall of fire around it, and in the midst of it the brightness of my presence — Knox

But I — it is Yahweh who speaks — I will be a wall of fire for her all round her, and I will be her glory in the midst of her — Jerus

For the Lord himself will be a wall of fire protecting them and all Jerusalem: he will be the glory of the city — Tay

- 6. Ho, ho, come forth, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD.**

Ho, ho, flee from the land of the north. it is the oracle of Jehovah: for like the four winds of the heavens I have spread you abroad, it is the oracle of Jehovah — ABPS

Up, up, and leave the land of the North (it is Yahweh who speaks)! / (For to the four winds of heaven / I have scattered you — it is Yahweh who speaks.) — Jerus

Away, away, . . . — Knox

- 7. Deliver thyself, O Zion, that dwellest with the daughter of Babylon.**

Be saved, O Zion, you who are dwelling with the daughter of Babylon! — Ber  
Away, escape, you people of Zion who live in Babylon — NEB

Zion, up! Dweller in Babylon, flee! — Jerus

Ho! Escape to Zion, you who dwell with the daughter of Babylon! — Amp

- 8. For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye.**

... for anyone touching you is touching what is most dear to him — Bas

Thus saith Yahweh of hosts, / For his own honour hath he sent me unto the nations that are spoiling you. — / Surely he that toucheth you toucheth the pupil of mine eye — Rhm

The Lord of Glory has sent me against the nations that oppress you, for he who harms you sticks his finger in Jehovah's eye! — Tay

- For thus said the Lord of hosts, after His glory and sent me [His messenger] to the nations who plundered you, for he who touches you touches the apple or pupil of His eye — Amp
- For Yahweh Sabaoth says this / (he whose glory has sent me here) / as regards the nations who spoiled you / . . . — Jerus
9. For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants; and ye shall know that the LORD of hosts hath sent me.
- "Verily I will wave my hand over them, and they shall become plunder for their slaves." . . . — AAT
- I raise my hand against them; they shall be plunder for their own slaves . . . — NEB
- . . . Then you shall recognize and know that the Lord of hosts has sent me [His messenger] — Amp
- Lift I my hand, and they shall be at your mercy that are your masters now; doubt shall be none it was the Lord who sent me — Knox
- For behold me! brandishing my hand over them, and they shall become a spoil unto their own slaves, — / And ye shall know that Yahweh of hosts hath sent me — Rhm
- For, behold, I will stretch out my hand against them, . . . — Lam
10. Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD.
- . . . it is the oracle of Jehovah — ABPS
- . . . — it is Yahweh who speaks — Jerus
- Shout and rejoice, daughter of Zion, for I am coming, and I will dwell among you — it has been declared by the LORD — Ber
- Sion, poor maid, break out into songs of rejoicing; I am on my way, coming to dwell in the midst of thee, the Lord says — Knox
11. And many nations shall be joined to the LORD in that day, and shall be my people; and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.
- and many nations will flee to the Lord in that day, and be his people and dwell in the midst of thee; and thou shalt know that the Lord Almighty hath sent me to thee — Sept
- and many nations will join themselves to Jehovah in that day, and will be to him a people . . . — ABPS
- . . . and you shall know — recognize and understand — that the Lord of hosts has sent me [His messenger] to you — Amp
- Many nations will join Yahweh, / on that day; / they will become his people. / (But he will remain among you, / and you will know that Yahweh Sabaoth has sent me to you.) — Jerus
12. And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.
- The LORD shall possess Judah in His portion upon the holy land, and he shall again take pleasure in Jerusalem — Ber
- And Jehovah will make Judah his heritage; his portion will be upon holy land, and he will again choose Jerusalem — ABPS
- Thus will Yahweh inherit Judah his portion, on the soil of the sanctuary, — and make choice yet again of Jerusalem — Rhm
- But Yahweh will hold Judah / as his portion in the Holy Land / and again make Jerusalem his very own — Jerus
13. Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.
- Hush, mortals, in the presence of the LORD: for He has roused Himself from His holy habitation! — Ber
- Let all flesh be struck with awe, at the presence of the Lord, for he is risen up from his holy clouds — Sept
- Let all mankind be silent before Yahweh! / For he is awaking and is coming from his holy dwelling — Jerus
- Be silent, living things, in the Lord's presence: yonder in his holy dwelling all is astir — Knox

## CHAPTER 3

1. And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.

Then the guiding angel showed me Joshua the high priest standing before the Angel of the Lord, . . . — Amp

- ... and the Satan standing at his right hand to accuse him — ABPS
- Then He shewed me Joshua the high priest standing in the presence of the Angel JEHOVAH; and Satan standing at His right hand to be His adversary — Sprl
- Then the angel showed me (in my vision) Joshua the High Priest standing before the Angel of the Lord; and Satan was there too, at the Angel's right hand, accusing Joshua of many things — Tay
- 2. And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?**
- But the LORD said to Satan: The LORD will rebuke you, Satan; the LORD who delights in Jerusalem will rebuke you. Is not this a smoking firebrand plucked from the fire — Ber
- And the Lord said to Satan, "I reject your accusations, Satan; yes, I, the Lord, for I have decided to be merciful to Jerusalem — I rebuke you. I have decreed mercy to Joshua and his nation: they are like a burning stick pulled out of the fire." — Tay
- ... Is not this [returned captive Joshua] a brand plucked out of the fire — Amp
- 3. Now Joshua was clothed with filthy garments, and stood before the angel.**
- ... and was standing before the angel — ASV
- ... — though standing before the messenger — Rhm
- Now Joshua was dressed in soiled garments, and he was standing before the Angel — Ber
- 4. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.**
- So He said to those standing before Him: Take off his soiled garments. Then He said "See I have removed from you your iniquity and clothed you with honorable garments." — Ber
- Then the Angel said to the others standing there, "Remove his filthy clothing." And turning to Joshua he said, "See, I have taken away your sins, and now I am giving you these fine new clothes." — Tay
- 5. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.**
- And he said, Let them put a clean mitre on his head and clothe him with good garments ... — Lam
- And he said, Let them put a clean turban on his head. And they put the clean turban on his head, and they clothed him with garments, the angel of Jehovah standing by — ABPS
- ... and the messenger of Yahweh was standing up — Rhm
- Then I said, "Please, could he also have a clean turban on his head?" So they gave him one — Tay
- And I [Zechariah] said ... — Amp
- 6. And the angel of the LORD protested unto Joshua, saying,**
- Then the Angel of the LORD charged to Joshua, — Ber
- And the angel of Jehovah testifieth to Joshua, saying — ABPS
- So then the messenger of Yahweh did solemnly affirm unto Joshua, saying: — Rhm
- 7. Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.**
- ... If you will walk in my ways and keep my charge, then you shall rule my house and have charge of my courts, and I will give you the right of access among those who are standing here — RSV
- ... My beckoning follow thou, my commands keep thou, people of mine thou shalt govern, house of mine shalt have in thy charge, and in their company, that here stand about thee, shalt thou come and go — Knox
- 8. Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH.**
- Pay attention, O high priest Joshua, you and your friends sitting before you — for they are significant men; look. I am bringing in My servant the Branch — Ber
- ... For men to serve as signs they are.

— / For behold me! bringing in my servant the Bud — Rhm

Listen, O Joshua, high priest! You and your associates who sit before you are men of good omen. Yes, I will bring my servant the Shoot — NAB

... I am bringing my servant Anatole. [the Day-spring:] — Sept

Listen to me, O Joshua the High Priest, and all you other priests, you are illustrations of the good things. Don't you see? — Joshua represents my servant the Branch whom I will send — Tay

9. **For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.**

... Observe that I am engraving its inscription — it has been declared by the LORD of hosts — and I will remove the iniquity of that land in one day — Ber

... see, the design cut on it will be my work, says the LORD of armies, and I will take away the sin of that land in one day — Bas

Look at the stone that I have placed before Joshua, one stone with seven facets. I will engrave its inscription, says the LORD of hosts, and I will take away the guilt of the land in one day — NAB  
He will be the Foundation Stone of the Temple that Joshua is standing beside, and I will engrave this inscription on it seven times: I will remove the sins of this land in a single day — Tay

Look at the jewel I have set before Joshua, a single stone with seven facets; on it I will engrave my servant's name, the LORD of hosts declares, and in a single day I will remove the iniquity of the land — Mof

10. **In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.**

On that day, says the LORD of Hosts, you shall all of you invite one another to come and sit each under his vine and his fig tree — NEB

And after that, the LORD of Hosts declares, 'you will all live in peace and prosperity and each of you will own a home of your own where you can invite your neighbors.' — Tay

## CHAPTER 4

1. **And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep,**

And once more the messenger who was speaking with me roused me up, just as a man might be roused up out of his sleep — Rhm

2. **And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it,**

... a lampstand all of gold with a bowl upon its top — Ber

... with its bowl [for oil] on the top of it — Amp

... with their lamp dish on the top of it — Sept

**and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof;**

and seven lights upon it with seven ducts, one for each light upon it — Ber

3. **And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.**

also there are two olive trees upon it, one to the right of the bowl and the other to its left — Ber

... one upon the right side of the bowl, and the other upon the left side of it [feeding it continuously with oil] — Amp

4. **So I answered and spake to the angel that talked with me, saying, What are these, my lord?**<sup>1</sup>

Then responded I and said unto the messenger who was speaking with me ... — Rhm

5. **Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.**

Then answered the messenger who was speaking with me and said unto me, ... — Rhm

6. **Then he answered and spake unto me,**

<sup>1</sup>Some versions, for example NAB, transpose 4:4-10 to follow 3:10.

saying, **This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.**

... This is the word of Yahweh unto Zerubbabel saying, — / Not by wealth nor by strength, / But by my spirit / Saith Yahweh of hosts — Rhm

... Not by might, nor by power, but by my Spirit, saith Jehovah of hosts — ASV

... Not by mighty power nor by strength, but by My Spirit, saith the Lord Almighty — Sept

- 7. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.**

... and he shall bring forth the top stone with shoutings of Grace, grace, unto it — ASV

Who are you, great mountain, before Zerubbabel? A plain! Then bring forth the capstone! Shoutings of "Grace, grace be to it!" — Ber

... So shall he bring forth the headstone, with thundering shouts. Beautiful! Beautiful! thereunto — Rhm

Therefore no mountain, however high, can stand before Zerubbabel! For it will flatten out before him! And Zerubbabel will finish building this Temple with mighty shouts of thanksgiving for God's mercy, declaring that all was done by grace alone — Tay

Vain is towering height of thine, great mountain; down to plain's level thou must stoop at Zorobabel's coming; stone from thee he must quarry and smooth to be his coping stone, how fair, how fair! — Knox

"What are you, you great mountain? Before Zerubbabel, be a plain! He will pull out the keystone to shouts of: Blessings on it!" — Jerus

How does a mountain, the greatest mountain, compare with Zerubbabel? It is no higher than a plain. He shall bring out the stone called Possession while men acclaim its beauty — NEB

- 8. Moreover the word of the LORD came unto me, saying,**  
**9. The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that**

**the LORD of hosts hath sent me unto you.**

... So shalt thou know that Yahweh of hosts hath sent me unto you — Rhm

... (Then you will know these messages are from God, the Lord of Hosts.) — Tay

... has sent me [His messenger] to you — Amp

- 10. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven;**

Who [with reason] despises the day of small things ... — Amp

A day for little things, no doubt, but who would dare despise it? ... — Jerus

For who will despise the day of small things, when with joy they see the plummet in the hand of Zerubbabel — ABPS

Do not despise this small beginning, for the eyes of the Lord rejoice to see the work begin, to see the plumbline in the hand of Zerubbabel — Tay

... when they see the plummet-stone in the hand of Zerubbabel, — these seven! — Rhm

**they are the eyes of the LORD, which run to and fro through the whole earth.**

The eyes of Yahweh they are — running to and fro throughout all the earth — Rhm

These seven are the eyes of Jehovah: they sweep over the whole earth — ABPS

For these seven lamps represent the eyes of the Lord that see everything around the world — Tay

- 11. Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof?**

... to the right of the lampstand and to its left? — Ber

- 12. And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?**

And I asked him a second time, "What are the two olive branches which, by means of the two golden tubes, are emptying [the oil] into the golden [bowl]?" — Ber

And answering a second time, I said to him, What are these two olive branches, through whose golden pipes the oil is drained out — Bas

13. **And he answered me and said, Knowest thou not what these be? And I said, No, my lord.**
14. **Then said he, These are the two anointed ones, that stand by the LORD of the whole earth.**  
 . . . who stand near the Lord of all the earth — Rhm

Then said he, These are the two sons of oil [Joshua and high priest and Zerubabel the prince of Judah] — the two anointed ones — who stand before the Lord of the whole earth [as His anointed instruments] — Amp  
 . . . "They represent the two anointed ones who assist the Lord of all the earth." — Tay

## CHAPTER 5

1. **Then I turned, and lifted up mine eyes, and looked, and behold a flying roll.**  
 Once again I lifted up my eyes, and I saw a flying scroll — Ber  
 Once again I looked up, and there before me was a scroll, that had wings to fly with — Knox  
 Then again lifting up my eyes I saw a roll in flight through the air — Bas
2. **And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits.**  
 . . . "I see a flying scroll. It is ten yards long and five yards wide." — Ber
3. **Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it;**  
 . . . shall be cut off from henceforth according to it [the curse written on this subject on the scroll] — Amp  
 . . . "This is the judgment that is going forth on the face of all the earth. If anyone be stealing, shall one like him be cleared of it?" — Ber  
 Then said he to me, This is the curse that goeth forth over the face of all the land: for every thief is purged hence according to it; — ABPS  
 . . . for long enough has every thief gone without punishment — Bas
- and every one that sweareth shall be cut off as on that side according to it.**  
 according to what it says, everyone who swears falsely by my name will be banished — Jerus  
 and every purjurer is purged hence according to it — ABPS  
 and long enough has every taker of false oaths gone without punishment — Bas
4. **I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that**

**swareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.**

"I am sending this curse into the home of every thief and everyone who swears falsely by my name," says the Lord of Hosts. "And my curse shall remain upon his home and completely destroy it." — Tay

I sent it out, it was declared by the LORD of hosts, and it shall enter the house of the thief and the house of the one who swore by My name to falsehood, and it shall lodge in the midst of his house and destroy it and its trees and its stones — Ber

. . . and it will be in his house, causing its complete destruction, with its woodwork and its stones — Bas

5. **Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth.**

Then came forward the messenger who was talking with me, — and said unto me — / Lift up I pray thee thine eyes and see what this is which is coming forth — Rhm

. . . "Raise your eyes now, and look at what is moving to the front." — Ber

Then the angel left me for awhile, but he returned and said, "Look up! Something is traveling through the sky!" — Tay

6. **And I said, What is it? And he said, This is an ephah that goeth forth.**

. . . He said, "What emerges is a bushel measure," — Ber

. . . bushel basket — Tay

. . . and he said, 'It is a great barrel coming forth,' — NEB

He said moreover, This is their resemblance through all the earth.

- ... "This is their appearance in all the earth." — Ber
- This is their guilt in all the land — NAB
- And he said, This is their transgression in all the land — ABPS
- and he added, "so great is their guilt in all the land" — NEB
7. **And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah.**
- And behold, a round, flat weight of lead was lifted and there sat a woman in the midst of the ephah-like vessel — Amp
- At this, a disc of lead was raised and I saw a Woman sitting inside the bushel — Jerus
- Then a round slab of lead was lifted, and a woman was sitting there in the barrel — NEB
- As I saw the leaden cover raised, [he said]: "This is a woman sitting in the center of the bushel." — Ber
- Then he lifted up the cover that was a talent's weight of lead, and what should I see but a woman sitting there within — Knox
8. **And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.**
- He said, 'This is Wickedness'. And he forced her back into the bushel and closed its mouth with the mass of lead — Jerus
- Then said he / This is Lawlessness. / So he thrust her back into the ephah, —
- and then thrust the leaden weight into the mouth thereof — Rhm
9. **Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings;**
- Then raising my eyes, I saw two women going forth with the wind in their wings. — Ber
- for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.
- They had wings like a stork's wings, and they lifted up the bushel between earth and heaven — Ber
- ... And they took the bushel basket and flew off with it, high in the sky — Tay
10. **Then said I to the angel that talked with me, Whither do these bear the ephah?**
- So I asked the angel who was speaking to me, "Where are they taking the bushel?" — Ber
- Then said I unto the messenger who was speaking with me ... — Rhm
11. **And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.**
- And he said to me, To the land of Shinar [Babylonia] to build it a house, and when it is finished, to set up the ephah [the symbol of such sinners and their guilt] there upon its own base — Amp
- ... To build a house for it in the land of Shinar; when the house is ready, it shall be set on the place prepared for it there — NEB

## CHAPTER 6

1. **And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass.**
- ... were mountains of copper — Rhm
- Once again I raised my eyes and saw four chariots coming forward from between two mountains, and those mountains were of brass — Ber
- ... coming out of a pass between two mountains that were all of bronze — Knox
2. **In the first chariot were red horses; and in the second chariot black horses;**
- The first chariot had bay horses, the second black — NEB
3. **And in the third chariot white horses; and in the fourth chariot grised and bay horses.**
- the third white horses, and the fourth strong dappled horses — Ber
- the third white, and the fourth dappled — NEB
- in the third chariot white horses, — and in the fourth chariot horses spotted deep red — Rhm
4. **Then I answered and said unto the angel that talked with me, What are these, my lord?**

Then began I and said to the messenger who was speaking with me . . . — Rhm

5. **And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the LORD of all the earth.**

And the messenger answered and said unto me. — / These are the four winds of the heavens, coming forth after each hath presented itself near the Lord of all the earth — Rhm

. . . . These are the four winds of the heavens, coming forth from presenting themselves to the Lord of all the earth — ABPS

6. **The black horses which are therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country.**

They in whose chariot are the black horses are going forth into the land of the North, and the white have gone forth after them. — and the spotted have gone forth into the land of the South — Rhm

The chariot with the black horses is going to the land of the north, that with the white to the far west, that with the dappled to the south, — NEB

The chariot pulled by the black horses will go north, and the one pulled by white horses will follow it there, while the dappled-greys will go south — Tay

7. **And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, and the powerful ones went forth intent on walking back and forth in the earth."** [The LORD] said to them: — Ber

and the deep red have come forward and sought to go their way that they might journey to and fro in the land, so he said — Rhm

the red horses were impatient to be off, to patrol back and forth across the earth, so the Lord said — Tay

**Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.**

Go, walk back and forth in the earth. So they walked about in the earth — Ber  
"Go. Begin your patrol." So they left at once — Tay

8. **Then cried he upon me, and spake unto me, saying, Behold, these that go toward**

**the north country have quieted my spirit in the north country.**

. . . have quieted my Spirit in the land of the north — ABPS

. . . have settled my spirit in the land of the North — Rhm

. . . have quieted My Spirit [of wrath] and have caused it to rest in the north country — Amp

9. **And the word of the LORD came unto me, saying,**

And the word of Jehovah . . . — ASV

10. **Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;**

Accept donations from the captivity, from Heldai, from Tobijah, from Jedaiah, and go today and enter the house of Josiah the son of Zephaniah, where they have come from Babylon — Ber  
Accept donations and offerings from these [as representatives of the] exiles, from Heldai . . . — Amp

11. **Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest;**

Accept silver and gold, and make a crown, which you shall put on the head of Joshua the son of Jehozadak, the high priest — Ber

12. **And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:**

and say to him, as follows, Thus says Jehovah of hosts, Behold, a man called Branch; and a branch will come forth from his roots, and he will build the temple of Jehovah — ABPS

. . . Thus speaketh JEHOVAH God of hosts, saying: / Behold the man! THE BRANCH is His Name; / And He shall grow up in His own place; / And He shall build the temple of JEHOVAH — Sprl

. . . Thus saith the Lord Almighty, Behold a man! his name is Anatole [Day-spring] . . . — Sept

And say to him, Thus says the Lord of hosts: [You, Joshua] behold — look at, keep in sight, watch — the Man



[the Messiah] whose name is the Branch: for He shall grow up in His place, and He shall build the [true] temple of the Lord — Amp

13. **Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both.**

He shall rebuild the temple of the LORD; and he shall bear the honor, and shall sit and reign upon his throne. And Joshua, the priest, shall be on his right hand; and there shall be peaceful counsel between them both — AAT

... and between the two of them there shall be friendly understanding — NAB

... and he will bear the glory, and sit and rule on his throne; and he will be a priest on his throne; and the counsel of peace will be between the two of them — ABPS

Yes, [you are building a temple of the Lord, but] it is He Who shall build the [true] temple of the Lord, and He shall bear the honor and glory [as of the only begotten of the Father], and shall sit and rule upon His throne. And He shall be a priest upon His throne, and the counsel of peace shall be between the two [offices] [Priest and King] — Amp

14. **And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD.**

And the crown shall be in the temple of the LORD as a reminder the Heldai, Tobijah, Jedaiah, and Josiah the son of Zephaniah — RSV

The crown itself shall be a memorial offering in the temple of the LORD in favor of Heldai, . . . — NAB

And the other crown shall be [credited] to Helem (Heldai), and to Tobijah . . . , and shall be in the temple of the Lord for a reminder and memorial — Amp

while the crown will be a glorious memorial to Heldai, Tobijah and Jedaiah, and to Josiah, son of Zephaniah, in the sanctuary of Yahweh — Jerus

15. **And they that are far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you.**

Those at a great distance shall come and build in the temple of the LORD, and you shall know that the LORD of hosts has sent me to you — Ber

... so shall ye know that Yahweh of hosts hath sent me unto you — Rhm

... and it will be clear to you that the Lord of armies has sent me to you — Bas

... and you shall know that the Lord sent me [Zechariah] to you — Amp

**And this shall come to pass, if ye will diligently obey the voice of the LORD your God.**

## CHAPTER 7

1. **And it came to pass in the fourth year of king Darius, that the word of the LORD came unto Zechariah in the fourth day of the ninth month, even in Chisleu;**

... in the fourth day of the ninth month, which is Chislev — RSV

Another message came to me from the Lord in late November of the fourth year of the reign of King Darius — Tay

2. **When they had sent unto the house of God Sherezzer and Regem-melech, and their men, to pray before the LORD, Now the people of Bethel had sent Sherezzer and Regem-melech and their men, to entreat the favor of the LORD — RSV**

Now they had sent Sharezer and Regamelech with their men to the house of God to seek favor from the LORD, — Ber

... to pacify the face of Yahweh — Rhm

3. **And to speak unto the priests which were in the house of the LORD of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done thee so many years?**

and to speak to the priests of the house of Jehovah of hosts, and to the prophets, as follows, Should I weep in the fifth month with fasting, as I have done thee so many years? — ABPS

... Shall I mourn in the fifth month, sequestering myself, according as I

have acted these so many years — Sprl and to speak with the priests and prophets about whether they must continue their traditional custom of fasting and mourning during the month of August each year, as they had been doing so long. — Tay

- 4. Then came the word of the LORD of hosts unto me, saying,**

- 5. Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me?**

... was it indeed in my honour that you fasted? — NEB

... even those seventy years you were in exile, was it for Me that you fasted, for Me? — Amp

“When you return to Bethel, say to all your people and your priests, ‘During those seventy years of exile when you fasted and mourned in August and October, were you really in earnest about leaving your sins behind, and coming back to me? No, not at all!’ — Tay

- 6. And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves?**

And when you eat and drink, is it not you who are eating and you who are drinking? — Ber

And when you were eating and drinking, were not you the eaters and the drinkers? — Jerus

And even now in your holy feasts to God, you don't think of me, but only of the food and fellowship and fun — Tay

- 7. Should ye not hear the words which the LORD hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain?**

When Jerusalem was inhabited and in prosperity, with her cities round about her, and the South and the lowland were inhabited, were not these the words which the LORD proclaimed by the former prophets? — RSV

Are not these the words which the LORD proclaimed through the former prophets, when Jerusalem was inhabited and prosperous, with her towns round

about her, and the Negeb and the Shephelah were inhabited? — AAT

Should ye not [have been doing] the things which Yahweh had proclaimed by the hand of the former prophets, while yet Jerusalem was inhabited and in peace, with her cities round about her, — and the South and the Lowland were inhabited? — Rhm

Long years ago, when Jerusalem was prosperous and her southern suburbs out along the plain were filled with people, the prophets warned them that this attitude would surely lead to ruin, as it has — Tay

- 8. And the word of the LORD came unto Zechariah, saying,**

- 9. Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother:**

Thus hath Jehovah of hosts spoken, saying, Execute true judgment, and show kindness and compassion every man to his brother — ASV

A message from the Lord of hosts: Come now, the true award, the tender heart that pities a neighbour's need! — Knox  
... Apply the law fairly, and practise kindness and compassion towards each other — Jerus

Thus spake Yahweh of hosts saying, —  
/ With true justice give you judgment.  
/ And lovingkindness and compassion observe ye one with another — Rhm

- 10. And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.**

do not oppress the orphan and the widow, the alien and the poor, do not contrive any evil one against another — NEB

And the widow and the fatherless the sojourner and the humbled do not ye oppress — Rhm

- 11. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear.**

But they refused to hearken, and turned a stubborn shoulder, and stopped their ears from listening — ABPS

Howbeit they refused to give heed, but put forth a rebellious shoulder — Rhm

- 12. Yea, they made their hearts as an ada-**

mant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts.

Their hearts they made hard as diamond, so as not to hear the law and the word which the LORD of hosts sent by His Spirit through the former prophets. So there developed great indignation from the LORD of hosts — Ber

they stopped their ears rather than hear; they made their hearts adamant rather than listen to the teaching and the words that Yahweh Sabaoth had sent by his spirit through the prophets in the past — Jerus

13. Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts:

Therefore came it to pass that — / Just as he cried out and they hearkened not / So used they to cry out and I used not to hearken. Saith Yahweh of hosts — Rhm

What wonder, says the Lord of hosts, they should call in vain on me, that in vain had warned them? — Knox

I called but they refused to listen, so when they cried to me, I turned away — Tay

14. But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned; for they laid the pleasant land desolate.

he scattered them throughout nations unknown to them; hence the country was reduced to desolation behind them, and no one came or went. They turned a land of delights into a desert — Jerus . . . Yea they made of a delightful land — a desolation — Rhm

I scattered them as with a whirlwind among the far-off nations. Their land became desolate; no one even traveled through it; the Pleasant Land lay bare and blighted — Tay

## CHAPTER 8

1. Again the word of the LORD of hosts came to me, saying,

. . . the Lord of armies . . . — Bas

Now a word of the Lord Almighty is come saying — Sept

The word of Yahweh Sabaoth was addressed to me as follows: — Jerus

2. Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

'Yahweh Sabaoth says this. / I am burning with jealousy for Zion. / with great anger for her sake — Jerus

These are the words of the LORD of Hosts: I have been very jealous for Zion, fiercely jealous for her — NEB

3. Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain.

Now I am going to turn to my land and I, myself, will live within Jerusalem, and Jerusalem shall be called 'The Faithful City,' and 'The Holy Mountain' and 'The Mountain of the Lord of Hosts.' — Tay

. . . I have returned unto Zion / And will make my habitation in the midst of Jerusalem. — / And Jerusalem shall be called / The city of fidelity, / And the mountain of Yahweh of hosts / The mountain of holiness — Rhm

4. Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

From henceforth old men and old women shall sit in the streets of Jerusalem, every man with his staff in his hand because of his age — Lam

These are the words of the LORD of Hosts: Once again shall old men and old women sit in the streets of Jerusalem, each leaning on a stick because of their great age — NEB

5. And the streets of the city shall be full of boys and girls playing in the streets thereof.

6. Thus saith the LORD of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts.

The Lord says, "This seems unbelievable to you — a remnant, small, discouraged as you are — but it is no great thing for me — Tay

Thus says the LORD of hosts: Even if this should seem impossible in the eyes of the remnant of this people, shall it in those days be impossible in my eyes also, says the LORD of hosts — NAB

**7. Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country;**

... Notice that I am saving My people from the land of the sunrise and from the land of the sunset — Ber

You can be sure that I will rescue my people from east and west, wherever they are scattered — Tay

**8. And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.**

... in faithfulness and integrity — Jerus

... they my people, and I their God, in troth and loyalty either to other bound — Knox

... in truth and justice — NEB

I will bring them home again to live safely in Jerusalem, and they will be my people, and I will be their God, just and true and yet forgiving them their sins! — Tay

**9. Thus saith the LORD of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the LORD of hosts was laid, that the temple might be built.**

Yahweh Sabaoth says this. Let your hands be strong, you who here and now listen to these words from the mouths of the prophets who have been prophesying since the day when the Temple of Yahweh Sabaoth had its foundation laid for the rebuilding of the sanctuary — Jerus

A message from the Lord of hosts! Take courage, then, you that still hold fast by the commands the prophets gave you, when the foundation of yonder house were a-laying, and the Lord of hosts had no temple yet — Knox

... Take courage, you who in these days hear, from the prophets who were present when the foundations were laid

for the house of the LORD of Hosts, their promise that the temple is to be rebuilt — NEB

**10. For before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour.**

For before those days there were no wages for man and no hire for cattle, and for any one going out or coming in, there was no peace because of the enemy; I have set every man against his neighbor — Ber

Before the work began there were no jobs, no wages, no security; if you left the city, there was no assurance you would ever return, for crime was rampant — Tay

For before the present day men were not paid their wages and nothing was paid for the animals either; and because of the enemy there was no security for a man to go about his business: I had set every man against everyone else — Jerus

**11. But now I will not be unto the residue of this people as in the former days, saith the LORD of hosts.**

But now I am not as in former days toward the remnant of his people, it is the oracle of Jehovah of hosts — ABPS  
"But it is all so different now!" says the Lord of Hosts — Tay

**12. For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things.**

For there shall be the seed of peace; the vine shall give its fruit, and the ground shall give its increase, ... — ASV

For I am sowing the seed of peace; the vine shall give its fruit; ... — Ber

For I mean to spread peace everywhere; the vine ... — Jerus

For I am sowing peace and prosperity among you. Your crops will prosper; the grapevine will be weighted down with fruit; the ground will be fertile, with plenty of rain; all these blessings will be given to the people left in the land — Tay

**13. And it shall come to pass, that as ye were**

a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong.

And as you have been a byword of cursing among the nations, O house of Judah and house of Israel, so will I save you and you shall be a blessing. Fear not, but let your hands be strong — RSV

You, house of Judah and house of Israel, have been the very symbol of a curse to all the nations; and now I will save you, and you shall become the symbol of a blessing. Courage! Do not be afraid — NEB

14. For thus saith the LORD of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not:

... Just as I determined to do evil to you when your fathers angered Me, says the LORD of hosts, and I did not relent, — Ber

... says the Lord of armies, and my purpose was not changed — Bas

15. So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.

so I have resolved to do good in these days to Jerusalem and to the house of Judah. Do not fear — Ber

so again have I purposed in these days — RSV

...; vanquish your fears — Knox

... Be of good courage — Sept

16. These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:

... Speak the truth to one another, render in your gates judgments that are true and make for peace — RSV

... Let every man say what is true to his neighbor; and let your judging give peace in your towns — Bas

... speak the truth to each other, administer true and sound justice in the city gate — NEB

... Give true and just decisions in your courts — AAT

17. And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the LORD.

Let none of you devise evil in your

thoughts against your friend, and do not love perjury. For all these things I loathe, " is the oracle of the LORD

— AAT

18. And the word of the LORD of hosts came unto me, saying,

And the word of Jehovah of hosts came to me as follows: — ABPS

19. Thus saith the LORD of hosts; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace.

...; therefore [in order that this may happen to you, as the condition of fulfilling the promise] love truth and peace — Amp

The traditional fasts and times of mourning you have kept in July, August, October, and January are ended. They will be changed to joyous festivals if you love truth and peace! — Tay

20. Thus saith the LORD of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities:

...; People shall yet come, and the inhabitants of many cities — Ber

21. And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also.

people of one city shall come to those of another and say, 'Let us go and entreat the favour of the LORD, and resort to the LORD of Hosts; and I will come too' — NEB

And the citizens of one [city] will go to another, saying, 'Let us go to propitiate Jehovah, and to seek the face of Jehovah of hosts: I will go also — ABPS and the inhabitants of one city shall approach those of another, and say, "Come! let us go to implore the favor of the LORD"; and "I too will go to seek the LORD." — NAB

22. Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

...; and to entreat the favor of the LORD — RSV

...; and to propitiate Jehovah — ABPS

So shall enter many peoples and strong nations, / To seek Yahweh of hosts in Jerusalem, — / And to pacify the face of Yahweh — Rhm

- 23. Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.**

In those days ten men of every nationality, speaking different tongues, shall

take hold, yes, take hold of every Jew by the edge of his garment and say, "Let us go with you, for we have heard that God is with you." — NAB

In those days ten men from ten different nations will clutch at the coat sleeves of one Jew and say, 'Please be my friend, for I know that God is with you.' — Tay

## CHAPTER 9

- 1. The burden of the word of the LORD in the land of Hadrach, and Damascus shall be the rest thereof: when the eyes of man, as of all the tribes of Israel, shall be toward the LORD.**

Oracle. / The word of Jehovah is upon the land of Hadrach, / and Damascus is its resting-place: / For Jehovah has an eye upon men. / And upon all the tribes of Israel. — ABPS

... The word of the LORD is against the land of Hadrach / and will rest upon Damascus. / For to the LORD belong the cities of Aram, / even as all the tribes of Israel — RSV

... is against the land of Hadrach [in Syria], and Damascus shall be its resting place... — Amp

- 2. And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise. And Hamath also which borders on [Damascus], Tyre with Sidon, though they are very wise — Amp**

Hamath also, on its border, / Tyre too, and Sidon, however wise they be — NAB

Doomed is Hamath, near Damascus, and Tyre, and Zidon, too, shrewd though they be — Tay

- 3. And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.**

But Tyre built herself a stronghold, / And heaped up silver like dust, / And gold like the mud of the streets — AAT

This Tyre, how strong a fortress she has built, what silver and gold she has amassed, till they were as common as clay, as mire in the streets! — Knox

- 4. Behold, the LORD will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.**

Behold, the Lord will dispossess her ... — ASV

But lo, the Lord will strip her of her possessions / and hurl her wealth into the sea, / ... — RSV

Behold, the LORD will possess it and will knock its front wall into the sea, and she shall be consumed by fire — Ber

- 5. Ashkelon shall see it, and fear, Gaza also shall see it, and be very sorrowful, and Ekron; for her expectation shall be ashamed;**

Ashkelon shall see it, and be afraid; Gaza too, and shall writhe in anguish: / Ekron also, because its hopes are confounded. — RSV

... Ekron, too, for her hope shall come to nought — NAB

[The strong cities of Philistia] shall see it, and fear; Ashkelon, Gaza also, and be sorely pained; and Ekron, for her confidence and expectation shall be put to shame — Amp

Seeing this, Ashkelon will be terrified, / and Gaza be seized with trembling, / so will Ekron, at the ruin of her prospects — Jerus

Askelon will see it happen and be filled with fear; Gaza will huddle in desperation and Ekron will shake with terror, for their hopes that Tyre would stop the enemies' advance will all be dashed — Tay

**and the king shall perish from Gaza, and Ashkelon shall not be inhabited.**

and a king [monarchical government] shall perish from Gaza, ... — Amp  
the king will vanish from Gaza / and Ashkelon will remain unpeopled — Jerus

- 6. And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines.**

a mongrel people shall dwell in Ashdod: / and I will make an end of the pride of Philistia — RSV

And strangers shall dwell ... — Lam

And a mixed people . . . — Bas  
 a half-breed race shall rule in Ashdod  
 . . . — Mof  
 and the baseborn shall occupy Ashdod  
 . . . — NAB  
 Foreigners will take over the city of Ashdod . . . — Tay

7. And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, shall be for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.

I will take away its blood from its mouth,  
 / and its abominations from between  
 its teeth; / it too shall be a remnant for  
 our God; / it shall be like a clan in  
 Judah, / and Ekron shall be like the  
 Jebusites — rsv

so I stopped them from drinking blood,  
 / from eating food detestible; / . . . —  
 Mof

And I will take out of [the Philistine's]  
 mouth and from between his teeth the  
 abominable idolatrous sacrifices eaten  
 with blood . . . — Amp

I will yank her idolatry out of her mouth,  
 and pull from her teeth her sacrifices  
 that she eats with blood. Everyone left  
 will worship God and be adopted into  
 Israel as a new clan: the Philistines of  
 Ekron will inter-marry with the Jews,  
 just as the Jebusites did so long ago  
 — Tay

8. And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them anymore: for now have I seen with mine eyes.

And I will station for my house a guard  
 not to be passed nor repassed. And  
 the plunderer shall no more come  
 against them: for now I have seen with  
 mine own eyes — Sept

And I will encamp about my house as a  
 guard, so that none may pass through  
 or return: / And no oppressor shall  
 pass through them any more: / For  
 now I regard it with my eyes — ABPS  
 . . . for now I have regard for their affliction — NAB

. . . ; and no oppressor or demanding collector shall again over-run them, for now My eyes are upon them — Amp  
 Near my house I will take my stand /

like a watchman on guard against  
 prowlers; / the tyrant shall pass their  
 way no more, / because I have now  
 taken notice of its distress — Jerus

9. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Rejoice exceedingly, O daughter of Sion!

Make proclamation, O daughter of Jerusalem! Behold thy king is coming for thee. He is righteous and a saviour. He is meek and mounted on an ass, even a young colt — Sept

. . . He is just, and having victory; /  
 meek, and riding on an ass, / Even on  
 a colt the foal of an ass — ABPS

. . . Behold thy King cometh unto thee!  
 / The Righteous One! and the Saviour  
 He! . . . — Sprl

Exult greatly O daughter of Zion / Shout  
 in triumph O daughter of Jerusalem,  
 / Lo! thy king cometh unto thee, /  
 Vindicated and victorious is he. — /  
 . . . — Rhm

Rejoice greatly, O my people! Shout with  
 joy! For look — your King is coming!  
 He is the Righteous One, the Victor!  
 Yet he is lowly, riding on a donkey's  
 colt! — Tay

10. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.

I will disarm all peoples of the earth, including my people in Israel, and he shall bring peace among the nations. His realm shall stretch from sea to sea, from the river to the ends of the earth — Tay

And I will cut off and exterminate the war chariot from Ephraim, and the war horse from Jerusalem, and the battle-bow shall be cut off; and He shall speak the word and peace shall come to the nations, and His dominion shall be from the Mediterranean Sea to any other sea, and from the River Euphrates to the ends of the earth! — Amp

11. As for thee also, by the blood of thy cov-

**enant I have sent forth thy prisoners out of the pit wherein is no water.**

As for you, for the blood of your covenant with me, / I will bring forth your prisoners from the dungeon — NAB

And for the sake of your blood-bond with me / I set your captive exiles free / from their dungeon [[which has no water]] — Mof

- 12. Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee;**

Return to the stronghold, you prisoners who have hope: even today I am proclaiming to you: I will restore to you double — Ber

... This very day, I will return you / double for your exile — NAB

Turn you to the stronghold [of security and prosperity]. . . : even today do I declare that I will restore double your former prosperity to you — Amp

To you, daughter of Zion, / the hopeful captives will return. / In compensation for your days of banishment / I will give you back double — Jerus

- 13. When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.**

For I have bent Judah as my bow: / I have made Ephraim its arrow. / I will brandish your sons, O Zion, / over your sons, O Greece, / and wield you like a warrior's sword — RSV

Judah, you are my bow! Ephraim, you are my arrow! Both of you will be my sword, like the sword of a mighty soldier brandished against the sons of Greece — Tay

- 14. And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south.**

Then the LORD shall appear above them, and His arrow shall go out as lightning: the Lord God shall give a blast on the ram's horn and He shall move in the tempests of the south — Ber

... and the Lord God, sounding the war-horn, will go in the storm-winds of the South — Bas

... and advance in the storms of the south — Jerus

... And will march forth amid the storms of the south — AAT

- 15. The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar.**

The LORD of hosts will protect them, and they shall devour and tread down the slingers: / and they shall drink their blood like wine, / and be full like a bowl. / drenched like the corners of the altar — RSV

The LORD of Hosts will be their shield: / they shall prevail, they shall trample on the sling-stones: / they shall be roaring drunk as with wine, / brimful as a bowl, drenched like the corners of the altar — NEB

He, the Lord of hosts, will be their protection: with sling-stones for teeth, flesh for men eat they, drink blood like revellers at their wine: not sacrificial bowl, nor altar's horns, so drenched with blood — Knox

He will defend his people and they will subdue their enemies, treading them beneath their feet. They will taste victory and shout with triumph. They will slaughter their foes, leaving horrible carnage everywhere — Tay

- 16. And the LORD their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land.**

On that day the LORD their God will save them / for they are the people of his flock: / for like the jewels of a crown / they shall shine on his land — RSV

And Jehovah their God will give them victory on that day as the flock of his people: / For they are stones of a diadem, glittering upon his land — ABPS

... For [they shall be like] the jewels of a diadem sparkling over his land — Rhm

... For they are the jewels in a crown / raised aloft over his land — NAB

- 17. For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids.**

For how good it is and how fair! Grain will make the young men flourish and new wine the young women — Ber



What joy and what beauty shall be theirs!  
/ Corn will make the young men flour-  
ish, / and sweet wine the maidens —  
Jerus

For what wealth is theirs, and what  
beauty! / Grain that makes the youths  
flourish, / and new wine, the maidens!  
— NAB

How wonderful and beautiful all shall  
be! The abundance of grain and wine  
will make the young men and girls  
flourish; they will be radiant with health  
and happiness — Tay

## CHAPTER 10

- 1. Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field.**

Ask from the LORD rain in the time of the latter rain. The LORD is the maker of the thunderbolts, and He will give you rain in abundance with vegetation in every field — Ber

Make your request for rain in the time of the spring rains, even to the Lord who makes the thunder-flames; and he will give them . . . — Bas

- 2. For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain:**

For the teraphim speak nothingness; the diviners dream a lie; dreams of vanity they speak, and they comfort with hot air — Ber

For the teraphim uttered nonsense, / . . . and give empty consolation — RSV  
For the household gods have spoken vanity . . . — Rhm

**therefore they went their way as a flock, they were troubled, because there was no shepherd.**

therefore they have wandered like sheep; they are afflicted, because there is no shepherd — Ber

- 3. Mine anger was kindled against the shepherds, and I punished the goats: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle.**

My anger is turned against the shepherds, / and I will visit with punishment the leaders of the flock; / but the LORD of Hosts will visit his flock, / the house of Judah, / and make them his royal war-horses — NEB

. . . for the LORD of hosts cares for his flock, the house of Judah, / and will make them like his proud steed in battle — RSV

- 4. Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.**

From them comes a cornerstone; from them a tent peg; from them a bow of war; from them shall go forth every oppressor together. — Ber

From him shall come leader and chief, / from him warrior's bow and every officer — NAB

Out of him [Judah] shall come forth the cornerstone, out of him the tentpeg, out of him the battlebow; every ruler shall proceed from him — Amp

- 5. And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the LORD is with them, and the riders on horses shall be confounded.**

. . . and the [oppressor's] riders on horses shall be confounded and put to shame — Amp

And they shall be like warriors trampling in the mire of the streets in battle; / And they shall fight because the LORD is with them, / And shall put to shame those riding upon horses — AAT

- 6. And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the LORD their God, and will hear them.**

. . . I will bring them back because I have compassion on them, / and they shall be as though I had not rejected them; / for I am the LORD their God and I will answer them — RSV

- 7. And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the LORD.**

Ephraim, of great warriors the peer! Glad  
all hearts shall be, as when the wine-  
cup goes round; children of his shall  
acclaim the sight, and triumph lustily  
in the Lord — Knox

They shall be like a hero of Ephraim,  
and their hearts shall rejoice as from  
wine; their sons shall see and be glad,  
their hearts shall rejoice in the LORD  
— Ber

Then Ephraim shall become like a mighty  
warrior, / and their hearts shall be glad  
as wine. / Their children shall see it  
and rejoice, / their hearts shall exult  
in the LORD — RSV

8. **I will hiss for them, and gather them;  
for I have redeemed them: and they shall  
increase as they have increased.**

I will whistle for them to come together,  
/ and when I redeem them / they will  
be as numerous as before — NAB

I will make a signal for them and receive  
them, for I will redeem them and they  
shall multiply as they have done —  
Sept

9. **And I will sow them among the people;  
and they shall remember me in far coun-  
tries; and they shall live with their chil-  
dren, and turn again.**

Although I sow them among the nations  
and among those afar off, they shall  
remember me; they shall live with their  
sons and then return — Ber

10. **I will bring them again also out of the  
land of Egypt, and gather them out of**

**Assyria; and I will bring them into the  
land of Gilead and Lebanon; and place  
shall not be found for them.**

I will bring them back from Egypt and  
Assyria, and resettle them in Israel  
— in Gilead and Lebanon; there will  
scarcely be room for all of them! —  
Tay

11. **And he shall pass through the sea with  
affliction, and shall smite the waves in  
the sea, and all the deeps of the river  
shall dry up; and the pride of Assyria  
shall be brought down, and the sceptre  
of Egypt shall depart away.**

They shall pass through the sea of trou-  
ble; He shall strike the sea waves: all  
the deeps of the Nile shall dry up: the  
pride of Assyria shall be brought low,  
and the scepter of Egypt shall depart  
— Ber

... and the scepter or rod [of the task-  
masters of Egypt] shall pass away —  
Amp

12. **And I will strengthen them in the LORD;  
and they shall walk up and down in his  
name, saith the LORD.**

Then I will make them strong in the  
LORD, and in His name they shall walk  
back and forth — it is affirmed by the  
LORD — Ber

Their strength will be in Yahweh: in his  
name they will glory: it is Yahweh  
who speaks — Jerus

... It is the oracle of Jehovah — ABPS

## CHAPTER 11

1. **Open thy doors, O Lebanon, that the  
fire may devour thy cedars.**

Open your doors, O Lebanon, to judg-  
ment. You will be destroyed as though  
by fire raging through your forests —  
Tay

2. **Howl, fir tree; for the cedar is fallen;  
because the mighty are spoiled: howl, O  
ye oaks of Bashan; for the forest of the  
vintage is come down.**

Wail, O fir-tree, for the cedar is fallen,  
because the goodly ones are de-  
stroyed: wail, O ye oaks of Bashan,  
for the strong forest is come down  
— ASV

... for the glorious trees are ruined! /  
Wail, oaks of Bashan, / for the thick  
forest has been felled! — RSV

3. **There is a voice of the howling of the  
shepherds; for their glory is spoiled: a  
voice of the roaring of young lions; for  
the pride of Jordan is spoiled.**

Hark to the howling of the shepherds,  
for their rich pastures are ravaged.  
Hark to the roar of the young lions,  
for Jordan's dense thickets are rav-  
aged — NEB

4. **Thus saith the LORD my God: Feed the  
flock of the slaughter:**

These were the words of the LORD my  
God: Fatten the flock for slaughter  
— NEB

This is how Yahweh spoke to me, 'Pas-  
ture the sheep bred for slaughter, —  
Jerus

5. **Whose possessors slay them, and hold**

themselves not guilty; and they that sell them say, **Blessed be the LORD; for I am rich: and their own shepherds pity them not.**

Those who buy will slaughter it and incur no guilt; those who sell will say, 'Blessed be the LORD, I am rich!' Its shepherds will have no pity for it —

NEB

whose buyers kill them and go unpunished, whose sellers say of them, 'Blessed be Yahweh; now I am rich!' and their shepherds handle them without kindness — Jerus

This will illustrate the way my people have been bought and slain by wicked leaders, who go unpunished. 'Thank God, now I am rich!' say those who have betrayed them — their own shepherds have sold them without mercy — Tay

6. **For I will no more pity the inhabitants of the land, saith the LORD: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver them.**

For I shall no longer spare the dwellers of the earth — it is affirmed by the LORD. See! I cause each man to fall into the hand of his neighbor and into the hand of his king; they shall turn the earth into desert; I shall not deliver it from their hand — Ber

... and into the hand of his foreign king.

And the enemy shall lay waste the land, and I will not deliver the people out of the land [of the foreign oppressor] — Amp

7. **And I will feed the flock of slaughter, even you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.**

So I [Zechariah] shepherded the flock of slaughter, truly [as the name implies] the most miserable of sheep. And I took two shepherds' staves, the one I called Beauty or Grace, and the other I called Bands or Union: and I fed and shepherded the flock — Amp

Then I began to pasture these sheep bred for slaughter for the sheepdealers. I took two staves: one I called Good Will, the other Union — Jerus

So I shepherded the flock destined for slaughter, even the poor of the flock. I took two sticks; one I called 'Graciousness,' the other I called 'Cords of Unity,' and I shepherded the flock — Ber

... Pleasantness ... Bands — Sprl

So I took two shepherd's staves, naming one "Grace" and the other "Union", and I fed the flock as I had been told to do — Tay

8. **Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me.**

and wiped out three shepherds in one month. My soul was impatient with them, and also their soul felt loathing against me — Ber

In one month I destroyed the three shepherds. But I became impatient with them, and they also detested me — RSV

And I cut off the three shepherds [the civil authorities, the priests and the prophets] in one month ... — Amp

9. **Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.**

So I said, "I will not be your shepherd.

What is to die, let it die; what is to be destroyed, let it be destroyed; and let those that are left devour the flesh of one another." — RSV

... 'I will not fatten you any more. Any that are to die, let them die; any that stray, let them stray; and the rest can devour one another — NEB

So I told them, "I won't be your shepherd any longer. If you die, you die, if you are killed, I don't care. Go ahead and destroy yourselves!" — Tay

10. **And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.**

Then I took the stick, Pleasantness, and I hacked it apart to break the covenant which I had made with all the people — Ber

... showing that I had broken my contract to lead and protect them — Tay

11. **And it was broken in that day; and so the poor of the flock that waited upon me knew that it was the word of the LORD.**

So the covenant was annulled on that day, and thus the most wretched of the flock and the traffickers in the sheep, who were watching me, knew — recognized and understood — that it was truly the word of the Lord — Amp

That was the end of the agreement. Then those who bought and sold sheep, who were watching, realized that God was telling them something through what I did — Tay

- 12. And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.**

Then I said to them, "If it seems right to you, give me my wages; but if not, keep them!" And they weighed out as my wages thirty shekels of silver — RSV

... So they counted out thirty little silver coins as my wages — Tay

- 13. And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD.**

And the LORD said to me. Cast it into the treasury ... — Lam

Then said Yahweh unto me / Cast it into the treasury, / The magnificent price at which I have been valued by them! / So I took the thirty pieces of silver, and cast them in the house of Yahweh into the treasury — Rhm

Then the LORD said to me: Throw it to the potter — the magnificent value at which I was valued by them! So I took the thirty (dollars) of silver, and I threw it in the house of the LORD to the potter — Ber

... And I [Zechariah] took the thirty pieces of silver, ... — Amp

- 14. Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel.**

Then I hacked apart the second stick, Binders, to break the brotherhood between Judah and Israel — Ber

... to show that the bond of unity be-

tween Judah and Israel was broken — Tay

- 15. And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd.**

... the equipment of a foolish shepherd — Ber

Then the LORD said to me. Equip yourself again as a shepherd, a worthless one — NEB

Then the Lord told me to go again and get a job as a shepherd; this time I was to act the part of a worthless, wicked shepherd — Tay

- 16. For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.**

For lo, I am raising up in the land a shepherd who does not care for the perishing, or seek the wandering, or heal the maimed, or nourish the sound, but devours the flesh of the fat ones, tearing off even their hoofs — RSV

And he said to me, "This illustrates how I will give this nation a shepherd who will not care for the dying ones, nor look after the young, nor heal the broken bones, nor feed the healthy ones, nor carry the lame that cannot walk; instead, he will eat the fat ones, even tearing off their feet — Tay

- 17. Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.**

Woe to the worthless shepherd who forsakes the flock! ... — ABPS

O ye feeders of vanities who have forsaken the sheep ... — Sept

Woe unto the false shepherd ... — Spri

Woe to my foolish shepherd / who forsakes the flock! / May the sword fall on his arm / and upon his right eye;

Let his arm wither away entirely, and his right eye be blind forever! — SAB

## CHAPTER 12

- 1. The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foun-**

**dation of the earth, and formeth the spirit of man within him.**

Oracle. The word of Jehovah concerning

Israel. Oracle of Jehovah who stretched out the heavens, and founded the earth, and formed the spirit of man within him — ABPS

Burden of the Lord's doom, where falls it now? On Israel. Word from the Lord, who spread heaven out, founded earth, fashions the life that beats in man! — Knox

**2. Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.**

Lo, I am about to make Jerusalem an intoxicating bowl unto all the peoples around. Moreover, the cities of Judah will be under siege along with Jerusalem — AAT

Lo, I am about to make Jerusalem a cup of reeling to all the peoples round about; . . . — RSV

. . . a cup that causes reeling . . . — Ber

. . . a cup of shaking fear . . . — Bas

. . . a cup of staggering . . . — JPS

Behold I will make Jerusalem like shaken porches for all the peoples around . . . — Sept

I will make Jerusalem and Judah like a cup of poison to all the nearby nations that send their armies to surround Jerusalem — Tay

I am making the steep approaches to Jerusalem slippery for all the nations pressing round her; and Judah will be caught up in the siege of Jerusalem — NEB

**3. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.**

On that day I will make Jerusalem a heavy stone for all the peoples; all who lift it shall grievously hurt themselves. And all the nations of the earth will come together against it — RSV

On that day, when all the nations of the earth will be gathered against her, I will make Jerusalem a rock too heavy for any people to remove, and all who try to lift it shall injure themselves — NEB

**4. In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness; and I will open mine**

**eyes upon the house of Judah, and will smite every horse of the people with blindness.**

In that day — it is affirmed by the LORD — I will smite every horse with bewilderment and its rider with madness; on behalf of the house of Judah I will keep My eyes open; but every horse of the nations I will strike with blindness — Ber

. . . I will strike every horse with panic . . . — NEB

**5. And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the LORD of hosts their God.**

and the princes of Judah shall say to themselves, "The inhabitants of Jerusalem have their strength in the LORD of hosts, their God." — NAB

"Then the families of Judah shall say to themselves, 'There is strength for the inhabitants of Jerusalem in the LORD of hosts, their God.' — AAT

. . . in the Lord of armies, their God — Bas

**6. In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left; and Jerusalem shall be inhabited again in her own place, even in Jerusalem.**

On that day I will make the chieftains of Judah like a pen of fire in the midst of wood, and like a burning torch among sheaves; . . . but Jerusalem will still abide in her own place, even in Jerusalem — ABPS

In that day will I make chiefs of Judah like a big, blazing pot among sticks of wood and like a flaming torch among sheaves of grain; . . . and they of Jerusalem shall yet again dwell and sit securely in their own place, in Jerusalem — Amp

In that day I will make the clans of Judah like a little fire that sets the forest aflame — like a burning match among the sheaves; they will burn up all the neighboring nations right and left, while Jerusalem stands unmoved — Tay

**7. The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of**

**Jerusalem do not magnify themselves against Judah.**

The LORD will first set free all the families of Judah, so that the glory of David's line and of the inhabitants of Jerusalem may not surpass that of Judah — NEB

Yahweh will save the tents of Judah first to forestall the arrogance of the House of David and the arrogance of the citizens of Jerusalem from rising to the detriment of Judah — Jerus

The Lord will give victory to the rest of Judah first, before Jerusalem, so that the people of Jerusalem and the royal line of David won't be filled with pride at their success — Tay

- 8. In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them.**

In that day will Yahweh throw a covering around the inhabitant of Jerusalem, / So shall the tottering among them in that day become like David. — / And the house of David — / Like God, / Like the messenger of Yahweh before them — Rhm

When that day comes, the men of Jerusalem shall have the Lord for their stay; the lowest fallen among them shall seem royal as David's self, and David's clansmen a race divine, as though an angel of the Lord marched at their head — Knox

... shall become [strong and noble] like David; and the house of David [shall maintain its supremacy] like God, like the Angel of the Lord who is before them — Amp

- 9. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.**

... shall seek to exterminate all the nations that come up against Jerusalem — Ber

- 10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications:**

... The spirit of favour and of supplications — Rhm

... a spirit of compassion and supplication — RSV

... a spirit of yearning and entreaty — Mof

... a spirit of grace and petition — NAB  
but I will pour a spirit of pity and compassion into the line of David and the inhabitants of Jerusalem. — NEB

**and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.**

and they shall look upon Him whom they have pierced; they shall wail for Him as one wails for an only son, and they shall be in bitterness for Him like the bitterness for the first-born — Ber

- 11. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.**

In that day the mourning in Jerusalem shall be like the mourning of Hadad-Rimmon in the valley of Megiddo — Ber

The sorrow and mourning in Jerusalem in that time will be even greater than the grievous mourning for the godly King Josiah, who was killed in the valley of Megiddo — Tay

- 12. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;**

The land shall mourn, each family by itself: the family of the house of David by itself, and their wives by themselves; ... — RSV

So shall the land wail, / Family by family apart, — / The family of the house of David apart / And their wives apart.

... — Rhm

... clan by clan ... — Jerus

- 13. The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;**

- 14. All the families that remain, every family apart, and their wives apart.**

all of the families that remain, each family by itself and their wives by themselves — Ber

all the remaining families by themselves and their women by themselves — NEB

## CHAPTER 13

1. In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

... opened for the line of David and for the inhabitants of Jerusalem, to remove all sin and impurity — NEB

2. And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

... and also I will remove from the land the false prophets and the unclean spirit — Amp

And it will come about on that day, says the I ord of armies, that I will have the names of the images cut off out of the land, and there will be no more memory of them: ... — Bas

... also the prophets and the spirit of uncleanness I will cause to pass away from the earth — Ber

3. And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD:

If one of them prophesies again, his father — even his mother who bore him — will say to him, "You shall not live, because you have spoken a lie in the name of the LORD." — Ber

Thereafter, if a man continues to prophesy, his parents, his own father and mother, will say to him ... — NEB

and his father and his mother that begat him shall thrust him through when he prophesieth.

So his father and his mother who bore him will stab him to death as he prophesies — AAT

His own father and mother will pierce him through because he has prophesied — NEB

4. And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive:

Yea it shall come to pass in that day that the prophets shall turn pale every man by reason of his vision when he proph-

esieth, — neither will they put on a mantle of hair to deceive — Rhm

When that day comes, never a prophet but shall rue the false vision he trusted in. Deceitful garb of sackcloth each one shall throw aside — Knox

And in that day the prophets shall be exposed to shame; every one for his vision, when he prophesieth: and they shall be clothed with a hairy skin because they lied — Sept

No one will be boasting then of his prophetic gift! No one will wear prophet's clothes to try to fool the people then — Tay

5. But he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth.

But he shall say, I am no prophet, I am a farmer; and a man made me zealous to prophesy from my youth — Lam

but he shall say, "I am no prophet, I am a tiller of the soil, for I have owned land since my youth." — NAB

... for I have been made a bondman from my youth — JPS

... I am no prophet, I am a tiller of the soil who has been schooled in lust from boyhood — NEB

Each one will say, "I am not a prophet: I am a man who cultivates the ground, for the soil has held me down from my youth." — Ber

... I am no prophet. I am a peasant; the land has been my living ever since I was a boy — Jerus

6. And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

And if anyone says to him, "What are these wounds between your hands?" he will say, "Those I got being beaten in the house of my friends." — Ber

"And if someone asks, 'Then what are these scars on your chest and your back?' he will say, 'I got into a brawl at the home of a friend!' — Tay

... Those with which I was wounded [when disciplined] in the house of my [loving] friends — Amp

... I got them in the house of my lovers — NEB

7. Awake, O sword, against my shepherd,

and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.<sup>1</sup>

O sword, arise against My shepherd and against the man who is My associate! — it is affirmed by the LORD of hosts — Ber

8. And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein.

In the whole land, says the LORD, / two thirds shall be cut off and perish, / and one third shall be left alive — RSV

9. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: And I will put this third into the fire, / and refine them as one refines silver. / and test them as gold is tested — RSV  
they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.

They will call on my name, / and I will answer them. / I will say, 'They are my people': / and they will say, 'The LORD is my God.' — RSV

. . . Yahweh is my God — Rhm

## CHAPTER 14

1. Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

Behold, a day of Jehovah cometh, when thy spoil shall be divided in the midst of thee — ASV

See, a day of the Lord is coming when they will make division of your goods taken by force before your eyes — Bas

A day is coming for the LORD to act, and the plunder taken from you shall be shared out while you stand by — NEB

2. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished;

. . . and the women taken by force — Bas

. . . and the women polluted — Sept

. . . And their women violated — Sprl

. . . raped — Tay

for I will gather all the nations to Jerusalem to wage war. The city shall be captured, the houses plundered, the women ravished — Ber

and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

. . . ; but the rest of the people will not be cut off from the city — Ber

3. Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

Then the LORD will go forth and wage war against those nations as He fights in a day of war — Ber

Then Yahweh will take the field; he will fight against these nations as he fights in the day of battle — Jerus

Then the Lord will go out fully armed for war, to fight against those nations — Tay

4. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

. . . ; and the Mount of Olives shall be split in two from east to west by a very wide valley; so that one half of the Mount shall withdraw northward, and the other half southward — RSV

5. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee.

You shall flee [from] the valley of My mountain, for the valley of My mountain shall touch Azal; you shall flee as you fled before the earthquake in the days of Uzziah, king of Judah. Then the LORD my God shall come and all the holy ones with Him — Ber

<sup>1</sup>Some versions, for example AAT and NUB, place verses 7 through 9 between chapters 11 and 12.



- ... and the Lord my [Zechariah's] God shall come, ... — Amp
- The valley between the hills shall be blocked, for the new valley between them will reach as far as Asal. Blocked it shall be as it was blocked by the earthquake in the time of Uzziah king of Judah, ... — NEB
- You will escape through that valley, for it will reach across to the city gate. Yes, you will escape as your people did long centuries ago from the earthquake ... — Tay
- And the valley Hinnom shall be blocked, for the valley of Hinnom shall touch its side. And you shall flee, just as you fled from before the earthquake in the days of Uzziah ... — AAT
- And the Vale of Hinnom will be filled up from Goah to Jasol; it will be blocked as it was by the earthquake ... — Jerus
- 6. And it shall come to pass in that day, that the light shall not be clear, nor dark:** Light there shall be none that day, all shall be frost and cold; — Knox
- On that day there shall be neither heat nor cold nor frost. — NEB
- In that day there shall be no light; but cold and freezing. — Ber
- And it shall come to pass in that day. — / That there shall be no light, / The bright stars shall be withdrawn; — Rhm
- 7. But it shall be one day which shall be known to the LORD, not day, nor night; but it shall come to pass, that at evening time it shall be light.**
- It will be a unique day known to the LORD, neither day nor night, but at evening time there will be light — Ber
- It shall be all one day, whose coming is known only to the LORD, without distinction of day or night, and at evening-time there shall be light — NEB
- 8. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.**
- On that day living waters shall flow out from Jerusalem, half of them to the eastern sea and half of them to the western sea; it shall continue in summer as in winter — RSV
- ... the eastern [Dead] Sea ... the western [Mediterranean] Sea ... — Amp
- 9. And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.**
- So will Yahweh become king over all the earth, / — In that day shall there be one Yahweh / And his Name be one — Rhm
- Then the LORD shall become king over all the earth; on that day the LORD shall be one LORD and his name the one name — NEB
- ... In that day Yahweh will be unique and his name unique — Jerus
- 10. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem:**
- All the land shall be made like the Arabah, from Geba to Rimmon south of Jerusalem — ASV
- The whole land shall be levelled, flat as the Arabah from Geba to Rimmon southwards — NEB
- All the land from Geba (the northern border of Judah) to Rimmon (the southern border) will become one vast plain — Tay
- and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses.**
- and it shall rise and stay in its place from the gate of Benjamin to the place of the first gate; then to the gate of the corner and from the Tower of Hananeel to the king's wine press — Ber
- but Jerusalem shall stand high in her place, and shall be full of people from the Benjamin Gate [to the point where the former gate stood,] to the Corner Gate, and from the Tower of Hananel to the king's wine-vats — NEB
- but Jerusalem will be on an elevated site, covering the area all the way from the Gate of Benjamin over to the site of the old gate, then to the Corner Gate, and from the Tower of ... — Tay
- 11. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.**
- 12. And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand**

upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

This will be the plague with which the LORD shall smite all the people who have waged war against Jerusalem: their flesh shall waste away while they are standing on their feet; their eyes shall corrode in their sockets, and their tongues shall decay in their mouths — Ber

... their flesh shall rot while they are still on their feet, their eyes shall rot in their sockets, and their tongues shall rot in their mouths — RSV

13. And it shall come to pass in that day, that a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

... that there shall be a great terror from the LORD among them; and they will lay hold each of the hand of his fellow; and the hand of one will be lifted against the hand of another — AAT

In that day there shall be great confusion from the LORD among them; each one will grasp the hand of his neighbor; yet his hand will go up against the hand of his neighbor — Ber

On that day a great panic, sent by the LORD, shall fall on them. At the very moment when a man would encourage his comrade his hand shall be raised to strike him down — NEB

They will be seized with terror, panic-stricken from the Lord, and will fight against each other in hand-to-hand combat — Tay

14. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

Judah also will wage war in Jerusalem, and the wealth of all the nations around will be gathered: gold, silver, and clothing in great quantity — Ber

Judah too will join in the fray in Jerusalem, and the wealth of the surrounding nations will be swept away — gold and silver and apparel in great abundance — NEB

15. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

And a plague like this plague shall fall on the horses, the mules, and camels, the asses, and whatever beasts may be in those camps — RSV

16. And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

All who are left of all the nations that came against Jerusalem shall come up year after year to worship the King, the LORD of hosts, and to celebrate the feast Booths — NAB

... to celebrate a time of thanksgiving — Tay

17. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

18. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

Also if the clan of Egypt does not go up or enter, then upon them there shall fall the plague with which the LORD will plague the nations who do not go to celebrate the feasts of booths — AAT

Should the race of Egypt fail to go up to pay its visit, on it will fall the plague which Yahweh will inflict on each one of those nations that fail to go up to keep the feast of Tabernacles — Jerus But if Egypt refuses to come, God will punish her with some other plague — Tay

19. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

Be it Egypt, or be it any other nation, that will not keep the feast of Tentdwelling, punished it shall be in this fashion or in that — Knox

And so Egypt and the other nations will all be punished if they refuse to come — Tay

- 20. In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD's house shall be like the bowls before the altar.**

In that day there shall be [inscribed] on the bells of the horses, "HOLY TO THE LORD." Even the pots in the house of the LORD, as well as the bowls before the altar, — Ber

In that day the bells on the horses will have written on them, "These Are Holy Property"; and the trashcans in the Temple of the Lord will be as sacred as the bowls beside the altar — Tay

On that day, not a bell on a war-horse but shall be inscribed 'Holy to the LORD', . . . — NEB

- 21. Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts; and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.**

every pot in Jerusalem and Judah shall be holy to the LORD of hosts; and all who come to sacrifice will take of these and boil in them — and there shall not be any more Canaanites in the house of the LORD of hosts in that day — Ber

And every pot in Jerusalem and in Judah will be holy to the Lord of armies . . . in that day there shall be no more traders in the house of the Lord of armies — Bas

. . . And on that day there shall be no huckster any longer in the house of the Lord of hosts — Mof

And every cooking pot in Jerusalem and in Judah shall become sacred to Yahweh Sabaoth: all who want to offer sacrifice will come and help themselves from them for their cooking: there will be more traders in the Temple of Yahweh Sabaoth when that day comes — Jerus

In fact, every container in Jerusalem and Judah shall be sacred to the Lord of Hosts; all who come to worship may use any of them free of charge to boil their sacrifices in; there will be no more grasping traders in the Temple of the Lord of Hosts! — Tay

. . . and all who sacrifice may come and take of them and boil their sacrifices in them [and traders in such wares will no longer be seen at the temple]. And in that day, there shall be no more Canaanite [that is, any godless or unclean person, whether Jew or Gentile] in the house of the Lord of hosts — Amp

# THE BOOK OF MALACHI

## CHAPTER 1

### 1. The burden of the word of the LORD to Israel by Malachi.

The oracle of the word of Yahweh unto Israel. — by the hand of Malachi — Rhm

Oracle. The word of Jehovah to Israel through Malachi — ABPS

Here is the Lord's message to Israel, given through the prophet Malachi — Tay

### 2. I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob.

Oh, but I have dealt lovingly with you! the Lord says. Would you know, wherein I shewed my love? This tell me; was not Esau brother to Jacob? Yet to Jacob I proved myself a friend, the Lord says. — Knox

... But you report, "Really? When was this?" And the Lord replies, "I showed my love for you by loving your father, Jacob — Tay

### 3. And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

No friend to Esau: I have made a waste of yonder mountain-side, of all his lands a dragon-haunted desert — Knox and slighted Esau and made his borders a waste, and the houses of a desert his inheritance — Sept

... And I have made his mountains a desolation, / And his inheritance a possession for the serpents of the desert — Sprl

... I have made his mountains a desolation, / And have given his heritage to the jackals of the wilderness — ABPS

But [in comparison with the degree of love I have for Jacob] I have hated Esau [Edom]. . . . — Amp

### 4. Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts,

... We are crushed down but we will come back, building up the waste places; this is what the Lord of armies has said: — Bas

And if his descendants should say, 'We

will rebuild the ruins', then the Lord of Hosts will say. — Tay

**They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.**

They may build, but I will throw down. Men shall call them the border of wickedness, and the people against whom the LORD has indignation for ever — Ber

... And they shall be called the land of guilt, / the people for whom the LORD is angry forever — NAB

... And men shall call them / the Boundary of Lawlessness, and / the people with whom Yahweh have indignation unto times age-abiding — Rhm

... They shall be called a realm of wickedness, a people whom the LORD has cursed for ever — NEB

... And they shall exclaim concerning them: / The border of injustice, and the people against whom JEHOVAH have eternal indignation — Sprl

'Try to if you like, but I will destroy it again,' for their country is named 'The Land of Wickedness' and their people are called 'Those Whom God Does Not Forgive.' — Tay

### 5. And your eyes shall see, and ye shall say, The LORD will be magnified from the border of Israel.

Your eyes shall see this, and you shall say, "The LORD be magnified beyond the borders of Israel." — Ber

### 6. A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name.

... If then I am a father, where is the honor due to me? And if I am a master, / where is the reverence due to me? . . . — NAB

**And ye say, Wherein have we despised thy name?**

And you say, How have we not given value to your name — Bas

Do you say, By what have we brought dishonour on thy name — Sept  
 "Who? Us?" you say. "When did we ever despise your name?" — Tay

- 7. Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is contemptible.**

... In your saying: / 'The table of Jehovah — it is despicable,' — YLT  
 ... As for the table of Yahweh a thing to be despised it is — Rhm

Because you have offered defiled food on my altar. You ask, 'How have we defiled thee?' Because you have thought that the table of the LORD may be despised — NEB

"When you offer polluted sacrifices on my altar." "Polluted sacrifices? When have we ever done a thing like that?" "Every time you say, 'Don't bother bringing anything very valuable to offer to God!' — Tay

- 8. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.**

... Give it now to your rulers: will he be pleased with you, or will you have his approval? says the Lord of armies — Bas

... If you brought such a gift to the governor, would he receive you or show you favour? says the LORD of Hosts — NEB

You tell the people, 'Lame animals are all right to offer on the altar of the Lord — yes, even the sick and the blind ones.' And you claim this isn't evil? Try it on your governor sometime — give him gifts like that — and see how pleased he is! — Tay

- 9. And now, I pray you, beseech God that he will be gracious unto us; this hath been by your means: will he regard your persons? saith the LORD of hosts.**

... says the Lord of armies — Bas  
 Now then, I [Malachi] beg of you priests, entreat God earnestly that He will be gracious to us. With such a gift from your hand [as a defective animal for sacrifice], will He accept it or show favor to any of you? ... — Amp

"God have mercy on us," you recite;

'God be gracious to us!' But when you bring that kind of gift, why should he show you any favor at all! — Tay

- 10. Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.**

Oh, that there were one among you who would shut the doors, that you might not kindle fire upon My altar in vain! I have no pleasure in you, says the LORD of hosts, and I will not accept an offering from your hand — Ber

Never a man of you but must be paid to shut door, light altar-fire; no friends of mine, says the LORD of hosts, no gifts will I take from such as you — Knox

"Oh, to find one priest among you who would shut the doors and refuse this kind of sacrifice. I have no pleasure in you," says the Lord of Hosts, "and I will not accept your offerings — Tay

Oh, that there were one among even you [whose duty it is to minister to Me] who would shut the doors, that you might not kindle fire on My altar to no purpose [an empty, futile, fruitless pretense]! ... — Amp

- 11. For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles;**

From furthest east to furthest west my name is great among the nations — NEB

No corner of the world, from sun's rise to sun's setting, where the renown of me is not heard among the gentiles — Knox

"But my name will be honored by the Gentiles from morning till night," — Tay

**and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts.**

Everywhere fragrant sacrifice and pure gifts are offered in my name; for my name is great among the nations, says the LORD of Hosts — NEB

All around the world they will offer sweet incense and pure offerings in honor of my name ... — Tay

- 12. But ye have profaned it, in that ye say,**

**The table of the LORD is polluted; and the fruit thereof, even his meat, is contemptible.**

But you profane it in that you say, "The LORD's table is polluted, and its produce, that is its food, is contemptible."

— Ber

and you? That you should hold it so cheap! That you should think to yourselves, The LORD's table is desecrated now; it makes no matter what food lies there, or what fire burns it — Knox

"But you dishonor it saying that my altar is not important, and encouraging people to bring cheap, sick animals to offer to me on it" — Tay

But you profane it by thinking that the table of the LORD may be defiled, and that you can offer on it food you yourselves despise — NEB

**13. Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the LORD of hosts;**

. . . and ye have puffed at it, said Jehovah of Hosts — YLT

"How tiresome it all is!" you say; and you sniff disdainfully at me, says Yahweh Sabaoth — Jerus

. . . says the LORD of armies — Bas

You sniff at it, says the LORD of Hosts, and say, "How irksome!" — NEB

"You say, 'Oh, it's too difficult to serve the LORD and do what he says.' And you turn up your noses at the rules he has given you to obey — Tay

**and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD.**

If you bring as your offering victims that are mutilated, lame, or diseased, shall I accept them from you? says the LORD

— NEB

And when you bring what was stolen, / And the lame and the sick — / Yea, when you bring such an offering, / Can I accept if from your hand? says Jehovah — ABPS

"Think of it! Stolen animals, lame and sick — as offerings to God! Should I accept such offerings as these?" asks the LORD — Tay

**14. But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the LORD a corrupt thing; for I am a great King, saith the LORD of hosts, and my name is dreadful among the heathen.**

. . . And my name is feared among the nations — ABPS

. . . and my name is illustrious among the nations — Sept

. . . Surely My Name shall be had in reverence among the nations — Sprl

A curse on the cheat who pays his vows by sacrificing a damaged victim to the LORD, though he has a sound ram in his flock! I am the great king, says the LORD of Hosts, and my name is held in awe among the nations — NEB

Cursed be the rogue who owns a male which he has vowed to offer from his flock, and instead sacrifices a blemished animal to me! For I am a great king, says Yahweh Sabaoth, and my name is feared throughout the nations — Jerus

## CHAPTER 2

**1. And now, O ye priests, this commandment is for you.**

**2. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings:**

. . . says the LORD of armies, then I will send the curse on you and will put a curse on your blessing — Bas

. . . says Yahweh Sabaoth, . . . — Jerus

. . . saith the LORD Almighty, . . . — Sept

**yea, I have cursed them already, because ye do not lay it to heart.**

I have already cursed it, since there is not a single one of you who takes this to heart — Jerus

**3. Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it.**

Behold, I will rebuke your offspring, and spread dung upon your faces, the dung of your offerings, and I will put you out of my presence — RSV

Look! I will denounce your offspring and spread filth on your faces, the offal of your feasts, and you shall be taken away with it — Ber

Behold, I am about to rebuke posterity  
for your sake. . . . — ABPS

. . . and I will spread on your faces the  
manure of these animals you offer me,  
and throw you out like dung — Tay

- 4. And ye shall know that I have sent this  
commandment unto you, that my cove-  
nant might be with Levi, saith the LORD  
of hosts.**

then shall you learn that I sent you this  
charge. For my compact was made  
with the priest of Levi, says the Lord  
of hosts — Mof

And you will be certain that I have sent  
this order to you, so that it might be  
my agreement with Levi, says the Lord  
of armies — Bas

- 5. My covenant was with him of life and  
peace; and I gave them to him for the  
fear wherewith he feared me, and was  
afraid before my name.**

My covenant with him was a covenant of  
life and peace, and I gave them to him,  
that he might stand in awe; and he  
stood in awe of Me and regarded My  
name with reverence — Ber

My covenant was with Him life and well  
being. / . . . — Rhm

My agreement with him was on my side  
life and peace, and I gave them to him;  
on his side fear, and he had fear of me  
and gave honour to my name — Bas

My covenant was with him: I bestowed  
life and prosperity on him; I laid on  
him the duty of reverence, he revered  
me and lived in awe of my name —  
NEB

- 6. The law of truth was in his mouth, and  
iniquity was not found in his lips: he  
walked with me in peace and equity, and  
did turn many away from iniquity.**

True doctrine was in his mouth, / and no  
dishonesty was found upon his lips; /  
He walked with me in integrity and  
uprightness, / and turned many away  
from evil — NAB

- 7. For the priest's lips should keep knowl-  
edge, and they should seek the law at his  
mouth: for he is the messenger of the  
LORD of hosts.**

For the lips of a priest preserve knowl-  
edge . . . — YLT

Priests' lips should flow with the knowl-  
edge of God so the people will learn  
God's laws. The priests are the mes-  
sengers of the Lord of Hosts and men

should come to them for guidance —  
Tay

- 8. But ye are departed out of the way; ye  
have caused many to stumble at the law;  
ye have corrupted the covenant of Levi,  
saith the LORD of hosts.**

. . . Ye have violated the covenant of  
Levi, / Saith Yahweh of hosts — Rhm

But you have turned aside from the way;  
you have caused many to stumble by  
your instruction; you have corrupted  
the covenant of Levi, says the LORD  
of hosts — RSV

But you are turned out of the way; you  
have made the law hard for numbers  
of people; you have made the agree-  
ment of Levi of no value, says the Lord  
of armies — Bas

But not to you! For you have left God's  
paths. Your 'guidance' has caused  
many to stumble and sin. You have  
distorted the covenant of Levi, and  
made it into a grotesque parody, . . .  
— Tay

- 9. Therefore have I also made you con-  
temptible and base before all the people,  
according as ye have not kept my ways,  
but have been partial in the law.**

"So I too will make you / Despised and  
abased before all the people; / Inas-  
much as you are not keeping my ways,  
/ But are showing partiality through  
the oracle." — AAT

So I, in my turn, have made you despi-  
cable and mean in the eyes of the peo-  
ple, in so far as you disregard my ways  
and show partiality in your instruction  
— NAB

- 10. Have we not all one father? hath not one  
God created us? why do we deal treach-  
erously every man against his brother,  
by profaning the covenant of our fathers?**

Have we not all the one Father? / Has  
not the one God created us? / Why  
then do we break faith with each other,  
/ violating the covenant of our fathers?  
— NAB

. . . putting shame on the agreement of  
our fathers — Bas

. . . Why then do we play one another  
false, / By violating the covenant of  
our fathers — AAT

We are children of the same father,  
Abraham, all created by the same God.  
And yet we are faithless to each other,  
violating the covenant of our fathers!  
— Tay

- 11. Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god.**

...; for Judah has profaned the LORD's sanctuary, which He loves, and has married the daughter of a strange god — Ber

Here is great wrong in Juda, here are foul deeds done by Israel and Jerusalem! Juda, that was once content to be set apart for the Lord, has profaned that holy estate, has taken wives that worship a god he knew not — Knox

In Judah, in Israel, and in Jerusalem, there is treachery, for the men of Judah have defiled God's holy and beloved Temple by marrying heathen women who worship idols — Tay

- 12. The LORD will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts.**

May the LORD cut off to the man that doeth this / Him that calleth and him that answereth out of the tents of Jacob / And him that offereth an offering unto the LORD of hosts — JPS

... the Lord of armies — Bas

May the LORD cut off from the tents of Jacob, for the man who does this, any to witness or answer, or to bring an offering to the LORD of hosts! — RSV

May the LORD banish any who do this from the dwellings of Jacob, nomads or settlers, even though they bring offerings to the LORD of Hosts — NEB

The man who does this, may the Eternal strip him of his kith and kin, expelling him from the tents of Judah, leaving him none alive to sacrifice for him to the Lord of hosts! — Mof

The man who does this — whoever he be — may Yahweh cut him off from the tents of Jacob and from the company of those who present the offering to Yahweh Sabaoth — Jerus

May the Lord cut off from his covenant every last man, whether the priest or layman, who has done this thing! — Tay

- 13. And this have ye done again, covering the altar of the LORD with tears, with weeping and with crying out inasmuch**

that he regardeth not the offering any more, or receiveth it with good will at your hand.

Here is another thing that you do: you weep and moan, and you drown the altar of the LORD with tears, but he still refuses to look at the offering or receive an acceptable gift from you — NEB

This also you do: the altar of the LORD you cover / with tears, weeping and groaning, / Because he no longer regards your sacrifice / nor accepts it favorably from your hand — NAB

- 14. Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously; yet is she thy companion, and the wife of thy covenant.**

You ask why. It is because the LORD has borne witness against you on behalf of the wife of your youth. You have been unfaithful to her, though she is your partner and your wife by solemn covenant — NEB

Yet you ask. Why does He reject it? Because the Lord was witness [to the covenant made at your marriage] between you and the wife of your youth ... — Amp

... I'll tell you why: it is because the Lord has seen your treachery in divorcing your wives who have been faithful to you through the years, the companions you promised to care for and keep — Tay

- 15. And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed.**

Any one with any intelligence does not act that way; for what did that one do, who was seeking offspring from God? — Ber

Now was it not One [who] made [you] who had the residue of the spirit? What then of that One? He was seeking a godly seed — Rhm

Has not the one God made and sustained for us the spirit of life? And what does he desire? Godly offspring — RSV

Did not the one God make her, both flesh and spirit? And what does the one God require but godly children? — NEB

You were united to your wife by the Lord. In God's wise plan, when you married, the two of you became one person in his sight. And what does he



want? Godly children from your union

— Tay

**Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.**

So take heed to yourselves, and let none be faithless to the wife of his youth

— RSV

- 16. For the LORD, the God of Israel, saith that he hateth putting away: for one covereth violence with his garment, saith the LORD of hosts:**

If a man divorces or puts away his spouse, he overwhelms her with cruelty, says the LORD of Hosts the God of Israel — NEB

“For one who hates and divorces,” / Says the LORD God of Israel, / “Covers his clothing with violence,” / Says the LORD of hosts — AAT

For I hate divorce, says Yahweh the God of Israel, and I hate people to parade their sins on their cloaks, says Yahweh Sabaoth — Jerus

For the Lord, the God of Israel, says: I hate divorce and marital separation,

and him who covers his garments [his wife] with violence — Amp

For I hate divorce, says the LORD the God of Israel, and the one who covers his clothing with cruelty, . . . — Ber  
**therefore take heed to your spirit, that ye deal not treacherously.**

Therefore control your passions — let there be no divorcing of your wives — Tay

- 17. Ye have wearied the LORD with your words.**

Oh, but the Lord is weary of your doing!

— Knox

**Yet ye say, Wherein have we wearied him?**

**When ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them; or Where is the God of judgment?**

Yet you say, “How have we wearied him?” By saying, “Every one who does evil is good in the sight of the LORD, and he delights in them.” Or by asking, “Where is the God of justice?” — RSV

## CHAPTER 3

- 1. Behold, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.**

. . . ; and the angel of the agreement, in whom you have delight, see, he is coming, says the Lord of armies — Bas

Behold, I am about to send my messenger, and he will prepare the way before me: / And suddenly the Lord, whom ye seek, will come to his temple: / And the messenger of the covenant, whom ye delight in, / Behold, he comes, says Jehovah of hosts — ABPS

Look, I am sending my messenger who will clear a path before me. Suddenly the Lord whom you seek will come to his temple: the messenger of the covenant in whom you delight is here, here already, says the LORD of Hosts — NEB

- 2. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:**

but who can bear the thought of that advent? Who will stand with head erect at his appearing? He will put men to a test fierce as the crucible, searching the lye that fullers used — Knox

But who can live when he appears? Who can endure his coming? For he is like a blazing fire refining precious metal and he can bleach the dirtiest garments! — Tay

- 3. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness**

. . . ; He will purify the sons of Levi and refine them like gold and silver, so they will present offerings in righteousness to the LORD — Ber

- 4. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years.**

. . . shall be pleasing to the LORD as in the days of old and as in former years — Ber

- 5. And I will come near to you to judgment; and I will be a swift witness against the**

sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts.

... against all swearers, and against all those who oppress the wage earner in his wages, the widow and the orphan, and those who turn aside the foreigner and do not revere Me, says ... — Ber  
... the Lord of armies — Bas  
... Yahweh Sabaoth — Jerus

6. For I am the LORD, I change not; therefore ye sons of Jacob are not consumed. Because I Yahweh have not changed / therefore ye sons of Jacob have not been utterly consumed — Rhm

I am the LORD, unchanging; and you, too, have not ceased to be sons of Jacob — NEB

For I am the Lord — I do not change. That is why you are not already utterly destroyed [for my mercy endures forever] — Tay

7. Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them.

From the days of your fathers you have revolted / From my statutes, and have not kept them — AAT

... you have evaded my statutes and not observed them — Jerus

From the days of your forefathers you have been wayward and have not kept my laws — NEB

Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?

8. Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Will a man rob or defraud God? Yet you rob and defraud me. But you say, ... — Amp

... In the tithe and the tribute — ABPS

... You have robbed me of the tithes and offerings due to me — Tay

... Tenth and offerings — Bas

9. Ye are cursed with a curse: for ye have robbed me, even this whole nation.

... for you are robbing Me, the whole nation of you — Ber

10. Bring ye all the tithes into the storehouse, that there may be meat in mine

house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

Bring all the tithes — the whole tenth of your income — into the storehouse, ... — Amp

Bring the whole tithe into the storehouse, so there may be food in My house, and by this put Me to the test, says the LORD of hosts, if I will not open the windows of heaven for you and pour out for you a more sufficient blessing — Ber

... an overflowing blessing — RSV

... and pour a blessing on you as long as there is need — NEB

... and then see if I don't open the floodgates of heaven for you and pour out blessing for you in abundance — Jerus

... and pour out blessings for you until you shall say, It is enough — Lam

... and pour out a blessing so great you won't have room enough to take it in! Try it! Let me prove it to you! — Tay

11. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

And I will rebuke the devouring locust for you, ... — Ber

For your sake I will forbid the locust to destroy your crops; And the vine in the field will not be barren, / says the LORD of hosts — NAB

... the Lord of armies — Bas

12. And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

And you will be named happy by all nations: for you will be a land of delight, says the Lord of armies — Bas

13. Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken so much against thee?

Your words have been all too strong against Me ... — JPS

You have brought heavy accusations against me, saith the LORD ... — Sept  
Your words are hard against me, says Jehovah ... — ABPS

Your words have been grievous against me ... — Lam

You say harsh things about me . . . —  
Jerus

You have defied me in word says the  
Lord, . . . — NAB

Your attitude toward me has been proud  
and arrogant . . . — Tay

- 14. Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts?**

You have said, 'it is useless to serve God:  
what do we gain from the LORD of  
Hosts by observing his rules and be-  
having with deference — NEB

. . . What profit when we have kept his  
charge, or When we have walked  
gloomily before Yahweh of hosts —  
Rhm

You have said, It is no use worshipping  
God: what profit have we had from  
keeping his orders, and going in cloth-  
ing of sorrow before the Lord of ar-  
mies — Bas

- 15. And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.**

'We ourselves count the arrogant happy;  
it is evildoers who are successful; they  
have put God to the proof and come  
to no harm.' — NEB

And now we congratulate the arrogant,  
/ Yea, workers of iniquity are fortified;  
/ Yea, they tempt God and are rescued  
— ABPS

- 16. Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.**

Then those who revered the LORD con-  
versed with one another; and the LORD  
listened and heard, and a memoran-  
dum book was written before Him. for

those who revered the LORD and  
thought on His name — Ber

Then those who feared the LORD talked  
together, and the LORD paid heed and  
listened. A record was written before  
him of those who feared him and kept  
his name in mind — NEB

So they used to talk among themselves,  
his true worshippers, till at last the  
Lord paid them heed and hearing; and  
now he would have a record kept in  
his presence of all that so worshipped  
him, all that prized his renown — Knox  
Then they who feared the LORD spoke  
with one another, / and the LORD lis-  
tened attentively; . . . — NAB

- 17. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.**

And they shall be Mine, says the LORD  
of hosts in the day on which I prepare  
My special possessions; and I will spare  
them as a man spares his son who  
serves him — Ber

And they shall be Mine, says the Lord  
of hosts, in that day when I publicly  
recognize and openly declare them to  
be My jewels — My special posses-  
sion, My peculiar treasure . . . — Amp

- 18. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.**

Then once more you shall distinguish  
between the righteous and the wicked.  
. . . — RSV

. . . Between the righteous and the law-  
less, — / Between him that serveth  
God and him that serveth him not —  
Rhm

Then you will see the difference between  
God's treatment of good men and bad,  
between those who serve him and  
those who don't — Tay

## CHAPTER 4

- 1. For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: For behold, the day shall come burning like an oven, / And all the arrogant and every doer of wickedness shall be stubble, — AAT**

The day comes, glowing like a furnace;

all the arrogant and the evil doers shall  
be chaff, — NEB

**and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.**

And the day that cometh shall consume

- them utterly / Said Yahweh of hosts.  
 . . . — Rhm  
 . . . says the Lord of armies, till they  
 have not a root or a branch — Bas
- 2. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.**  
 But for you, who revere My name, the sun of righteousness will arise with healing in its beams, and you will go forth and leap like calves from the stall — Ber  
 . . . with healing in its rays; you will leap like calves going out to pasture — Jerus  
 . . . shall go forth leaping like calves from the stall — rsv  
 . . . and you shall go forth and leap for joy like young bullocks loosed from yokes — Sept  
 . . . And ye shall come forth and leap for joy like calves let loose from the stall — Rhm
- 3. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts.**  
 . . . In the day that I do make, / Saith the LORD of hosts — JPS  
 . . . says the Lord of armies — Bas  
 You will trample on the wicked, who will be like ashes under your feet on the day I am preparing says Yahweh Sabaoth — Jerus
- 4. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.**
- 5. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:**  
 Lo! I am sending unto you Elijah the prophet, — / Before the coming of the great and awful day of Yahweh — Rhm  
 Behold, I am about to send you Elijah the prophet . . . — ABPS  
 . . . To precede the advent, / Of the grand and the awful day of JEHOVAH — Sprl
- 6. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.**  
 . . . Lest I come and smite the land with utter destruction — Rhm  
 he shall reconcile fathers to sons and sons to fathers, lest I come to strike the land down with a curse — Mof  
 . . . lest I come and put the land under a ban to destroy it — NEB  
 he it is shall reconcile heart of father to son, heart of son to father: else the whole of earth should be forfeited to my vengeance — Knox  
 His preaching will bring fathers and children together again to be one mind and heart, for they will know that if they do not repent, I will come and utterly destroy the land — Tay  
 And he shall turn [and reconcile] the hearts of the [estranged] fathers to the [ungodly] children, and the hearts of the [rebelious] children to [the piety of] their fathers [a reconciliation produced by repentance of the ungodly].  
 . . . — Amp